SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE IDEAL OF THE FUTURE.

THE PROGRESSIVE THINKER.

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

VOL. 27. CHICAGO, ILL., NOV. 15, 1902. NO. 677.

MOTHER NATURE'S CRITICAL POINTS.

A Lecture Delivered in San Francisco, by Charles Dawbarn.

Every educated man, woman and child knows that the universe is expressing its energy by constant motion. "Vibration" is the word now used by platform and press to denote this conception of perpetual movement. Scientists tell us that the sun's energy reaches us in vibratory waves, traveling 180,000 miles in a second. And we know that this energy remains as "vibration" either in our atmosphere, or in all-embracing cosmic ether.

Man has no means of expressing himself to his brother man save by these vibrations. Whether he would talk, or even think, there must be movement of of the unitary particles amid which he exists, and of which his organized form is but one expression.

The student of man is compelled to recognize energy, which is motion, as the great cosmic factor in creation, and in itself eternal, so far as mortal man can conceive of endless movement. The importance of this factor in human life is strikingly illustrated by the phonograph, invented by Thomas Edison. A needle, hung with mechanical precision, vibrates to every sound. Its point traces its movements upon a moving cylinder of wax. There is no telegraphic code for a trained operator to read, yet those tiny movements are recording the expression of human thought by sound. If that wax cylinder were eternal then a million or millions of years from now it would repeat the tale of wisdom or folly, love or hate, exactly as uttered to-day. We are told that vibrations of thought without sound have been recorded in similar manner by talented French scientists.

Such facts demonstrate that Nature is one eternal memory. Any sensitive may become, as it were, a human phonograph repeating this eternal past. Every thought, word and deed of mortal life can thus be born again if only its recording vibration be repeated. Cosmos is without a single secret. Repeat her vibration and you have the truthful history. It is when we attempt to apply these truths, that seem universal, to human immortality and spirit return that we discover another law which must be taken into careful consideration.

Science has long noted certain results, suddenly appearing in sequences of vibration, which cannot be explained as effects following a previous cause. Such startling changes are termed "critical points," and are anxiously studied by every explorer into Nature's inner life. As, perhaps, the best and simplest illustration, we find certain molecular groups of atoms combining into gases, called oxygen and hydrogen. The molecule, like the atom, is permeated by the eternal energy, and therefore ceaselessly in motion. But no one supposes that the inherent vibration of the oxygen molecule is the same as that of the molecule of hydrogen, and, for the most part, they remain indifferent to one another's movement. But if by chance two such molecules of hydrogen blend with one molecule of oxygen in volume, or combine so that eight molecules of oxygen are associated with one molecule of hydrogen by weight, the resulting vibration is neither that of either of the gases, nor of any mathematical resultant of their blended vibrations.

We are told, in poetical phrase, that a man and his wife become one, and we know that the usual result is a number of little "ones" exhibiting more or less of the original bachelor and maid. But in this union of gases we have a polygamy in which the whole crowd become "one," without even a trace of the old individuality. The new "oneness" has become what we call "water," which is apparently everything which a gas is not and cannot be. No one without experience could have foreseen such a result of that blending, and, for want of a better name, the change is marked as the result of passing a "critical point."

Of course man knew much about water before he prowled round among the gases. And it is reasonably believed that in our planet's history these gases must have blended into water long before any existing form of life became possible. So long as man took things as he found them, and accepted everything for what it seemed to be, he was a petted child of Common Sense, like our money changers of to-day. Water was just water unless it was ice or steam. But after a time, children of Science, themselves mortal enemies of Common Sense, discovered that steam and ice were born of "critical points" as much as water itself. If you add heat to water its particles get further and further apart; but nobody could have guessed that at last would come a "critical point" at which the gases composing water would take a shape unlike the parent, and with entirely unforeseen powers. But it was not chance. "Critical points" never are. Make your temperature boiling point and a new civilization becomes possible. The water has vanished, and a giant has taken its place.

This "critical point" was gained by increasing vibration which drove the molecules of the water further and further apart. As a matter of course, if you proceed to abstract heat you are getting further and further away from that "critical point." But you presently stumble on to another which seems even more mysterious. No sooner have you reached a temperature of 30 degrees Fahrenheit than your water ceases to draw its molecules nearer together. It once again begins to drive them further apart, and then, at a "critical point" ice is born, which we all know has as different qualities from its mother water as those of the steam or the gas. We say we all know it, but without experience no one would even have guessed it. And when discovered as a natural fact no one would have learned its lesson so long as Common Sense was running its ice wagons to earn dividends for its children.

Such "critical points" are recognized to-day by every student of natural law, and are usually counted as exceptions to the general laws governing our planet. They seem to have been limited, so such students suppose, to the blendings of molecules into inorganic form. The evolutionist claims a steady and progressive change in the realm of organized life, and apparently counts "critical points" as unknown within that field. Yet in reality Nature's scheme of progress might be styled "a system of 'critical points' outreaching beyond mortal life."

The lesson of foetal exploration is that "critical points" mark every step of progress. Two little leaves are first noted by the student as "life born of life." Intelligence, substance and energy have taken vegetable form. The forest, the flower and the grass exhibit life's labor within certain vibratory limits. But suddenly in that foetal silence a "critical point" is reached—a degree on life's thermometer—when a change, that would be totally unexpected, because without logical sequence, makes its appearance. Animal life enters that foetal field. Lowly and humble it is true, but representative of its class in the school outside, where, spite of evolution's eager search, no species reaches a "critical point." The horse, whether five-toed or one, is equine at every step. From microbe to lordly tiger we have a cat. Such progress knows nothing of "critical points." But in the foetal darkness each species repeats its climb from one critical point to another under a law as mysterious as that of life itself. The vegetal can become animal, the animal climb by "critical points" from gill to lung, and evolve and discard a tail. It becomes reptile at one point, mammal at another, with changes as startling and unexpected as if the multiplication table were to suddenly cease at twelve times twelve. Evolution is the law within these points, but the critical points themselves stand as the most potent factor in creation.

There is never any new material. The gas, the water, the steam, the ice are always two molecules of hydrogen to one of oxygen. It is always a manifestation of intelligence, energy, substance, separated by "critical points." The fish, reptile and simian forms in their foetal cradle never advance by any evolutionary process. They suddenly reach "critical points" which, by a process inconceivable to-day, may start them manward, or compel their extinction.

What about man whether within that foetal cradle or without? The writer has recently pointed out the tremendous importance of "shock" to man born and unborn into earth life. The history of "Subliminal Sally" told that tale of truth to the world. Yet that was but one of the critical points to which man is held subject by Nature. The process of birth does most probably invite "shock," with whatever may be its effect in individual cases; sometimes even breaking up the personality so that a part remains unborn into earth life. So much was demonstrated in that life history. But apparently no "critical point" is necessarily passed when a child is born. He grows and lives under evolutionary laws, which, generation by generation, shape himself and his surroundings.

But there comes an hour to every human when a "critical point" is reached as completely as the water which has become steam, and, like that water, he becomes subject to other laws. Just as the oxygen and the hydrogen in themselves know no change save that of a new expression, so manhood is evidently forever and ever its original compound of intelligence, substance and energy. But that wondrous compound is at last on the other side of a "critical point" which leaves Homo outside and beyond mortal comprehension. Every "critical point" is separated from its fellows by an impassable gulf, so far, at least, as form is concerned. But intelligence has flashed the glorious truth across the gulf that Nature has no process of annihilation.

In other words, a "critical point" stands between mortal man and spirit return. This fact is apparent at a glance. Everything by which we knew our friend lies silent in the casket. Everything the microscope could discern, or science analyze is still there, yet Homo has himself simply reached a "critical point" and passed on. In every such case the change itself demands and creates a new appearance, amidst new conditions, impossible on the other side of that "critical point." With such an individual fact compelling microbe and man, the student of "spirit return" may well hesitate to accept as natural the freedom of intercourse claimed by enthusiasts to whom a critical point is an unknown fact in nature.

The very existence of "critical points," and yet more the fact that death is itself such a point, remains for the most part an unknown fact in natural history. In consequence of this ignorance everything flashed by intelligence from the other side remains interpreted as an echo of earth life in almost every detail. But the other day there was a communication from a spirit mother to her mortal daughter published in a leading Spiritualist paper, That mother told of the cold "over there," and of their needing good fires and warm clothes. Incidentally she spoke of a pet cat in the parlor. Presently she went into the kitchen and was startled by the disappearance of a large black cat which had been lying on the rug. It was explained that it was only the spirit of a cat yet attached to its body in earth life. Such conceptions are accepted as veridical by wholesouled ignorance.

We hear of ladies who go to concerts "over there," get tired and go home to rest, and have a quiet stroll in the garden, with an occasional trip to earth by Nature's express. Such are the everyday beliefs of thousands, and even our keen-witted scientists demand earth echoes as the only proof of spirit return and human immortality. They utterly ignore the "critical point" passed by their spirit visitor. Beyond that point we may picture spirit forms as we please, with wings or without; we may in imagination build vast cities, depict charming scenes in rural life according to our taste, but let us remember that such happenings are always beyond the "point" and must therefore remain absolutely without verification. Whilst the writer is a firm believer in what is called "spirit return," he thus marks its serious limitations. From beyond the "critical point" called death comes no great gift to mortal. No announcement of an existing X-ray. No chemical or physical discovery unwrought by mortal man, save perhaps by his aural self, its existing present personality, as explained by the writer in a previous article. And with all the shrewdness and suggestive accumen of the returning intelligence, it grasps little but the life and experience of to-day.

We gather from such intelligence nothing of human life in the dark past, nor of its slow climb to the present era. Never a problem is solved, nor even a difficulty removed from the path of the student, other than may be included in the powers of aural man himself. The writer believes that human immortality and spirit return are both demonstrated facts, but, at the same time, the unseen Homo is so far removed from us by a "critical point," that every attempted account of his present life is but play upon imagination, and little but ghostly gossip. At least such is the humble opinion of the present writer.

Son Leandro, Cal.

A VISION—ITS MESSAGE.

I seem to catch thro' the open door-way
A fleeting vision of angel bands—
Ah! the clouds are parting, 'tis radiant morning,
I am given a glimpse of spirit land.

Yet far and away, and beyond my vision,
From immortal heights in the heavenly land,
Are garnered and gathered for mortal children
The loving thoughts of the angel bands.

These thoughts are wafted us from immortals
As snow-flakes on a wintry day,—
The clouds that are veils to our mortal vision
Are filled with these flakes of love, for aye.

And the bending dome of a winter's heaven
Just holds in a dear embrace their love,
These emblems of hope, of peace, fruition,
Come fluttering down as the wings of a dove.

So, however stern the law of our being,
However harsh the paths we have trod,
For every pang there is balm in the heavens,
That softens the blow of the chastening rod.

Divinest love dwells there in the heavens,
Supreme thro' eons of time and space;
It may not change our destiny's problem
But softens and guides in many a place.

As closes the cup of the dainty lily
When Night descends on the old earth's face,
So folded the clouds o'er the radiant morning
And left this message to fill its place.

ELLEN THOMAS RICHEY.

Gen. F. J. Lippitt Recognized.

An excellent demonstration of spiritual gifts was witnessed at the usual weekly materializing seance held by Mrs. Stoddard Gray and her son, Mr. DeWitt C. Hough, at their residence, 331 West 57th street, New York, on Saturday, September 27. During the progress of this seance Mrs. Gray stated: "I see General Francis Lippitt stand before me in materialized form." Mr. C. Sayler, who was formerly superintendent of the Georgetown Railroad in Washington, and on intimate acquaintance of the General, being present at the seance, remarked that he did not know the General had passed away; but he did know he was alive about a month ago.

The obituary notice in Sunday's New York Herald (Sept. 28) that General Lippitt died in Washington on Saturday, Sept. 27, (during the progress of this seance) certainly speaks very highly for the remarkable gifts of these talented mediums as well as the absolute truth of spiritual religion, as also the most positive demonstration of immortality. This materialization occurring on the same day as the General's decease, it was impossible for Mrs. Gray to know of the event by any other means than her mediumistic gifts. Attested by the following who were present, Lieut.-Col. H. M. Remington, Dennison, Ohio; John Calhoun, New York; Francis C. Thorp, Brooklyn; J. Knapton Thompson, Ph. D., New York.

ON EVOLUTION.

Who Is Authority?—Subjective and Objective Mind.

The present thinkers of the mortal world are generally agreed that man is a product of evolution, and is not a fallen being. The immortal Darwin, whom, on evolution, none this side the grave has excelled, and, so far as reported, none the other side, demonstrated the law of evolution so clearly as to make it easy of understanding. He, and others, also demonstrated conclusively that man belongs to the animal kingdom and is nothing outside of it. The same mind and physical body in man, horse, bird, rabbit, etc., differing only in degree and form, each having sufficient for his needs. The discovery brought the race of the "fallen man" doctrine to a close. It found him start so low he couldn't fall.

Now comes forth the book, "Body and Soul," by J. Clegg Wright, written by a spirit through his mediumship, seeming to make the effort of restoring the "fallen man" argument. The spirit says it is most rational to believe the human soul uncreate. Hence, if true, it should primarily have been pure and perfect. Everyone knows there are now plenty of souls anything but perfect. Hence the logical conclusion that it must have fallen.

What is the soul? If it differs from mind, it is warrantable that it is the still more sublimated material body of mind; for, as far as known, mind has no existence apart from matter. As far as known there is nothing of man but mind and body, either here or over there. It is mind and physical body here; and mind and spirit body there; also there may be the further division of mind and soul body. As far as has yet been made known, the latter division is yet only a theory.

Science finds no dividing line between man and the other varieties of the animal kingdom. It finds the same life continuous between the botanical and the animal. If man is uncreate it is reasonable to conclude that all other species are the same; and are "fallen creatures," to the extent of such degree of corruption as may have come upon them. As far as known, matter is indestructible; there is not an atom more, nor less, in the universe than there ever was. It would follow from this law that if souls are uncreate, there is not a soul more, nor less, than there ever was. With the atoms it is agreed that they have all been used over and over countless billions of times. Hence the natural conclusion that the souls would have had all of the so-called required earth expressions countless billions of years ago; and that equally long ago there should have been no more birth into gross matter. The handful of spirit re-embodiment theorists admit there is a limit to soul embodiments. They do not pretend to apply the same law to the atoms. Does this spirit, author of the "Body and Soul" book, realize how long eternity is?

The book makes the further statement that "mind is the function of consciousness." It would seem to require but slight investigation to show the vulnerability of this position. Common observation shows that consciousness is a product of environment. Given the geographical birth-place; private and public education of man, and it is known mathematically the character of his consciousness. The oriental and occidental, and each separate zone, has its specific consciousness. It does more. The consciousness changes with each new thought. Thus consciousness is rather a product of the mind than the reverse. No mind, no consciousness. As the mind, so is the consciousness.

From other expressions in the book I infer the spirit has no strong belief in the terms subjective and objective mind, telepathy, etc. Many think the subjective and objective mind means separate minds. They are one mind, the same as the musical, poetic and mechanical minds are all one mind, with the varied expressions. The newborn child has but the subjective mind. After the eyes are first opened there is still only the subjective mind. Soon he observes a single object in the room, from the many objects in it. It may be the mother or a light. This is the beginning of the development of the objective mind. The subjective mind is part of universal nature. Whenever there is life there is this phase of mind. It is in the atom. From large experiment and observation it is concluded that without this phase of mind no life can exist. In the subjective mind man can clearly say, "I and nature are one." The subjective mind is superior to the objective mind. No subjective, no objective. No subjective mind, no poetic mind. The instincts have their origin in the subjective mind.

Of telepathy, almost universally the student-spirits believe in it and teach it. It is explained and proven by the law of vibratory motion; as are heat, sound, wireless telegraphy, etc. The most that remains to be discovered is the required conditions.

In beautiful contrast with all this comes Hudson Tuttle's new book, "The Religion of Man and Ethics of Science." It makes the science of evolution so rational, logical, simple and convincing, that "he who runs may read." It is not a comparison; it is a contrast and a striking one. Along with this, A. J. Weaver comes out in a masterly stroke and makes it irresistible that man is not only a product of evolution but that he is not yet fully perfected, and describes in what particulars.

Mr. Wright's book contains many beautiful and learned thoughts. In the department of mediumship, and the laws controlling it, it evidently has much solid wisdom. It is void of much knowledge of the laws of the mind contained in the latest educational psychologies. To understand these mental laws is now one of the greatest needs of the teacher. It is of less importance in the realm of mediumship than in the general training of the mind. The laws of the mind are now so clear that the term metaphysics is becoming obsolete. Also it has made the old psychologies of the old universities obsolete. The old universities are now in full possession of the new.

I am constrained to believe that had Mr. Wright, of himself, written this book, there are parts of it that would not have been written. He naturally has almost a severe scientific mind, and is a born logician.

"The calm force of science moves on irresistibly." E. W. BALDWIN.

Madison, Wis.

It is hurtful for people to imagine that they can please God by any ceremony whatever. If there is any God, there is only one way to please him, and that is by a conscientious discharge of your personal obligations to your fellow-men.—Ingersoll.

IN TEXAS.

Notes of the Cause in Dallas and Fort Worth.

I have just returned from a two weeks' stay in Dallas, Texas, where Mrs. Georgia Gladys Cooley and Mrs. Laura B. Payne organized the Truth Seekers' Society of Spiritualists, and I had a glorious time. Day and a major part of the night I was busy among the dear devoted friends of Dallas and Fort Worth who are made free by the truth as found in Spiritualism, and they are making a decided effort to promulgate the light and comfort which is theirs.

Sunday, October 12 the Woodman's Hall was comfortably filled for the inspirational address which came through my organism, and the listeners proved themselves interested by the careful attention which they gave throughout the hour. On the following Friday afternoon a goodly number assembled and subjects were selected from them for an hour's discourse. On Sunday the morning service was held in the Temple at Fort Worth; the subject was "The fruits of the Spirit are Love, Joy and Peace." Mrs. Hinsdale presided at the organ. In the afternoon the ceremony of "Naming the Baby" was performed in Dallas, the children being Earl Grabbe, Nora Bell and Ethel May, children of Mr. and Mrs. J. W. Buchanan. After this ceremony the picture of the audience was taken with the "named" children and parents and the choir which rendered Mr. Ring's "Name the Baby" for the ceremony in the very front row. At night the hall was filled with a most attentive audience for the elucidation of "Spiritualism To-day," and the grave need for lives which reflect the light and gladness of Spiritualism was dwelt upon.

Monday night a society was organized in Fort Worth, and they immediately secured the services of Mrs. Carrie M. Hinsdale as regular speaker. Mrs. Hinsdale is one of the true and tried workers in the state, having made a tour of the entire state for the first camp-meeting ever held, and has done more or less work for the cause ever since. She lives in Fort Worth and will do much to make the society a success.

What we need is settled workers who can become acquainted with the people generally and with the general situation and keep the subject of Spiritualism constantly before the public in the way of literature and personal work. From such centers will emanate a steady light which will do much to reach the intelligence of the world, and this is what is needed, the world is ready for the message of Spiritualism if it is presented in an attractive and intelligent manner. The phenomena in its various phases is the great foundation of our beautiful philosophy, but unless investigators are educated as to the laws which control these phenomena they are dumfounded and astonished; while if they are taught the laws of psychic phenomena, and go about their investigations intelligently, they will understand that which they receive and will immediately unite with the organization which is promulgating such truth.

In my opinion the reason we have so many Spiritualists who do not affiliate with the organizations is because they are not familiar with the primary objects of organization (in many cases fearing that it is another religious creed-bound affair where they will be compelled to subscribe to certain articles of faith) and they are Spiritists from having seen some wonderful phenomena which they cannot explain because they are uneducated as to the laws. As well ask a child to solve an equation in algebra, who does not know the multiplication table.

On Wednesday night, October 22, we presented "Seven Times," a very pleasing entertainment representing in charade and tableau, "Childhood," "Romance," "Love," "Maternity," "Widowhood," "Giving in Marriage" and "Longing for Home." The programme was well rendered and kindly received by the audience, and the evening concluded with dancing. Such gatherings not only assist financially but get the people together socially.

Rev. Nellie S. Baade has been engaged to take charge of the society in Dallas and will begin her ministrations November 2.

In my hours of reflection many kind faces come to me from my visit in Dallas; here are some of those who have seen my growth and unfoldment in the work of Spiritualism, and they appear as the faithful parent with advice and kindly criticism. Then I find each year not a few who have ventured out into the experiences of life to "ourselves," and taking their places the little tots of a few years ago are now the young ladies and young men, and they were all so very kind and helpful to me that as I say in my hours of reflection they come pleasantly before me.

The work is to go forward in Dallas and in Fort Worth, and from these centers you will see great bright lights. I wish I could tell you more of the pleasant details of my stay but I have already overreached my allotted space.

JOHN W. RING.

Spiritualist Temple, Galveston, Texas.

RELIGION AND SPIRITUALISM.

To Be Truly Spiritual Is to Be Religious.

To the Editor:—I clip the following from the Banner of Light, printed in 1858, and commend it to the perusal of all Spiritualists. It is time that a higher spirituality should be infused into Spiritualism. To believe in the mere fact of immortality, spiritual presence, power and communication, is of but little worth, unless that belief calls us to a higher life. Spiritualism merely believed in, is no better than any other creed merely believed in. But give to the soul earnest aspirations, "hungerings and thirstings after righteousness," then a faith directing his attention and efforts properly, is of value:

Religion and Spiritualism.

"The religious element has been implanted by the Good Father in every human heart. A sense of dependence on some independent being, is a feeling to which all men, of whatever race or nation, equally confess. And the great differences observable in human character are primarily to be referred to the different degrees of development of this very religious sense, or quality. The man who is most deeply and truly religious, is of course the man furthest on his way to the golden goal at which all true souls equally aim.

"Hence a person to be particularly spiritual, must of necessity, in the first place, be indisputably religious; not, as a matter of course, after the demands of the creeds, the formularies, and the patented dogmas that rule as yet in the recognized portion of the Christian world—but in his soul, in his way of looking at life, in his faith, in his conduct, and in his aspirations. In truth, if we stop and consider the matter calmly and thoughtfully, it will have to be admitted that there can exist no genuine Spiritualism without the religious element. The latter is the basis, the foundation, the substratum for the former.

"Unless the soul first feels its deep and abiding trust in God [or good] how can it know anything of the sweetness of humility? Or without faith, clearer than the eye, and stronger than the wing of an eagle, how can it aspire? Or without a pure perception of the close and eternal relation between itself and the Creator, how can it hope to gain a perception of those intimate and loving relations that subsist like an individual spiritual network between itself and all other souls that are co-related, or that belongs in fact, to the great family of souls created.

"And it is just here, and in consequence of first understanding this perfectly natural and necessary condition by which alone the spiritual faculties are allowed to grow, that so many are led in their unreflecting impatience to believe that Spiritualism is, after all, no reality to them, and must be in itself an idle and empty pretension. The fault is with themselves, and not with Spiritualism. They approached it without first knowing themselves, or what they wanted. Without being religious, they vainly expected they could become spiritual. They seized with thoughtless eagerness upon the revealed truth of spirit communion, as they would have rushed to any other bewildering novelty; and when the heat of haste was over, they turned around and wondered why Spiritualism had not the power of itself, and without their own co-operation, and even against their soul's wish or desire, to make them suddenly and miraculously religious.

"Some such disappointed ones, who should have known that nothing but disappointment awaited them, have subsequently proved their lack of a truly religious development, by seeking to take their revenge upon Spiritualism; charging it with all manner of baseness and falsehood; with being a philosophy, but in no sense a religion; with being a covert for all the foul birds of infidelity that fly the air at night, and with seeking the overthrow of all religious order, and the subsequent reign of unbridled sin and licentiousness. Those who labor to gratify their revenge in such a way, need not have put themselves to so much trouble even as this, to show that Spiritualism had nothing for them, and could possibly do nothing for them. They turn from it, thinking to reveal to the world some of its wonderful mysteries, some of its terrible secrets; and yet the world, or the hostile portion of it, is none the wiser for such revelations still, but goes on as before and gapes and stares at the mysteries, and declares, since it can see no religion in it, that it must all be the work of the 'very devil.'

"Now a man does not limit other objects, but himself, when he undertakes a definition. If he describes another, he unconsciously sketches only the outlines of himself; if larger than he, then his own comparative littleness only is set forth on the more ample background of the other. This law is fixed. And let a person undertake to tell what he has found, or even failed to find in Spiritualism, and you may at once know what he previously had, or did not have, in himself. If he seeks in Spiritualism only material good—wealth, power, position, ease, or worldly consideration and comfort in anyway—by proclaiming his disappointment, he simply betrays the very object of which he went inquest.

"There is no falsifying facts like these. They tell their own lamentable story. They show us too truly how low is yet our highest religious development, when we accept such a vast blessing as spirit communion, principally as a means of getting rich and powerful, rather than of becoming purer and nobler men and women. The fault is not to be laid at the door of spirit communion, many as are the errors that have been committed by the impure and irreligious instruments of so heavenly a doctrine; but rather at the door of those very persons who come and ask for inspirational and earthly gifts from Spiritualism, and, of necessity, go away at last disappointed.

"Now, nothing, we insist, is more evident than the very simple but very important fact, that there can be no Spiritualism unless it is infused and percolated with genuine religion. The two must, in the necessity of things, go together and work together. Religious aspirations ask to be nurtured, to be gratified; and Spiritualism comes forward and cherishes them. Religious needs crave to be fed, and fed daily—and Spiritualism hastens to kindly and plentifully feed them. The religious element of the soul is ever craving something which hitherto it has not been allowed to enjoy; and in this time of dawning light and spreading freedom, Spiritualism readily offers to supply its need; yet in no mysterious or supernatural way, but only after the old and simple laws of Nature, which are the outness of God.

"If here, then, is where people are at fault, the sooner they pause and understand the true relations, the better will it result, both for their belief and their happiness. Let it be stated as plainly as need be, and at once that Spiritualism comes to help a man hunt up no long-forgotten treasures, to search him out no thieves, to point him confidentially to no chances for taking an unchristian advantage of his brother, to life him into no places of emolument or power; but to bring only the holy teachings and the everlasting sympathies which the soul chiefly needs to break pride, and beautify humility; to make selfishness appear ten thousand times more hateful than ever before, and kindness and brotherly love ten thousand times more desirable; to sweeten the nature with love and charity; to inculcate the divine forgiveness of Christ; to repose a surer, a firmer, and a gladder trust in God, and to live every day as in the living courts of angels. This is religion—this is Spiritualism. They are thus one and the same, and of kin from the foundation of all things. They cannot be dissociated nor dissevered. The religious soul cannot be otherwise than spiritual, and the spiritual nature must of very necessity be religious."

C. H. MATHEWS.

New Philadelphia, Ohio.

Christian Science is all right when you are truly well—in good physical condition. It is a sure cure for imaginary troubles, but when you are sick it is not of Olympus, but of Hades.—Olympian Nights.

He who leaves Christianity does not leave faith behind; but he travels in faith to a belief in the inviolable order of nature, the sequence of cause and effect, the reign of law, the upward destiny of the human race—to faith in God.—Robert C. Adams.

MORRIS PRATT INSTITUTE.

Clara L. Stewart, the Secretary, Going West.

The board of directors of the Morris Pratt Institute have decided to have their secretary, Clara L. Stewart, make a tour to the Pacific Coast, in the interest of the Institute, and of Spiritualism generally. It was not expected that the school itself could pay about four thousand dollars for putting the college building in repair and fitting it for school purposes, and then pay its own running expenses the first year. While the school is quite as large and as interesting as was anticipated, the expense of labor, lumber, fuel and other things has outrun our expectations. The work has been done, and all the bills so far have been met according to agreement, Other bills will be paid as they come in. The question is, shall the directors hire the money and pay interest on it, or shall we call for memberships, scholarships, donations and endowments?

The liberality of the Spiritualists so far convinces our board more and more that the Spiritualists only need to have the matter set before them in the right manner to lead them to feel and see that it is both a pleasure and a privilege to raise the needed money.

The directors and teachers are doing all they can to assist in this matter. The Directors work for nothing and pay their own expenses. The teachers all work for less than half wages. This helps greatly, but it does not relieve the pressure.

There are more than one hundred young men and women—worthy people—waiting and hoping that something may be done which will enable them to enter the Morris Pratt Institute. They cannot now get in because neither the Institute nor themselves are able to pay the bills.

Mrs. Stewart is going to the Pacific Coast to lay the matter before the Spiritualists there and between here and there. She does not go to talk wholly on the need of an educated ministry and mediumship, and the Morris Pratt Institute, and its work. She is going to deliver general discourses on the phenomena and the philosophy of Spiritualism.

The thing now wanted is appointments enroute to San Diego, and Los Angeles; then a string of appointments through California, Oregon and Washington to British Columbia, and thence around via Northern Pacific or Great Northern Railroad to Wisconsin.

She does not ask great salaries, nor immense donations at the places she may stop. She hopes that at least enough may be raised at each point to pay railroad fares and hotel bills, and that something may be done at each place for the school. Spiritualists, this school is yours. And you will benefit yourselves here and hereafter by assisting it in this its time of need.

Mrs. Stewart would like to start soon after the holidays, and she must be at home early in April. Will those who feel to help her on this mission, either by calling her to their localities, or otherwise, please write either to her or to myself, as soon as convenient, so that we can lay out the route and can know on what we can depend.

In the cause of an integrally educated and wise Spiritualism,

MOSES HULL.

Whitewater, Wis.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

WU GOES TO A SEANCE.

ORIENTAL SKEPTICISM SHAKEN BY WASHINGTON MEDIUM.

Spirit Messages In Chinese—Diplomat Came Armed With Volleys of Scoffing Questions, and Went Away Mystified and Confounded—An Incident Wednesday Night as Related by One Who Was Present.

Twenty or more people were seated in the back parlor at the house of the medium, Mr. Keeler, on Wednesday evening, October 29, when I entered, the latest comer but one. Taking my seat in the back row, I heard in front a voice with a foreign accent, sounding to me like German. I soon learned that it came from Minister Wu, and by his side sat his secretary. Minister Wu asked many questions and seemed to be a disbeliever in spirit manifestation.

Painted by Invisible Hands.

Hanging on the wall was an oil portrait of George Christy, the minstrel, who died thirty-two years ago. Wu was told that it was painted by a spirit in half an hour.

"Did you see it painted?" he asked.

"No."

"Then, how do you know?"

"The medium witnessed it, and there are many others who have seen such things done."

Here another gentleman said: "I have witnessed the painting of a portrait by spirit power."

Minister Wu: "Where?"

"In Chicago."

"When?"

"Only a month ago. It is a likeness of my deceased wife."

"Will you sell it?"

"Not for a million dollars."

"Then, maybe you are rich?"

"I am not, but were I ever so poor, I would not sell it."

"Tell me how it was done."

"A canvas 22x27 inches was placed against a window. Two female mediums sat, one on each side. I saw the canvas darken, forming a background; presently a face began to appear. No brushes or colors were used, and the portrait was completed in half an hour."

"The Battery" in Action.

The conversation was now interrupted by the entrance of the medium, who selected a lady to sit beside him in what he called "a battery." A third sitter was a gentleman who volunteered. The three were seated in front of a curtain 4½ feet high, stretched across a corner. The medium clasped the lady's left arm with his two hands, and the other man held her right wrist. A curtain was drawn over their bodies, leaving only their faces visible. The light was partially turned down.

The performance began with rappings, beating the tambourine, drumming, and other noisy demonstrations in the cabinet, which I need not repeat. Then a new battery was selected by the spirit of George Christy the guide. The lady chosen was one who said she had never before attended these seances.

The gentleman chosen was Wu's secretary. The feature of this part of the performance was the writing of messages in the cabinet from deceased friends. Minister Wu hoped he might get a message in Chinese. The first one that came over was to me from a most intimate friend, deceased. It was merely a greeting. The very next one was written in Chinese and was handed to Minister Wu. He said it contained Chinese words, but was not signed. He would like a message from Confucius. He got two more in Chinese, on one of which he said was written, "Restaurant, thirty cents."

The third part of the performance was the writing of messages by a visible hand. Certain persons were pointed to by the hand coming out through the holeless curtain. Each one so designated would go up to the cabinet and hold a large pad on the shoulders of the sitters, when a hand would come out and write. Wu was called up and got two messages, one in Chinese and the other in English, saying, "I like you," and signed "G. C."—George Christy.

Another gentleman got a message by the visible hand which read, "I see the Celestials here." And when I got home and read my three messages one was as follows: "I greet you. I see the Celestials here. Alf. Livingston."

Wu Peers Into the Cabinet.

The finale of the seance was allowing spectators to look over into the cabinet while the tambourine and guitar were being played. Wu went up, but the playing stopped the moment he looked in. It began the moment he turned away. Then his secretary went up and the beating of the tambourine went on as he looked in and saw it moving.

After the seance Wu conversed with one and another. He wanted to know how the medium acquired such power, and if there were others like him. He was told that there were many who had similar powers, but the medium knew no more about the source of his mediumship than any other man; it was as much a mystery to him as to any one else.

I might add that a striking feature of these seances is the coming off of the medium's coat while his hands clasp the arm of the next sitter. This occurs invariably, and I reckon that in the twenty-odd years of his mediumship it has occurred more than 2,000 times. Sometimes his vest is taken off, leaving his coat on. And once the coat of Dr. Hansman, of this city, came off as he sat next to the medium in the battery. It was thrown over from the cabinet and landed in my lap.—W. H. Burr, in Washington Post.

Minister Wu at Another Seance.

To my agreeable surprise I met Minister Wu again at the seance Friday evening, October 31. I was told at the door that he wanted to see me. He upbraided me for writing and publishing in the Post his experience at the last seance (a copy of which I sent to The Progressive Thinker, to be used with or without the editorial prefix.) But I considered his apparent anger only a pretense, for everybody knows him to be a genial and funny fellow. And now, in the Post of Nov. 1, appears an interview which justifies my judgment of him. He has not contradicted a word of my report, nor censured me at all in his interview with the reporter of the Post. I had to laugh heartily at some of his confessions, and expressions, especially when as the reporter left he said, "Half a dollar."

I promised him under duress of a feigned threat to kill me, that I would not write about him again; but after reading his confessions in the Post I consider myself absolved from that promise. Therefore I now tell something of what occurred at the second seance. He was very anxious to sit in the "battery," and the spirit guide, George Christy, rapped out consent. Then he wanted to shake hands with George, and was permitted to do so with the curtain intervening. But he was most anxious to get more messages in Chinese. Only one came over. It was handed to his secretary, who is unfamiliar with English. In answer to inquiries if it was written in Chinese he nodded assent. When Wu returned to his seat and looked at it he admitted it was Chinese, but said it meant nothing.

When the time came for looking over into the cabinet, Wu was one of the first to avail himself of the privilege. The tambourine rattled and then gave him a sound knock on the head. He returned to his seat amid roars of laughter.

About forty persons were present, many of whom were doubtless attracted by the publication of Wu's experience at the previous seance. As I left the house he was conferring with Mr. Keeler about having a private sitting.

BURR.

WHAT MOTHER SAW.

A Remarkable Demonstration of Spirit Power.

Some time ago, I was a patient in a hospital in the middle west. A few days before I was discharged, a young man was brought in, so badly injured that the physicians said that he could not live. He never regained consciousness.

The matron called me into the ward where the young man lay, remarking that the resemblance between us was great and the young man might pass for my brother. I did not recognize him, however. A photograph in his coat pocket would easily have passed as my own. As no one had appeared at the hospital to identify the young man, he was buried in the usual manner in such cases.

A change in nurses and matron was made about that time, and the photograph and clothes of the young man were taken in charge by the new matron, awaiting a claimant.

Shortly after this, my mother arrived at the hospital searching for me. I had not informed her that I was in the hospital, because I did not want her to be worried or uneasy, but as soon as I stopped writing to her, she began a search for me, and traced me as far as the hospital.

Upon her arrival, she made inquiries for me of the matron, who showed her the photograph found on the young man who had died a few days before. The new matron had not noticed me in the hurry and confusion of taking charge of the hospital, which occurred the day I was leaving, so did not know of the resemblance between the dead man and myself.

My mother at once began making preparations for the removal of the body which she believed to be that of her son, to the family cemetery plot at the old home in another state. She then went home to complete the arrangements.

After getting out of the hospital, I found that I was too weak to perform any hard work so decided that I would go home and rest a while. Unfortunately, I missed connections on the railroad, and was compelled to wait at a junction all the afternoon. After getting supper, I thought to inform my parents of my coming, and accordingly wrote a telegram, telling them I would be home the next day. At that time, I knew nothing of the visit my mother had made to the hospital.

I had not thought of telegraphing my parents before, and after sending the message, waited for the train. An accident had delayed the train and when I boarded it, we were several hours behind the schedule, but were trying to make up as much time as possible.

On that particular evening my mother had been discussing business affairs with my father. Upon the family preparing to retire at a late hour, my mother startled the other members of the family by stating that I would be home the next day, and said further that I would bring a trunk and arrive at the station four and a half miles distant at 4 o'clock in the morning. All wondered at this, for she had informed them of the result of her visit to the hospital, and all supposed me lying dead and securely buried in another state.

My father attempted to pass the matter off lightly, thinking that the strain which she had undergone the last few days had affected her nerves, and that a night's rest would relieve the strain. The family had retired when my mother called my brother and asked him to take a team and drive to the station to meet me. At this, my father flatly refused to allow my brother to do such a thing, but my mother insisted so strongly that she was right, saying that she had seen me coming, that my brother volunteered to do as she requested if for no other reason than to prove her wrong.

As I alighted from the train at the little station, and noticed that the whole town seemed asleep, I suddenly remembered that the office to which I had directed my telegram was open only during the day, and that my message would not be delivered until daylight, anyway. Not feeling strong enough to walk nearly five miles over country roads, I decided to go to the only hotel in the place and wait until morning, when I would get a livery rig to drive me home.

Imagine my surprise to see, as I turned around the corner of the depot, my brother driving up with a team and wagon. Imagine also his surprise at meeting me, when he supposed I was dead and buried. We loaded the trunk into the wagon, and after pinching me to satisfy himself that I was really alive, my brother explained to me the cause of his being there at that time.

The next morning as we were seated at a late breakfast, a messenger brought to my mother, the telegram I had written the night before, and which I had passed during the night.

For several years, I have been attempting to explain to my own satisfaction how my mother knew I was coming at that time and bringing a trunk, when she had no advice of my arrival, and as far as her information would indicate, I was as dead as anyone could well be.

She simply says "I saw you getting off the train and knew it was four o'clock."—Harry B. Lockwood in Detroit Tribune.

LETTER FROM DR. SPINNEY

Notes on the N. S. A. Convention and Reed City Mediums' Home.

It was my good fortune to be a delegate to the N. S. A. convention in Boston from October 20 to 24. This is the third time I have attended this national body as a delegate, and to me it is marvelous to see the increased interest, work and success that is taking place in this national body in all directions. Never before have I seen so much harmony, such union of effort and determination on the part of nearly all to forget self, and all selfish aims, in the good of the common cause for which this body stands and advocates, viz., a higher spirituality and humanitarianism.

Last year they sent out four missionaries. This year they are to send forth six, and also appoint a lyceum superintendent. All this calls for more funds to sustain and carry forward this efficient and important work. Then they have need of increased pension funds to care for and aid those who need help at their homes, and who do not wish to enter the Mediums' Home.

Theodore Mayer has given us another of his glorious surprises, in offering to deed to the N. S. A. a building and lot in Washington, close to headquarters, worth fifteen thousand dollars, as soon as that amount is raised to put with the same for a home for mediums and Spiritualists, as needed in the future.

Then the History of Spiritualism in the hands of Lyman C. Howe is progressing rapidly, and soon the first volume will be ready for the press, which calls for more funds. All these many enterprises are taxing the treasury to its fullest extent. Hence, it was deemed best by the executive board, and fully met my best judgment, to not repair or build the Medium's Home at Reed City at present. In anticipation of this decision I have added some twenty rooms to my sanitarium, and have set apart, adjacent to my family rooms and away from the hospital and sick, five rooms for mediums, Spiritualists and others that may need treatment, home or care in our ranks. I will board and care for all whom the N. S. A. or any other Spiritualist society may send, at the same price I agreed to do it for in case the Medium's Home was finished and furnished by the N. S. A., which is a price twenty-five per cent less than actual cost. Added to this liberal offer I give one hundred dollars each year to aid this, to me, all-important charity work.

I have pledges of over fifty names promised to give from one to five dollars each year to pay the expenses of these worthy, needy, aged, helpless and sick ones in our ranks. I hope each one that reads this article will send me their name and start the new year with their contribution. It will be at least a year before the Washington Home will be owned by the N. S. A. The Spiritualist Veterans' Home is not yet opened. The Michigan State Spiritualist's Home is not yet opened. So while all these enterprises are being pushed forward and talked about, the Mediums' Home at Reed City is open. Any that wish to furnish a room, it shall be set apart for such purpose and be named for them.

I am deeply in debt and carrying all the loads that one mortal man can, because I have given all my earthly means, all my mental and medical talents to this one work of helping humanity, and especially mediums and Spiritualists. Will you aid me, and thus help me to aid others? Many suppose that I have made the effort to open a Home for Spiritualists through some selfish motive, or because I depend upon Spiritualists to fill up and make a success of my sanitarium. Such is not the case. My hospital and sanitarium is a success just the same whether a Spiritualist ever darkens its doors or not, and many of my friends and some of my medical staff think that this is a great injury to it. But I am a Spiritualist that knows and feels that of all people in the world, none need rest and a place where every comfort to the mental and physical can be given, more than our mediums and Spiritualists do, who have given their lives and all their powers to the spirit world for the redemption of humanity from superstition, errors and ignorance. Such a home I have, and shall always have while my life in the earthly form lasts. I defy anyone on earth to show one spot or place where I have been selfish in this work, or where I have not given to my fullest extent.

Dr. Slade is still with me. He is receiving best of care, has a good room, and needs to remain with me while life lasts. There are others and more who need to come. Send in your donations, your pledges, your names, and anything that will aid me. When these rooms are filled I shall build on and set apart more rooms for the endowment beds and Mediums' Home. Every Sunday when I am home, at 3 p. m., I give a lecture in the sitting-room and dining-room, which will accommodate from fifty to one hundred people. Sundays when I am not home, I shall arrange for some speaker or medium that may be with me, to hold services.

I take every Spiritualist paper published, and after reading them they are left in the general sitting-room for any to read. Send us books and papers for the benefit of Spiritualists and patients that may be at my sanitarium.

For any further information that you may wish, please address

ANDREW B. SPINNEY, M. D.
Mediums' Home, Reed City, Mich.

An Easy Way to Make Money.

I have made $500.00 in 80 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

MRS. W. B.

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

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"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

GRAVE ROBBERS INDICTED.

Indianapolis Grand Jury Implicates Twenty-five People in Crime.

Indianapolis, Ind., October 25.—The grand jury this afternoon returned a partial report, including twenty-five indictments in the grave-robbing cases, which have been under consideration for the last three weeks. Of the indictments returned, ten only were made known. It developed later that five physicians, who are charged with complicity in the "body-snatching business" for failure to keep records of bodies received, among whom is Joseph C. Alexander, demonstrator of the College of Physicians and Surgeons.

The indictments against the negro ghouls in each instance simply mention as a basis for a prosecution one of the many bodies the indicted men are charged with assisting in removing. In each of the indictments against the ghouls it was charged that the stolen bodies were taken to the Central College of Physicians and Surgeons. The five physicians indicted will be arrested Monday.

From evidence given by Rufus Cantrill, the chief of the gang, 100 bodies have been stolen from cemeteries near here since last July. There have been nineteen arrests. Twelve graves have been found empty.

The ghouls say that two of the physicians accompanied them on several of their night trips. It has been shown in the disclosures that the body of the wife of one of the ghouls was sold by the undertaker to a college

Ten bodies were found buried beneath a few inches of dirt in the basement of one of the colleges; four bodies were found in sacks in the streets, where the hard-pressed ghouls had dropped them; one body was concealed for two days in a saloon, and thirty were found in cold storage in an ice cream factory in Louisville.

The above press dispatch was published in last Sunday's Washington Post, and when read, I could not help but recall to mind the statute of Indiana, with regard to the medical trust, which has so recently been upheld by the Supreme Court of that state.

What I wish to say to the readers of The Progressive Thinker is, that a casual glance at the above quotation will clearly show the character of the class of persons the Indiana legislature intended should be the beneficiaries of the medical trust created by that body.

A class of men who are acquiring riches by stealing and selling the dead bodies of relatives of living inhabitants of that state, and when you contemplate that the living intelligent people of Indiana look on in seeming pleasure and contentment, without even an expressed wish or desire, on their part, that this iniquitous law should no longer remain on their statute books, and never blush, but with an air of satisfied exultation in the fact that under that law no "magnetic healer" shall live in that state and practice for the good of humanity their God-given powers, I seriously ask, can a person of sense help concluding that the people of Indiana are entitled to great commiseration and the most profound sympathy on account of their fatuity.

The law should never have been enacted, for the reasons, that if the schools of medicine that asked its enactment could not stand the competition that magnetic healing confronted them with, then their schools were worthless, and should have been abandoned, not bolstered up by this infamous trust law. If their schools lacked intrinsic merit, they should have supplied them with an abler faculty, one at least that would not steal and sell dead bodies.

Again it was class legislation, and I right here will add, that it is anti-Christ, for if he the "savior of mankind" as these good Indiana people call him to-day, was in that state teaching as he did when on earth, and practicing his magnetic healing, the good people of that state together with this trust, would "yank" him out of the state with as much inhumanity as the Jews and Romans did the lowly Nazarene in Judea 2,000 years ago, for he healed by the same God-given power the magnetic healer does to-day.

Thus the Creator gives man a power to be exerted to benefit his fellow-man, and the Indiana legislature says it shall not be tolerated in that state as long as they can give a monopoly to a lot of "body-snatchers," and thieves to make all out of the sickness and misfortunes of others in that state.

So their highest court and their lowest criminals alike endorse it, and thus in effect pronounce their Creator a fool for so endowing some persons with such healing power.

Again look at the above picture; white laboring thieves, negro thieves, and college doctor thieves, the head demonstrator, what a mess of thieves! "They stole "one hundred (100) bodies since July, in less than three months stole 100 bodies from one locality, equal to 400 each year in the vicinity of the capitol of the state. Is it any wonder that such laws emanate from such a capital?

When the principal school of medicine is controlled by such persons, it may in part account for the weakness of the medical fraternity in that state.

The faculty in the great college devote so much time in procuring the larceny of 100 bodies in less than three months, that they neglect their duties to the students, knowing that the less medical knowledge the students possess when they go out of college the more dead bodies there will be in cemeteries for them and their helpers to procure, hence they can also boast of "good times."

This law should be repealed by the next legislature, for the following among other reasons:

First, it is class legislation, and this because it is designed by it to benefit a class of persons who are probably the most dangerous of any in the state, to-wit: a class of thieves who steal and grow rich upon dealing in human bodies, and as bad men are most apt to exert their best energies and their most skillful efforts in the direction their greatest interests lay, the members of the faculty of this great school of "medicine and surgery," could so train its medical and surgical students as to procure for these professional thieves the greatest number of dead bodies with which to fill their otherwise empty coffers.

And because it encourages both vice and crime in the state, and tends to drive out a good class of industrious people, I mean the magnetic healers, not one of whom have been indicted by the grand jury for stealing dead or any other bodies.

And for this, if for no other reason it ought to be repealed. It has enabled the beneficiaries to ignore and defy the ancient maxim, "There is honor among thieves," which maxim was always considered as binding among that class of humanity, but these fellows with the Indiana trust law thrown around them and securely riveted by the Supreme Court, these medical thieves who hire the poor ignorant negroes to do the dirty work for them; then the instant all were alike indicted and arrested for the same crime as co-defendants, we see by the press dispatches of Tuesday last that the day before the doctors went in a body to the sheriff's office and gave bail for their appearance at court, etc., and answer the charge contained in the indictment; but the poor "nigger," where was he? Not one of these co-defendants or co-thieves offered or tried to get him bailed. He lies in jail, thus smashing the great maxim of "honor among thieves."

ISAAC SHARP.

Washington, D. C.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

It rains! For six long months there have been one or two showers, which were reported to have done more damage to the fruit, then on the trees, than any possible good could have balanced. That, however, is an open question. But, now, that is another subject. The sun comes up, rising a little late, as becomes the advanced age of the year. It looks as if the clerk of the weather had ordered out a fair, sunny day. Apparently without provocation, a misty border of cloud becoming more and more well-defined, creeps up higher and higher until it becomes the whole thing. Then it rains. Heavens, how it rains! The whole face of the sky drops, like a big blanket, and it continues so to drop for hours. Then the Undines, the people of the air, take a rest and give the sun a chance to put in a few hours of continuous work.

It really is fortunate, that the sandy soil offers a conveniently accessible hiding-place for the fallen waters from the sun's rays, for the heated shafts soon lick dry the whole surface. In a few hours after the sun begins work, one would not suppose it had rained for days. But the most wonderful change that comes is the return of all the brilliant shades of green, on the hillsides and in the gorges and ravines of the mountains. If the rains continue, we may look for another crop of the Golden Poppy of this state. Its color is indescribably gorgeous. Beyond this, is a psychic influence, that tells its own story to those that have eyes that see, and ears that hear.

Does it not strike you, my reader, that the forces that determined the character of this state, on all planes were peculiar. Intrinsic value was the quotient obtained. This was and is manifested on all planes. If we only had a psychic scientist who could equate the terms of the conditional factors, possibly the world could have a new and startling revelation. But this like some other desirable things, is locked in the "someday" safe, and the combination is forgotten. So we wait.

I would like to know why it is, a single desperado can stop a railroad train, with its train crew and twenty or thirty passengers aboard, terrorize them all, kill the engineer, fire a charge of dynamite at the strong box of the express people, rifle "Uncle Sam's" mail pouches and escape unharmed. What is the proportion of brave men to cowards anyway, as furnished by the U. S. census, or are they not taken? This is part of the daily news from Butte. It is easily understood how a train, moving always in the presence of death by accident, can be stopped. But the rest of it. Is that the cowardice of the masses, when they are fleeced by the sharpers and confidence men, who worm themselves into politics for that purpose? It really seems as if this was a fair specimen of the knock-down and drag-out activities of modern politics.

Will free thought and free speech ever be the rule of this country? We boast of its possession. Has it ever been? Are we not yet to win it? Go down into your memory and recall the instances where the thoughts and words of men and women tipped with the divine fire of Truth, have aroused not only opposition but the direst malediction. Nor has this opposing force acted singly and collectively, with fierce unrelenting, but has taken the opposing power over into the realm of dominating force and held against it incorporated Law backed by the whole power of the state. This can only work evil; at first to those who dare for the truth; then it falls like a millstone grinding to powder the opponents. This is most strongly illustrated in the news category of the day by the sad end of Miss Craddock, who has freely offered her life in defense of her ideas of truth. We warn her opponents that the truth she advocated exists. Because it exists, it is immortal and must of necessity finally triumph, putting its enemies and opponents beneath its feet.

Like the rumbling of the earth before the volcano's outburst, there is a muttering and portentous grumbling among the employes of the Pacific railroad. There is no doubt that unless concessions are made, a big railroad strike will soon be on. The apparent cause is the increase of the labor of the employes, without any co-ordinate increase of wages. Come to think about it, does it not seem strange, if the traffic falls off the managers see and make a cut in wages the next day. But when the traffic increases, it takes them from three to six months to see an increase of wages is but a simple matter of equity. As the locomotive engineers are in this deal, there will be but one outcome and that the surrender of the railroad company.

Is it not true that the government of the many, or the people, is a fallacy? Does not the concentration of force, all lead to the guiding thought and action of one. When it comes to meeting force with force it is always a unit versus a unit. Not until we shall have come into the oneness of the Universal Spirit can we have the perfect government which will think the right thought and do the right thing at the right time.

From Lincoln, Neb., come the notes of spiritual awakening. All the states that are so far advanced in harmonious unity of spiritual action, as to hold state conventions have thus far profited marvelously thereby, in the quickening of the general work in both field and camp. It certainly is a matter of joy to those who believe that a well-disciplined army commands more respect than a squad of guerrillas, to know that discipline, training and a united front against our opponents and enemies is thus forming to repel all attacks. Spiritualism has passed the crucial stage of crudeness, and now demands recognition on the highest plane of metaphysical and rational inquiry.

We understand that Mrs. Nellie T. Brigham has again turned her face toward San Francisco, from the Austral Continent. Her many friends here hope that we shall be able to see her this time and hear her speak of the matters that so intensely interest her and us. We hear her lecture tour has been a magnificent success from start to finish. As Mrs. Brigham leaves the Southern land, Mr. J. J. Morse and family are just arriving there. The opening work seems highly propitious and satisfactory. We trust they can favor the California believers with a little time on their way back, be it sooner or later.

The varied activities of the Spiritual movement in its various phases are making most excellent progress in San Francisco. We notice there is more life and very much less listlessness in an assembly of "the faithful" here, than in any other place we were ever in. In some respects we differ from our fellow-citizens in other parts of the country. In the line of psychic development and "causes and effects" of the "intangible and unseen forces," we are always ready to receive and listen attentively and courteously.

There are rumors of snow upon the mountains. There is also that chilly feeling in the atmosphere, which tells you of the northern realms, that frost has struck the greenness, making growth and fruitage a question of "sweet bye and bye." And still strawberries of the second or third crop are for sale by the hucksters' wagons, two quarts for twenty-five cents.

The deciduous trees are not so gracious. They have finished their summer's task, turned in their crop of fruit and are putting aside their warm-weather dresses until they shall be needed in 1903. The fruit crop of this state for the current year has been enormous, and the prices fair. People as a rule, who know nothing of the country and its business, have an idea that "any fool can farm." So he can. But the qualities that make a successful business man are really more necessary on the farm than in the factory or the depots of supply. This is especially true of a California farm, in whose management there must enter so many details of irrigation, pruning, thinning, etc., that do not vex the mind of a Northern or Eastern farmer.

As an average, the farming interest in this state on the approximate balance of the year's work are in a fairly happy state of mind But it is true of them as with all the rest of us, we never do well, but we think, if we had it to do over again we could do better. But could we? Under the same conditions and circumstances, we should be forced to do exactly the same thing in the same way. But, next year! Ah, that blessed next year! With all the knowledge that perhaps has been whipped into us by that stern old teacher, Experience, we can be able to improve this year's profit by a large per cent. This is especially true in the farming of the grounds we have devoted to spirit improvement and soul culture. Will we do it? What do you say, comrade mine?

It is annoying to the point of distress, to those who are psychic, to be obliged to endure the stormy, conflicting element of opposing thought generated by our periodical election struggles. From the outmost verge of the Great Rest, to the lowest and swiftest impulsion of the atomic vibrations which we name matter, comes to all sensitives a feeling of horrent terror, this they know they have not drawn upon themselves. But this knowledge, while it relieves of any sense of guilt on the part of a sufferer, does not alleviate the agony of unrest for those who are forced to stand within the thought whirl.

Is it not about time that Morgan, the Trust Multiplier began to think of a Grand Trust, for the states of the Union. How would it seem for them to pool their interests, minish the number of their officers and cut down all running expenses to a minimum? Would we not be ready then to open our gates and let the King of Glory come in? Would not that be a knock-out for ever so much mismanagement and inter-state selfishness? But they call that an Empire or something equally as disagreeable I really would like to hear someone that can "see straight" describe now the unfolding of the next twenty-five years. W. P. PHELON, M. D.

San Francisco, Cal.

A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists—almost unanimous—have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently or otherwise, does the manifesting with the aid of artificial toggery, tying with ropes that do not tie, illuminated artificial garments, phosphorescent paint, false whiskers, gauzy drapery, etc., aided sometimes by confederates and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only object in view being to eliminate all methods of deception from the public circles.

The parties who present these criticisms or exposures for publication, must do so from actual personal experience or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor. They should do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart.

The Methods of Dr. Benton, a Materializing Medium.

Dr. Thomas Benton, residing at 3265 Rhodes avenue, came to the home of Mr. and Mrs. Surine, 226 Monticello avenue, this city, on the evening of October 14, in company with J. Q. Adams. After giving reading in connection with a few articles, he retired to the cabinet, and requested my husband to tie his wrists, the string passing under the chair from wrist to wrist. Mr. Adams called attention to the different spirits as they appeared. One manifestation was that of a small, squeaking voice from the cabinet, announcing that "Tommy had come." Then a pitcher of water was placed on the floor just outside the cabinet. Soon thereafter a large, muscular hand was seen to push under the curtain and draw inside the pitcher. Next footsteps were heard in the cabinet, the curtain parted and a beautiful white form appeared. Mr. Adams exclaimed, "Dear spirit, come closer!" The dear spirit did come closer in response to Mr. Adams' wish, and I reached out and grasped it by the hand, and held on by main strength. Mrs. Surine, the hostess, sprang forward and parted the curtains, and some one turned up the light, and behold I held in my hands the hand of the struggling Benton. Undaunted, Mr. Adams sprang forward and pushed me roughly away, and seized the curtains from Mrs. Surine and held them together for a full minute; then when the light was again turned on the medium was back in his chair, but had forgotten (or had not time) to put on his coat that he had on when first tied in the chair. However, his courage never deserted him, for he called in loud tones for Mr. Adams to come and out the string that bound his wrists.

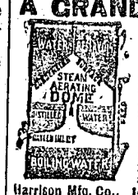
This is in substance what occurred. Eight people were present besides Mr. and Mrs. Surine, all of whom will testify to these facts.

Mr. and Mrs. Surine reside at 226 Monticello avenue. The residence of myself and husband is at 217 N. Center Park avenue. The other members of the company are near neighbors, whose affidavits can be had.

MRS. KATE GILMORE.

We, the undersigned, were present on the above occasion. The statement made by Mrs. Gilmore is true. (Names) Mrs. Rosberg, 232 Monticello avenue; Mrs. Surine and C. A. Surine, 226 Monticello avenue; W. H. Gilmore, 217 N. Central Park avenue; Mrs. Pflugradt, 1640 W. Ohio street.

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Evolution teaches that all life commenced in the water and continued there for unknown ages. At length when animal life emerged from its home in the sea and crawled out of the water upon dry soil, the struggle for life which had everywhere and among all the species prevailed in the sea continued to prevail on the land. In time the earth became as densely populated as the sea, and the struggle for existence became equally as desperate and wide-spread.

In this struggle, each animal resorted to or invented some means of protection. These means differed as the instincts and environments of the various kinds of animal life differed, and they became the cause of the appearance and final development of many parts of the animal organism. It is the object of this article to trace out the rise and growth of some of these parts.

Claws.

Who made them or where did they come from? As a means of protection and safety some animals resorted to the plan of digging holes in the soft, loose places of the earth into which they would crawl and secrete themselves. At that time they had no bony claws. They had always been water animals and had had no use for them. But as they fell into the habit of digging, the skin on the bottom and ends of their toes got thicker and tougher till after long periods of time each toe terminated in a horny point.

What made this change possible and universal with all animals that resorted to digging, was the fact that those which were indolent or careless and dug but little and so used their toes but little and whose toes consequently were but slightly horny, perished to a great extent, because their holes were shallow, while the best diggers, which of course developed the most horny toes, survived, and by heredity transmitted their horny toes to their offspring. Thus it comes that animals that dig holes are born with claws.

But all animals did not keep to the plan of digging holes for safety even after they had developed their claws. When surprised by an enemy too far from their holes to reach them, the smaller and more nimble, like the progenitors of the squirrel, got in the habit of using their claws to run up a tree for safety—at first a tree with a coarse bark to which their blunt toes could cling. Of course some had toes too blunt to cling; they fell to the ground and were killed by their enemies; but the sharp-toed ones survived and transmitted their sharp toes to their offspring. So squirrels are born with sharp claws.

There are squirrels, however, living on the western plains, that do not climb trees, because there are no trees to climb. They, on account of their environment resort to the original plan of digging holes and one is never seen far from his hole, any more than a tree squirrel is seen far from a tree. These "ground squirrels," as they are called, are very hospitable, and in the winter season take into their homes the owl and the rattle snake; the three seem to abide together in peace. I have watched them many an hour.

There were other animals of larger size and stronger muscle, like the progenitors of the lion and tiger, that found they were too heavy to climb a tree as could the squirrel; they had no other immediate means of protection but to stand their ground and fight. In this work they soon found as much use for their claws as in digging holes or climbing trees.

We point to the lion as the highest example of physical courage, and are accustomed to think he was made so by the hand that created him. But there is another explanation for his courage. By standing his ground and fighting his foe, he found that he had superior strength. Victory was his in every encounter. This gave him increased confidence in himself. As victory followed victory, his confidence increased till he became endowed with the courage which belongs alone to the lion. The timid mouse would develop a lion's courage, if it could have the strength and experience which for ages has belonged to the lion family.

Long Legs.

There were other animals that resorted to other means of protection in the battle of life beside claws. They sought means of safety in flight. Probably this method of seeking safety was the first that was practised by animals and was universal. Those that were slowest on foot used their wits, and finally resorted to digging holes and climbing trees, but those which were swiftest continued to use this means of escape. Those that lagged behind had shorter legs and they perished while the longest legged escaped and became the breeders of the next generation. Thus nature used the same method in giving long legs to the deer and antelope which man used in creating long legs for the grey hound; that is, breeding alone from the longest legged. Nature, however, did it as a means of escape, while man did it for the chase or for fancy.

Wings.

We come now to still another class of animals—those that have wings. Whence came wings? If there is any part of the animal organism that is oftenest referred to as evidence of a supernatural wisdom in its production, it is the wing of a bird. It is indeed a marvel of gracefulness and usefulness combined. Is it possible or probable that this wonderful structure, so beautiful and so adapted to its work, could have come in a natural way to answer to the needs of the bird?

It certainly is an idea worth considering. Could it not have come in the process of the evolution of animal organisms?

As the progenitors of birds, which were water animals, first crawled up out of the water, and little by little began to get used to living on the land, they, like the animals which preceded them, became exposed to new and fearful dangers. The earth teemed with enemies ready to seize them as prey. They were helpless or at least had but small means of defense or of escape. They had organs suitable for swimming, which for convenience we may call fins, and possibly projections had commenced which afterwards developed into legs.

In case of danger they sought safely in flight and their fins, which had been their only means of escape in the water, became their chief means upon which they depended on land. These they used vigorously, but they had not yet become so well adapted to air as they had been to water. They must go through a great change to be suited to their new environment. Multitudes perished, but those best fitted for the new life survived, and they handed down their developments to the next age.

Wings at that time, and perhaps for centuries, were but little else than what might properly be called flappers, perhaps somewhat like what they are on the ostrich. Why did not the flappers on the ostrich, if they were the beginning of wings, and not rudiments, go on developing till they became true wings? It was because the ostrich developed such a remarkable means of defense in his extraordinary legs that it did not need wings to fly away from its enemy, or if the enemy was too strong, and it did need to fly, its legs were so long and strong it could run with the speed of a horse.

The penguin is another example where the wing may have been arrested in its development. This is a bird, in most respects pertaining to its organism, like other birds with the exception that it has only partially developed wings instead of true wings. Why did not its wings keep on developing till they became true wings? Because the animal makes its home on the sea beach and feeds on fish. Whenever an enemy appears it takes to the water and, having the feet of a duck, it is soon safe. Its miniature wings it uses for diving, in which it is an adept, and to assist it in swimming. Living in that way the bird is protected without wings; it has no use for wings; hence nature has not given it wings; or to state it more scientifically, it is in harmony with its environment without wings.

The auk is a similar bird. In the South sea islands there have been found many wingless birds, but on those islands there are no beasts of prey, and so there is no need of wings as a means of safety, so the birds have never resorted to those means or habits of life which tend to produce wings.

It must have been many centuries before wings became so developed that a bird could lift itself into the air and sustain itself there. When, after repeated attempts, it succeeded in flying so high as to get into the lowest branch of a tree, it was a great victory over its enemies. The moment it did that it was safe.

Long Arms.

The long arms of the apes and monkeys separate them from all other animals. They are animals that did not come into existence till long ages after the appearance of birds. The original or ancient progenitors of these human-like beings were undoubtedly quadrupeds, and like other animals they had to struggle or die. They did not, however, seek safety by digging holes in the ground, nor by a face to face fight like the lion, nor by stretching their legs in flight like the deer, nor by attempting to fly into the air like a bird; but they fell into the practice, when pursued by a stronger enemy and in danger of being caught, of rearing up on their hind legs or springing and grasping low branches of trees, and drawing themselves up for safety.

They soon perceived the advantage which they derived from this maneuvre and they continued to repeat it. They soon found that the trees were a safer place than the ground, and so they gradually began to spend more time there; finally they made beds in the forks where they slept, and where the mothers gave birth to their young. The trees finally became their home, as in a different way they had, centuries before, become the home of the squirrels and birds.

It was the longest-armed apes which succeeded in grasping branches and being lifted out of danger; ever afterwards long and strong arms were the necessary safeguards against falling in passing from tree to tree or branch to branch. Thus it was that the long and strong armed survived and their attributes were transmitted by inheritance, while the short and weak-armed perished.

The grasping power of the whole ape family has, by long and constant practice in swinging from limb to limb by the hands and arms, been developed to a most remarkable degree. An infant ape very soon after birth will instinctively grasp an overhanging branch with its young fingers and sustain its entire weight.

A young babe of the human family has the same instinct very strongly. Every one must have noticed with what a firm grip infants will grasp one's finger and how tenaciously they cling. Scientists who have experimented in this direction, tell us of babes of only a few days old, that would grasp a walking stick and sustain their entire weight for over two minutes by the watch before they would let go. This may not be proof, but is it not an evidence, that man was once in the ape condition, dwelt in trees, and that this instinct in the babe is an inheritance from the human race when it was in that condition?

(To be continued.)

MY COUNTRY.

My country is the world; I count
No son of man, my foe,
Whether the warm life currents mount
And mantle brows like snow,
Or red, or yellow, brown or black
The face that into mine looks back.

My native land is Mother Earth,
And all men are my kin,
Whether of rude or gentle birth,
However steeped in sin;
Or rich, or poor, or great, or small,
I count them brothers, one and all.

My birthplace is not spot apart,
I claim no town or state,
Love hath a shrine in every heart,
And whereso'er men mate
To do the right, and say the truth
Love evermore renews her youth.

My flag is the star-spangled sky,
Woven without a seam,
Where dawn and sunset colors lie,
Fair as an angel's dream,
The flag that still, unstained, untorn,
Floats over all of mortal born.

My party is all human-kind,
My platform, brotherhood;
I count all men of honest mind
Who work for human good,
And for the hope that gleams afar,
My comrades in this holy war.

My heroes are the great and good
Of every age and clime,
Too often-mocked, misunderstood,
And murdered in their time,
In spite of ignorance and hate
Known and exalted soon or late.

My country is the world; I scorn
No lesser love than mine,
But calmly wait that happy morn
When all shall own this sign,
And love of country, as of clan,
Shall yield to world-wide love of man.

—Robert Whittaker.

ETHIANISM.

What Good Are the Gods? Is the Question.

The world is just what it is, and no God has been able to make it any "'tiser." The God of Israel or Biblical account tries mighty hard to make the world out different from what it is in our experience and observation, but that account melts away before the advance of science, reason and common sense. Materialism, as the swing of the pendulum to the opposite extreme, starts out with a dead matter, but speedily discovers that it must supplement this "dead" matter with "force" and "law" to account for the world as it really is and does. A thousand philosophies begin with as many theories to account for the world, but find they must "end" with the world as it is in our experience and observation.

It is all the same to the world whether it was created by the fatherly God of Israel; is the evolution of the dead matter of the materialist; or the self-development of the eternal, omnipresent, active and intelligent Ethereal Substance. It got here all the same, and to determine what it is and its relation to ourselves we must consult our experience and observation. Moreover the world is just what it is, no matter if it is eternal and, therefore, never had a beginning in any thing or in any way.

As we must take the world as it is, and as our happiness and that of others depends on the adaptation of our character and conduct to the environment in which we find ourselves, the query presents itself: What good are the Gods and why bother with their discussion? Why not live the live you have, under the environment you were born to, and let it go at that?

But the God question won't down; never has downed; and never will down till it is settled along scientific and common sense lines. Crankism and unbridled imagination never will settle the question satisfactorily to any one but the crank himself; the crank will not be able to turn others into his way of thinking—not permanently.

As the Gods, all, are theories or fundamental principles, it is of the utmost importance that we start out with a correct theory or fundamental concept. Otherwise we fall into error in interpreting the world and in our conduct in it. See? Well, the following examples should make it plain as mud.

The fundamental concept of the Biblical writers and the orthodox church is a fatherly, jealous, vain and vengeful God, whose sole concern in creation was man, and the purpose was to have man worship him. Consequences: Man was made perfect in the beginning and placed in a perfect environment. A devil appears—of course without the knowledge and consent of the "fatherly and jealous" God and causes not only man but also his environment to "fall." Ever after that there is dire contention between the "jealous" God and the "devouring" devil as to who shall control the world and have the souls of man when they pass out of it. If the God gets them they walk golden streets and shout hosannas before the throne; if the devil gets them they enjoy the lake of fire and brimstone, and weeping and wailing which he has prepared for them. The devil was getting much the best of it and the "father" and jealous God sent his only son to bring men back to him, after having inflicted the flood and other dire "vengeances." Yet the great majority go the broad road which leads elsewhere. Practical consequences: The great business of life is to worship God, to build expensive tabernacles in which to do it, and to employ an exacting priesthood to tell you how to do it. And to contribute of your shekels and prosecute foreign wars to extend the authority of the church. Moreover you must sacrifice one day in the week to these ends. And believe that this God does everything that is done. Thus it is seen that a theory or fundamental concept has much to do not only with your other opinions but also with your conduct in life.

Materialism is a revolt against that, and the pendulum swings to the opposite extreme. Not only is "God" not fatherly, jealous and vain, but he is dead as a door nail and blind as a bat. He has no rewards for those who worship him; no punishments for those who don't. All things are physical, therefore you have no "soul" and there is no future life for you—neither that of the golden streets; that of the lake of fire and brimstone; nor any other. Theoretic consequences: As Matter, the Materialist's God, is dead you must believe in those imaginary things he calls "forces," and in that other hallucination, that "law" governs the world. Practical consequences: Eat, drink and be merry, for to-morrow you die. Not only is there no place for the soul after physical death, but the less "soul" you have in this life the more "success." Again it is seen that the fundamental concept has much to do with our minor opinions and with our conduct in life.

The church theory was arrived at through "inspiration," and the most natural thing in the world is for the man to fall into crankism who cuts loose from himself—from his experience and observation, from legitimate reason and common sense—and whose formula is: "God says this, God says that," speaking of course through him. The Gods must get mighty tired of these people shuffling their crankism off on them.

Again, the Gods must resent the insinuation that they are dead and must be hiked round by the "forces" and laws. A great many scientists use this formula, but it is not science—science basing on the facts of experience and observation and the co-ordination of these facts.

Now, at what theory or fundamental concept do we arrive if we rely exclusively on science, reason and common sense? And what are some of the consequences of that theory, theoretic and practical? The world "began" within the sphere of our observation at Nebula. Nebulas are necessarily the self-development of an infinite, eternal, omnipresent and intelligent ethereal substance, which thus "made the worlds at all times just what they were at the time. A prolongation of the self-development, generally called evolution, which first came into view at nebula, has brought the world on up to what it is to-day and is carrying it on to get higher conditions. "Man" gives the "God" the only acceptable service when he aids in this progress—especially by building himself and others up to a higher estate. The time and place to "worship" the God is in the great temple of nature and every day in the week with head erect and eyes wide open, science and our own observation and experience officiating. As progress is the order in this life it is quite natural to suppose the man's spirit will "progress" out of this life into a higher life through the door of "death," beginning that life with the self-same nature which the God, his ancestors and himself have given it in this life. In that life it is still a case of progress, and as the higher spiritual nature developed in this life in connection with the physical body, what earthly good reason is there for denying that in that other life a higher nature than spirit may develop there in connection with the spiritual body and at "death" "progress" into a yet higher life. And so on till ultimately the "man" would be so like the "God" that he could look on her face yet live.

But of course that is only theory—we have not been along there—and our great business now is to live well the life we have. We, like the planet, and every thing in it, act of our own intelligence and volition and don't have to be hiked about by the "laws" and "forces"—nor by the will of the Gods.

The orthodox parson seems to think the only way to live well the life we have is to have forgiveness for our short-comings through Christ as the Son of God and to worship God in the tabernacle under priestly administration and because of the dry-bone stories told us there and which perhaps we do not believe. Thus are we prepared to land at one strong leap into the presence of the "living" God. And if we fail to avail ourselves of this "plan of salvation" it were much better for us if we went way back and sat down.

One very serious objection to the parson's plan is that it is and has been so very expensive. True, a few minutes of prayer and supplication in the tabernacle does the work which others suppose takes a lifetime effort in this life and perhaps in many other lives. But only think of the time, talent, shekels and blood that have been invested in the parson's plan of salvation—in erecting tabernacles, supporting the priesthood, trying to find out what the Bible means, sending the gospel to the heathen, prosecuting religious wars, and the sabbath. If the plan itself is faulty, it is a fearful waste of good things. If all that expenditure had gone into natural channels for the betterment of man's estate there is great room to suppose results would have been much more satisfactory. Even of the sabbath were devoted to an all-round self-improvement and humanitarian work, what a change for the better there would speedily be in both city and country. There would be much improvement in this life, whatever the consequences in the next. As the whole spiritual man begins that life as he passes out of this, "consequences" could only be bad for the parson who neglects the salvation which comes of right living. Those beliefs and practices which he claims are the only salvation for man, may be the very things which will damn him.

Of course no objection can be made by any thinking man to the humanitarian side of the church, or so far as it is humanitarian nor to the scientific side of materialism. Nor to the Christ as a great reformer who mortally offended the priesthood of his day by teaching humanitarianism and antagonizing some of the theories of that priesthood.

We have little or no space left in which to say anything about the consequences coming of the fundamental theory that the world never had a beginning. It is, however, lying in the face of science, to say nothing of reason and common sense. Moreover, if man and the world have not come up into the world out of something antecedent, man's spirit will hardly go on out of the world into the spirit life which many suppose follows. We have always been here, and are here for "keeps." We didn't come here, and ain't going away.

Now, we don't sport Ethianism as an intellectual play which is of no consequence, but for the theoretic results—especially the practical results—which logically follow from that fundamental concept. As it is much more important that we be "ethical" than that we have the etheric concept of God, our habit of pronunciation is Eth-i-an-ism—from Ethics—rather than E-thianism—from Ether. But both were in view when the book was baptized.

Thanks to those who have sent for the book. Many others should order before it is "announced" back to the old figures. The book, counting interest, has cost me over 50 cents a copy.

F. J. RIPLEY.

Afton, Greene Co., Tenn.

NOT DEAD.

There Is No Death—What Seems So Is Transition.

They are not dead whose earthly remains sleep beneath the ocean's foam-crested billows, or crumble into kindred dust under grassy mounds of valley or hill. Not dead, but fully alive in all that constituted the living ego while dwelling in its fleshly tabernacle here on earth.

Not dead—for life is ever continuous—and they who once have lived here in human guise, live there in possession of all their individuality; and we believe, are near us in times of stress, to comfort, to cheer, and to strengthen.

And why not? Why should we suppose their loving interest, which they ever manifested for us, while with us in human form, has grown cold and indifferent? Are they less human, because released from their grosser bodily covering? No; we cannot believe it. If we cultivate our own spiritual powers; as we advance from grosser material ideas, to a higher recognition of our divine nature; as we live more and more in an atmosphere of spiritual light and purity, we will recognize the nearness of those, our loved ones, who have gone before us into the spirit life. We will feel the influence of their presence, though invisible to outward sight, and when conditions are favorable we can communicate with them, in wordless thought, by soul telepathy, that shall help us to see and know life here and hereafter in its true relations each to each.

The Master said so beautifully and so thoughtfully, "Blessed are the pure in heart for they shall see God." In other phrase: They shall recognize the Infinite Oversoul of Life and Love and Wisdom, manifested in all the works of creation; in all the aspects of nature; in the history of individuals and of nations, as the years and the centuries come and go. So we, if pure in heart and spiritually-minded, while dwelling in our material bodies, may we not come into communion with the near and dear ones, who have passed over to the diviner side, while our feet still linger here, on this lower plane of being?

This is reasonable—this is capable of demonstration in our own consciousness, when we bring ourselves into a harmonious condition, when we become "pure in heart."

Let us never speak of those dear departed ones, as "dead" or "sleeping." Let us know and understand, that they are alive! imbued with diviner spirit life! Alert and vigorous! Permeated with an influx of heavenly strength that will carry them on, through experiences, which will be for their advancement in knowledge and goodness, ever doing, attaining and enjoying the life of progressive spirituality.

"There is no death—what seems so is transition."

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THE GOAL OF HUMAN LIFE.

In What Does It Consist, and How Is It Attained?

Taking a retrospective view of human life as it has moved upward from its primitive state, the route over which it has journeyed could not, according to our present standard of excellence be designated a pathway. He was compelled in both a material and spiritual sense to hew his way through a pathless jungle of antagonistic forces that contested every step taken to advance to higher conditions of life. The inherent forces of the soul were such that they could not rest satisfied only in the consciousness of the fact that they were opening the way out of the darkness of that primitive life condition, taking the initiative steps to prepare a highway over which coming generations could travel onward with more safety; each succeeding one striving to improve those conditions for its successors.

In seeking to answer the question, what is the goal of human life? the fact must be realized that the problem cannot be solved in an absolute sense, as that would be assuming that the finite could manifest infinite power. Speaking of the possibilities of life as viewed from the standpoint of what has been attained, and realizing what is possible to be acquired, we would stand amazed when undertaking to view the possible extent of those attainments of the future if such a fact were not bounded by its limitations. The pathway over which life is traveling is a closed one, as only the steps immediately preceding the ones being taken are plainly visible and opened for inspection. With those beyond we only catch a glimpse of something wonderful, an undefined excellence which comes to our spirits as an inspiration urging us onward to attain unto that goal which, as compared with our present development, is the acme of perfection. What the past generations in their egotism and conceit pronounced impossible, the present has attained unto; and what to the present is clouded with doubt and uncertainty, will to the future ones be clear, and the universal forces of nature more perfectly controlled and utilized to meet the requirements of a more advanced civilization.

The earnest pleading cry that is going up from the souls of earth's children is, we want a further increase, we are not satisfied with our present environments, they have fulfilled their purpose as temporary expedients, but we catch a glimpse of something better, and that faint glimmer which we behold is steadily brightening, revealing to us the glorious possibilities of those conditions of life which will eventually be attained. There is the goal of human life. A constant changing but ever progressive movement toward a state of society that is superior to its predecessors. The birthright of every individualized human soul is its endowment with forces that will not remain dormant, merely negative conditions of the life. Those forces are exploring the undeveloped regions and preparing them to be dwelling places for a higher and more spiritualized humanity.

The convulsions that have taken place in the past when the encasement that restricted the unfolding energies of life was rent asunder, as it could no longer hold in bondage those progressive forces, were not the conditions to be feared; they were the legitimate operation of the law of universal progress though they not only shook to the foundation the old civilizations but destroyed them. So with the political and religious upheavals that our modern civilization has experienced, and is now feeling the power of that convulsive force, and will in the future experience it to a still greater extent, as the law of cause and effect will come into more perfect operation. It will be made manifest in the forces that are working to eliminate the crude and outgrown conditions which at present exist, even if they in that work submerge our present civilization with its governmental systems into the same abyss where so many of its predecessors have gone.

The compensation that will come to human life for the loss of that which to our external vision seemed so permanent; referring to the destruction of our outgrown systems of life, is the fact that there will arise on its ruins a political, social and religious system of superior merit to the one which has taken its final departure from life's activities. As truth is immortal so all the truth which the old contained will be assimilated by the new and the goal that will be striven for will be placed far in advance of the old which preceded it.

The intense activity that is displayed at the present time in the effort to solve the problems pertaining to all the conditions of life, material and spiritual is one of the most encouraging signs of the times. It is proving that human life, placed here in this rudimental sphere of its existence, is something more than a mere automaton; that it is capable of intelligently responding to the forces that are urging it to be active and persistent in its efforts to advance the condition of life in all of the different phases of its existence here. It is proving beyond a shadow of doubt that the race is not a dying one, but is imbued with a life that no external conditions can destroy. Its destiny is to leave the barbarism of the past and to press forward to the attainment of the goal of its ambition, a consciousness of the permanent advancement of the race on all of the lines of its existence.

That this can come under the present phase of its development without a clashing of rival interests must not be expected. That the time will eventually come when the inharmonious notes will cease, we not only believe but, reasoning from cause to effect, and judging from what has been gained, we know that such a desirable event will some time be consummated. "When the war drum throbs no longer, and the battle flags are furled, in the parliament of man, the federation of the world."

What a glorious inspiration have been and at present are those words of Tennyson. How often have we seen them quoted, but they are always young. Such sentiments come from that realm where age does not make its impression on life.

The time has passed when nations can build a wall of exclusiveness around their domains and have no social or commercial intercourse with the rest of the world. They must become living individual national factors, taking an active interested part in all of the problems of the universal human race; or as individual nations cease to exist, becoming absorbed by the more vigorous ones. To those pessimistic souls who are bewailing the passing of those good old times when, as they suppose, each one could "sit under his own vine and fig tree, and none to make afraid"—to such we have nothing but a feeling of pity because of the mistaken ideas which they entertain. The time never has been in the history of human life on this planet when such a blessed consummation has been made manifest; neither does the present possess such a valuable acquisition. Only the future can contain within its possibilities such a desirable condition and the consciousness that it holds in possession such a consummation is the inspiration that at present cheers many weary toil-worn souls, causing them to "Look up through the clouds, to the sunlight of heaven; for the wheels of progression are moving to-day; look up and fear not, for the sun hath arisen; the shadows are passing away."

As the race becomes more spiritualized its sensitiveness is increased in its realization of the wrongs that exist in the human family. When it was in its more crude state of development, what to-day are wrong conditions of human life and which it is trying to bring under the control of the more advanced views of life until those lower idealistic forms are eliminated. When in that undeveloped state they were not recognized because life had not developed up to a point where its powers of comprehension were able to grapple with them. But as one problem is solved another is pressed forward for solution; one that is more subtle in its operations and needing more moral and spiritual discernment to know on what lines to deal with it so as to be able to successfully eliminate it from human society.

When the conflict was on regarding chattel slavery, all other problems to a great extent were necessarily side-tracked until that was solved. Its horribleness was such that it seemed as if the goal of national ambition was reached when any nation removed its degrading influence from its social and political structure.

But that was only the starting point, comparatively speaking, to what is attainable. And as the first step has been taken in regard to the question of freedom and slavery, there is now presented to the world, with more force than ever before, the question of emancipation from industrial slavery. That question is calling not merely for palliative measures on the old lines of human degradation, but for its absolute removal from the sphere of human life, and it will not down, except by being dealt with as vigorously as its predecessor was. Whether it will result in convulsions that will shake the foundations of our present civilization or not will be determined by the wisdom used in dealing with that question. Industrial freedom is one point and a very important one in the goal to which the present generation is looking forward with hopeful anticipation, and upon it and the coming generation will devolve the task of working out a solution of that problem.

That there are others to solve is very apparent to the student who realizes human needs, but they seem at present to be overshadowed by that all-important question. It deals directly with human life while here in this mortal sphere; and until it is settled according to the law of perfect justice there will exist a barrier to the growth of the human understanding to a point of development where it is capable of dealing with those other problems of life that are pressing forward for solution.

We must take the first step before we can take the second. Life must, if it successfully outgrows the lower forms of its existence and comes into possession of the higher, follow strictly on the lines of its unfoldment. The disintegrating forces that are operating in the religious or more properly the theological world are not because there is a decadence of the spiritual power of human life, but because dogmatic theology has with a large number failed to satisfy the longings of the immortal spirit. The former goal of their ambition has been removed to higher vantage ground. They have demolished their theological landmarks and substituted those of the spirit.

In studying human history, especially the ancient, the modern has not yet given us time to follow out its program, view the workings of its system to completion; the fact is very apparent that life has in its general aspect as well as in the individual, seasons of activity and rest; and what many times appears to the external observation to be retrogression, is a preparation for greater activity on the lines of advancement. The tide ebbs and flows, and with each successive flow it rises higher than the former one, carrying life upward to higher levels; obliterating the old goals and landmarks of its former existence. After the overthrowal of those ancient civilizations, Babylonia, Persia, Greece and Rome, there was immediately succeeding those events, a period of depression and apparent retrogression, but which in its operation was only local as regards time and place. The dark ages succeeding the Christian era were evidence to the truth that merely a change of religious form and ceremony cannot be a means of spiritual enlightenment. The soul must have evolved internally a condition that is capable of understanding the higher law, before it can be made manifest externally.

It is apparent to any intelligent observer of the trend of the present civilization, that while it has advanced beyond the lines of environment occupied by its predecessors, it has failed to satisfy the demands of the growing humanity. There is a handwriting appearing on the wall of its existence which proclaims that its days are numbered; that it must be replaced by a system better adapted to human need and aspirations.

And that it will come is the conscious knowledge and inspiration of every soul who has had opened to him a vision of the glorious possibilities of life.

"They see a light streaming forth from the east
And it gilds the horizon afar,
And it says to each suffering heart,
Look aloft to the blest morning star;
There's a promise of day in its beams,
There's a promise of freedom and right,
There's a peace to the conqueror of sin
And the triumph of love over might."

HAMILTON DE GRAW.

Shakers, N. Y.

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By Ralph Waldo Trine.

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Published every Saturday at 40 Loomis St.

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SATURDAY, NOVEMBER 15, 1902.

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The Divorce Question.

At the present time the Chicago American is publishing a symposium on the question, "How shall we solve the divorce problem?"

The real question is "How best to check the divorce evil, the great national disgrace, and preserve the purity of the American home."

Most of the articles so far have been written by Episcopal bishops and Catholic priests, whose laws and regulations pertaining to the marriage question are handed down from the 12th and 13th century interpretations of the old Mosaic laws.

These interpreters of divine law; these mouthpieces of God, would not separate man and wife for any cause but for a knock-down or two, and not then until they had been given a year or more to test their sincerity in the matter, and to see if they would not "kiss and make up" in the meantime, and then the party accused in the case should not be privileged to re-marry.

About three or four out of eighteen articles convey the twentieth century ideas of this great question.

Elizabeth Cady Stanton, John DeWitt Warner and Amelia E. Barr have ventured to question the propriety of trying to apply the laws of the inquisitorial days to the government of the New Woman and the New Man of this progressed and progressive twentieth century.

The Episcopal and Catholic churches rule that "marriage is not merely a civil contract, but a spiritual and supernatural union, requiring for its mutual obligation a supernatural, divine grace."

Now, if this grace be imparted by that holy, that sacred ceremony through these agents of God Almighty, why should one marriage be one of misery and another of happiness? If this special grace is given to one and not to another who is guilty of partiality? To the winds with such bosh.

Marriage, like everything else, is progressive. This age has no more use for those old creedal laws in relation to marriage than the same denominations who petted and nurtured those old biblical notions have for the personal Devil and personal God.

Speaking of divorce being a national disgrace: The greatest disgrace this nation ever permitted, unless warriors are desired, is the crime of allowing man and woman to live together as husband and wife who fairly hate each other.

If God put such couples together upon this planet, he was either unwise or cruel, or both.

Love should be the power behind every marriage, and what love puts together no man can put asunder. But with enlightenment of woman has come the knowledge of her past slavery and its effect upon her children. With the freedom to think has come a greater liberty for woman. She is not obliged to give up the sacred functions of motherhood to a brute because the "agent of the Lord" joined them together, and from whose word there is no hope of sympathy for the mistake into which she blindly plunged, and the church has lost its power in this matter, its power over woman.

The "National Disgrace" would be to appoint a committee of clergymen and lawyers, as the bishops and priests suggest, to draft a national marriage and divorce law, without consulting any of the mothers, any of the leading minds of the female portion of our country. It would be a long stride backward to leave out the most interested portion of humanity and not put as many women as men upon such a committee.

We must strive to better the race, but we must acknowledge the superiority of science over the church with regard to heredity and prenatal influences.

Science says harmonious conditions in the home produce good, true and noble men and women.

The old church says: "What God has joined together, let not man put asunder."

No matter how much they despise each other, how much they quarrel, if they apply to the priest or bishop, through them and the grace of God all will be made right with the offspring of the "holy union."

Our present laws are the outgrowth of a changed idea of the home and social progress, as well as agitation over the wrongs of the old laws and their derogatory influence for the spiritual unfoldment of the human race.

Prosecuting Christian Science Healers.

While we have no faith in the theories of the Christian Science healers, there can be no doubt that they effect cures, often, too, of cases that have been pronounced incurable by graduate physicians of various medical schools.

In the matter of the prosecution of Christian Scientists, it is really pertinent to ask: If the Christian Science healer is to be prosecuted every time he loses a case, why should not the regular physician likewise be prosecuted when he loses one?

That is certainly an equitable proposition.

What is fit sauce for the Christian Science goose is fit sauce for the regular M. D. gander.

If this plan were followed, there would soon be a dearth of doctors.

But, perhaps the world would be better off.

Free Thought Defended.

Eminently suggestive and provocative of thought are the sentiments boldly expressed by Dr. Hyde, president of Bowdoin College, in an address delivered before high functionaries and students of the Northwestern University at Evanston. As stated in the Chicago Chronicle, he said:

"The church must mind its own business of cultivating the spiritual ideals and leave the university free to follow the theoretical ideal to whatever novel and startling conclusion it may lead.

"For bishop or minister or trustee or pious layman to interfere with the teaching of a competent university professor on theological grounds is as wanton and brutal an act as it would be for a prize fighter to step into the pulpit and knock down the minister because he happened to have the bigger fist and the preacher was rebuking his sins. The theoretical ideal which brings forth things new and old, not old only, has just as supreme a right in the university as the spiritual ideal has in the church."

The services constituted part of the programme of installing Dr. Edmund James as president of Northwestern university.

In the audience were many distinguished men, including President James, President Little of Garrett Biblical Institute, Professor Frederick Walton of the University of Oxford, Professor William Caldwell of the University of Edinburgh, Professor James of the University of Wales, Professor Rhinelander of Christ Church, Oxford, and Bishop Hartzell.

No mention of Professon Pearson or his works on higher criticism was made by Dr. Hyde, but every listener, from the twenty-five coeds to the men of highest attainment, knew to what and to whom he alluded. Having told clergymen to "mind their own business," Dr. Hyde continued:

"The church need have no fear that the golden rule will be burned up in the hottest fires that science can kindle or the beatitude frozen out by the coolest calculations of mathematics, or the supreme loveliness of the character of Christ impaired by the clearest light of critical research. If you are afraid of science and criticism it is a sign you don't believe that some of the things you hold are true enough to stand investigation. Fire does not harm gold, nor science truth, nor criticism the spiritual ideal.

"Let each institution cherish its own distinctive ideal and trust all other educational agencies to do the same; let each ideal make proper concessions to the rights of the other four and we shall have the perfect working of our educational system and produce the symmetrically educated man.

"He will be sound and vigorous, fond of outdoor life and sports, doing his work with the joy and ease that comes of conscious power. He will do his work so well that the community will be glad to give him and those dependent on him a decent livelihood. Every day and hour of his life he will have a hundred interests which he would like to follow out, and he will freely follow the one he likes best. At some chosen point he will march with the advance guard of human knowledge and take new truth fresh coined from the mint of God.

"And to crown it all he will love God and man with so hearty and pure a devotion that he will rest assured, with a peace that passeth understanding, that no conclusion of science, no outcome of criticism, no discrediting of an old document and no discovery of a new can ever take from him the sincerity of mind, the sweetness of spirit, the purity of heart which the spiritual ideal bestows on all its faithful followers.

"The spiritual ideal, and in a large measure the liberal, will come into the public schools chiefly through the advent of more highly trained and spiritually developed teachers. The advent of the college woman into the elementary and grammar grades is the most hopeful sign that the liberal and spiritual ideal is to be brought effectively to the children in these public schools. As Dean Briggs has said of literature we may say of all spiritual and liberal interests: 'They are catching, but you can't vaccinate with them. The teacher who has them in contagious form is a priceless treasure in a school, for such things cannot be taught out of a book.'

"Institutes of technology and professional schools, while faithful to the technical ideal as their special service, by broader requirements for admission, by improved social arrangements can do much to cultivate the liberal and spiritual ideals without which even the well-trained technical and professional man is only half fitted for the broader aspects of his profession.

The cultivation of the liberal ideal is the peculiar province of the college, yet the introduction of a touch of theoretical interest through the elective system and the opportunity for specialization has electrified the almost comatose college curriculum."

Such thoughts are commendable, and are of especial interest and suggestiveness coming from a religious teacher, himself the head of a noted institution of learning. The principle running through the eminent educator's sentiments thus tersely and clearly expressed, will commend itself to that most free-thinking class of free thinkers, the Spiritualists.

A New Crusade.

There have been crusades galore during the past of the world's history, some of which have made marked impress upon mankind and greatly changed the course of the currents of previous human progress. Others have been local and ephemeral, of sporadic character, creating excitement for a time, and then dying without any marked lasting results. The waves of conservative thought, habit and custom, have swept over them, obliterating the slight impress made by them on the sands of time.

And now come the Doukhobors, a fanatical Russian sect; in a manner driven from their native country because of their peculiarities, they found a home in the British possessions; and now, impelled by religious fanaticism, they desert their homes and start out to christianize the world according to their peculiar ideas of christianity.

Notwithstanding the coldness of the weather, they are clad in flimsy cotton garments, because it is a part of their faith that they may not use wool. Holding the belief that it is a sin to use the labor of animals, they did not raise any crops this year and their villages are without food. They hold religious meetings all night and day in the bush, endeavoring to convert the people.

Inexorable economic law will speedily accomplish their destruction, if a modicum of returning common sense does not suffice to cure them of their fanatical folly.

TAKE NOTICE.

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

Love's Question.

Because love's sigh is but a sigh,
Doth it the less love's heart disclose?
Because the rose must fade and die,
Is it the less the lovely rose?
Because black night must shroud the day,
Shall the brave sun no more be gay?

Because chill autumn frights the birds,
Shall we distrust that spring will come?
Because sweet words are only words,
Shall love forevermore be dumb?
Because our bliss is fleeting bliss,
Shall we who love forbear to kiss?

Because those eyes of gentle mirth
Must some time cease my heart to thrill,
Because the sweetest voice on earth
Sooner or later must be still,
Because its idol is unsure,
Shall my strong love the less endure?

Ah, no! let lovers breathe their sighs,
And roses bloom, and music sound,
And passion burn on lips and eyes,
And pleasure's merry world go round;
Let golden sunshine flood the sky,
And let me love or let me die!

—William Winter.

Next week we shall publish an interesting Lecture by Dr. H. A. Gross, detailing a wonderful Materializing Seance among the Indians long before the Hydesville Rappings.

Next week we shall commence the publication of messages given through the Mediumship of CARLYLE PETERSILEA. They will be read with deep interest.

The Home Circle Commended.

Stanley L. Krebs writes: "I drop my pressing work to congratulate you on the editorial and the paper on the Symposium. I particularly endorse two paragraphs of the editorial: 'The medium who has remained true to the genuine gift of the spirit will eventually be the only one sought for proof of spirit return, and no matter how meagre, no matter what kind are his or her manifestations, to know they are genuine will suffice to endear them to the friends of truth.'

"We must make an effort, perhaps a quiet effort," is also to be commended.

For these reasons it is that I have always endorsed, both in private and in my public lectures on the subject, the Family Circle as the means, place and manner best adapted to genuine research and experiment, especially in the present state of the investigation. I am always glad to see any encouragement you give in The Progressive Thinker to the Family Circle, home research."

The importance and value of the Home or Family Circle have often been insisted upon by The Progressive Thinker. The spiritual manifestations of the hime circle are, from the nature of the case, less liable to be tainted by trickery than any other. There is no strong inducement in the shape of fees, to supplement spirit work, or imitate the same where there is failure of the genuine. There is no object to gain, operating as a bribe to dishonest performances on the part of a medium.

In the home circle the inducements to dishonest practices are at a minimum.

The home circle is the best school for the cultivation of genuine honest mediumship. The environing influences of the home must be reckoned most favorable to the spirit of genuine mediumistic manifestations.

So what is gained in the home circle, while it may not bear the stagey and startling effects of some other "tests," may be more trustworthy and more convincing, because of wearing the insignia of sincerity and truth.

Mediumistic trickery is "incomparably reprehensible;" as dealing with matters of greater moment and more vital importance to humanity than any mere transient earthly matter of dollars and cents. True Spiritualism is of most sacred import to the world; nothing can be of a more sacred nature than the truth of survival after what we call death; of individual immortality, the continuity of life and love in spiritual being after the physical shall have returned "earth to earth, ashes to ashes, dust to dust."

Sleight-of-hand performances in such matters seem so exceedingly abominable, low, vicious, inhuman, disreputable—words fail to fully convey a fitting conception of its utter vileness, its treacherousness to the purest, sweetest, holiest instincts, qualities and emotions that honor and glorify human nature.

Genuine mediumship is to be highly prized and honored, as a true means for the upliftment and spiritualization of humanity; fraud, in the name of mediumship, is worthy only to be contemned and despised.

There is plenty of room for work in the cause of Spiritualism, good, honest work; but fraudulent work, and the deceptive devices of tricksters, in simulation of spirit manifestations, though they may deceive for a time, can only in the final result work evil to the cause.

Stand by the home circle—and let tricksters find their methods unprofitable, and they will go out of business.

MRS. EMMA NICKERSON WARNE.

Banner of Light, Nov. 8.—The news of the transition of this eminent worker came like a shock to all of her friends throughout the nation. For many years she had been actively identified with the public work in Spiritualism, and had won high rank as a speaker and medium. Her lectures had the high merit of logic, eloquence and spiritual perceptivity. She loved Spiritualism for its own sake, and never faltered in her devotion to it. She traveled far in its service and carried its consolations to thousands of people. Her mind was ever on the alert to further the best interests of the cause she loved, and she never tired of her self-imposed task of laboring for it. She possessed courage in a marked degree, and had the ability to defend her cherished convictions even under the most trying circumstances. Her addresses were original in all ways, and gave evidence of signal ability on the part of the one who gave them.

As a medium she possessed powers of extraordinary character. She was one of the most gifted clairvoyants the writer has ever met. Her diagnoses were the wonder of all who received them, while her skill in the treatment of disease was the remark of all who knew of the splendid cures wrought through her agency. She was also clairaudient, and in her uplifted moments spoke words of sweetest consolation to the mourning ones who sought her aid. She was at once a teacher, seeress, prophetess, counsellor and comforter to the people of earth. Indeed, in the last years of her life, she was physician to the souls and bodies of thousands of earth sufferers. She possessed a bright, vivacious, sunshiny nature and sought ever to instil her own enthusiasm into the minds of those with whom she associated. No one ever worked harder for Spiritualism in her years of service than has our good friend, Mrs. Warne.

In the early part of the present year her health began to fail, and in June she submitted to a painful, as well as serious, surgical operation, by means of which she was relieved of a most distressing tumor. She rallied nicely from the shock, and in the course of a few weeks seemed restored to her usual state of health. So well had she become that both she and her husband, Dr. Geo. B. Warne, had planned to attend the recent Convention of the N. S. A. in Boston. A few days prior to the time set for their departure for the East, she was taken suddenly ill with pneumonia. Her malady early assumed a dangerous form, and after a few days of excruciating agony, she took leave of earth. She was young in years to be thus removed from the scenes of life's activities. She had taken a full course in the Hahnnemann Medical College, and was thereby enabled to combine the skill of the surgeon and a knowledge of books with her marvelous clairvoyant powers. She was doing good to humanity and was happy in her work.

Her transition will be a great loss to our cause, not only in Illinois, but where she has been a prominent worker, but also in all sections of our nation. Her friends were legion and her sudden exit comes a blow to them all. She was a most faithful assistant to her good husband in his work as president of the Illinois State Spiritualist Association, and faithfully sought to further his every plan to promote its interests. Her departure will be keenly felt by this noble-hearted, whole-souled man, to whom should be sent the heartfelt sympathy of every true friend of the cause. The Banner of Light and all of its staff extend to him in the name of the Spiritualists of America, as well as in their own behalf, the assurance of their deepest sympathy and kindest regards. To the one ascended, greetings in spirit are lovingly extended, and all unite in wishing her much joy as she enters upon her life in the supernal world. She will be missed on earth, but her work in spirit spheres will go on in behalf of the humanity she loved to serve while on earth. Joy, Peace, Love! May they be hers in her new home in the realms of the Soul!

KISSES FROM THE REALM OF SOULS.

Startling Spontaneous Phenomena—No One Person Has the Ownership of the Spirit Realms—Remarkable Incidents Detailed by the Detroit News Tribune.

I stood weeping at her bedside, when, looking up at me, she gasped, "Good-by, my dear girl." An ashy hue crept over the dying woman's features, her eyes closed and she ceased to breathe.

Said a watcher, "She is gone."

For fully five minutes I stared motionless, broken-hearted, at the lifeless form. She had been a mother to me. She had loved and cared for me since I was an infant nine days old.

No wonder I refused to leave her dead body. When torn away by force and taken into an adjoining room, looking back into the death chamber where the corpse lay in full view, I uttered a piercing scream of wild, ungovernable despair.

* * *

Now, then, dear friends, right here occurred what has made me a believer in the soul's immortality. I know it. Spirits do return. Mother had been pronounced dead five minutes previous by every person present. When I screamed, her head turned on its pillow, the sad, white face opened its eyes and fixed on me a look of unutterable reproach that has haunted me ever since.

I have studied and studied; I have thought and thought about it, and, friends, I have come to just one conclusion: Mind never dies. Her corpse could not have turned mother's white face towards me, nor have opened its fixed eyes with reproach on one weeping for the dead.

Her spirit returned. I called it back with my despairing shriek.

* * *

The above took place in Toledo, Ohio, twenty years ago, when the writer was a young girl. We lived on Dorr street, in Brown's addition. Mrs. Harriet Parker, wife of John Parker, the then eighth ward constable, was present. It was she who led me shrieking from the room. My foster mother was Mrs. Eleanor Hedden, wife of Phillip Hedden, a watchman on the L. S. & M. S. railroad crossing between Air Line Junction and Milburn station. They were a consumptive family, mother and three daughters having died the same month and the same year.

The winter following our bereavement I kept house for Father Hedden. We occupied a frame structure built for us by Hon. T. P. Brown. We were to give Mr. Brown $10 a month until our home was paid for. In that house, which to-day is pointed out in Brown's addition as "The House of Funerals," Mr. Hedden's whole family died. Left alone that dreary winter in the lonesome dwelling, I would ramble from room to room, looking at their pictures, fondling their clothes and weeping for my dear lost ones. I grew pale and thin. People said, "Mr. Hedden's adopted daughter is dying of consumption, too. She coughs just like the others."

It was not to be. My friends came back to comfort and to cure me. I could hear their familiar voices calling out my name. In the silent night I could feel their loving lips pressed upon cheek and brow. Spirits have kissed me again and again. I have wandered to their eternal homes, talked with these immortals, and rejoiced in the embrace of their undying love.

One night I had just reached that state where we feel the hand of sleep pulling us away from earth, but yet are still conscious of this world, when the room suddenly lit up and Mother Hedden, bending over me, repeated her death-bed sentence, "Good-bye, my dear girl." I lay motionless, unable to stir, until the room darkened and she vanished. Rising and sitting on the bedside, I was thinking about mother when she began to sing 'The Sweet Bye and Bye." At first it sounded quite near, then further and further away, until the sweet hymn floated away off into silence somewhere. That was good Mrs. Hedden's farewell to earth. Since that night, long ago, I have not heard her fond voice calling my name, nor have I on any occasion seen her beloved image except in dreams.

* * *

The writer is not a member of any spiritual circle, and would scorn to pose for anyone as a medium or a prophet. Nevertheless, I know Spiritualism is true. Every day, yes, almost every hour, something appears to convince me of the truth. Yet I cannot tell you, dear friends, what clairvoyance is, because no mortal can describe it. I mean no mortal can describe what the soul sees when thought travels and the illuminated brain, like a locomotive headlight piercing the darkness with its rays, reveals everything in front of us. This is phenomena that takes place when the body rests, and the spirit rambles around everywhere looking at things. People these days who point in scorn at and ridicule Spiritualism are behind the times. Some of our greatest and wisest men acknowledge it is true. Man is immortal. The dead can come back.

I think it is well for some of us that our loved ones can return. Flowers are few in the pathways of most wanderers, and it is a great consolation when despondent, discouraged and weary of this world, to be able to commune with angels.

NETTIE PATTERSON,
793 Fourteenth avenue.
Detroit, Mich., Oct. 25, 1902.

* * *

An Astral Father.

I am the son of a British officer now dead, and the peculiarity of that fact is that on the death of the head of the family he always manifests himself to some of the children at the precise moment of dissolution. I was living in Toronto just after my first son was born to us, my father at that time being in Ottawa, and at about 5 o'clock in the morning the astral form of my father entered through the front door, walked with the regular step of the military man around the bed, where myself, wife and son were lying at the time, proceeded down the hall into the kitchen and then returned. The form was not visible to my wife, but the child, who had never seen its grandfather, nearly went into convulsions, whereas to me he seemed as natural as in life. I immediately got up and went to the telegraph office at the G. T. railroad depot and as I entered the door the operator, who knew me, handed me a telegram, saying papa died at 5 that morning. Now my father had told me years before, that driving out one Sunday afternoon from Devenport, in England, his father, who was in Ireland, walked right across the road in front of him, and as it was verified after, it was at that precise time he died. Those are facts that can be verified, under oath if necessary.

T. J. D.
Hamilton, Ont., Oct. 23, 1902.

C. W. Leadbeater, the English Psychic.

We give one of Mr. Leadbeater's lectures this week. He is regarded as a psychic of remarkable powers. True, he is a Theosophist; but the difference between his teachings and true Spiritualism, is far less than that existing among the leaders who occupy our rostrum. It is certainly refreshing to read his lectures. He says:

"We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you all believe as we do, you will have a very unpleasant and sulphurous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you, or whether you do not. The progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it very hard and painful; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travelers who know less than he. This is what you may do, and what we hope you will do."

We congratulate the Theosophists in having such an able man as Mr. Leadbeater to represent them. He treats Spiritualists and Spiritualism in an exceedingly kind and courteous manner.

ELIZABETH CADY STANTON.

Shall visitors from far away come back
to see us, shall they stay?
Shall they return to friends on earth
soon as they have the second birth?
Shall they come back to find the ways
to meet the friends of other days?
Say, shall the light that guides their
feet and finds the path to come,
Shall it so fill their anxious thought,
and guide them back to home?
Where friends are living, so are they,
and do they surely roam
And see, and know, and feel the hearts,
like rising from the tomb?
Oh! say, does not a weary cult, that figures all the doubt,
Just gather up a weak result, kind nature's truth to flout.
Oh! say, does not a multitude of witnesses now shine,
To prove that nature brings back love,
right soon to live with thine.
Now wrap thy mantle 'round thee,
friend Elizabeth, and stand,
Bring back the glory of thy life to lighten up this land.
To bless and brighten all the ways that
once you gladly trod,
To teach the people how to learn to escape the scourging rod,
And say to brothers, sisters, all, tread
lightly on your way,
And guide your footsteps so the throng
shall yearn to find the day,
When justice spreads a feast for all, a
banquet in array,
And angel presence comes to all, and
peace and comfort sway.

MRS. S. A. VAN BLARCOM.
Lily Dale, N. Y.

Some Interesting Visions.

I note under head of "General Survey" in The Progressive Thinker under date of Nov. 1, the item in regard to the vision of Gertrude Decker, Morristown, N. J., which reminds me of a fact of experience recently occurring to one Mrs. Whittlesey, of Indianapolis, Ind.

Mrs. Whittlesey had the misfortune to have a severe fall and struck across the small of her back, resulting in severe complications of the spine and kidneys. Her family physician gave her case up as incurable, and she gradually grew worse and a specialist was called in for consultation, and he also agreed that there was no hope of recovery. These people being Spiritualists, and the patient grew worse hourly, and with the expectancy of her demise, telegraphed to Mrs. India Hill of this city, to come with a view of her conducting the funeral services.

Mrs. Hill took the first train and upon her arrival, her medical guides directed that immediate magnetic treatment be given, which was done and the patient soon recovered enough vitality to be removed to the home of Mrs. Hill in Decatur, and under Mrs. Hill's treatment, dictated by her medical guides and controls, she has recovered her health sufficiently to return home to-day.

Regarding the vision above referred to, Mrs. Whittlesey also experienced a similar vision while she lay in a comatose state from 8 a. m. to 5 p. m., and when she regained consciousness she related a visit to the Border-Land which in detail would equal some of the descriptions set forth in your premium book entitled "A Wanderer in the Spirit Lands."

She also had another vision which will set that class of Spiritualists who believe that animals have no souls, to thinking. Her favorite dog, which died at the age of 18 years, and was named "Thinker" in honor of The Progressive Thinker, appeared to her on the wall in the bed-room, in shape similar to that of a picture projected by a magic lantern except that there was a mutual recognition made manifest by moving, glistening and loving eyes, also a tremor of the ears which indicated great joy in contemplating its foster mistress.

Summing up the above coincidence, it seems to the writer that the writings of A. J. Davis in his Harmonial Philosophy, would apply in this case. Mrs. Hill not only has healing powers, but seems to have a natural X-ray faculty of diagnosing diseases. She is very capable on the rostrum in lecturing to spiritual audiences, and any society needing such service would do well to correspond with her at 1205 North Church street.

G. R. BICKNELL.
Decatur, Ill.

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

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

SPIRIT WRITING UNDER STRICT TEST CONDITIONS.

To the Editor:—Perhaps my recent experience in the realm of combined physical and intellectual presentation by the spirit, may interest the hosts who read your popular Progressive Thinker.

I will in accordance with this idea briefly relate the circumstances. On the occasion of the ninth anniversary of my wife in spirit life, I secured two ordinary school slates, cloth-bound frames, enclosing one sheet of blank paper, placed envelope between the slates, then securely copper riveted them together.

My good second wife addressed and sealed a kindly greeting to her, this together with six sheets of blank letter paper was placed in a book. With these preparations completed, we went to the Bangs Sisters, 654 W. Adams street, Chicago, commenced the seance at ten o'clock a. m., after placing the slates on the table, then the book on the slates, with its contents as above related, formed a cabinet around and over them to exclude the light coming through two windows. The time devoted to the work was two and one-quarter hours; we were then informed that the communication was finished, with instructions to allow the book and slates to remain intact, as we would find them on removing the cabinet, take them with us to our home and not examine until the expiration of three days. We respected instructions. On removing the cabinet we found the book and slates had exchanged positions, the book being under instead of on the slates as we had placed it. On the expiration of the three days we first opened the book, the letter and four of the six sheets were not in it, the heads of the rivets were then filed off, and my present wife's letter of greeting was found between the slates, and the four sheets of paper were found neatly folded inside of the envelope with the original single one; one side of each of the five sheets was filled with writing in ink, and both envelopes were intact just as placed in the book and slates.

The contents of the communication which we transcribe, precludes the necessity of comment by us, except that the passing of matter through matter is but another instance of similar phenomena.

C. H. HORINE.
Union Stock Yards, Chicago.

The Letter:

Dearly Beloved Ones: You have come here to-day in commemoration of my ninth anniversary of birth into spirit life, an awakening into real life. I say real life, dear ones, because the life I now enjoy is so much superior that it seems but a dream.

You have learned that the world of spirit embraces many spheres, like the earth composed of many countries with inhabitants of varied degrees of intelligence.

We find the order of progress similar to advancement in earth life. During my nine years in spirit life I have progressed through several spheres, and am now a teacher for those in intermediate development.

My surroundings grow brighter and more beautiful, each advancement has seemed the brightest possible to attain, yet I find there is no state of perfection, but one continuous growth and progress for all time.

I shall not grow so far away that I shall not come to you with my guiding influence and deepest love.

Extend my fondest love to each of our children; their silent thoughts of me cast such bright reflections that I feel truly blest.

I have watched over you both, and delight to see the progress of your efforts to extend the good work that is aiding the higher and better conditions for all in earth life. I am pleased and joyously approve the part you are daily taking in defense of our glorious cause; though you may not be able to carry out all your plans, the work you are doing is silently producing good results and will count in the line of progress and truth.

I thank you, my good successor and sister, for your sweet thoughts and kindly greeting. I have been with you in your inspiration and developing which will soon enable you to fulfill the duties of the mission you are qualifying to perform. I will be with you to the end of earth life. To-day, dear ones, I bring you a crown of flowers; though you cannot see them their influence will be beneficent.

These thoughts I bring and leave with you.

Ever your loving wife and sister,
SARAH MASON HORINE.

"In the World Celestial."

The following review of Dr. Bland's book is from the Farm, Field and Fireside, edited by Gen. T. H. Howard, who like his distinguished brother, Gen. O. O. Howard, is an orthodox Congregationalist:

"'In the World Celestial' is the title of one of the most remarkable books ever written. It purports to be an account of the actual experience of a well-known literary man, who had the rare privilege, while in a hypnotic sleep, or trance, of visiting that realm in which dwell the so-called dead, and with his long-dead sweetheart as his guide, make a tour of ten days through the heavens and hells, returning to earth with perfect memory of all that he saw and heard in that wonderful world where our loved ones who have passed from our mortal sight now have their home.

"The book is from the pen of Dr. T. A. Bland, a well known scientist and literary man; but it was a literary friend of his who had this marvelous experience. Dr. Bland vouches for the integrity of his friend, and Dr. Bland's integrity is not questioned by those who know him.

"We can say, as Dr. Alexander Wilder says, in the Metaphysical Magazine, that 'The book contains such a marvelous revelation of the spiritual world that, did it come from the pen of a less reliable writer, most readers would regard it as a beautiful fiction. But the author's statement that it is not fiction, but fact, goes far toward settling the question.' We agree also with the Rev. M. J. Savage, that 'the book is intensely interesting, and that it gives a description of the future life, which one cannot help wishing may be true.'

"Rev. H. W. Thomas, D. D., in a brilliant introduction to it, says, 'The beautiful story told in this book will give souls courage to pass through the dark shadow of death to the sun-lit clime of the world celestial.'

"The book is attracting great interest in literary circles and is getting most complimentary reviews in the leading magazines and papers. Mr. B. O. Flower gave it a ten-page review in the Arena, a great compliment to it. It is having a large sale, a second edition being already out. It is printed in good style and beautifully bound in cloth and gold." For sale at the office of The Progressive Thinker. Price $1.00, postpaid.

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

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Meatless Dishes." Very useful. Price 10 cents.

Man and His Bodies.

A Lecture Delivered by C. W. Leadbeater, of London, Eng.

You will see from the list that we have in this course of lectures a considerable variety of subjects before us—reincarnation, clairvoyance, telepathy and mind-cure among others. What I wish to offer you is our theosophical explanation of these subjects, for we have in Theosophy a great philosophy which attempts to account for all that we see about us. We are perfectly well aware that there are many subjects, and many points in connection with almost any of the deeper subjects, which lie far beyond man's comprehension at the stage to which his intellect is at present evolved; but still we have in Theosophy an immense body of knowledge, a system which seems to us by far the most rational system to account for the world as we find it, to show how it came to be what it is, and how man came to be what he is, and also to give us a clear prevision of what he will be in the future, to show what this great scheme intends for him and for the system to which he belongs. If all this be so, Theosophy must have some reasonable answer to offer to the various questions which arise in every thinking mind, and have some solution to suggest for the great problems of life. It is not to be expected that it shall be able to explain everything in detail, but it ought to have a rational hypothesis to put forward with regard to all carefully observed facts. We ought to have a coherent scheme; we believe that we have, and therefore we wish to put before you the point of view which it gives us with regard to the various subjects in our programme.

Our subject for to-night, that of Man and His Bodies, is one the comprehension of which is necessary before any of our later theosophical explanations can be understood. I shall try to make it as simple as possible, and to divest it of technical terms as far as I can.

Broadly speaking, our theory of this world, and of the solar system of which it forms a part, is that there is much more in them than there is usually supposed to be—that they extend much farther than is commonly thought, not outward, but inward. Let me explain this. The earth is considered as a physical body, and we know that it contains matter in certain conditions, solid, liquid and gaseous; and, in addition to these, science recognizes something which it calls ether, which interpenetrates other matter and extends far beyond it. We go a great deal farther than this, and hold that many far finer subdivisions of matter exist, which may be observed and examined by the occult student. When I speak to you of clairvoyance I hope to explain what the powers are by means of which such observations can be made; but for the moment I must simply postulate these powers without explaining them. I must simply say that man has within him undeveloped senses by means of which he is able to appreciate matter much more finely subdivided than that which our ordinary senses enable us to grasp; but I cannot make clear to you the nature of those finer senses until I have described the higher bodies of man. It is one of the difficulties of the theosophical lecturer that the whole of this system is so closely interrelated, and it all dovetails together so beautifully, that it is frequently impossible to explain fully any one part of it without touching upon nearly all the rest, and no one can ever tell how strong is the evidence for any one part of it until he thoroughly knows the whole of it.

EXISTENCE OF FINER ETHERS.

We find, then, that besides the matter which we can see about us, and besides the matter which we do not see, but of whose presence science assures us (the various gases and the ether, for example) there exist many other still finer kinds of matter, which can only be seen by means of these finer senses. We put this before you as a hypothesis, for your consideration and examination, but it is only fair to tell you that to us it is much more than a hypothesis—that to many of us it is a certainty based upon our own individual observations. We have worked for many years at these studies; I myself have been a member of the Theosophical Society for about twenty years, and when a man has devoted practically his whole time for twenty years to a single subject, he begins to know something about it, and to have its broad principles very clearly and definitely in his mind. It is therefore quite true that with regard to many of these subjects which will seem to you new and strange, I am in a somewhat different position, for to me all these things are matters of course—in many cases matters of daily experience. Many of us know from our own experiments that the broad outlines of this theosophical system are true, but we do not ask you to believe this because we do, but only to accept our testimony as you would any other evidence, and take it into account. We are not seeking for converts, we are not trying to induce people to believe what we say; we are simply putting before them a system of study, in the hope that they may be sufficiently interested to take it up and follow it further for themselves. There is an immense literature upon these subjects, so that any one who will may readily study further, and in that way can make up his mind as to the truth of the teaching. If after reading, he decides that he prefers other hypotheses, there is no harm done; he has simply learnt something of the tenets of a body of men with whom as yet he does not find himself able to agree. We have sufficient faith in our facts to believe that he will agree with us one day, that as he learns more in future lives, he will in time come round to our point of view.

ULTIMATE PHYSICAL ATOMS.

So, I say that as far as we are concerned, we know that these finer kinds of matter exist, and that there are whole worlds composed of them, which we call the higher planes of Nature. Remember that I am still speaking of the same matter which you all know; we recognize only one matter, though it may be in different conditions. We find that this ether of which science speaks is not a substance differing from all other substances, but rather a condition of matter; just as you may have hydrogen in its normal gaseous condition, or under sufficient pressure and with the proper temperature you may have it liquefied, or even solidified, so we find that its condition may be changed in the opposite direction, and we may have it in a finer state, which we call the etheric. So that for us ether is not a separate substance, but a condition of any kind of substance, so that in that etheric condition we might have gold or silver, lithium or platinum, or any of the so-called elements. We do not apply the name of elements to these seventy substances, because we find that they are all capable of further subdivision. That is an idea which meets with some support in the scientific world; as long ago as 1887 Sir William Crookes propounded this theory before the Royal Institution of London, suggesting that all known elements might very well be variations of one, that they might all be reduced to an original substance, to which he gave the name of protyle. The truth, as seen by occult students, goes a little further even than that, for instead of finding at the back of everything a homogeneous substance, we find that there is such a thing as a physical atom. A chemist speaks of atoms of any of his elements, but really these may all be further subdivided, broken up into the true atoms, of which they are simply different arrangements. For example, in what the chemist calls an atom of hydrogen there are really eighteen of the ultimate physical atoms, and in the other chemical atoms there are differing numbers, agreeing very nearly (but not exactly) in their proportions with the respective specific gravities of the elements.

These ultimate physical atoms are found to be all alike, and to pervade all space of which we know anything. They are inconceivably minute. You may acquire some idea of what they must be if you try to imagine the picture suggested by an eminent scientist of London, who said: "Suppose we were able to magnify a drop of water to the size of the earth, that is to say, to magnify it till it was eight thousand miles in diameter, the atoms of which it is composed, when magnified in that proportion, would certainly be smaller than a cricket-ball, and certainly larger than a small shot." He could not tell us more closely than that; but just think of what that implies—of the countless millions upon millions which must go to make up that drop of water! Those atoms are far beyond the reach of the most powerful microscope ever made, or ever likely to be made; but they can nevertheless be observed by means of the developed senses of man. Occult science approaches its problems from a different point of view; instead of developing and improving its instruments, as modern science has been so wonderfully successful in doing, it goes to work to develop the observer. It develops within the man other and finer faculties by means of which he is able to perceive these exceedingly minute objects, and thus it penetrates further into the heart of Nature than any instrument can ever do. Do not imagine that there is anything supernatural or uncanny about these higher faculties; they are simply straightforward developments of powers which man already possesses, and will come to every one in due course, though some people have taken special trouble to develop them now in advance of the rest.

SUBDIVISION OF ULTIMATE ATOMS.

There are, then, ultimate physical atoms which can be observed and examined. When we reach that stage, is there any further possibility, can our observation take us any further still? We find that it can. The word atom is derived from the Greek atomes, meaning that which cannot be cut, or further subdivided. But that term is not strictly applicable, for these physical atoms can be divided; but when they are, the result is no longer physical matter in the ordinary sense of the word. Physical matter always expands by heat and contracts by cold; but when we break up the atom we have a type of matter which is totally unaffected by any heat or cold that we can produce. It seems probable that solar temperatures would affect even this finely subdivided matter, but certainly none of ours do. But this higher matter is exceedingly interesting, and we find that there is a whole world composed of it existing all round us, interpenetrating all matter that we know—lying all about us, in the atmosphere, within our own bodies, within all solid objects. Just as science tells us that ether interpenetrates all objects, ourselves included, so does this still finer matter interpenetrate the ether in turn.

There are several stages of this subdivision of matter, and we speak of these stages as the planes of Nature, by which we mean simply divisions of matter according to its degree of density. All the matter which you know we should describe as that of the physical plane, including even the ether. Beyond that we come to another class—the same matter still, remember, only more finely subdivided, and we call this astral matter. This is a name which was given to it by the medieval alchemists, who were well aware of its existence. Modern science has no name for it yet, but it probably soon will have, for its researches are drawing nearer and nearer to this finer matter every day. We may carry on this process of subdividing and refining to another stage, and find another condition of matter higher still; and to that we have given the name of mental matter, because it is found that what is called the mind of man is composed of this type of matter. That sounds a startling statement, no doubt, but nevertheless it is a true one, based on definite experiment on scientific lines.

Still more of these subdivisions rise one above another, but for the moment I need not trouble you with more than these three—the physical, the astral and the mental. Do not be deceived by the use of that word "above." Do not think for a moment of our investigation as passing away from earth. To rise higher in this investigation means simply to withdraw more and more into the self, so as to be able to sense finer and finer stages of matter, but all these stages are existing about us here and now and all the time, simply interpenetrating one another, just as the air or gas in aerated water interpenetrates the liquid. Just so, in and amongst all physical particles exist astral particles, and among the astral particles exist the mental in turn.

THE CONSTITUTION OF MAN.

Now, with that idea in view, let us turn to the constitution of man. The ordinary man thinks of himself as consisting of a body certainly, and possibly a soul, though he usually speaks of himself as possessing this latter, and being responsible for saving it, as though it were some kind of pet animal which he kept, or something attached to him and floating above him, like a captive balloon. Now we should say that he is entirely wrong in supposing that he has a soul, but he would be quite right if he said that he was a soul. The ordinary statement is a comical inversion of the fact; for the truth is that man is a soul, and has a body, which is simply one of the vestments that he puts on. You all know that this is so, if you think of it. I am quite aware of the theory that nothing exists but matter, and that all the thoughts and aspirations of man are nothing but chemical reactions among the constituent particles of the grey matter of his brain, but as there are thousands of facts for which this theory does not account, I think we may dismiss it in favor of a more rational one.

There are hundreds of cases on record in which a man has gone away from his physical body in trance or under the influence of anesthetics, or even in ordinary sleep; and it is found that under such circumstances, when he is far away from his physical brain, with its grey matter and its chemical action, he can still think and observe and remember just as when he has his physical vehicle in use. It is therefore very evident that man is not the body, since he can exist apart from it; the body is only an instrument which he uses for his own purposes. What those purposes are we will consider next week when I have to speak of reincarnation. Some may ask whether we have any definite proof outside our own observations as to this crucial fact that man can live without his body. Certainly there is a great deal of proof for any one who cares to take the trouble to look for it. Read the proceedings of the Society for Psychical Research, and you will see what it has done in this line—how a committee of scientific men has again and again been satisfied with regard to the appearance of the double at a distance from where his physical body was at the time. It is quite definitely known to all investigators that a man may under certain circumstances travel away from his body, see what is taking place at a distance, and then return and reanimate his body, and tell where he has been and what he has seen and done. In some of my own books you will find a number of instances collected; but you will find plenty outside of regular theosophical literature also. Look at Mr. Stead's "Real Ghost Stories," or Mr. Robert Dale Owen's "Footfalls on the Boundary of the Unseen World," or his "Debatable Land"; you will find many examples, with the fullest possible authentication. The ordinary materialistic theory does not explain these occurrences at all, and because it cannot explain them, it usually denies them, and declares that they do not happen—which is disingenuous, for very little examination proves conclusively that they happen constantly.

PNEUMA AND PSYCHE.

Since these things happen, how do they happen? Their explanation is intimately connected with our subject, for the first step towards a comprehension of them is to realize that man is a soul, and has not one body only, but several. This is not a new idea—at least, it cannot be new to any religious man, for St. Paul speaks of two of them in I. Cor. xv.—a natural body and a spiritual body. Now what does he mean by that? I am afraid many good people read these things and attach no particular meaning to them. They read, for example, of a soul and a spirit in St. Paul's writings, and because we in these days are so ignorant of psychology as to confuse these terms, they imagine that St. Paul was equally ignorant, and was employing them as synonyms. He uses two entirely distinct Greek words, pneuma, spirit, and psyche, soul, and he attaches precisely the same meaning to each of them as any other educated gentleman of his period did. If you want to grasp the exact shades of that meaning, you must not trust to the blank ignorance of the modern religious enthusiast, but study the contemporaneous philosophy. So when St. Paul speaks of a natural body and a spiritual body he does not mean the same thing, but two entirely different things, just as with the soul and the spirit. Most people would probably admit that, but they think vaguely that this spiritual body is something of which we know nothing—some vehicle assumed by man after his death. That is not so; there is no necessity to assume that, and it is wholly unnatural. Truly the man has another body besides the physical, but he has it now and all the time. Every one of us possesses a spiritual body as well as a natural body; or, to put it more accurately, each man is a spirit encased in a soul, and, being thus individualized, he possesses various vehicles, the natural or physical body, and two others, which St. Paul puts together under the name of a spiritual body, though in our study we usually separate them, and call them respectively the astral body and the mental body.

Our theory of man and of his origin is that he is essentially a spirit, a spark of the Divine Fire. That spark is individualized, marked off as it were, from the great ocean of the Godhead by something which we may call a soul—or rather, when it is so individualized, we call it a soul. That which separates him we usually call the causal body, but we may leave that aside for the present, and deal only with his lower vehicles, for that causal body is unchanging, except that it gradually evolves, whereas the mental, astral and physical are taken afresh for each incarnation.

THEORY OF VIBRATIONS.

Why should he take upon himself these various bodies? it may be asked. Because this is the method of evolution appointed for him—that he shall gain experience through learning to respond to impacts from without. He takes on these lower bodies in order that he may be able to receive and respond to vibrations of stronger, coarser type than any which could be found on his own higher plane. For some students, this whole subject is most easily comprehended by considering it along this line of vibrations.

Think of it thus: Every impression which reaches us from without, no matter what it is, comes to us as a vibration. We see by means of the waves in the ether, we hear by means of waves in the air. What then is conveyed to us by the vibrations of that finer type of matter of which I have been speaking, and how are we able to receive them? The answer is simple, but far-reaching. By their means we are able to perceive the higher part of our world, which is usually hidden from us and we may learn to appreciate them by means of the finer matter which exists in us—through the senses of these finer bodies, in fact.

Here I am entering a domain untouched as yet by ordinary science, but I am saying nothing which is in any way contradictory to that science. You may put this aside as unproven, but you cannot say that it is unreasonable or unscientific. Science recognizes vast numbers of possible vibrations, and knows that out of all these our physical senses can respond to only a very few. Yet through those few we have learnt all that we know so far, and it is obvious that if we can learn to use more of these waves from without, we shall receive more information. Now that is precisely what a clairvoyant does—he receives information about a world which we ordinarily do not see; and he receives it by means of vibrations which impinge upon his higher vehicles. So a clairvoyant is a man who has learnt to focus his consciousness in his higher bodies at will. That at least is what a thoroughly trained clairvoyant could do, but there are many bearing that name whose knowledge and power are very limited. There is very much more than this to be said about clairvoyance, but I hope to deal with that subject later in my series of lectures.

Science also quite recognizes how partial our vision is, and how a slight alteration in our power to respond to these waves from without would change for us the whole appearance of the world. Once Sir William Crookes gave a very good example of that. He explained how if, instead of seeing by rays of light, we saw by electrical rays, the whole of our surroundings would seem totally different. One point was that in that case the air about us would seem perfectly opaque, because air is not a conductor of electrical vibrations, while a wire or an iron bar would be a hole through which we could see, because these substances are good conductors for our rays! No wonder, therefore, that when we learn to see by an entirely new set of waves in astral matter, we should find quite a different world opening to our gaze. One change would be that we should find ourselves then able to see astral matter in other men—to look at their astral bodies instead of their physical vehicles only. I have just written a book upon this very subject of the higher bodies of man, which will be illustrated with colored pictures, drawn for me by one who himself was able to see these bodies, and as soon as that is published you will be able to form some idea as to how these things appear to the sight of the clairvoyant; and I think you will find it a very interesting study.

ASTRAL AND MENTAL BODIES.

The astral body is especially the vehicle of passion, emotion and desire in man, so that when a sudden wave of some great emotion sweeps over a man, it shows itself by exceedingly violent vibrations of the astral matter. Suppose that with astral sight you were watching a man, and that man should unfortunately lose his temper. Instead of seeing the physical expression of annoyance, you would see a very remarkable change in his astral body. The whole vehicle would be pulsating with a violent vibration, and since color is only a certain rate of vibration, this sudden change would involve also a change in the color of the astral body as well. When we speak of the surging of passion, we are nearer the truth than we think, for that is exactly the appearance produced. As the man cools down, his astral body will resume its usual color and appearance, yet a slight permanent trace is perceptible to the trained eye. The same thing is true of all other emotions, good or bad. If a man feels a great rush of devotional emotion, or of intense affection, each of these will at once manifest itself by its appropriate change in the astral body, and each would leave its slight permanent trace upon the dead man's character.

When we come to deal with that other vehicle of still finer matter which we call the mental body, we find that that also vibrates, but in response to quite a different set of impressions. No emotion under any circumstances ought to affect it in the least, for this is not the home of the passions or emotions, but of thought. It is not a new idea to speak of vibration in connection with thought. All experiments in telepathy and thought transference depend upon this fact that every thought creates a vibration, and that this can be conveyed along a line of mental particles, and will excite a similar vibration in the mental body of another man. There may still be those who do not believe in telepathy, for it is hard to find the limits of human obstinacy; but this is a matter upon which any one may so easily convince himself that unbelief simply means indifference to the question. A man may remain ignorant if he will, but when he has wilfully chosen that position he has no right to deny the knowledge of those who have taken more trouble than he has.

Here, then, are two of the bodies of man—the astral body, which is the vehicle of his sensations, passions and emotions, and the mental body, which is the medium of his thought. But each of these has its possibilities of development, for at each level there are various types of matter. A man may have a comparatively gross astral body, which answers very readily to low, undesirable vibrations, and by carefully working at it and learning to control it, he may gradually change its composition very considerably, until it becomes capable of responding to waves of emotion of a much better type. In the mental body he may have a very fine type of mental matter, or a somewhat grosser mental matter; and upon that it will depend whether good and high thoughts come naturally and easily to him or the reverse. But this also is in his own power, for he can alter it if he will. And it is not only during his earth life that this will make a great difference to him and to his evolution, but also in the life after death. I shall not speak of that subject now, because we shall have to devote one or two lectures to the subject later on, but at least I may say this much. When the man puts off his physical body he still retains these others, the astral and the mental, and upon their condition depends much of his happiness in the new world (which yet is part of the old one) in which he finds himself. Remember that these are matters, not of mere belief, but of experiment for many of us.

Here, then, is our theory, the result of our experiments, and in explaining it to you I am giving you the benefit of my twenty years' work and study—slow, toilsome, difficult work of many kinds, involving no little self-control and self-training. I think that all my fellow-students who have borne the burden and heat of that very long day of twenty years will agree that it has been hard and slow work, but still a steady progress and development in many ways, and out of it all has emerged for all of us a certainty that nothing can shake, that makes us know where we stand. Out of it has come a firm and definite adhesion to this glorious Theosophy, which has done so much for us, which we find to account for so many things which would otherwise be insoluble mysteries, which stands by us in times of trouble and difficulty, and explains so clearly and reasonably why the trouble and the difficulty come, and what they are going to do for us. It is the most intensely practical theory all the way through, and we wish for nothing in Theosophy that is not practical and reasonable. Humbly following in the footsteps of the mighty Indian teacher of 2500 years ago, we would say to you what he said to the people of the village of Kalama when they came and asked him what, amid all the varied doctrines of the world, they ought to believe":

"Do not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumors, as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by a deva (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor on the mere authority of your own teachers or masters. For this I have taught you, not to believe merely because you have heard; but when you believed of your own consciousness, then to act accordingly and abundantly." (Kalama Sutta of the Anguttara Nikaya.)

That is a very fine attitude for the teacher of any religion to take, and that is precisely the attitude we wish to take in Theosophy. We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you all believe as we do, you will have a very unpleasant and sulphurous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you, or whether you do not. The progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it very hard and painful; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travelers who know less than he. This is what you may do, and what we hope you will do. We have found this philosophy useful to us; we have found that it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found, rest and peace and help, and the power to be of use in the world.

Why the Women Should Vote.

The Chicago American said in a recent editorial:

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In one state after another women are beginning to practice law, they are obtaining new suffrage rights, they are flocking to newly opened schools and colleges.

The woman who votes become an important factor in life, for double reasons. In the first place, when a woman votes, the candidate must take care that his conduct and record meet with a good woman's approval, and this makes better men of the candidates.

In the second place, and far more important, is this reason:

When women shall vote, the political influence of the good men in the community will be greatly increased. There is no doubt whatever that women, in their voting, will be influenced by the men whom they know. But there is also no doubt that they will be influenced by the good men whom they know.

Men will deceive each other much more easily than they can deceive women—the latter being providentially provided with the X-ray of intuitional perception.

The blustering politician, preaching what he does not practice, may hold forth on the street corner or in a saloon, and influence the votes of others as worthless as himself. But his home life will more than offset his political influence among women.

The bad husband may occasionally get the vote of a deluded or frightened wife. But he will surely lose the votes of the wives and daughters next door.

Voting by women will improve humanity, because it will compel men to seek and earn the approval of women.

Our social system improves in proportion as the men in it are influenced by its good women.

But the possibility of doing so depends not wholly and solely upon him, but upon the antecedent fact that the conditions for its appearances are already there.—John Tyndall.

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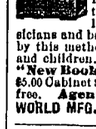
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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Mrs. E. Hereford writes from Watseka, Ill.: "Mrs. S. E. Pemberton, of Bloomington, Ill., the trumpet medium, has been entertained by Mrs. E. Hereford for the past week, when she has been giving very satisfactory seances, both public and private."

The Philadelphia Record says: "Within the last decade the strongest evidence adduced in the whole history of the movement for the belief in communion with the dead has been furnished by the trance-utterances of Mrs. Piper, as interpreted in Dr. Hodgson's report; whilst within the same period the physical manifestations occurring in the presence of an Italian medium, Eusapia Palladino, have seemed, and still seem to many persons of eminence in this country and on the Continent, worthy of consideration as testifying to the probable operation of forces unknown to science. That men of such distinction in various fields of thought as Professor Oliver Lodge, the late Mr. F. W. H. Myers, Dr. Hodgson, Professor William James, of Harvard, and Professor Charles Richet, of Paris, should have been strongly affected, and in some cases actually convinced by the new evidence whilst older converts like Sir W. Crookes and Dr. A. R. Wallace maintain their belief unimpaired, is proof sufficient that the movement, if on the decline, is visibly still far from its euthanasia, and may at any moment receive fresh accessions of strength with the discovery of new mediums or new forms of manifestations."

J. Mullen writes: "The Sunday evening meetings conducted by Dr. C. A. Burgess and Mrs. Maggie Waite in Kimball Hall, corner of Wabash avenue and Jackson Boulevard, are drawing quite a large crowd of investigators who have never before attended Spiritualist meetings. The work of these two workers needs no commendation from me, as they are too well known. On Wednesday evening, Nov. 19, the society will give a grand entertainment, the admission to which will be 25 cents, the proceeds to go towards defraying the expenses of the Sunday evening meetings. Dr. Burgess has spared no expense toward the success of this entertainment. They expect to have professional talent, besides a test seance given by Dr. Temple, Mrs. May Elmo, Mrs. Maggie Waite, Dr. C. A. Burgess and others. Don't forget the date, November 19."

President Eliot of Harvard university was the speaker at the weekly meeting of the Methodist ministers Nov. 2, in the Bromfield Street Church, Boston, and he said some things that were not wholly relished by all of them. Some of the things he said were: "We Americans are face to face with the lamentable and extraordinary fact that the influence of the church has visibly declined in our generation. As I weigh the forces that affect mankind and look back upon the course of human history and the progress of Christianity, it seems to me the first and greatest civilizer is steady work. That is the way by which the race is lifted up out of barbarism into semi-civilization and into civilization. Labor, steady labor, is the great civilizer. The Protestant churches are too intellectual and too emotional on the part of the teacher or preacher, and call for too little of personal exertion on the part of the recipient of the inspiration."

The Philosophical Journal of San Francisco, Cal., says: "Dr. Geo. W. Carey, well known on the Pacific Coast as an able and scientific man, has been engaged by the First Spiritualist Church of Indianapolis, Ind., to occupy its platform during the month of January. The Doctor intends to move permanently to that city, and will there publish his new magazine, entitled the Journal of Biochemistry, which is noticed in another column. The Doctor spoke for the Prentice Mulford Club in Chicago lately, and the society of Indianapolis is to be congratulated upon his locating there....Dr. Oliver Lodge, when speaking of supposed fraud in mediumship, holds the subliminal self responsible for many things charged to fraud, and then concludes that 'deception' need not be conscious and voluntary.....Mr. J. J. Morse and family arrived in Melbourne, Australia, on Sept. 4, after a trip of nearly 12,226 miles occupying 47 days. They received a hearty welcome from the Spiritualists in the Antipodes and have begun work in earnest there, the Sunday audiences numbering over 800 persons. These meetings are such a success that their stay may be prolonged to something like four months in Melbourne. They will go to New Zealand and on the return trip expect to be in California, and may remain a month or two, if arrangements can be made for them to work to advantage in San Francisco, Oakland, San Jose, Los Angeles, etc.....Mrs. Nellie T. Brigham and Miss Belle V. Cushman left Australia on September 10, and spent a short time in New Zealand prior to their departure for New York by way of San Francisco. A farewell entertainment was tendered to them in Melbourne, which was very enthusiastic. They will probably arrive in San Francisco on the next steamer (in about two weeks) when arrangements will, no doubt, be made for meetings by their many friends here...Borderland phenomena are likely to be more successfully studied when observers thus recognize the fact that 'a medium' is usually ignorant as to the workings of her own consciousness and that the brutality with which suspicions of 'fraud' are entertained and uttered must inevitably distress and increase the confusion of a sensitive honestly anxious, so far as her waking consciousness is concerned, to act with perfect candor."

T. S. Russell of the Englewood society, writes: "Moses Hull spoke for us afternoon and evening, of Nov. 2, and the large audiences present speak the popularity of this grand old worker. We have secured his services for three more Sundays. Our people responded quite liberally to Mr. Hull's appeal for funds in behalf of the Morris Pratt Institute. Mrs. Gehring and Mrs. K. M. Riley will conduct the services for us the last Sunday of November, devoting the entire evening to test and messages. Platform speakers and test mediums desiring engagement with the Englewood Spiritual Union, should address me at once at 6143 Wentworth avenue, Chicago, Ill."

J. Waterloo Dinsdale, M. D., writes from Los Angeles, Cal.: "Will you kindly permit me to state that I propose forming a circle at once to meet weekly at any house to develop for physical phenomena and should, therefore, be glad to hear from any ladies or gentlemen desirous of joining. As the adverse influence of a skeptic, or the idle curiosity of an inquirer is so recognized an obstacle to the development of the magnetic aura necessary for the physical phenomena, preference will be given to those who have already accepted the great teachings of Spiritualism and who (understanding the subtlety of occult influences will honorably conform to the conditions required of all those who join the circle."

Sarah F. Baker writes: "I received your premium, Religion of Man and Ethics of Science all right, and I must say I am highly pleased with it. It is a book all thinking people will enjoy reading. I am now in possession of all your premium books but one. I prize them highly and spare no pains in trying to induce non-subscribers to make use of your liberal offer. I feel all Spiritualists should take a spiritual paper, and I know of none better than the grand and liberal Progressive Thinker."

Geo. P. Colby writes: "You will see by this that I am back into the land of flowers once more. I am to remain here this month, and shall then go on to Lake Helen. The Spiritualists here are about to reorganize and get into a better working condition. They have secured a hall in a central part of the city, and expect to keep up meetings during the winter. We held our first meeting last Sunday night; had a good attendance and great interest seemed to be manifested. We hope for good results."

Mrs. Susan Osborn writes from California: "We believe in reading good books; good books are better than fine clothes and big show. Progression is our delight."

The New York Sun has the following comments to make on the N. S. A. Convention: "The custom of the Spiritualists has always been to rely on local, volunteer or circuit speakers, instead of settled pastors, but the necessity of encouraging the yearly engagement of competent and approved lectures and teachers was urged as now absolute. Some centralized system of ordination was advocated, on the ground that the present method under which each society is empowered to ordain its own minister, is not working well, in some instances, at least. For example, the president referred to one small society that had ordained 283 ministers in a single year, and other instances where bogus or unworthy persons had secured ordination, and even where numerous ordinations at so much a head had been made, were cited by several speakers. The necessity of having a properly authenticated ministry to perform valid marriages was pointed out; and at the closing session of the convention the president was authorized to appoint a committee to compile ritual forms for marriage, burial and other ceremonials. It will be seen, therefore, that the tendency of the Spiritualists, like that of religious sects generally, is toward a churchly organization, and at this convention there were signs that, as usual, "high church" and "low church" parties are making their appearance, and that the old voluntary, go-as-you-please way is bound to pass out of vogue. Another matter that engaged much attention was the right of testators to leave money to Spiritualistic bodies. As a rule, the practice of the courts, the report of the president explained, is 'rather hostile.' It seems that several suits are now pending in the courts where such bequests are in question, two of the most important being at Philadelphia and in California, respectively. The first is the McElroy will case, involving a bequest of $30,000 to a Spiritualist organization to build a temple and found a home for mediums. It was brought up in the convention by Mrs. M. E. Cadwallader of that town. The will was contested by relatives and the case is now, on appeal, before the Supreme Court of Pennsylvania. It was decided by the convention to make a determined fight in this case and all others, since the whole question of the legality of Spiritualism is involved. Among the resolutions adopted was one, 'that we will, to the full extent of our power, protect in the courts and elsewhere all genuine mediums.' Other resolutions were in favor of the 'abolition of capital punishment, compulsory vaccination and arbitrary Sunday laws,' and expressive of uncompromising opposition to war. It was also resolved that, 'as the cause of reform demands the effectual work of women and as women cannot work effectually without the franchise, suffrage should be granted to all on equal terms.' Finally, very considerable contributions of money to the Spiritualistic cause were made, and throughout the proceedings there was much enthusiasm. All the same, Spiritualism is now thrown into the shade by the newer developments of Christian Science and the 'New Thought.' It does not seem to have so much money as they."

Mrs. Thomas M. Locke writes: "The Philadelphia (Pa.) Spiritualists Society had for their medium during the month of September, Mrs. Minnie Brown, of this city, who did good work for the cause. She has comforted many a sad heart by giving some sweet message from a spirit friend. During the month of October, Mrs. Georgia Gladys Cooley occupied the platform. She came to us as a stranger but has made many warm friends in this city. We regard her as one of the best workers in the spiritual ranks. Her lectures were instructive and practical, and her spirit descriptions accurate and convincing."

L. W. S. Standish writes from Portland, Me.: "I am very much pleased with your plans for the Fall and Winter Campaign; particularly the articles by Petersilea. I always look for those the first thing when they are running, and feel sorry and disappointed when they stop, as they always do in a most interesting place."

An extraordinary instance of the superstition prevalent among the peasantry of Hungary is reported from the village of Gross-Zorlenez, near Reschitza. The house of Mme. Pova, a widow, lately has been repeatedly stoned and the police were unable to discover the culprit. The widow's young son, becoming possessed of the idea that his father rose from his grave nightly and bombarded his former home, went to the cemetery, dug up the corpse, dragged it nearly a mile and burned it. The boy was arrested.

Some one writes from Alliance, Ohio, as follows, but doesn't sign a name: "I am now filling an engagement with the Independent Spiritual Society of Alliance, Ohio. I will be here during November and December; at Columbus for January, and Toledo for February. I am now making my camp engagements for 1903, and would like to hear from camp associations wishing my services. I will also answer calls for funerals. Address me at No. 526 Columbia street, Alliance, Ohio; permanent address, 419 Crescent avenue, Grand Rapids, Mich."

Chas P. Cocks writes: "An account is given in this week's Progressive Thinker of one traveling under the name of 'John Slater.' I do not believe he is the original of that name, a well known test medium residing in San Francisco, and may do him an injustice. The fact of identity should be established, and any wrong impression corrected. Mr. Slater as I know him, is tall and slender, and although a test medium of remarkable development, and before the public over sixteen years past, I don't think he has even given what is called physical manifestations, such as described in the said article."

Mrs. Milo Caine writes from 332 East 12th street, Sioux Falls, S. Dak.: "Dr. P. J. Barrington, M. D., has been rooming at my home, but has told me none of his business. He had a paralytic stroke, Sunday, Nov. 2, and is still unconscious as when found. Please put a notice in your paper, to find friends if possible. The doctor has little hope of his recovery."

J. A. Lant writes from Detroit, Mich.: "Scribe writes from Detroit to The Progressive Thinker, Nov. 8, as follows: 'Another society called the Upper 400, meets—I don't know where nor how often, or could not be admitted without the recommendation and an introduction of one of the elect.' No society exists in Detroit called as above. The Detroit Lodge of the Brotherhood of Light is probably referred to. It meets at 251 Woodward avenue, with open meetings every Thursday evening. There are no 'elect' in it. All clean, upright persons, whose belief in angel communication is established, are invited. There are no charges at the door, and no sale of spirit power. This Brotherhood exists from the labor of its members. There are no high nor low in it. They recognize that the Kosmon Era is the present spiritual era, its modern beginning dating from the advent of Modern Spiritualism in 1848. That true progress will follow organic work, and to this high purpose they are reaching out. The great book, Oahspe, is the directing force in this work. It is read at every meeting, with explanations and comments by the members, and through it the world will ultimately be led out of darkness (war, poverty and crime) into light."

Mr. and Mrs. D. J. Hendricks of Pittsburg, Kansas, send their best wishes to all of the readers of The Progressive Thinker. They do not find the Spiritualists very plentiful in that section of the state.

Prof. Ransby writes from Grand Rapids, Mich., that he was pleased with Mr. Herrick's lecture at the Lincoln Club Room. Mrs. Fuller gave excellent tests.

Mrs. J. L. Brooks, president, writes Kansas City, Mo.: "The society of Spiritual Truth has reorganized, with a goodly number of earnest workers, and has the Rev. Carrie L. Bean and Miss Edith Evelyn Edwards as speaker and medium. Miss Edwards ranks with the best inspirational, test and independent voice mediums on the platform to-day. We have taken the comfortable and handsome auditorium of the Warwick Club House at the corner of 8th and Oak streets, as our home for the winter. Free service will be held there each Sunday evening at 8 o'clock, with inspirational music and speaking. We ask of our friends and co-workers a kindly thought for the success of our society."

Chas. A. Kiehl writes from Williamsport, Pa.: "The First Church of Spiritualism is meeting with good success in this city. Plans for a suitable Spiritual Temple are being carried out, and hope to accomplish this undertaking in the very near future. We should like to engage able speakers and test mediums to serve our society from January to June, 1903, and would be pleased to communicate with those in a position to serve us during this time."

Mrs. John Brown writes from Los Angeles, Cal.: "Thinking perhaps a word from the 'City of the Angels' will not be amiss, I will say that at our camp-meeting, which was a grand success, Mae E. R. Hunt did credit to our cause as a speaker and message transmitter. Since then she has continued her work by holding parlor meetings and circles. Sunday, Nov. 2, was the initial meeting at Brent's Hall for permanent public work, with Mrs. Florence Robson assisting. She also adds luster to the angelic work as a speaker and messenger. Both are young mediums; they have now launched their bark out upon the great ocean of Spiritualism. The control of Mae Hunt said he disliked a chosen subject, confining his discourse to certain lines, therefore he took Spiritualism as a theme; it was broad and deep enough to cover all things, thus gathering substance from the thoughts of the audience. He discoursed to the pleasure and satisfaction of an appreciative and responsive congregation by giving answer to their many queries of philosophical and personal interests. These meetings will be continued while the guides feel to hold their mediums in this city; then to visit other places doing an evangelical work."

A. A. Averill writes: "an event of unusual interest to the Spiritualists of Lynn, Mass., took place at Cadet Hall, on October 29, when Mrs. May S. Pepper was ordained a minister of the spiritual philosophy. Addresses were made by G. W. Kates, missionary for the N. S. A. and Mrs. Dr. Chase, of Lynn; invocation by Mrs. Albert Lewis and tests by Mrs. Pepper and others. Mr. H. D. Barrett, in very impressive and solemn words, gave the charge to the candidate. Mrs. Pepper responded very feelingly, promising to devote her life to the cause of Spiritualism. Large audiences were present. The services were under the auspices of the Lynn Spiritualists Association, Dr. Alex Caird presiding. The hall was profusely decorated with flowers and several large pieces were presented to Mrs. Pepper by her friends. Mrs. Pepper was the speaker for the society during the month of October and did grand work, the hall being crowded at each session, many going away unable to obtain admittance. H. D. Barrett is the speaker at present, assisted by Mrs. Dr. Caird; he will be followed by Mrs. S. C. Cunningham the last three Sundays in November. The spiritual prospects never looked so encouraging in Lynn as at the present time; new members are being constantly added to the ranks, and much interest manifested."

H. L. Hanson, 237 Hudson street, Buffalo, N. Y., writes: "With your permission I desire to notify your readers of an important and sincere movement on foot in Buffalo for the cause of Spiritualism. The First Spiritualist Church has taken steps toward a new church building to be erected on its property at Prospect avenue and Jersey street. We are earnest, and will not cease our labor until our vision of a beautiful edifice has materialized. A very liberal donation by one of the spirit world's greatest instruments, one who is blessing humanity every day of her life, Dr. J. H. R. Matteson, has been the starter, and several others have followed. Now we do not wish to confine these donations to the people of Buffalo, so we therefore extend an appeal to any one reading this article to become a recognized member of this grand movement, and any assistance you feel disposed to render will be gratefully received; the same can be sent to Mr. W. L. Albee, 404 Vermont street, Buffalo, N. Y., who is treasurer of this fund or to the writer as signed below, and receipt and acknowledgment will be sent you. You are also most cordially invited to visit our bazaar, which is to be held in the church, Nov. 20, 21, 22, which is for the purpose of raising a few hundred dollars towards this new fund. A good time is anticipated, and we hope that every one within reach of Buffalo will come and help to make it a success. A free ticket will be given with every entrance fee at the door, entitling you to a chance on some good article that will be set aside for that purpose. And anything in the way of material to be sold to aid the fair, or money, will be thankfully received if some one desires to help us in that way, and the same can be sent to Mrs. Sarah Large, 327 Virginia street, Buffalo, N. Y., chairwoman of the fair. There are many beautiful Spiritualist Temples in the United States, and we desire to follow in their current, and erect one that will be a credit even to the city of Buffalo, and when some other society enters into the same work call on us and we will whatever we can to help you. Let us co-operate and hold up the standard of a cause we believe to be true and uplifting to humanity. Address me at 237 Hudson street, Buffalo, N. Y."

W. H. Leland writes from Binghamton, N. Y.: "I have read your paper very closely for a year, and now cannot get along without it. I think it the best Spiritualist paper I ever saw."

The Band of Harmony will hold its annual bazaar the first Thursday in December, afternoon and evening. We will have all kinds of fancy articles, as well as useful ones, and we invite our friends and patrons to buy their Christmas presents of us before looking elsewhere.

C. H. Toler writes from Marietta, O.: "Among the list of subscribers I am sending you to-day is one who stopped his church paper and sends for The Progressive Thinker a year. He has been tasting the paper from time to time, and likes it. Like all the rest, he is eager for the Carlyle Petersilea communications, and the feast of other good things that are always found in the pages of The Progressive Thinker."

To the Spiritualists of localities where missionary work is needed: E. W. Sprague and wife have again been appointed as missionaries for the N. S. A., and are prepared to visit localities where new societies may be organized or old ones need encouragment. Reader, is the cause languishing in your neighborhood? If so, read their report of last year's work in the missionary field; also the report of their co-workers, Mr. and Mrs. Geo. W. Kates, and then decide whether you need their services or not. If you conclude that missionary work is needed in your locality, address a letter stating your wishes, to E. W. Sprague and wife, 618 Newland avenue, Jamestown, N. Y.

Moses Hull is to lecture for the Englewood Spiritual Union on Sunday, the 16th and 23rd, afternoon and evening. Last Sunday evening the hall was packed.

Mrs. H. E. Russegue, of Hartford, Ct., one of our foremost workers, has a three months' engagement at Springfield, Mass. November 2, she lectured afternoon and evening before two good audiences in the new hall of the Ladies' Aid Association of that city. Her subject in the afternoon was "The Great Trinity of the Universe, What Is it?" In the evening her subject was, "The steps Upon Which Humanity Has Climbed an Infinite Law, and God is the Source." Address, care P. O. Box 1064.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

DR. DOWIE.

His Claims Questioned by an East India Scholar.

To the Editor:—I solicit your favor of allowing me to inform the American public, through The Progressive Thinker, of some facts, and I hope that you will be pleased to grant me that. Some two years ago when I first heard of Dr. Dowie, who claims to be the "prophet foretold by Moses," "the Elijah," and the messenger of covenant, I at once sent for his literature and became a subscriber to his "Leaves." After a careful perusal of what he spoke and wrote I came to know that the only evidence brought forth by him for his being a prophet was his healing power which also failed on the occasions where it was expected to be shown with the greatest force. Moreover such a power has always been exercised by many who never claim nor even care to be religious and have no faith on this or that. Therefore I addressed him several letters and put him some questions in order to understand how he could be believed to be a prophet according to the law of the Bible, but he did not and could not write a reply to a single letter of mine. Below are explained some of the objections that I raised against his bold assertions:

1. Dowie claims to be the "prophet" foretold by Moses, for which he has no proof in hand save his so-called healing power, while the criterion given in the Bible as regards the truth of that prophet is the truth of his prophecies. The text runs as follows: "And if thou say in thine heart, how shall we know the word which the Lord hath not spoken. When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

Strange to say these words occur in that very prophecy which he claims to fulfil. Thus it is clearly stated that "the prophet" shall make prophecies which shall come out to be true. A prophet is one who makes prophecies. Even in Hebrew text the word nabia used for a prophet means one who makes prophecies having received inspirations from All-knowing God. Accordingly I asked Dr. Dowie to proclaim any prophecies after receiving revelations from God. But he remained silent, because adoption of such a measure would have proved his falsehood.

2. I told him that the prophets of old used to see visions and had dreams and used to get revelations and inspirations from God which they proclaimed with such words as "And the Lord spake unto Moses, saying," "Thus saith the Lord." "There came a voice and I said here am I, Lord." "The revelation of Jesus Christ which God gave unto him." These phrases well explain that God speaks to the prophets face to face or through his angels. So I asked the Doctor to state the words of revelation if God ever spoke to him like unto His ways of speaking to prophets. But Dowie remained silent, because he is never blessed by God after the manner of the prophets.

3. Again Dr. Dowie curses and abuses the prophets of God and calls them fools, liars and other bad names. I asked him if he belonged to such a party of men. But he remained silent, because he does not like for himself to be hailed with such epithets. He more than once cursed and abused Abraham, while it is said in the Bible that God will curse him that curseth thee (Abraham).

4. I also asked him to proclaim if he was ready to come out to compete with the champion of any other religion in the acceptance of prayers. But, perhaps being too busy in cursing and abusing the papers and periodicals, lawyers and judges, physicians and surgeons, priests and clergy, actors and players, prophets and saints, he had no time to give any reply to my letter or to think upon the subject.

Then I informed him of the advent of the promised Messiah, but he had no ears to hear such reports. Now he has predicted the destruction of all (Jews, Christians, Mohammedans and pagans) who do not accept him as a messenger of God. The great champion of Islam, Mirza Ghulam Ahmad, has replied to this dangerously bold utterance of his. The pamphlet containing that reply is sent under separate cover to your address. You may make proper selections out of it for the information of the public. Millions of men are waiting for an early reply to this challenge which, if accepted by Dr. Dowie, will bring forth fruitful results in deciding the difficult problem of the selection of a true religion. We hope that Dr. Dowie will find time to publish his reply within the period fixed by the champion of Mohammedanism, viz., three months. But I have just read in an English paper that the Messiah for whom Dr. Dowie was anxiously waiting has come down upon earth and has been absorbed in the physical frame of one Mr. Pigott, and is being worshiped by many in the Clapton church as the very Jesus Christ. So one naturally expects the Elijah in America to have received an urgent telegram and hurried to England in compliance with the commandment of his God to have the honor of falling down on his knees to worship his Master, his Lord, his God in the person of Mr. Pigott. In this case I hope that Mirza Ghulam Ahmad Sahib will be glad to extend the period of reply by one month or more if necessary.

M. M. SADIG.

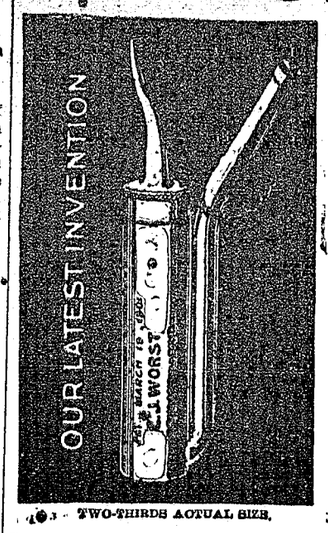
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"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Allison Trask: Q. What am I to understand by the following dream: In the center of a beautiful circle of white light, a golden sphere in the center of which a brilliant diamond gave colored flashes of light, the whole moving toward the dreamer?

A. It came in answer to an intense desire to know if the purposes then in mind would meet with success. The purposes are of the purest and highest and will be answered in like manner, if the recipient makes in a brave manner the necessary exertion.

H. M. Bonnetree: Q. What has your department to say about the explanation of the cause of spiritual phenomena in Elder Knapp's paper?

A. The reader will better understand the drift of this question by the following clipping from said paper:

"Spiritualists, Christian Scientists, Hypnotists, Astrologers, Theosophists, and new parties are ever and anon calling our attention to something on the line of the ancient sorcery, magic and witchcraft. You may ignore it and pass it by as a sheer hoax and nothing in it. In this you are sadly mistaken. It is an immense and awful reality. We are living in the midst of multitudinous excarnate spirits. Some able authorities claim that the disembodied spirits of the wicked, having become demons, are permitted to return to this world. This view would offer some plausibility to the claims of Spiritualists to communicate with the departed. Some eminent Christian theologians favor this view. I do not think it is very tenable, as we can easily answer all the arguments of the Spiritualists on the hypothesis of these demons, who are innumerable and everywhere, and taking so much interest in human affairs, laboring so assiduously for the destruction of all souls, that you will always find some of them on the spot and ready with a response to the call of the Spiritualists, whether true or false. It is a perfectly reliable and indisputable fact that any person who will may come in contact with the invisible world around you, and hold communion with it. From the universal prevalence of these demons has originated the hypothesis of Satan's omnipresence, which is not true, as he is a finite being, and can only exist in one place at a time. As we see from our Savior's testimony (Luke x:18) he has the power of locomotion at lightning speed. Therefore, as lightning moves with a rapidity sufficient to go around the world fifty times in a minute, Satan can move from place to place with such rapidity as to beggar all recognition and superinduce the popular impression of his omnipresence, which belongs to no finite being, but to God alone."

This paper is arrogantly called "God's Revivalist," and is the organ of a "Bible School." It claims to be God's especial journal, run by him after the manner of a campaign newspaper. With the Bible school "the Holy Ghost has positive superintendency."

This "devil theory" was first broached at the very advent of Spiritualism. It was indeed brought forward to explain the "miracle" of Jesus, hence it has the respectability and the decrepitude of all old things.

If God made all things, if in the beginning there was God only, why did he in his all-knowing prescience make the devil, and add "one-third the hosts of heaven" to his power? From the beginning when he successfully tempted to their fall the first pair in Eden, this Evil One, all through the ages has held the balance of power. He has run the world after his wishes, and although God in his desperation, sacrificed himself on the cross in the human form of his son, and has ever since beseeched the erring to come to him, they have followed the Prince of Evil he inadvertently created!

Why should this be? Human reason cannot fathom the fog!

Granting there is such an omnipotent Prince of Darkness, and that he has at his command such an innumerable host of demonic spirits, he must have been the same at the beginning, at his first victory in Eden, and been attended by the same host. His influence must have been the same through all historic time, in the patriarchial age, at the advent of Christ, the apostolic period, the formation of the church, the agitated period of the Reformation. His taking advantage of man's credulity, and affection for the dead, at the advent of Spiritualism, was in direct line with what he had been doing since he became interested in man. The "expose" exposes a great deal more than intended by its advocates. It applies with equal force to the patriarchs, to the apostles, to Christ. The entire fabric of Christianity becomes a scheme of the Devil! Luther and Calvin were his beloved mediums! The theory well accounts for the mixture of obscurity and incomprehensibility, in the Christian faith, which has led even saints to doubt; been weapons in the hands of skeptics and served to fan the flames of religious hate, inflame persecution, intensify bigotry and made a religion whose watchword is love the cause of more devastating wars, cruelty, and debasement, than all others combined.

This gospel elder knows all about the Devil, indeed, more than he does of science, and it is refreshing when he illustrates the ubiquity of his Evil Majesty by a comparison with lightning. Such untiring labor, even in a bad cause, has commendable points. As lightning can "go round the world fifty times in a minute," Satan can be at all places without appreciable variations of time. The ease with which he can do this is far greater than the preacher maintains, for although the velocity of electric transmission has not been accurately determined, it is probably as great, if not greater than that of light, which is 192,000 miles in a second, and light will hence go "round the world sixty times in a second." Substituting minute for second is a blunder which the ordinary revival preacher would not regard as serious, but what reliance can be placed on a man's honesty or accuracy who makes such a statement? Really the devil is five thousand times more nimble footed than the revivalist asserts.

G. R. Bicknell: Q. Can you give the consecutive order in which A. J. Davis wrote his books?

A. Nature's Divine Revelations, which is considered by many the greatest of all the writings of A. J. Davis, was his first. This was dictated to a scribe, while he was in a trance, or what he calls the superior state. After this he dispensed with the magnetist who assisted him in attaining this condition and was able to enter it by his own desire. His subsequent voluminous writings were written in this state. The volumes, five in all of the Great Harmonia, followed, and the attention of the world being turned to spiritual manifestations, he rapidly published Philosophy of Spiritual Intercourse, Stellar Key, Death and the After Life, and soon after the wonderful plan for the organization of the Children's Progressive Lyceum. Then followed his other books, thirty volumes in all. It is a strange feature of the wonderful career of this seer, that he produced all these books before he had scarce reached the prime of life, and then studied and graduated as a physician, devoted himself to healing the sick and abandoned writing almost if not absolutely. He has an office in Boston, where he at appointed hours receives his patients. He does not advertise, more than by a modest card, and his charges are as moderate as he is unpretentious. Fortunate are those who seek and obtain his attention. It is difficult to give the exact order in which the books were written, as they were not finished before others were commenced.

FAITH HEALERS INDICTED

The Grand Jury Finds True Bill Against Parents of Esther Quimby.

For allowing their seven-year-old daughter to die from malignant diphtheria without calling in a doctor to attempt to save her, George and Georgiana Quimby, her Christian Scientist father and mother, of White Plains, N. Y., have been indicted by the grand jury on a charge of manslaughter in the second degree.

A true bill on the same charge was also returned against "Healer" John Carroll Lathrop, who "treated" the sick child after the Christian Science fashion.

The indictments charge the father and mother of the seven-year-old child who died under Christian Science treatment with being "wholly unmindful and neglectful of their duty" in providing "proper and necssary remedies, care and attention."

In the same indictment Lathrop's connection with the case is set forth to be "that at the time of committing the felony and manslaughter" he was "then and there willfully and knowingly and feloniously concerned in the commission of the same," and did "aid and abet in the commission of said crime and manslaughter."

The penalty provided is imprisonment for a term not exceeding five years or by a fine of $1,000 or both.

Thus, for the first time in the history of the church of which Mrs. Eddy is the founder, will the right of Christian Scientists to disregard ordinary safeguards against diseases attacking those under their guardianship, and the right of so-called "healers" to practice as freely as a certified doctor of medicine, be tested by a full trial under a criminal charge.

That this case will have a powerful influence on the future of their faith Christian Scientists are aware, and it is expected that Mary Baker G. Eddy herself will appear as a witness for her too-faithful disciples to prove that under the constitution they have a right to any religious belief.

That she may be able to do this is not improbable, but whether she can prove that the rights of Christian Scientists extend to putting her teachings into actual operation when the life of a minor child in their care is in imminent danger for want of medical treatment, is for her to demonstrate.

"Healer" Lathrop is one of the most prominent men in the White Plains Christian Science Church. His method of "treatment" in the case of the Quimby child, as in all others, was to sit for hours at her side and through silent prayer and concentration of attention seek to effect a cure.

At the time of the child's death the father asked for a death certificate from a doctor, but would assign no cause for death save an "error" of the child. The certificate was refused and the coroner was thus brought into the case.

At the inquest Mr. Quimby admitted that when "Healer" Lathrop was first called he said that the child was suffering with "tonsilitis," although it was against the tenets of his faith to admit the existence of disease of any sort.

The father testified that both himself and wife were healers and had practiced their art or science on others "by putting good thoughts upon them."

Dr. George C. Weiss, another witness at the inquest, stated that Esther Quimby died of malignant diphtheria and that antitoxin had not been administered to her.

"Do you know whether the administration of antitoxin is a sure cure of diphtheria?" asked the coroner.

"In my whole experience," replied the doctor, "I never knew of a case of diphtheria, taken in the second day, that did not respond to antitoxin and become cured."

"Healer" Lathrop was also called on to testify at the coroner's inquest. When he was asked if he looked at the child's throat he replied:

"I did not."

"Was there anything the matter with her throat?"

"Only the claim of error. Tonsilitis is merely a mortal belief. A broken leg is a belief and the treatment for a broken leg is the same as for tonsilitis. Cancer is the same and the treatment is the same."

"I treated her according to our method," Lathrop went on to explain, "which is a realizing prayer, an enlightened faith, or, in other words, a spiritual understanding of God."

Attached to the indictments returned yesterday was a recommendation that the health boards in the future maintain strict quarantines where there are contagious diseases under surveillance.

The recommendation was because "Healer" Lathrop was allowed to daily enter and leave the Quimby cottage while four inmates were ill with diphtheria.—Chicago American.

THE CHURCH MILITANT.

Christians Should Buy Swords and Cultivate the War Spirit.

Recently Rev. Oliver C. Miller, chaplain of the Presidio, San Francisco, took for his subject in a sermon, "Divine Authority for Righteous Wars," says the San Francisco Chronicle. His text was:

"Think not that I am come to send peace on earth; I come not to send peace, but a sword."—Mathew x:34.

This declaration, said Rev. Miller, from the lips of Jesus descriptive of the character of his mission, is apt to be overlooked as we think of him as the prince of peace. In another place he cautions his followers not to overlook the fact that his kingdom is to be founded upon the ruins of the kingdoms of this world, saying:

"Suppose ye that I am come to give peace on earth? I tell you nay, but rather division. He that hath no sword let him sell his garment and buy one."

Jesus is called the captain of our salvation, and although he wore no sword he planted the germ truths that have convulsed the centuries. Messiah's kingdom must be builded upon the overthrow of Satan's empire. The Prince of the Power of the Air often opposes war because he knows that the highest development of the race has often been along the line of bloodshed and struggle. War is not the final object, but the means for the establishment of Christ's visible reign upon the earth. Our text is in full accord with Bethlehem's anthem. First the sword, then the angel anthem of good will and peace. Jesus then said unto them:

"But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

Such is the proclamation of war from the lips of him who sitteth upon the throne of the universe. Jehovah, Jesus, the captain of our salvation. Let every one obey his command and be loyal to the cause of truth as it is in him. His call for volunteers is, "Follow me." As we hear his voice, let us look upon him who calls and ask: "Who is this that cometh from Edom with dyed garments from Bozrah?—this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine vat. Let us be still while he answers. I have trodden the wine press alone, and of the people there was none with me; for I will tread them in my anger and trample them in my fury; their blood shall be sprinkled upon my garments and I will stain all my raiment. For the day of vengeance is in my heart and the year of redemption is come."

What a glorious picture the prophet has drawn of Christ as a man of war. How majestic and grand he appears arrayed in the paraphernalia of heaven and marching in the power of the most high as king of kings and Lord of Lords.

So, Mr. Editor, it would seem according to Chaplain Miller that we Quakers as well as some other simple-minded people have been wrong all these years in supposing that Satan favored war and Jesus stood for peace and good will toward men. Rev. Mr. Miller contends that Christ is the bloody warhorse while "the Devil opposes war." Gen. Sherman said 'war is hell," but Chaplain Miller does not think so. After presenting us with a Christ whose raiment, or uniform, is all bespattered with the blood of his enemies, and who is treading them down in great fury, he exultingly exclaims, 'How majestic and grand will Christ appear arrayed in this paraphernalia of heaven (bloody garments) marching in the power of the most high as king of kings and Lord of Lords!"

Now, if Chaplain Miller is right, then Quakers will do well to take to the woods, and not only Quakers, but Spiritualists and all others who have heretofore thought that it was "Old Nick" who stirred up war and kept it going, instead of the gentle Nazarene.

"The world do move," Mr. Editor. Inventions and new ideas are being forced to the front rapidly; and now we are to have a new interpretation of the life and sayings of Jesus Christ. Hereafter he is to be a great war captain. His followers must buy swords and use them vigorously on "the enemies of God and religion," and if they have no swords they must sell some of their clothing and buy swords. They must think of Jesus not as an elder brother, nor as a gentle teacher, nor as the author of the Golden Rule, nor as having commanded that we shall love one another, but as a bloody, battle-scarred war captain, majestically marching up and down the corridors of heaven in a uniform all stained by the blood of his enemies. Seriously, what is the meaning and purpose of the effort that is being made all along the line to arouse the military spirit in this country? Mr. Root, Secretary of War, offers to send guns and swords to all our universities if the management of those institutions will encourage the students in learning the art of war. The pupils in the public schools in many parts of the country are being formed into squads and companies and drilled; and pastors of churches and Sabbath-schools superintendents are drilling the Sunday-school boys and girls and firing their young minds with a desire to become good killers.

Mr. Editor, I do not clearly perceive the object of this methodical movement to foster a war spirit in the United States. There is not the remotest probability that we will have war with any foreign country in the next generation. Even if we should have a foreign war, our citizen soldiery, from the farm and work-shop will fill all requirements along that line.

Is it a movement of Protestants against Catholics, or vice versa? I cannot think so.

Is it prompted by the shrewd, farseeing capitalistic monopolists who hope to live on to their ill-gotten gains and their special privileges under the law, by raising up a class of young men who will keenly enjoy shooting the life out of the working-men who strike for better conditions when they are ordered to "fire" by their captain or colonel? Who knows?

I believe that in every age of the world the clergy as a class have cast their influence with the king, or the governing power as against the people. They never encourage a forward movement. They have always been relied on to favor war and rigorous treatment of the masses. They are the most conservative of the conservatives. They always stand for the powers that be, no matter how tyrannical those powers are. They believe in blood-letting.

Notwithstanding my criticism of Chaplain Miller herein for representing Jesus as a bloody warrior, I must freely admit that he is in accord with the clergy, in the main, of this and all former times. Their religious theory is founded on "blood atonement," and it is a bloody theology through and through. We may expect to see other sermons endorsing the killing doctrine so long as Christ is held up as a "man of war," instead of an advocate of peace.

R. A. DAGUE.

Alameda, Cal.

CALIFORNIA.

Spiritualistic Matters of Interest.

Since writing my last letter the propaganda work in behalf of Spiritualism in California has been going on with increasing vigor and success.

Two general conferences have been held under the auspices of the state association. Both were well attended by the leaders of Spiritualistic thought, and both were fruitful of good suggestions for future work.

At the first conference, held Sunday, October 19, "The Lyceum; How to Make it a Success," was the subject of discussion, and several of the ideas presented by the speakers have already been placed in operation, the most important innovation on recent methods being the reinstitution of the leaders' weekly meeting and conference.

At the second conference, Sunday, October 26, the question considered was, "How best can the Spiritualists of California be united in one harmonious union?" The subject was ably handled, the most pregnant thought, perhaps, being that proposed by Secretary W. T. Jones, "Let each Spiritualist harmonize him or herself." Others followed to the same effect, notably, Arthur S. Howe, the state missionary, and Mrs. Sarah Seal, who ably presided at both conferences, and who will undoubtedly take the leader's part at future conferences, as all agree that she is eminently possessed of the tact and ability requisite to a successful conference leader.

During the past week, the state president, J. Shaw Gillespie, and Mrs. Anna L. Gillespie visited Stockton, where, on Tuesday evening, October 21, Mrs. Gillespie addressed a large audience under the auspices of the Stockton Spiritual Alliance, which extended them a royal welcome.

Mr. and Mrs. Gillespie report that they found the Alliance, which is yet less than a month old, in a most flourishing and promising condition. Its membership, which at organization numbered thirty-five, has grown to forty-seven, and more are to join at the next meeting. The Alliance has two loyal workers in the persons of Messrs. Fred Hardy and Jas. Hunter, president and secretary respectively.

The local societies, the Sunflower League, Mediums' Protective Association, Progressive Spiritualists, Ladies' First Spiritual Aid Society, and the Children's Progressive Lyceum, are all doing well, steadily growing in membership and usefulness.

Quite a boom seems to have struck the lyceum, where the new calisthenic drill, founded on the United States Army drill, appears to have won all hearts—old as well as young. By the way, the leaders' conference in connection with the lyceum will be resumed next Wednesday evening, October 29.

The meetings which Mrs. Gillespie recently started in Fraternal Hall, Alcazar Building, are well attended, and promise to be fruitful of a new society to be affiliated with the state association. At least several who were present last Sunday evening urged her so to organize.

I learn with regret that there is a misapprehension of my position in writing these articles. Some seem to think that I am under obligation to give a notice to everybody who is assuming to do something for Spiritualism.

I do not understand it so. In my view I am simply doing some press work for the California State Spiritualists Association.

I am simply seeking to let the world know what the state board and those, who are working with it in the matter of building up and strengthening state and national organization, are doing.

It is no concern of mine what others, outside of the association are doing. If they are capable and honest the world will reward them in its own way; and if they are stupid and knavish I trust the world will find them out.

The purpose of the state and National associations, as I understand it, is as much to protect Spiritualism against the disgrace heaped upon it by undeveloped and dishonest mediums, as it is to protect the mediums from unjust and uncalled for attacks and legal discriminations.

This object—both objects—I believe, and my associates on the state board are as I understand them of my opinion in this—can best be achieved by and through organization; if we are to have organization we must stand by those who stand by the organization.

There is, there can be, but one test of any person's fealty to any organization, and that is their working with it. This involves joining it, and taking up the gage of battle whenever it is attacked.

I am for the state organization as I am for the National, and I purpose to act as I believe.

If there are any good, able and honest mediums outside the association (and I have no doubt there are such), if they want the counsel and assistance of the state association, let them come out for it—come in with and under it.

This they can easily do. All that is required of mediums in order to receive protection from the state association is that they join one of the affiliating societies, whose rolls are always open for the membership of respectable Spiritualists, present the endorsement of their society and other evidence of character and capacity and the state association will endorse, and more, it will thereafter assist such persons.

The association movement is only intended as a harship for knaves—for all others it is a positive good.

I find no difficulty in confining myself in my writing to the members of the state association and their open and active supporters, because I find in their ranks as true-hearted, generous, intelligent and tactful a body of men and women as ever did battle in any cause. There are many of them, and they are for the state association, and I am for them so long as they by their loyalty, ability and honesty show themselves to the state association as worthy of its support.

But I have digressed too far.

On Thursday, October 23, the state organizer, Mr. Allen Franklin Brown, went to Sacramento to see what could be done in the matter of instituting a Spiritualist society. The evening of the same day he wrote: "I have already secured seventeen names;" and the following day he placed the matter thus, "Everything is coming my way in the matter of forming a society here in affiliation with the state association."

The I. F. T. Bible Spiritualists Society is showing a disposition to affiliate with the state association, as is evidenced by the fact that they have instituted a committee to confer with the state in the matter. This it should be said was at the request of the state association, the board of which is seeking by every honorable means to heal old wounds, and remove every reasonable cause for discord among Spiritualists.

I notice that in many minds one idea, at once erroneous and fatal to harmonious action, seems to prevail. They think the state association is a close corporation, run in the interest of a few.

Nothing could be further from the fact.

The board is elected once a year from among a convention and by the convention, itself elected from and by the membership of the various affiliated societies.

Every member of any society is entitled to election to the convention, and every member of the convention has an equal right with every other to election to the board.

No society could be more democratic in its organization than is the California State Spiritualists' Association, for which fact all honor be to its founders, who labored for years without other reward, and without the hope of other reward than the institution of a great Spiritualist association for the state of California, which should serve as a bar against frauds in mediumship, and should promote all kinds of altruistic work, calculated to uplift and upbuild humanity. J. MUNSELL CHASE.

San Francisco, Cal.

IN THE SANCTUARY OF MY SOUL.

In the sanctuary of my soul
A lamp is burning very bright
And shedding on all things around
A soft and glowing light.
And often do I trim the wick,
And feed the flickering flame;
Oh, "years may come and years may go,"
'Twill burn there just the same.

In the sanctuary of my soul
A lamp is burning low,
And shedding on all things around
A sad and feeble glow.
All alone with the light I stay,
And sorrowfully weep to see
The light of our love and friendship die,
You have forgotten me.

The flowers of my mourning soul,
That once had blossomed there,
No longer hold up high their heads
To perfume the still air.
But now they are sadly drooping,
Drooping, dying, dead,
As though 'shamed that a place
Where reigned love before
Could come faithless forgetting instead.

Faithless; forgetting. Ah! would that I, too,
Could forget as you have me,
Putting between us an echoless shore
And a boundless, depthless sea.
Yes; a boundless, depthless, wide, wide sea,
With you on the other side,
And the other side—me!

In the sanctuary of my soul,
'Tis very, very dark.
The flickering light has at last died out,
Not even leaving a spark.
I go about, with my hands outstretched,
My eyes no longer see,
The light of my soul is dead—dead—DEAD,
You have forgotten me!

—Helen Marcella Dickinson.

BABYLONIAN LEGENDS.

Compared With New Testament Accounts.

I desire to call attention to some similarities between parts of the Babylonian legends of Adapa, and certain features of the New Testament narratives. Adapa, like Christ, was aboard a boat when a storm arose and he stilled it.

The variation is: Adapa was fishing, and his boat was upset. Adapa, a mortal, was added to the company of the gods. Christ partook of both natures. Adapa had the water of life set before him. The same is spoken of in the New Testament.

The gods offered Adapa oil with which he anointed himself. The title "Christ" is said to be "the anointed." Ea feared the gods would seek to slay Adapa. In the New Testament it is men that seek Christ to slay him.

In passing we may mention the Babylonian goddess of the seven hells, who possessed the water of life which was obtained from her by Uddushunamir by conjuration, and sprinkled on the dead body of Ishtar, the goddess of love, bringing her to life, as related by another legend.

To ascertain the foundation of the Ap. book of Tobit compare the following extracts: Tobit 11: 13, 14, "Then the young man answered the angel, 'I have heard, brother Azerius, that this maid hath been given to seven men, who all died in the marriage chamber. And now I am the only son of my father, and am afraid, lest if I go in unto her, I die, as the other before, for a wicked spirit loveth her, which hurteth nobody but those which come unto her, wherefore I also die, and bring my father's and mother's life, because of me, to the grave with sorrow; for they have no other son to bury them.'"

Legend of Gilgamesh and Ishtar: Gilgamesh refuses the proffered love of Ishtar, remembering the fate of those who had already enjoyed it, and thus upbraided her with her treachery: "On Tammuz the spouse of thy youth, thou didst lay affliction every year. Thou didst love the brilliant Allalu bird, but thou didst smite him and break his wing. He stands in the woods and cries, O, my wing! Thou didst also love a lion perfect in strength, seven by seven thou didst dig snares for him. Thou didst love a horse, pre-eminent in battle, bridle, spur, and whip didst thou lay upon him, thou didst make him gallop for seven kasbu, trouble and sweating didst thou force him to bear; and on his mother Silili thou didst lay affliction. Thou didst also love a shepherd of the flock, who continually poured out for thee the libation and daily slaughtered kids for thee; but thou didst smite him, and didst change him into a leopard so that his own sheep boy hunted him, and his own hounds tore him to pieces." Gilgamesh also recounted the sad fate of a gardener in the service of Anu, Ishtar's father, whom she had loved. Every day he brought her costly gifts and made bright the dish from which she ate; but when she grew tired of him she changed him into a cripple, so that henceforth he could not rise from his bed. Gilgamesh ended his taunts with the words: As for me, thou wouldst love me, and like unto them thou wouldst afflict me.

Buffalo, N. Y. GEO. C. NORTON.

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NOT ALONE.

No one in their sorrow dwelleth alone,
When their cherished hopes have vanished from sight,
For the earth is filled with an inward moan
Of hearts that have suffered from death's dark blight.

We all must pass through the waters deep,
The mountains of trouble are rugged and high,
We may not stand in peaceful vales
While the sorrowing ones go weeping by.

But heart to heart and hand to hand,
We journey up o'er life's thorny way,
And we all must pass through some starless night,
Ere we reach the portals of endless day

And oft at the close of some toil-worn day,
When the cup of pleasure we pause to sip,
Some unseen hand will bar the way
And dash the chalice from our lip.

For if all our sorrows were turned to joy,
If all our fondest desires were given,
If all our gold was without alloy,
We should never cherish a thought of heaven.

So the merciful waves of time roll by;
By waters of Lethe we are hushed to rest;
We learn to stifle the bitter cry,
To whisper, "It must be God knows best."

He has bidden them come to the great beyond
Where the gates are swinging towards either shore;
They are building a home for our weary souls,
Where we'll rest in their love forevermore.

We are glad they walked with us hand in hand
A little way, on our journey here;
Though they passed along with the angel band
And left us only a memory dear.

They will meet us with smiles and a clasping hand,
When our boat goes out to return no more—
When we set our sails towards the spirit land,
And moor our bark on the unseen shore.

The way will be smooth for our eager feet,
When they lead us up o'er the shining way,
And the "Welcome Home" will be doubly sweet
For the love that maketh a perfect day.

MRS. A. RICHARDSON.

Ware, Mass.

WISCONSIN.

A Letter From an Earnest Worker.

As I am to make my headquarters in Milwaukee during the months of December and January, I would like to call the attention of the Spiritualists of the eastern part of Wisconsin to the fact that I have some open dates that are at their disposal if they want meetings.

I want to visit every available point in that section, in the interest of the state association and the cause generally, and all those who wish to have meetings at their homes, or in halls or churches and care for my services, will do well to write me as soon as possible, as already much of my time has been taken up.

Spiritualists, will you not aid us in the work we are trying to do? Send in your call for meetings, now, and thereby give your moral and financial support to the State Association and to Spiritualism. Do not wait for some one else to take the initiative, but start the work yourself; you can help our cause more than you realize, perhaps, if you will only arange for meetings. Let us show the world that we are alive to the issues of the day, and that the cause we love is progressing.

Spiritualism is progressing in this state at least; we want to see it progress more rapidly than ever. Let us all work for that end and we can surprise the unthinking people. We have two new societies, organized within the last couple of weeks. They are taking out charters with the state association, thus adding to the strength of organized Spiritualism in Wisconsin. This makes almost a dozen societies chartered since our last convention. Let us double the number before our next convention in April. We can if we will work.

While I am in Milwaukee, my place in LaCrosse will be filled by that sterling worker, Catherine McFarlin, the vice-president of the state association. She will have some dates open for work during the week. Societies and localities in the west can do no better than write her, and make arrangements for her to visit you while so near.

While there is so much to encourage us in our work here, there has crept in a little that is unpleasant. I am reliably informed that one of the most flagrant tricksters has recently been exposed in Milwaukee. I do not give the name of the perpetrator, but this will come to the press very soon. We desire to have the data such as will be indisputable, and then it will be given to the public.

I do not believe in fraud-hunting, but I do most emphatically believe in Spiritualism being purged of all that is deteriorating in its effect upon the cause. I believe I am correct when I say that every official of the Wisconsin State Spiritualist Association takes the same stand in regard to the spurious manifestations as does the writer.

Whether alone or not, I do not believe in blinding our eyes to the defects and base impositions that are hurled in our teeth as Spiritualism, and for one don't propose to do it.

Once more let me call upon the Spiritualists of Wisconsin to come to the aid of the state association in the work of organization, and arrange for meetings, become personal members, organize societies, or send in donations to the missionary and working fund. If it is only one dollar that you send in it will aid the work. If every Spiritualist in the state would send in one dollar for the good of the cause, what an impetus it would give Spiritualism. Let us see how many will respond to this call and show their interest in the cause they profess to love.

WILL J. ERWOOD,
Secretary W. S. S. A.

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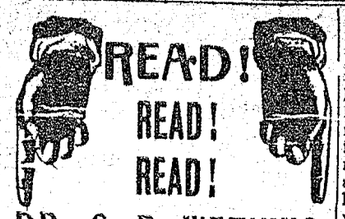
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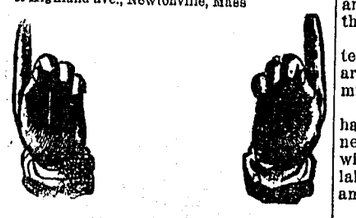
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Report of Texas State Missionary.

To the Texas State National Association of Spiritualists, Greeting:—I herewith tender my report as missionary of the state of Texas for your honorable body, for the month of September 1902, S. E. 55.

During that month I visited Houston, Galveston, League City and Rosenberg. At Houston I found a flourishing little society, not flourishing in the sense of great numbers, but in the fact that those joined there for Spiritualistic work are not apathetic nor half-hearted in their efforts, but with great earnestness and zeal they are laboring harmoniously and faithfully at every meeting and when I left, Rev. M. D. Tenney, of League City, took charge of the society as regular speaker. A lyceum will soon be organized in this place. Among the workers there are Mr. H. H. Holtkamp, who is president of the society, his two sons, Otto and Edwin, and his daughter, Miss Bettie; the four comprise the Holtkamp Orchestra which furnished delightful music at all the meetings. Mrs. Gussie Farmer, the secretary, is an energetic worker, also Mr. and Mrs. Wm. Hartung; and let me not forget to mention Mr. and Mrs. M. V. Wright (florists) whose lovely bouquets, furnished gratis, added brilliancy and beauty to the scene of each meeting.

Galveston I will say but little about, as you are both residents there and know of my work there, as well as the report of the convention has been published in several papers, but allow me to say this, however, that I congratulate the work of President John W. Ring, whose society of over seventy-five members, all earnest, zealous laborers in the vineyard of truth, the lyceum running with regularity and order, well attended, etc., and last but far from least, perhaps, the acquisition of that well-appointed and commodious temple which speaks well for your efforts and prophesies the future success of Spiritualism in the sunny Southland; for what has been accomplished there may be accomplished elsewhere with like energy and persistent effort. Furthermore your society and Temple at Galveston will form a nucleus around which other bands of workers will array themselves and become the Mecca of Spiritualism in the South, towards which all eyes will turn for light.

I made two visits to League City, giving lectures and parlor meetings; the meetings were all well attended and great interest manifested. I would advise organizing a society there, but I find in my missionary work many places where societies have been organized and that is all. Having had no speaker and no meetings, they have simply died and the people became discouraged, so I am of the opinion that unless some arrangement can be made to keep up meetings, and interesting ones at that, it is best not to organize. There certainly can no good come from urging a few people to become organized into a society, and then leaving them like a flock with no shepherd, to wander away to the valleys of despair and hills of hopelessness, far from the fold of duty.

Rosenberg is an example of this kind; they have had an organization there but no meetings. I gave two lectures there; found but two of the faithful, Mr. and Mrs. Geo. B. Lang, yet several who had never called themselves Spiritualists seemed interested and I believe would support the cause there if they had a leader.

The receipts for the month of September were $90.50. Expense and salary, $75; making a clear gain for the missionary fund of $15.50.

Thanking the friends wherever I have ministered, for their great kindness to me, and to you as officers for willing assistance in many ways while laboring in the great Lone Star State, I am very respectfully,

LAURA B. PAYNE,
State Missionary for the Texas State National Association of Spiritualists.

"An Important Question" Answered.

In answer to "An Important Question" in last week's Progressive Thinker, I would say: The great trouble with Brother Snarrenberger's philosophizing is that he assumes too much—twice as much as the nature of his query will justify, for life is not spirit, neither is spirit life to any greater extent than is matter.

From my point of view so-called life is energy—individualized energy—less or more intellectualized energy; while spirit is matter—refined matter, less or more etherealized matter, and forms the basic body of all life organisms. Each and every individualized spark of energy or life entity from infinitesimal to monad is clothed or incased in a shroud or halo of its own peculiarly affinitized spirit substance, even as each seed germ is incased in its affinitized cereal substance.

Therefore when these energy sparks assemble in hundreds, thousands or billions to form a less or more complex life organism, each spark naturally contributes its spirit adjunct to the new forming organism, hence a co-operative life battery organized within a spirit body. Herein we find the material body of the plant, tree, worm, beast or man, is simply the material jar containing the vitalizing battery which renders the organism a point of mental and electrical attraction. Therefore the spirit, rather the material growth of the hair and nails, is as wholly dependent upon the life battery within the organism for their vitalizing force as are the telegraph wires dependent upon the chemical battery within the jars for their vitalizing force, the engine upon the fire in the furnace or the branches of the tree upon the life battery of its trunk and roots; and when severed from their vitalizing battery must disintegrate and revert to their natural element to be utilized in some new formation.

VAN WILLITS.

New Boston, Ill.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, Nov. 1, 1902, Mrs. Rachel Davey, aged 84 years. She had been steadily failing since the death of her daughter last April, and the end was not unexpected. Just before passing out she said to a daughter that she saw her father waiting for her, and then with a smile on her face, the end came. The funeral services at the home of her son in Maywood, were conducted by the writer, in which he was ably assisted in song by our gifted Sister Partridge, whose sweet melody was like a benediction; the selections being in harmony with the address. The burial was at Forest Home, Nov. 4.

DR. J. O. M. HEWITT.

Willis E. Davis, a native of Pennsylvania, but for more than twenty years a resident of California, five of which were spent in San Bernardino, passed away of pneumonia, in Los Angeles, October 27, aged 71 years. He was the father of six children, two of whom, together with his wife, preceded him to the Better Land. He began to investigate Spiritualism in 1875, after the transition of a son to spirit life, and was a zealous, faithful worker in the cause. His body was brought to San Bernardino for interment beside the remains of his wife and daughter. The writer conducted the funeral services.

ELLA W. MARCHANT.

Passed to higher life, from Ensenad, Lower California, Mexico, on September 28, 1902, Dr. Erasmus Darwin French, in the 81st year of his age. The Doctor was born and reared in Michigan. He was there educated for the ministry, having been brought up in the Methodist church; but he only preached one sermon after graduating. Examining the scriptures from an honest standpoint, he soon saw that it would not do to rely on, and commenced drifting into free-thought channels, and early in life became a Spiritualist, in which cause he has investigated and labored for at least half his life time. He was a medium and has written some very beautiful poems. He was only sick eight days, being troubled with pain of the heart and fever. One of his last expressions was this "If I could only feel the touch of Nellie's hand, I would be reconciled to go." Nellie was his wife with whom he lived in perfect harmony for at least forty years. She is also mediumistic and a very befitting companion for the exemplary man that he was. She was temporarily away from home for her health when his demise took place, but reached home in time for the funeral. When the physical part of the Doctor was worn out and no longer fit to contain the immortal, he sank into a peaceful sleep, and awoke on the immortal side of life.

N. A. CHURCH, M. D.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View; Wednesday nights at 124 Dearborn street. Rev. A. Lundeberg will lecture on "The Mission of Spiritualism." This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not. The services will commence the first Sunday in November.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies to bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lectures from good mediums. All are welcome. Nora E. Hill, pastor.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

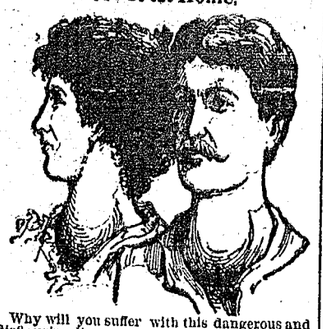
The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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

VOL. 27. CHICAGO, ILL., NOV. 22, 1902. NO. 678.

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If life ceases at the death of the body, it has no value; for it has accomplished nothing but what has perished. That only is valuable which persists. Life, eternally persistent, and endowed with infinite possibilities, is of infinite value. It is in constant activity; and were it not for endless progress, its value would be diminished to the vanishing point.

The grandeur and glory of life consist in its immortality and eternal progress. A realization of this is a source of constant inspiration. To press onward and upward forever and ever, to enlarge the capacity for happiness without limit, is a thought too deep and glorious to contemplate; yet the inspiration deepens and intensifies as life advances and this thought serves as a constant source of the most happy anticipations.

This, to the Spiritualist; but to the Christian, alas no such soul-cheering thoughts come to his mind. He simply hopes and believes; he is often tormented with doubts and fears; but hopes and beliefs are largely founded on errors and preposterous absurdities and accepted as unquestionable truths. If he looks around him, he cannot fail to see how opinions and creeds are changing which he must know are evidences of fallacy in them—not a cheerful thought.

If he would think again, he would become aware of the fact there is no progression in the heaven he hopes to win. Though this may not worry him now, yet should he reach such a heaven he would eventually get tired of his harp and crown and waving palm, and long for a glimpse beyond the jasper walls and streets of gold.

While the few favored ones are singing praises and shouting hallelujahs, the great mass of mankind who have passed from mortal sight, are writhing in eternal torment. According to Christian statistics, more than ninety per cent of God's children are doomed to endless misery. Even in christendom, the finally impenitent, who constitute the large majority, are doomed to a like destiny. Our dearest relatives, if they do not believe as we do, and employ the same means of grace as prescribed by the church—they are forever lost to us; and what is infinitely worse, we know they are suffering the tortures of the damned forever and ever. Imagine your child in a fiery flame. How cheering the thought!

A case of this kind recently occurred in this place. A young man of excellent character passed on to the other side of life. His mother became frantic with grief, and acted wildly—was well-nigh insane. She had endeavored time and again to get him to join the church; but he could not believe the creed and would not; and died an unbeliever. The case assumes this formula: Premise: "He that believeth not shall be damned." (Mark 16:17). He did not believe, therefore he is damned. This was fully realized by the mother. Imagine her feelings if you can. No language can express them. She was absolutely inconsolable. She sat at the head of the coffin and moaned constantly during the funeral sermon: "Oh, my boy, my poor lost boy! I will never see him more;" and had to be supported by one on each side of her.

The preacher in sympathetic tones tried to lighten her grief by eulogizing her son; but could offer no ray of hope to cheer her. Here was the sentence of his doom, directly from the lips of the judge of the quick and the dead, ringing in her ears: "He that believeth not shall be damned," and her dead son did not believe! May the angels pity her! God in his wrath, does not, for He requires such torment to appease His anger. What soul-sickening horror! What agony is endured by those whose impenitent dear ones have passed beyond their sight!

But with the Spiritualist, how different! He believes nothing. He knows. His loved ones are ever near and around him, cheering him on, inspiring him with noble thoughts and loving deeds. No gloomy thoughts nor painful doubts distract his mind. To him life is a journey to a glorious union with the loved ones gone before, and every day is one step nearer to its ending.

Nothing can retard his onward and upward march. No angry God to imperil his destiny; no wily Devil to thwart his plans and defeat his purposes.

What a contrast! The one, a blighting curse; the other, an inestimable blessing. The one terrifies and enslaves; the other, cheers and liberates! The one divides and separates earth's children into hostile sects and eternal animosities, giving rise to persecutions and wars innumerable; the other tends to peace and union, and good will to all mankind.

And strange to say, notwithstanding the vast amount of evidence accessible to all, demonstrating immortality to man, and the return and communion with mortals—with the loved of long ago; the great majority turn a deaf ear to the voices of the departed, and shut their eyes to the evidence of the return and communion of the dwellers in the Beautiful Beyond with their loved still on earth. Strange perversity! To what can it be attributed? To nothing but the darkening and debasing influences that have their rise in the curse of an angry God! So long as ecclesiasticism rules the world, there will be opposition to the advance of Spiritualism; but its power is waning, and the dark and dismal clouds are breaking away.

B. J. SCHELLHOUS.

Spring Hill, Kansas.

Our Finer Forces

An Essay on Their Nature and Uses.

By Ella Dare, Austin, Ill.

To the altar of life we come as earnest seekers. Reverently we pause before the sacred shrine. With prayer for light to see and understand, we turn the pages of God's living book.

We search for truth. Our faith in this divine impulse is based upon Christ's immortal promise: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Our own age claims to be highly practical. Proofs, material measurements, demonstrations of plain, solid, sensible facts, are demanded, but just here we stop because in the face of all these imperative protestations we are confronted with the undeniable truth that the most common, every-day, universal things in the world, are the most secret and hidden. Gravitation, heat, electricity, sound, light, ether—all these rulers of the material realm are unseen.

Because we dwell amongst these verities, because we accept without thought these ministrations, because these wonders are our constant companions we cease to regard them with question or surprise.

Infinite in its complexity of construction and functional activity is man's physical body. Unceasing research for ages by the most learned minds, has failed to fully explore or conquer its powers and resources.

Still the work goes on, as day by day and year by year new relations of its composite character are discovered and classified.

Therefore, because of these unseen forces which are the component parts of our every-day life, we will put aside prejudice, and enter carefully, but fearlessly, into any path that may lead to truth.

Our bodies have been likened to cities of individual atoms, obeying like good citizens the laws of molecular motion, coming to and emigrating from, according to conditions and circumstances formulated by higher forces.

Science aims to establish a law of unity between all forms of motion as expressed in light, heat, electricity, sound and color. That all of these agencies rule in the human body, and that upon their harmonious or inharmonious action depends our health, or disease, is a fact fully verified.

Let us examine some of the wonders contained in this living temple which we inhabit!

First of all we must recognize the close relation between the body and its environment. Absolutely dependent it is upon the air, light and food supplied from without. It has been proven that the body is in fact the brain extended, and that by intervening fibres the brain cells are brought in contact with the other cells of the body. Again it is declared that the body itself is composed of minute living, atomic organisms, which penetrate its vital fluid, and that they assume our own individual characteristics; that also, by our thoughts and deeds we modify these atomic existences, and cast them out upon the air about us, thus materially influencing our surroundings.

Dr. H. Baraduc of Paris holds the theory that every human being is a "miniature sun," or a "man-sun," surrounded by a luminous atmosphere, called a photosphere, even as is the physical sun; and also that the human photosphere accurately reflects our own spiritual conditions. With his assistants, he succeeded in taking several photographs of vibrations from human bodies, which conformed to the peaceful, or perturbed conditions of mental action.

In the middle of the last century, Baron Reichenbach discovered that every magnet is surrounded by living rays of light that trace distinct lines of force, and that these lines are physical. He also claimed that man is a kind of magnet in a magnetic field.

Mr. J. J. G. Wilkinson in 1857 maintained that the skin, or the nervous system through it, pours forth a subtle radiation of tremendous efficacy on other organic creatures, and through this battery of surfaces, the animal creation, and man, most of all, is constantly impressing a character upon external nature, literally magnetizing it. From phenomena well known to physiologists he demonstrates a "manifold nervous fluid" which passes through space and from body to body. In accordance with this truth it was, that Prof. Denton, the eminent geologist and scientist, succeeded so admirably in his psychometric experiments related in the book entitled, "The Soul of Things."

As we consider the law of vibration and all that it means to the body, we are met by tremendous truths of limitless significance. Physiological functions bow to this unerring force. In all life, within and without, universal pulsation is present. Vibration is the law of the universe. Visit, if you will, some power-house in the city where the whirr of machinery fills the air, and communicates to you, its high tension—then, with your own fingers, lightly stop your ears, and you will be conscious of a power-house within your body, where the activity of the Infinite is working in full force.

Mrs. Watt Hughes has discovered the fact that the human voice is capable of printing form upon matter. A singer sends the voice against the surface of a membrane covered with a semi-fluid paste, which is placed over the mouth of a hollow receiver—the note strikes the paste in accurately outlined forms—those of flower-forms appearing most frequently.

That each body has a key-note which arises from and is modified by the prevailing emotions, is also proven in a similar way.

Mr. Crookes, the scientist, gives a list of vibrations in the ether, of millions, billions, and trillions, corresponding to electricity, light, heat, color, and those vibrations known as the X-ray.

Science also declares that there is only one force, and only one matter, subject each to infinite variations.

Herbert Spencer defines life as "the continuous adjustment of internal relations, to external relations." Swedenborg said that "Love is the life of man. Thought itself proceeds from love. Truth proceeds from love as light from flame."

Mrs. Browning declared that "He lives most life, whoever breathes most air."

Our first act in entering this world is to breathe, and we leave it with our last breath. Breath is, therefore, a living power, the arbiter, the dictator, the boundary of our physical being. Every minute portion of our organism, brain, nerve, muscle and fibre responds to this mighty and invisible force.

Words are sign-boards along the broad highway of truth, and carry with them an inner meaning. In all languages, the air is used as the representative of spirit. The word soul is derived from a term meaning air, wind, breath. The Latin animus and anima come from the Greek word anemos, meaning wind. The old Saxon word for spirit, ghost, and the German geist are similarly derived. The word aspire is from the Latin ad, toward, and spiro, to breathe. The French esprit, the Italian spirito, the Spanish espiritus, and the Latin spiritus, all express the same meaning.

All-powerful is breath, and its divine agencies! God "breathed into us the breath of life!" Through this sacred utterance beats the heart of transcendent truth. Breath is the vital elixir, the unseen guide that leads us into the measureless fields of ever-widening potencies, where we may learn to know ourselves as manifestations of infinite love and wisdom!

In his "First Principles of Philosophy," Herbert Spencer says that "All motion in the universe is rhythmical—the movement of the pendulum, the ebb and flow of tides, day and night, the systolic and diastolic action of the heart, and the inspiration and expiration of the lungs. Our breathing is a double motion of the universal ether, an active and re-active movement. When we breathe in harmony with this movement we are well; when we breathe inharmoniously we are ill."

But, back of these manifestations moves the one divine energy, the one infinite love, the one all-encompassing life—God!

Our thoughts mold and shape our bodies, and direct our lives. Creative of good or ill, they hold sovereign sway. Love and hate, charity and ill-will, not only speak through our own organisms, but send out their individual vibrations into limitless thought realms, and generate therein the qualities of their own nature.

By the control of this tremendous force our souls can be liberated from ills that oppress. Fear, anger, hatred, impatience, hurry of spirit, jealousy, revenge, are all destructive, not only in tearing down the bodily tissues, but they imprison the mind and charge it with poisonous activities. Love, good cheer, gentleness, charity, sympathy and tenderness build up the physical powers, promote health, and bless with the radiance of the spirit's sunshine.

These thought forces enter into the smallest details of our lives—into our family matters, our social relations, our religious aspirations, and our business interests.

The command of thought, the power to hold it and direct it, may be gained by cultivation and concentration. "But how is this to be done?" is asked. "It is utterly impossible for me to concentrate my thought on one object to the exclusion of all other things," is the common objection.

Perhaps this drifting of the mind may be best illustrated by the Oriental story, which is no doubt familiar to many. "There was a monkey, and like all other monkeys, he was restless, moving continually from one thing to another. Some one gave him wine to drink, and he grew more restless. A scorpion stung him, and that served to accentuate his activity, and then a demon entered into him, and he became an embodiment of perpetual motion. This illustrates the human mind as it jumps from one thing to another with a speed that words cannot measure.

The remedy suggested for this turbulent state, is to sit quietly and let the mind run on. As if you yourself were an outsider, watching its antics and its capers. It is claimed that with each day's practice these high-rolling thought waves will gradually subside until at last they can be perfectly controlled. Time alone can accomplish it, but the result justifies the expenditure.

Another mode in controlling the thought, may be practiced with profit in connection with our daily duties.

Bring your thought directly to bear upon the specific act of the moment, though it may be of the most trifling nature. When you dress in the morning hold your thought to the matter in detail. Don't let it go down town, or out into the kitchen in advance of your body. That is tiresome; that is a waste of force. Just dress yourself. Don't use up your strength in analyzing and working out all that lies before you for the day. Meet each demand as it presents itself. If you conserve your force, your work will be well done, and corresponding results will be satisfactory. You will feel no fatigue. Things will come easy, and work without tension will be pleasure.

Hurry of spirit is one of the worst types of mental intemperance, and production of a vast number of nervous diseases. Avoid hurry. Check yourself, even if it be a hundred times a day, and for one moment be deliberate. In time the habit will come to stay, and you will feel better and live longer.

"Faith is the substance of things hoped for." That is the promise.

Every thought we think is a reality in unseen substance. If we hold it steadily it will find shape in the outer world, whether it be the thought of hatred, of love, or the thought of success in any special undertaking—to us will come its fruitage of good or ill in accordance with that other divine promise, that "as ye sow, so shall ye also reap." It is the law. Seed sown in the unseen soil of thought germinates and grows for us in the visible world around us.

If you desire to accomplish some certain aim, your success will be more assured if you speak of that desire to no one, unless to those who are in perfect accord with you and your desire. By intrusting your project to people uninterested, you weaken your own thought-power. Avoid entering into active sympathy with the thought of despondent or unhappy people, lest thereby you impair your own power to aid them. Rather hold steadily your faith in the Supreme Good, and minister to them from its abundance.

Be wise in the exercise of the emotions, for they are the key-board of our being, and must be kept in perfect tune if we would live in health and harmony.

These are only hints of almost innumerable ways by which we may attain to thought-control. If these are practiced, self-suggested means will appear with the needs that call for them. "Within yourself," says R. W. Trine, "lies the cause, of whatever enters into your life. To come into the full realization of your own awakened, interior powers, is to be able to condition your life in exact accord with what you would have it."

An occult writer has beautifully said that "Motion is the ever-weaving shuttle of Omnipotence, bringing to light the thought of Infinite Mind."

In the inner temple of each one's being, love and understanding, emotion and intellect, with their infinite radiations flow from one exhaustless source, the divine creative intelligence, that speaks in harmonious vibrations.

Recognizing our relations to both planes of being, the physical and the spiritual, progress and soul-growth must depend on the cultivation of our own powers.

In Romans 8:6 we read: "To be spiritually-minded is life and peace."

Prof. Drummond says: "The natural life owes all to environment—so must the spiritual. Now the environment of the spiritual life is God, as nature, therefore, forms the complement of the natural life. God is the complement of the spiritual life. It is not a strange thing, then, for the soul to find its life in God. This is its native air."

If you would cultivate the spiritual perception, seek the silence. Sit apart and alone. That the nerves may become tranquil, invoke the aid of regular, and rhythmic breathing. Breath is the bridge between the physical and spiritual kingdoms. Relax the body. Let each breath be a messenger, of the soul's aspiration. Dismiss from the mind the cares and anxieties, the prejudices and animosities of the outer life. Though difficult at first, it can be done. Send out the thought to God—the Supreme Good—and in a short time the realization of harmonic vibrations will be achieved. You will be conscious of thrills or pulsations about, around, and permeating the whole being. Call then upon the law that lifts the soul to upper heights—the law of universal love.

Deeper and slower and more quiet will the breathing become, for, as the functions of the outer being are less active, the soul's inner respiration is made manifest.

Be faithful and steadfast. Through this unfoldment you will learn of higher truths, which will lift the daily duties out of the dull and prosaic into a light that transforms drudgery into a luminous significance, linking it to larger uses.

Individual life will extend its narrow earthly outlines into the unutterable grandeur and majesty of the soul's eternal growth.

As day follows darkness, so surely rises the sun of knowledge within the soul. "Seek and ye shall find." strip off the bandages of doubt. Look for the light, and its baptism shall bless you. Attune your thought to life's inner harmonies. Let the beneficence of truth illumine your soul with its glowing radiance.

Pursue with unswerving ardor the unseen pathways of the spiritual nature, and your whole life will set itself to the higher virtues, in octaves of uplifting melody.

The great map of the soul will be unrolled, and as little by little you acquaint yourself with its geography, you will conquer sense-limitations, and pass out into unexplored regions. An exaltation of spirit will lead you into larger fields of truth.

If you ask for guidance in the cares of every day in the complex ways about, listen to that voice that speaks within the templed dome of your own soul. Out of God's soundless silence it will give you counsel. Prove all things by your own highest measure of truth and justice. It will never fail you.

Around us and about us, as close to us as breath itself, are answers to our questions. Let us be ready to receive them. Let us apply them to universal good, and countless more will wait to do us service.

Austin Station, Chicago, Ill. ELLA DARE.

COLORLESS CHRISTIANITY.

The Origins of Religions, and the Effect of an Oft Repeated Assertion.

Rev. Dr. J. E. Roberts, pastor of the Church of This World, Kansas City, Mo., addressed a large audience at the Century theatre. He took for his subject, "A Colorless Christianity." Dr. Roberts said in part:

The origins of religions are always obscure. It is not easy to point out the sources whence they come. What was the secret of the power of Moses? What gave Buddha his command and kept and still keeps in loyalty countless thousands to a system more ancient than Christianity? What was the secret of Mahomet's reeking and ruthless sway? What made Jesus of Nazareth potent to impress the world? It has always been the cherished infatuation of the adherents of every religion that "Our religion is of divine origin." Christianity is in no wise unique or peculiar in that belief. That has been the dogma for which the disciples of most of the great religions have contended, sometimes with blood and warfare.

The fact seems to be that man, by nature, is a religious being, or, at least, that he has been such in all the past. Perhaps we can not go back of the statement that there is within man the mystery of passion and thought, the dreamer of dreams, the erecter of ideals, the strange complex of mud and the celestial substance, the vast and monstrous blend between the brute and the angel, that there is within him something that demands and religion answers the demand. It is one of the grave problems whether or not man will so change by development, knowledge, refinement and civilization as to outgrow the necessity of religion. It is a problem that no man yet is able to solve whether or not religion will be slowly eliminated from the thoughts of men, or whether it will be panoplied with new power and go forth to make new conquests in the centuries yet to be.

Although we may not discern the origins of religions, the secret springs whence they arise, we can yet discern certain things that invariably accompany the growth and development of every religion. Conspicuous among these things is the simple power that awaits upon assertion. Let a man with sufficient vehemence reiterate a thing, however impossible or absurd, he will always find followers. Moses came down from the mountain and without any direct appeal to the justness, the equity and the necessity of the laws which he carried in his hands, said: "Thus saith the Lord"; he did not for a moment risk the acceptance of that code upon their merits; he knew the people with whom he had to deal, and he stood there, that gray, grizzled man, and in order to make sure his command said, "This is God's law." The people believed it.

Mahomet, the camel driver, unsheathed his sword and with one swift and simple message, repeated a thousand times, said, "There is one God, and Mahomet is his prophet," and ten thousand swords leaped from their scabbards and ten thousand eager, impetuous lips cried out, "There is one God and Mahomet is his prophet."

Psychologists, students of the story of man, claim that physicians can name the malady that constituted the secret of Mahomet's power. He fixed his eyes upon one thing, saw nothing else; he said nothing else, and, with that as an inspiration and an element of command, he swept resistlessly to power.

The same thing was illustrated in the origin of Christianity. Peter, stung with indignation at the coldness and incredulity with which his teacher was received, said, "Thou art the Son of God!" The disciples took it up, and in the face of defeat and chagrin, menaced by enemies, covered with disappointment, overwhelmed with disaster and death, they continued the cry, "Jesus is the Son of God," and millions upon millions have repeated it, carried away by the subtle force of a vehement assertion. It is not implied or contended that these great founders were insincere. It would be shallow to imagine that they had, with cunning and forethought, worked out a device or assertion, and then gone forth to acquire power with it. This is the real view. What humanity demanded, what was lying dormant, but rising within the consciousness of the age, some unexpressed thought that was pressing and throbbing for lips caught up these men and made them its instrument and led them to conquest. The same element of human nature that made the demand for that stimulus supplied it in the persons of these different originators.

Still another thing invariably accompanying the rise of a religion is the miraculous. There never was a religion instituted among men without the miracle. Men have not been in the past able to conceive of a man as great in his simple right of humanity. They have invariably attributed to them miraculous births and conferred upon them the exercise of miraculous powers. If they did not have the miracles at hand, it was the simplest matter of logical consistence to invent them. "If this man is divinely born, and gifted with supreme powers, of course he must have some time displayed such powers." So miracles are grown up with the growth of every religion. They have been a tribute exacted by ignorance and superstition of the reason and thought of men.

One thing attending the growth of religion has been poverty. Its founders have almost without exception been poor. The carpenter, the camel driver, the exiles, have been the founders of great religions. The prince of India abdicated his throne, gave up his kingdom, took off his royal robes and in the coarse garment of a mendicant went in his search for wisdom and sat beneath the bo-tree's tempted shade awaiting the divine illumination. If now these conditions that attended the development of Christianity might or did continue, if the old conditions could still obtain if the gospel that once burst forth like a flash of light upon the startled vision of a waiting generation could now adapt itself to the changed conditions in which the generations of men find themselves, its old power might continue, its old conquests might increase, but the world is different. Through the resistlessness of progress, the mighty advance of knowledge, the slow but steady elevation of the moral sense, through the change in the demands of the spiritual life of the world, generations of men are different. Vehement assertion will not persuade or win. There has been a transition from the mere authority to reason.

The great founders of religion did not argue, they did not temporize, they did not attempt to square or harmonize their teachings with discoveries, or with science or with demonstrations. There was a fine frenzy, a splendid zeal, a magnificent personality about those rude conquerors of the world's heart. The power of assertion is sometimes seen in the present age, but never in the interest of current Christianity. There is a gentleman in Chicago that says, "I am Elijah, Elijah Number Two," and thousands of people believe it, intelligent men and women, industrious men and women, money-earning men and women, and in the course of a few years this second Elijah has accumulated industries and properties and commercial interests approaching $20,000,000. How can it be explained? When a man simply says, "I am Elijah the Second," how can you account for the fact that anybody with any sense believed it, but there are the facts, one of the religious facts, one of the things that shows by their modern illustration how religions become current.

A certain woman says: "There is no such thing as death, sickness does not exist, no one ever felt a pain," and thousands of people believe it. How can it be accounted for? These same people follow their dead to the grave, saying, "Men do not die"; they sit by the side of the bed of suffering and say, "There is no pain"; they visit and heal the diseased and say, "There is no sickness." It is a matter of moment as well as surprise that that strange development of religion has made more converts in a given period than any new thing in the religious history of the modern world.

A clerical gentleman of London is just now reported by the papers as going into his pulpit one day and saying, "I am the Christ, the spirit of the Nazarene has entered into me, behold the second Christ." The community mobs him and stones the church, but the congregation believes what he says. How can it be accounted for? A gentleman comes to our own city and says: "The old power of miracles is still extant; and if you will come and study in my school, and pray in my meetings, you will be given the power to speak with tongues; you can speak French, and German, and Italian, without the use of books, or learning, and if you are devout enough maybe you can sometimes speak Chinese." People believe it. How can it be accounted for? Only by that subtle force of the command of one mind over another.

I am optimistic enough to believe that if religion had been rational from the beginning, if it had been free from avarice and unholy ambition, if it had taught men instead of trying to convert men, even now we should have reached the time when poverty was forced upon no man, when crime was made the necessity for none who is weak. Humanity must, in the future, as in the past, make its own religions. In the conservative Orient the old systems may continue still longer and satisfy the heart, but the new world, the new civilization, the new republic must awake new inspirations, exalt new ideals, and equip itself with new power. Why should we continue still to be imitators? How vainly have the prophets wrought if they have not stirred mankind to the energy of independent action, and original resolve. Humanity possesses now all the energy, all the power, all the impulse, all the uplift that it ever possessed—all and more. Humanity is sweeping forward to larger, nobler and better destinies. If there was a God in Judea, there is surely a God in America. Let us not believe that the infinite has abandoned the world, or committed its keeping to an arrogant hierarchy, or a selfish and avaricious priesthood The religion that sought for its power in appeals to a waiting hell and a deferred heaven has lost its command over men. The one does no longer terrify, the other does no longer entice. One is fear, the other is selfishness—and both are base. Humanity must find its inspirations in its work for humanity. This world must be the chief concern of those who have the cheerful habit of living in this world now. To destroy superstition, to dispel the darkness of ignorance, to destroy injustice, to condemn and eradicate oppression, to make poverty unnecessary, to make opportunities the same and equal, to illumine the conscience and civilize the heart of mankind—this must be the work of religion.

Prof. Lockwood's Book.

To the Editor:—As I do not know the present address of Prof. Wm. Lockwood, would you kindly allow me a little space in your valuable paper to tell him that I received his new book entitled "The Continuity of Life a Cosmic Truth." I wish to say right here, if our thinking men and women want a book that will tell them more truth about the true and living God, who, where and what God is, I would advise them to get a copy of said book; it has opened my eyes more in one hour than years of church teaching has ever done.

MRS. S. G. COLLEEN.

Jacksonville, Fla.

No man flatters the woman he truly loves.—Tuckerman.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER ONE.

Mr. Editor, and Readers of The Progressive Thinker:—William Denton has, very kindly, invited me to make use of a—what shall I call it? Telepathic instrument, or shall we say wireless telegraphy? Yes, wireless telegraphy. That is good, very good—make use of his instrument for the purpose of sending messages, or rather, for receiving and transmitting messages from us who have passed over the border-land, out of the wilderness into the real land, the promised land, the land flowing with milk and honey, even that goodly land Canaan. We know you call it spirit land. Well, Canaan or spirit land, it is your promised land. Formerly it was my promised land. Something like a promissory note. The note became due and has been paid in full up to date.

Still there are other Canaans in view, other notes which will fall due. Nature ever stands ready to pay even to the uttermost farthing, all that she has promised or all that is required of her.

Mr. Editor, ladies and gentlemen, I want to talk a short time about nature. Some of you call nature God. But she bears so many forms that the singular number ought not to be applied to her. You may think that the feminine gender is not applicable; then suppose we make terms and say nature is the universal whole—the great I Am, or Om, or God, both male and female harmoniously united, working together as one; and the two great principles composing nature, male and female, forever being reunited, forever pairing off into oneness; and that is why we are prone to apply the singular number and call this wonderful unity, God, Nature, Om, Jehovah, Joss, Allah and a great many other names too numerous to mention here.

We, that is mankind, call Nature, or the great universal whole, by all these names and many more, and yet each and all mean the same—the Creator—that which creates, and nothing can be created without the uniting of the two great principles, male and female, positive and negative. These are the creators, or if you will, when they are so united at oneness they become the Creator, God, Om, Jehovah, Joss, Allah, and so forth. But that which I once called God, I now prefer to call Nature, thinking that all who read what I have to say will understand me better.

Now, when with you in the wilderness—the earthly wilderness wherein errors were as thick as blackbirds in a a western cornfield—Nature promised me an inheritance, told me of a land flowing with milk and honey, a great spiritual Canaan—told me to go straight onward, turning neither to the right nor the left; in fact to lose the path was impossible, for the path was the path of life which led directly into the promised land. So, on and on I went, one step after another, and, Mr. Editor, ladies and gentlemen, here I am on the other side of Jordan, safely landed in the promised land.

How glad I was to get here. What a shout of joy went forth when I arrived. Would you like to know if I shouted for joy when I crossed that river—you may call it Jordan if you like; some call it Death; some Styx. It has as many names as God, or Nature; but don't call it the Mississippi. The Mississippi is altogether too broad. Death, Jordan or Styx is more applicable by far.

When I crossed that exceedingly narrow river and found myself climbing up the bright and shining shore of Canaan, the promised land, the spirit land, I very naturally turned, or like Lot's wife I turned about and looked back. Truly my heart yearned a little after the old home—after the people I had left behind. I even wondered if I should be turned into a pillar of salt for so doing. Nevertheless I bravely looked back in spite of the fear, and waved aloft a white signal to those who were gathered on the bank watching my departure. Some saw my signal and softly cried, "Bon voyage! au revoir!" Others there were who could not perceive my signal through their tears—and by the way, sorrow and tears are some of the blackbirds previously spoken of. I bevame so interested in watching those, and that which I had left, that for awhile I forgot all about Canaan, my promised land, heaven and its golden streets; those human hearts were for the time more precious than golden streets would have been.

Did I wish to return to them? No. Simply to look back to that which I had left, to think, to remember, to meditate. Some kind hand, I did not notice at the time who the hand belonged to, placed a restful seat near me, and seating myself, with my eyes intently fixed on the opposite shore, I fell into deep meditation. That wilderness over there had not been so bad after all. Beautiful flowers had met my eyes everywhere; beautiful human flowers as well as those belonging to the floral kingdom.

I had seen thousands of great stately trees, sound to the core, and thousands of good, honorable, upright men and women who were equally as sound. Really one could not find much fault with that dear old world one had left, and as I looked I saw many arms stretched forth toward me, and I heard soft murmurings from some, saying: "O, why have you left us? O, would that you could return to us." To these I shook my head. No, no! I may not return to you, but you shall come to me. The mortal shall put on immortality, but the one who has passed through the mortal may not return to take it up again. Did I wish to?

No. I had been for some time weary of that body of flesh—that mortal frame—but love is strong and this river called Death is very narrow. It looks as if it might be cleared with one bound, as though I might return at once to those who are so dear to me and to the mode of life I have so long been accustomed to. But why return? Nature has pushed me onward, ever onward. I had been born, had been an infant, a child, a youth, a man, and at length had come to another birth. The portals of the first had been narrow. The portals of the second were as narrow, but both had fitted well my size and shape. My first birth had been from darkness into light; my second was, comparatively, from darkness into light; but I could not remember the actual passage of either one or the other—that, is, I could not remember of being born the first time, and I could not remember my actual passage out of the mortal body—that is to say, I did not feel the pangs of so-called death, but slipped out of mortal body as easily as the ripened grain slips from its sheath. Now all this was Nature—Nature's method of procedure.

Nature held me fast and would not let go my hand; but if I were to go back, if I really could go back, what more could I say to the people than what I had already said? Have I anything new to tell them? Some of them considered me great. O, how small I am! I told them a great many things I thought I knew. Did I know them? Do I know them? and my soul echoed: "Do you know them?" and, then, pertinently asked: "What do you know? You have been preaching to the people for many years. Have you been telling them the truth? You have been teaching them about God, heaven, hell, for these many years. Have you been teaching the truth?" and I replied to my soul: "Yes, as well as I myself understood it."

"But have you understood it as it really is?" and I said, "I know not."

"Then by what right did you teach the people of that which you knew not?" and I became dumb with amazement. "Of that which you knew not," repeated my soul over and over again.

"Then if I know not, I must and will know. It is useless to go back, even if I would or could, for I know not and must know. I am not fit to go back. I must go on. Nature forces me onward, and when I have discovered that which must be known, then I will go back, if I can, and tell the people what I have learned and what, mayhap, they will be glad to know.

Then I arose and resolutely turned myself about, that I might face that which was before me. One more longing look and the wilderness became dim to my sight. A mist arose from the river of so-called Death, the mist which always rises between the past and the present—and thus the earthly life faded away for the time, and like those who sought for the grapes of Eschol I would return laden when I had found them.

Mr. Editor, ladies and gentlemen, I have found goodly vines and many clusters of grapes, luscious grapes, thereon. The vines belong to Nature. The grapes are the truths which are offered to you and me. Let us pluck and eat that we may be filled.

It is not my purpose to give a detailed account of the meeting between my near relations, personal friends, and myself; for this does not particularly belong to the public and might not interest it. That meetings and loving greetings took place all may be assured, but only of that which is of importance to all the world shall be told.

After I had faced about and the mists from the earthly world had cleared somewhat, I looked earnestly to see what manner of land this promised or spirit land might be. Was it land? was it water? was it air or ether? was it heaven or hell? was it real or merely a phantasm, a mirage? What was I, myself? Did I know even that? Was I looking at real things, or was I dreaming? Did I have eyes, ears, senses? I certainly had consciousness for I had, apparently, been seeing, hearing, feeling, thinking, wishing, desiring. Well, people did all this in dreams, nevertheless something stretched out indefinitely before me, looking a little dim and hazy.

I rubbed my eyes. Perhaps the trouble was with me; and my mind rushed back to my childhood. How, after having had a good nap, on opening my eyes all things looked indistinct and for a short time I could not remember who I was or where I was.

Then my soul said: "You are not yet wholly awake. You had best examine yourself, first, and find out what manner of being you are, for flesh and blood may not enter the kingdom of heaven."

Yes; I had told that to my hearers on earth many times—thought I knew all about it—and yet here I was and did not know anything about it.

Up to this point I had not seen any spirit or angel, for we cross the river of Death alone—all, all alone!

Did a great band of shining angels come, at once, to meet and greet me? No. Did my relatives flock en masse around me, singing for joy that I had come? No. This may be the experience of some, but it was not mine, and I can answer for no man but myself. I have since discovered that in order to have a great many shining angels meet and greet me, I must be a shining angel myself; but of course I did not know this at that time. I began to feel a little weary and discouraged at my own ignorance. Once more my mind rushed back to the days of my boyhood. I closed my eyes as one does when trying to recall past events; forgetfulness, or a sense of drowsiness passed over me, and when I returned to full consciousness I was surrounded by all those who had been the nearest and dearest to me in life, who had already passed over into the promised land.

Of this I shall not speak more. No man trumpets his sacred, private home-life affections abroad; but within these affections I rested for days, weeks, and even months, as earthly time is counted. Here I learned much, very much; almost living the days of my boyhood over again, one step higher up the scale of life.

Now I had not seen heaven, had not seen God, nor any of those things that I once talked of so glibly when in the earthly life, and they seemed as far off as they did then, but I had learned something of myself and of my surroundings—something of the promised land—and it is of this promised land, the spirit land, that I shall now write.

When I had recovered the use of my senses and went forth to find out about this land, I was not long in divining that it was a goodly land, literally flowing with milk and honey. One of my loved ones went with me, and taking me upon a high mount bade me look upon mine inheritance. And, Mr. Editor, ladies and gentlemen, I looked forth upon a world so beautiful that words fail me, yet will do my best to describe it.

Imagine your own world raised up many degrees above its material circumference, and as it lifted itself, all death, imperfection and coarseness dropped out of it and fell back to the material earth where they belonged, until nothing was left but its grandeur, its beauty, its holiness, its purity and goodness; the spiritual loveliness of all things that exist upon the earth. Instead of golden streets I beheld shining waters; instead of a great white throne the illimitable universe and God seated in the midst of all things—that is the immortal spark which is the life thereof sits enthroned within all material things, otherwise all things would be inert or dead—that the life thereof is the soul thereof, and the soul still continues to clothe itself with spiritual or exceedingly refined material substance, which means that all coarseness has dropped away from it leaving it, whatever it may be, in its dress of heavenly beauty and purity, its dress of spirituality. Thus Nature is ever pushing all things toward their inheritance, the promised land where they are paid in full for all they have missed on earth.

As I looked over this vast landscape, very much as you of earth do from a high elevation, I perceived that there was everything upon it that earth has upon its surface—houses, land, hills and valleys; cities, villages and towns; trees, grass, flowers and shrubbery; insects, animals and birds; all clothed in their spiritual beauty, together with human beings in their spiritual beauty.

Nature had pushed all things a step higher, that seemed to be all.

"Then this is heaven as it is?" I said, turning to my companion. "This is the spiritual world—the world of spirit—the ethereal world—the counterpart and companion of the material world—bound to it by the great law of chemical affinity, spiritual affinity and attraction of gravitation, moving with it as the rim of a wheel moves with the hub?" The rim is bound to the hub by spokes; the spiritual world is bound to the material hub by the great laws before mentioned. The rim cannot move without the hub, and the hub is worthless without the rim. In other words the material earth would be to no purpose, and have no use, if it were not to move and fill the larger, grander and more perfect spiritual world; and the spiritual world could not live, move and fulfill its mission, but for the material world. They are irrevocably united and cannot be separated.

Now this is viewing the spiritual world from a high altitude, as one would view the earth from the mountain tops. In my next letter I shall tell you of it from a lower altitude, that is, I shall come down and mingle with spiritualized humanity, shall tell you of their homes, institutions, and as much about them as I can through an earthly channel.

No doubt many others have told you the same things, but as it is on earth, because one man has written a book is no reason why others should not do the same. I may put the same truths in a little different light, may possibly tell you of something that others have overlooked or forgotten. At any rate, through the mouths of many witnesses the truth is established. Sincerely yours,

HENRY WARD BEECHER.

(To be continued.)

A cheerful face is nearly as good for an invalid as healthy weather.—Franklin.

The stomach is the mainspring of our system, and it influences our actions. The destiny of nations has often depended upon the more or less laborious digestion of a prime minister.—Anon.

THE PRINCIPLES OF EVOLUTION EXPLAINED AND APPLIED

A Series of Instructive Lessons by A. J. Weaver.

Survival of the Fittest.

In my last article I attempted to show how certain parts of the animal organism were produced by the efforts of the animal to protect itself from its enemies. In this article I wish to show how other parts of the organism, as well as certain mental characteristics among animals, have been produced by the struggle for food, which the animal has made, and by other causes.

Nothing is more striking than the patience of a cat as it remains for hours almost motionless and watches for a mouse. When the origin of this patience is sought, the answer has invariably been that when the cat was made, in the beginning, this instinct was given it by the power that made it, in order that it might catch mice.

But evolution teaches that it came by slow degrees as the result of a habit which the early progenitors of the cat formed in order to obtain food. In the beginning of the cat life on dry land, this animal had no more patience than other animals, but perhaps by accident some cat fell into the habit of watching for its prey. As a result, the cats that did this were more successful in obtaining food than other cats, hence survived in times of scarcity and transmitted this quality to the offspring while the others perished.

The cunning of the fox; the caution of the wolf, the alertness of the deer, the deception practiced by some animals in feigning death, the knowledge of the young mammal how to obtain food from its mother's breasts, may have come, it is reasonable to believe, in a similar manner. They started originally from habits which were an advantage to the animal in obtaining food. They were as purely natural as the habit of the North American Indian of turning his toes in when he walks.

We call these mental characteristics, "instinct." But is it not the most natural explanation of the origin of instinct to consider it the result of natural causes in the first place, and then transmitted by heredity to succeeding generations?

There is evidence to support this theory in the fact, not always known, that instinct is not fixed and invariable, but is subject to change under changed conditions. It is found that if the younglings of a bird are repeatedly disturbed or killed, the bird will seek another place to build its nest. An instance is given where swallows whose nests were exposed to the attacks of hostile birds, closed the front entrance and made an opening in the rear near the wall. The oriole, which once made its nests of blades of grass, now, since factories have been built, uses woolen and cotton fibers and in other ways changes its habits in different conditions. I could give many similar examples from the writings of naturalists showing that animal instinct is largely, if not wholly, the product of experience, which by being transmitted during long centuries of time has become so fixed that we imagine it is something innate and original instead of something acquired. It has existed so long that it has become second nature.

Long Neck.

The long neck of the giraffe is a good illustration of the survival of the fittest in the struggle for food. This animal is a native of Africa and stands with its head from twelve to eighteen feet above the earth. It subsists wholly upon the leaves and fruit of trees.

How did it come by its high shoulders, long neck and remarkable tongue, all of which are peculiarly adapted to getting food in this way? Here, surely, it would at first seem, is an example of special creation. But evolution gives equally as good an explanation without resorting to supernatural causes.

In the beginning of animal life on the land two things were true which are true to-day: Animals, even of the same species, differed in the length of the neck and some animals were in a territory where they could fare best by browsing from trees. The giraffe found itself in such a territory. In the struggle for food, especially in dry seasons, those with the longest necks reached higher and therefore fared better; while those with shorter necks perished and so ceased to be breeders. Those with longer necks survived, and became the parents of those of the next generation to whom were bequeathed their long necks. In this way every succeeding generation had a longer neck than the preceding.

It might be asked why 18 feet became the limit? Why did not the same law make necks 30 or 40 feet long? Because to go beyond about 18 feet the disadvantages overbalanced the advantages. The foliage on the trees on which they browsed was thickest and most plentiful at about that height. To browse higher therefore, was a disadvantage. And the principle in evolution is that every being works for its own advantage.

The Camel.

I once heard a missionary from Africa speak of the camel as 'a special gift of God to the Bedouin of the desert." It is not surprising that this animal should be thus regarded. It is the only animal for the use of man that can live amid the monsoons and hot sands of the desert regions of the Orient. It is a remarkable being. It will travel easily five days without water and very much longer, if necessary. It subsists on the dried sticks of stunted plants, on the hard, dry, tasteless, juiceless, and almost lifeless shrubs which grow in arid regions which no other animal will eat or could digest. In the deadly sand-storms it will drop on its knees, stretch out its long neck and head close to the ground and close tightly its nostrils, which are but two slits in its nose and which it can press together like two lips.

There is no known species related to it. Its remote ancestors have not been discovered. It is thought by naturalists that there was once a large family of which the camel is a species. This family has become extinct, and the camel alone remains.

How came this animal with its organism and habits of life so wonderfully adapted to the desert and the welfare of man, if it was not specially created to fill that place? It is not difficult to answer. Of all the many species of animals that originally attempted life in the arid regions, none could bear up against the deadly sand storms, the intense heat terrible drought, or subsist on the dry herbage so well as this species; so the others perished, while this kind, and the fittest of this kind survived, and became the parents of those which followed.

The camel centuries ago, did not have the peculiar nostrils and other special characteristics which to-day so admirably adapt it to its environment, but those camel-like animals whose nostrils were nearest like these, and thus whose other traits made the nearest approach to those of this age, survived in their struggle for life; while those not having qualities so well fitted to live, perished. It thus took unknown centuries for the camel to become adapted, as it now is, to desert life and to the use of man. Nor did the animal do this for the benefit of man. It did it in its desperate struggle for life amid unpropitious surroundings, and man took the advantage of the animal's characteristics in his own desperate struggle for life amid the same surroundings.

Hair.

Somewhere I have asked the question, why a dog has hair instead of feathers or is not naked like the elephant and some other animals. There are hairless dogs in Turkey, and it is ported that Turkish dogs have inferior teeth. If this is so, and if it were true of all hairless dogs, it is evident that, under the law of the survival of the fittest, dogs with hair would finally prevail. Though it may be possible that feathers would be as good a covering for a dog in this age as hair, yet, it is possible that there was a time in the long history of the dog, far back, when, under different conditions, hair was a necessity in order for the animal to be adapted to his environments, and hair having once come in answer to the demands of nature, has been continued under the operation of the law of heredity.

Prehensile Tails.

Why do some animals, especially some apes and monkeys, use their tails for grasping and swinging the body very much as they use their arms and hands, while with other apes as with many other animals, the tail is apparently useless and a mere rudiment? There seems to be no possible explanation for this difference except that it is a habit which some apes and monkeys adopted in their early life in trees as a help in swinging from branch to branch. An instance is given of harvest mice, which do not possess prehensile tails, but which have been observed to curl their tails around the branches of a bush placed in their cage and thus aid themselves in climbing. Darwin says of this: "If the harvest mouse had been more strictly arboreal, it would perhaps have had its tail rendered structurally prehensile as is the case with some members of the same order."

Beetles.

It has been discovered that the beetles in the island of Madeira either have no wings, or their wings are so short that they can rise but a little above the ground. Why this peculiarity of beetles on that island? The island is small and subject to very high winds and by these winds the high-flying beetles were swept into the ocean and perished; while the beetles with less strong wings, and therefore low-flying, survived. This going on for centuries caused a change in the structure and habits of the beetle resulting finally in the animal's being born upon that island with only rudiments of wings.

Caterpillar.

Anyone who is observant and has been much with nature must have noticed that caterpillars and worms that make their abiding place on the leaves of plants and trees, are of a green color almost identical with the color of the leaf, and no doubt he has often wondered at the fact. Some no doubt have considered it a mere coincidence, while others have supposed it was done by God for his own pleasure or for some inscrutable purpose.

But evolution has discovered an answer in nature itself. We all know that birds live mostly on worms. Those worms of bright colors would most surely be the first seen by the bird and be caught, while those not seen would survive and give birth to offspring of a green color like themselves. There is evidence almost undeniable in the vegetable world that insects are attracted by bright colors. The high colored flowers are the ones which are dependent upon insects to carry their pollen and fertilize the plant. How can this be explained except on the ground that bright-colored flowers are more likely to attract the attention of insects taan dull-colored. If insects are thus attracted, birds are no less likely to be.

There are worms that stick to a leaf and so much resemble the leaf in color that I have often been deceived to such an extent that I did not recognize them as not a part of the leaf till I had taken hold of them and seen them move. What is popularly known as the "Devil's Darning needle" so closely resembles the twig of a tree to which it clings that one is often surprised to find it has a separate existence. Tree-frogs and many worms, bugs, and insects, sticking to the bark of trees, look so much like the bark, as to deceive the keenest-eyed observer.

If we are thus blind to so much of animal life, most surely the birds are no less deceived, and pass by many a sweet morsel unnoticed, which their stomachs would rejoice to receive. In this way animals whose structure and color harmonize with their environments survive and become the parents of the succeeding generations, while those not in harmony with their surroundings become the prey of their enemies and so cease to propagate their kind.

This rule of resemblance in color to animal's environment holds good with nearly all reptiles, with the most of lizards and rodents, with partridges and grouse, with lions, tigers, leopards and other animals that make their home in the underbrush. Unless an animal moves, he is quite likely to remain unseen.

This principle is as true in the ocean as on the land. The flounder resembles the sandy bed of the sea on which it lies and thus escapes the notice of its enemies. The pipe fish resembles the sea-weed to which it clings with its prehensile tail and thus also escapes destruction. The cat fish and the eel are both of the same color as the mud on which and in which they respectively live.

Let no one get the idea that this rule of resemblance between an animal and its environment applies to all animal forms either on land or in the sea. There are exceptions. The skunk is the very opposite. It is a night animal and, instead of being wholly black or of a dark color so as to escape notice in the darkness in which it lives and moves, it is very conspicuous by having much white on its body and especially by having the end of its tail white which it carries high in the air to be seen of all.

But there is a reason for this exception to the rule. The skunk has a far better protection in the offensive effluvia which it can emit and its conspicuous coloring is a protection as it is a warning to all animal life to keep away.

There are also some very bright-colored and showy caterpillars and worms; but there is in this case also a very good reason why they have survived—why they have not been made food for birds. It is because they are so nauseous to the taste no bird which knows them will touch them. Their bright color is a help to them as in the case of the skunk.

All animals have in their possession some means of protection in the struggle for life. While some depend on their similarity in structure or in color to their environment, others depend like the eagle, on their sharp claws, the lion on its physical strength, the rattlesnake on its poison, the bee on its sting, the deer on its fleetness, the fox on its cunning, the squirrel on its ability to scale a tree and so through the whole range of animal life.

What evolution attempts to do is to show that all these means of protection and of getting food came, not from any supernatural cause, nor from any special creation and according to no prearranged plan, but were the outgrowth of natural causes in animal life itself. They came from the struggle of the animals to live and by the survival of those most fit.

(To be continued.)

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Among the remains and debris of election day, we find the name of Congressman Eugene Loud, whose eminent service has been extolled by his party papers, embellished with an "Ex." But, in these days even children of light examine every dish of meal, to be sure there is no hidden cat. The advice of the Teacher of Galilee was to make ourselves "friends of the mammon of unrighteousness." We cannot live in the world and have nothing to do with its activities. Two things have been quietly circulated among the advanced thinkers in Loud's district, in which I have the pleasure to be located. One is, that by his influence as chairman of the standing committee of the House of Representatives on Post Office matters, he has been able to secure a mileage fee for Pacific Railroad of six million dollars yearly, for postal service; while they perform a similar amount of service for the Wells, Fargo Express Company at a charge of about two million dollars. This extravagant donation to the railroad company has, of course, left a deficit in the running expenses of the Post Office Department. This the wise Congressman tried to recoup by twice presenting a bill in the lower house, seeking to enact special legislation against the "little sisters" of the press, of which the New Thought papers are examples.

The house refused to concur in his tyrannical design. Then, under his suggestion, it is understood, the officers of the department have by "rulings" sought to flagrantly violate the law now standing on the statute books. In this work they have crushed the weaker papers and robbed others of thousands of dollars, in order that the Pacific mileage fee might be maintained.

Nor is that all, when the mail carriers asked for such pay as would be some equivalent for their responsible and arduous service, he turned them down by saying they would have to wait until there was more money at the disposal of the Department. How long before the present excessive allowance to the Pacific Railroad and others of like ilk will permit an increase is hard to say.

The voters of his district have agreed that this is a good year for Ex-Congressman Loud to stay at home. The believers in justice, and thinkers of the New Thought have studied the primary problem. They have returned their answer to the violators of law, whether by "rulings" or otherwise. For once, I thank the eternal Verities, that I was a voter in Congressman Loud's district.

We hear that Will C. Hodge, who is in hiding from the Borean Winter of the stormy North, at San Diego, is not content to float on the "purple boat of the painted sea of inaction," but is doing his best to increase the momentum of the propaganda work there. His efforts are equally as acceptable for both societies. As all who know Mr. Hodge are aware, he is always acceptable to every whole-souled, earnest Spiritualist who has the privilege of meeting him.

It seems like a piece of personal news for us all, to know that Dr. Peebles is once more at home in his chosen haven of rest, after the long and varied trip around the world. We understand he is looking hale and hearty, and like most young fellows when they come to their majority feels quite vivacious with his eightieth dose of "wild oats." So much is this in evidence, he has written a book describing that particular mess of fodder. We suggest that the next trip around the world he takes, shall be from North to South, to the place of beginning. We only make it as a suggestion, for the experience would without the least doubt, be at once most rare and startling.

Madame Montague must once more be at her American home. She left London with a loving good-will of all her acquaintances there both new and old. She will be received here by all her many friends with the same joyful pleasure. She has earned the reward "well done, thou good and faithful servant." This is fully attested by what she leaves behind her.

One of the events of the California season, is the annual struggle for the mastery of the gridiron field, between the eleven of the University of California and the eleven of the Leland Stanford University. In the last contest the team of the U. C. won. To those who understand the technique of the game now played, it was a most beautiful exhibition of physical athletics. That was what the reporters said. But there was no report of casualities of scarring and maiming for life of the contestants, who were either the weakest or the most daring. One of man's peculiarities is his power of ennobling by his thought the humblest and meanest thing that exists. Through this power of the spirit the physical can only attain its glory. One of the spectators was a little girl of three years of age. As the first "mass play" piled the modern athletes in a kicking, squirming heap, the little one, clinging to her father's neck, said, "Oh! papa, only dogs do that." "Out of the mouth of babes and sucklings," etc. Is there no way of playing football that shall at once be physically satisfactory and gentlemanly? Do these athletic teams represent the great institutions of learning? W. P. PHELON, M. D.

San Francisco, Cal.

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OCCULT MYSTERIES.

A GENUINE GHOST.

A Devout Clergyman Is the Unquestioned Authority—It Was the Spirit of a Minister of the Gospel—The Strange and Weird Story of How the Church Record of a Norfolk Church Was Found—A Night Visitor Like a Subdued Light.

The Virginia Conference of Methodist ministers will hold its annual session in this city, beginning Nov. 12. A few months ago a learned and eloquent member, once the pastor of Union-station Church of Richmond, and other prominent pastorates, the Rev. Henry C. Cheatham, died in a suburb of Norfolk, called Huntersville. A month or more afterwards, it is alleged, he appeared to a lady, delivered a piece of information and then vanished.

As Dr. Lafferty has the reputation of a specialist in extra terrene visitors, and in fact, lectures on "ghosts," The News reporter sought out the alert church editor and applied the interviewing cupping horns to extract the true version of the reported return of his brother cleric from the invisible world.

Reporter: "Doctor, did you know the Rev. Mr. Cheatham?"

Dr. Lafferty: "Since 1857 I have had an intimate acquaintance with him, as he was a member of my class in the conference, which included the late Dr. Sledd, Dr. Lambeth and a dozen other ministers of excellent parts and of good repute. Mr. Cheatham was the peer of any, if not superior, in certain directions."

Reporter: "Have you heard the account of his appearance since his death?"

Dr. Lafferty: "A report of such kind came to my ears and I made the investigation and I am sure I have the exact data. It seems that after the death of Mr. Cheatham, the Church Register, which contains the names of the members, was missing. Search was made among his books, but in vain. His family, after his decease, moved away from the dwelling they had occupied as a parsonage and this house remained vacant and shut up.

"One night Mrs. Cheatham's sister, who resided in Norfolk, came slowly out of sleep with that queer feeling that 'somebody is in the room.' She thought it was a burglar. She had not as yet opened her eyes. Her first purpose was to awaken her husband, asleep by her side, but she bethought herself that she did not know, for certain, there was, indeed, anyone in the room at all. She quietly opened her eyes.

"Right before her was her brother-in-law, the Rev. H. C. Cheatham, lately buried. His features appeared to emit a mild radiance, a delicate, subdued light that seemed to flow out from his face, making a distinct image on the back ground of the dark room. It was not a sparkling, flashing, searchlight glare, but an illuminated countenance, as if the beams had been softened by percolating through ground glass. He presently said in his well-known voice, addressing his sister-in-law (Mrs. Bettie Wiser) in his familiar way:

"'Bettie, tell Em (Mrs. Cheatham) to go over to the vacant house, 305 South Park avenue, and she will find the church Record on the mantel in the sitting-room.'

"Then, as she was looking at him, the features slowly faded like a bright mist melting into viewless air. He did not suddenly disappear as if a curtain fell in front of him, or as if he dodged behind something, but dissolved into the surrounding dimness.

"Mrs. Wiser noted that there was no noise of footsteps leaving, or door closing."

Reporter: "Wasn't the lady dreaming?"

Dr. L.: "That's the natural and obvious explanation of the incident, but there is a fact that shuts out that solution."

Reporter: "What is it?"

Dr. L.: "Mrs. Wiser had not been to church on account of illness for four months. She had never heard of the misplacing of the church register, and probably she didn't know there was a church record at all. So she could not have dreamed about the loss of a manuscript volume, whose existence she was totally ignorant of."

Reporter: "Do you not think this piece of information too insignificant to bring a person from the other world into this sphere? Why didn't he tell his wife of it, and not his wife's sister?"

Dr. L.: "If he had appeared to Mrs. Cheatham, wouldn't it be on every tongue that she had the lost record on her mind, and therefore dreamed about it in connection with her husband, whose duty it was to keep this register in a safe place? Suppose he desired to make it sure he had made a visit to the neighborhood, his former pastorate, and to prove he had not gone so far as not to know human affairs, how could he clinch the matter better than to show himself to a person who knew him well, speak to her who was familiar with his voice; and now comes the key that fits the wards in the lock, tell a person of a fact she was entirely ignorant of, but which turned out exactly true, that the record where he asserted it was. This destroys the theory of a dream and at the same time identifies the person giving the information."

Reporter: "The lost record there was found in the designated place and in the room of the empty house."

Dr. Lafferty: "The lady reported the apparition—its message. The keys to the deserted house were at once obtained and two or three persons who had received the report opened the door, entered the empty room, mentioned by Mr. Cheatham as containing the document. They saw it as they passed the door-sill, and in front of them!"

Reporter: "Didn't one of the searching party carry the record and slyly leave it?"

Dr. Lafferty: "The character of the party and the manner of entering the room—all in a bunch and all looking ahead and seeing it at once, forbid such a solution. My information, from one of the party, a person of seasoned sense, cautious and trustworthy, assures me of the entire absence of a trick. They were not in the mood of a joke. There were two persons only—Mrs. Cheatham and a neighbor."

Reporter: "Doctor, what do you think of such accounts?"

Dr. L.: "There is a society whose members are 'the chief captains' in literature, science, statesmanship, scholarship, such men as Crookes, F. R. S. (X-rays); the late Right Hon. W. E. Gladstone; the Right Hon. Mr. Balfour, premier of Great Britain; the Bishop of Ripon; Marquis of Bute, K. T.; Earl Russel; Professor Sidgewick, Oxford, and hundreds of 'fellows' with alphabetical periphery of irridescent titles and tail feathers, for instance, F. Thurstan, M. A., care of Nawab Fahlr-ul-mulk, Bahadur, Hydradab, Deccan, India. If these 'mighty men of stature' have been studying alleged disembodied intelligences who deliberately project their personalities before our vision and make posthumous communications, for twenty years, yet the keenest minds have not given a solution to these discarnate visitors, what chance for the Miller, of Crozet. Why, my friend, an empty cradle rocked for one hour a day, for a whole month in the parsonage of our greatest pulpit expounder in Virginia. Ministers witnessed the swinging crib without a hand touching it. The pious Dr. Penn was chosen to hold it. He couldn't. And to-day it is a mystery, yet a fact."

Reporter: "You have no interpretation of these queer phenomena?"

Dr. L.: "I never saw a ghost—not eager to make a personal interview."—Richmond News.

THE CRYSTAL.

A Claim That It Will Develop Clairvoyance.

Would you like to become a clairvoyant? Would you like to understand the experiment of gazing in crystal; to unfold the mysteries of the future; to see what is going on at great distance, and to learn the methods by which hidden things are found?

All these are much easier than has been imagined.

After long and tedious research in investigating the nature of the mystic powers of clairvoyance, psychologists declare that this faculty is by no means so rare as has been commonly supposed.

Clairvoyance is the faculty of being able to see what is taking place in a distant locality by the exercise of a strange power which is superhuman; of beholding persons and objects, perhaps hundreds, even thousands of miles away.

This strange art has been practiced by the different people of the earth ever since the beginning of history. By the ancients it was regarded as a part of magic, and only within recent years has it been considered from a scientific standpoint.

The practicability of the art of clairvoyance has been the cause of much controversy, and some of the visions described by psychists are astounding.

Many persons are the possessors of clairvoyant powers, but are wholly unconscious of the fact. They cannot tell until they have experimented. In the first place the methods of the art of clairvoyance must be fully understood by the beginner, who must have entire confidence in himself to master the art.

The instruments used in conducting experiments in the clairvoyant are very few in number and of extremely simple construction. The most wonderful results have been obtained from the use of a crystal of glass or quartz. This is known as crystal gazing. In the person who looks into the glass and sees the visions is called the "percipient." The act consists of simply gazing fixedly into the crystal, and after a few moments have elapsed, if the gazer be of the proper psychical equipment, images will begin to appear in the crystal, becoming gradually more and more distinct, and seeming either as if on the surface of the glass or else contained within it.

To the person who, for the first time, has experimented in crystal gazing, there is apt to come the dread sensations of uncanniness or a creepy feeling as he beholds the images distinctly outlined in the mystic glass, but after a time, if the experiments are continued, the unpleasant effects at first experienced will gradually disappear.

What causes these images to appear in the crystal and from where do they come?

Psychologists declare that they proceed directly from the mind of the crystal gazer. They explain this astounding statement by saying that the gazer has the power to vary the images voluntarily to a great extent by directing his thoughts in this or that channel. For instance, if the gazer or "percipient" chooses to think of a well-known house in a distant city, all the inmates of that house will appear after a few moments of gazing within the crystal in a manner so lifelike that it is startling.

This is mysteriously strange, especially so when the images of the people reflected in the crystal are seen to do certain things, and later it is learned that they were performing exactly those acts as reflected in the crystal at the time—perhaps doing things quite out of the ordinary and unexpected that they would not care for outsiders to behold—all this assumes the supernatural, and certainly as a phenomenon invites serious and respectful scientific investigation.

Such is the nature of that part of clairvoyance known as "crystal gazing" or "crystal vision."

It is not at all similar to the hocus-pocus of the familiar old humbugs who advertise extensively to draw back the veil of mystery at the rate of from 25 cents to $1 per draw.

The phenomenon of true crystal gazing presents the perplexing problem of ascertaining how these visions are induced; to what extent they are supernatural, and of what importance they are in acquiring information that is outside the realm of the physical senses.

The art of "crystal gazing" requires no special training, and any one can do it who cares to make the experiment. All that is necessary is to concentrate the thoughts as completely as possible upon the crystal, placing the glass upon a table or holding it in the hand, and waiting to see what will happen.

If you are not a born crystal gazer, nothing at all will appear, and the crystal will remain blank. On the other hand, if you are susceptible in that kind of way, you are likely to behold more or less curious visions, which will be interesting even though they may have no special value.

Practice counts for a good deal in crystal gazing, and after a while you are more likely to "see things" than at the first attempt. A person who is really susceptible in this way—and little children are often very much so—will begin to behold pictures immediately on taking the crystal in hand. Others will have to wait for a time before the pictures appear. But it must not be expected that the pictures shall on every occasion present what are properly to be called visions, the fact being that most of them have no distinguishable meaning.

A certain lady of Indianapolis who is very susceptible to the strange influence and who has experimented extensively in "crystal gazing," and whose word is not to be disputed, declares that she saw in one sitting the following images in the crystal:

A lady playing the piano.

A room in a house and a woman seated before a sewing machine.

A child playing with a kitten.

A little boy carrying an infant in his arms.

A human face having an aquiline nose, sunken cheeks and thin, bloodless lips.

A human head lying on a pillow with the eyes closed and the mouth open.

The entrance of a large office building with many people going in and out.

A view of a sunset.

Psychologists have accumulated a great number of instances, several hundred in all, where, according to well authenticated accounts, crystal and other clairvoyant visions of things happening at great distances were afterward proved to have been correct.

In some cases towns, houses, people and things which the percipients had never beheld were accurately described by them. It is noticeable, however, that all of these are instances merely of the supernormal acquisition of information as to things going on at the time when the visions were seen, and have nothing to do with looking into the future. That sort of clairvoyance which pretends to power of prophecy, predicting the price of stocks, etc., is a fraud every time.

In more than one seemingly well-authenticated case a simulacrum or spectre of the percipient (without the latter's knowledge) is said to have actually appeared to the person or persons seen by the crystal gazer at a distance, at the very time of the vision. This is what is technically known to psychical experimenters as a "phantasm of the living," and the phenomenon needs more space for its discussion than is here available.

In addition to "crystal gazing" there are several other experimenters in the clairvoyant art.

One consists in trying to determine the whereabouts of an absent person, who is away and traveling perhaps, by the use of a map. The seer holds a pencil upon the map, and the person who is anxious to obtain the information in question places his hand upon that of the clairvoyant, thinking intently the while of the absent individual. The pencil moves over the map at random at first, but finally adopts a more definite direction, and in the end (if the seer's power amounts to anything) comes to a stop at the point where the missing man or woman is at the time.

It is said, though maybe it is only a made-up story, that a castaway on a desert island in the Pacific was once located in this remarkable manner, a vessel being sent to the place indicated by the clairvoyant and rescuing him.

Another experiment is made by sealing up bits of writing in envelopes and asking the percipient to read them. Or the hands of a hunting-case watch are turned by the stem-winder at random, and inquiry made as to the time indicated. In this latter case nobody can possibly know the time shown until the watch is opened, and so the test is a particularly good one. Simpler than the writing test is one that is made by putting a playing card into an envelope, and demanding to know its suit and denomination.

Some of the results obtained by the psychical people with the card test and watch test have been quite extraordinary. They are worth trying in any company, because they will afford amusement, even though nobody present shows signs of being a clairvoyant. But, when using cards in this way, it should be remembered that two or three failures prove nothing. Quite a number of trials should be made, the percipient concentrating his or her mind each time upon the envelope and making an effort to think of the correct card. Then add up the results and find out what the average of correctness has been.—Indianapolis Sentinel.

New York State Missionary.

As New York State Missionary it seems to fall upon me to note some of the doings of the N. Y. S. A. H. W. Richardson, in a quiet way began his presidential work by sending out some 250 letters to prominent Spiritualists for aid and co-operation, with, I fear, not many responses. And here, by the way, it may not be amiss to ask for the names of Spiritualists living in the state of New York, readers of course, of this paper, for future use, also for a directory. Address H. W. Richardson, East Aurora, or Tillie U. Reynolds, 137 Congress street, Troy, New York, state missionary and second vice-president.

A New York State Day was secured at Lily Dale and Freeville camp. North Collins has been chartered. An earnest working society took out a charter at Suspension Bridge in October. A renewal of charter at Syracuse same month. A mass-meeting was held in Buffalo, at the First Spiritual Church, under the auspices of the N. Y. S. A., the officers and members of the church working with a will to make it a success. The speakers were Mrs. Carrie Twing, first vice-president; Prof. Lockwood, Rev. John Sayles, of East Aurora; Mr. H. W. Richardson and Mrs. Tillie U. Reynolds (at that time serving the Buffalo society as its pastor), Rev. Victor Wylde, of Toronto, test medium. The meetings were a success. The local societies were invited to assist, and all gave with earnest and helpful responses. The ladies provided noon lunches and hot suppers, which were fully appreciated.

I must not neglect to speak of the growing society at East Aurora. It has formed a lyceum and Bible class. When no speaker is available, home talent, co-operative effort of the whole society, make profitable meetings. During my two months' pastorate in Buffalo, I served the East Aurora society Thursday evenings, Mrs. Atcheson, of Buffalo, several times on Sundays. Mrs. Twing will speak there on Friday evenings during November. And here I desire to speak of one of the pleasantest gatherings it has been my privilege to assist in. On Tuesday, October 28, a delegation of 28 from the Buffalo church went to East Aurora to visit the East Aurora society. When the party alighted from the cars they were met by Mr. Richardson and escorted to the Roycroft shops, a very important feature in East Aurora. There they were received with great courtesy, conducted through the various buildings, amazed at the brightness and signs of a wondrously successful industry. After the sight-seeing was over the whole delegation went to the hall where the East Aurora society holds its meetings. There the busy hands of the "Home Makers" were in evidence. A grand supply for the "inner man." Every one groaned, not from want, but supply.

The event of the occasion, however, was the presentation of an immense vase, made by Mrs. Dr. Matteson, of Buffalo, all the result of her own hands. The presentation speech was made by Tillie U. Reynolds, the acceptance by H. W. Richardson, and the response by Mrs. Matteson herself. A beautiful palm was in the vase. The veteran worker, Lyman C. Howe, was the honored guest of the evening and an earnest prayer went out from all hearts that he might be healed. Music, speeches, and a general good time followed.

A mass meeting will be held in Rochester, Dec. 12, 13 and 14, under state auspices.

TILLIE U. REYNOLDS.

To the Spiritualists of Kentucky.

One in looking over the great state from a spiritual standpoint of view, cannot help but be impressed with the fact that there are so few organized societies in the state, nor a state association. So I have felt if there could be a state association formed, I would gladly give all the help toward it that I could. I shall remain in the state a while for the Newport society, and invite correspondence from the friends all over the state, to write me what they think, and then in time arrange a time and place for a meeting to organize for effectual work. There never was a time when a more united work was needed than there is at the present moment. Not only that, but a spirit of sacrifice for the truth, where one can place our work before the public and lead the people to our line of thought.

So I ask the friends throughout the state to take up this work and see that it is carried out to a successful end. Let me hear from one and all. Send your letters to 508 Lexington, avenue, Newport, Ky. G. H. BROOKS.

A MESSAGE FROM LOVED ONES.

Death? There is no death; what seems
so is but heaven's gate;
Ye weeping mortals, dry your tears and
meekly wait
The summons to come home.
This earth is not thy resting-place,
Cease weeping, weary one,
And heavenward turn thy careworn
face.
Thy loved ones wait thee in yon realm,
Long for communion with thee here—
They are not dead—be of good cheer.

Life? There's naught but life; what dies
gives birth to life;
Ye doubting mortals, cease your doubt
and strife,
For all you do or say
Is seen and heard by those you love,
And record made of all.
Each kind act here is gold above,
Each kind deed here, a jewel there;
Seek Truth alone, She'll do thee good,
And all will then be understood.

BASIL C. BROOKE, Spirit.

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MAGIC MIRRORS.

Doctor Papus on the Occult Science of Magic Mirrors and Magnetism.

The following was translated from the French, by Dr. T. J. Betiero, for the Star of the Magi:

The magic mirrors are the essential organs of condensation of the Astral Light. One may also employ carbon, the crystal, glass, and certain metals for this purpose, and, if made according to directions, will be found very useful.

Without occupying ourselves here with the diverse operations and rituals necessary for the consecration of magic mirrors, we shall here treat of their material construction and the effects produced by this class of occult paraphernalia.

The most simple of these magic mirrors is a crystal glass filled with pure water. The glass may be placed upon a white table-cloth with a light placed directly behind it.

With this simple arrangement very interesting results have been attained. It was thus that desiring to convince a skeptic one day I arranged a glass as above and placed a young girl before it, with my right hand upon her head. The child began at once to describe scenes occurring at a distance, which were later verified and found to be exactly correct.

We have even experimented by this process, as explained by Cagliostro; that is, to use ladies who are absolutely refractory to hypnotism; and we have also obtained positive results as curious as they were convincing.

In such cases it was necessary to make a rapid consecration of the mirror and to call upon the name of Anael as described in the ritual. The results were highly satisfactory.

Yet there exists another class of mirrors, used by the Arabian magicians, which are also easy to construct. It is only necessary to blacken with wax the fingernail of a child sufficiently nervous, make the prescribed evocation, and burn the proper perfumes of the day and hour, to obtain most satisfactory results.

One may also blacken more or less completely with charcoal a square of grained paper to obtain an excellent mirror, susceptible to impress subjects somewhat nervous.

Travelers through the Orient have described various kinds of magic mirrors in use there. We have personally made experiments with a mirror brought from India. It is a large, round crystal, hung so as to reflect the light. Beneath this crystal ball is a small compartment intended to receive the object or subject concerning which knowledge is desired.

Experiments with ordinary hypnotic subjects have brought forth some very curious results with it.

We may make the general statement that all magic mirrors produce the unique effect of concentrating in one point a part of the Astral Light, and to bring the individualized life of any one into direct relation with the universal life, which is the conservator of all forms.

It is useless to imagine that all one requires is to gaze into a magic mirror as an after-dinner diversion to at once call forth forms. Operations in magic, even the most simple, require great tension of spirit, a calm resolution, and, above all, a profound sentiment or realization of the difficulties attached to the enterprise.

It is thus by progressive training that one acquires the necessary vision to divine by the magic mirror. Therefore we will give some advice to the operator.

Suppose, then, the experiment is made with the necessary meditative calm—here are the obstacles to overcome: When one looks fixedly for some moments at the center of the mirror a peculiar itching of the eyes is felt, and one is often forced to close the eyelids for at least a moment. Such action destroys the previous effects. The closing of the eyelashes is due to Impulsive Being and is purely a reflex. One must also train the will, so a sitting of about twenty minutes should be made each day. When the characteristic itching of the eyes is felt the will should be brought to bear in holding the eyes open. By practice, this can be readily attained.

When this first training of the eyes has been accomplished the mirror will take on a different color to that habitually seen. First, a reddish wave can be seen, then a bluish tint will appear. When these electrical waves appear it shows the forms are about to come.

One must, however, observe all the details of perfumes and consecrations. And to those desirous of knowing more on the subject we refer them to the work of Cahagnet, called "Magnetic Magic," which treats of magic mirrors and their construction. This article is especially intended for instruction in regard to development of the gaze.

One will find that the same rules used for strengthening the gaze in experiments of fascination will also apply to those who are seeking to attain the art of crystal-gazing.

In the former case, the eye of the hypnotic or magnetic subject acts much as the magnetic mirror as it receives the fluidic emanations of the eye of the fascinator. The eye of the latter also exercises another function besides the emission of fluid—that is, the condensation of the fluid around about the magnetizer. Thus in experiments with the magic mirror the operator draws to himself from the astral light and projects the same upon the mirror. Therefore one should keep their mind calm and expectant, eliminating therefrom all unpleasantness and inharmony.

Era of Reason Predicted.

The war of religious creeds is practically over [as set forth in the Chicago Record-Herald] among Protestant churches at least. In the near future the war between the believers in the supernatural origin of the Bible and the believers in its natural origin will be over also. Then men will discuss whether or not the continued preaching of anything under the name and style of religion will be necessary. The only excuse many preachers offer for themselves to-day is that the common people need something of the sort to keep them under control.

That there are many men honestly of that thought cannot be denied. Whatever control the church has over the behavior of the people seems to me to result from the inherent forces of organization, and in no wise from the creedal assumptions.

The doctrine of the forgiveness of sin, which to many is the glory of the Christian religion, impresses logical thinkers as an open door to sin. Throughout the ages the cry of the Christian preacher has been 'repent and get absolution." The average man is somewhat of a gambler, and the thought that "it is never too late to repent" stimulates him to delay the time of repentance until he has drunk more fully of the "sweets of sin."

That the masses of the people are to be feared is the conviction of the majority of men who are invested with authority or burdened with wealth. I recognize the possible danger from an ignorant and misused populace, but not from an ignorant and well-used populace. I recognize the greater danger from an arrogant and machine-educated class, who think themselves God's chosen. In the discussion that will follow the death of creeds and the passing of faith in the Bible legends it is quite likely these two classes will come to a better understanding of human life and duty, and when the orthodox view of things finally passes away and the rationalists possess the field undisputed and the direction of society and state affairs is in their hands there will be no serious danger from classes or masses. In that day these terms will have become obsolete in the sense now used.

Lest I be regarded as too hopeful, I will add that if the same rate of progress continues for the next hundred years that has marked the past century's advance the dawn of the twenty-first century of the Christian era will be in reality the first century of the era of reason.

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HOW CAN YOU DOUBT ITS MERIT, when such prominent people as—Rev. C. M. Keith, Editor "Holiness Advocate;" Congressman John J. Lentz; U. S. Senator, Hon. Chauncey M. Depew; Rt. Rev. Bishop J. C. Hartzell; Chas. Stoddard, of "Munsey's Magazine;" S. J. Raymond, U. S. Treas. Dep't, Washington; Alice B. Stockham, M. D., Chicago; and 1,000,000 others use and recommend it?

Thousands of Prominent People Praise It.

Wm. J. C. Dulaney, No. 8 E. Baltimore St., Baltimore, Md., Publisher "Methodist Protestant," writes: For Lagrippo, rheumatism, kidney troubles, dropsy, skin diseases and bad colds, I believe the Quaker to be the best thing yet discovered. I use it weekly. Know many others who do and have yet to hear of one who does not praise its virtues. I write this because it has always met my expectations.

John Curtis, Malone, N. Y., says: The doctors told me I had the worst case of eczema ever seen. My kidneys, liver and heart were bad and blood was in awful shape—your Quaker Cabinet has done wonders for me. Beats medicine. My friends are surprised at my cure—I want the agency.

Julian F. Tanner, La Fayette, La., writes:—Your Quaker Cabinet has cured me of a stroke of **Paralysis** when the best doctors failed to do me any good.

W. L. Brown, Oxford, Ohio, says: My father was down in bed for months with rheumatism; this Cabinet did him more good than $50.00 worth of medicines.

Horatio Page, M'g'r "New York Weekly Witness," and "Sabbath Reading," writes: I most heartily endorse your Quaker Cabinet. It cured a bad case of rheumatism with which I had been afflicted for years. It paid for itself in a week. Should be in every home.

Simon Tompkins, a retired capitalist of Columbus, O., 1031 E. Broad Street, says: I am satisfied it saved my life. I was down with a dangerous case of pneumonia and its use promptly cured me.

John W. Pritchard, Editor "Christian Nation," New York City, writes: This Cabinet Bath is refreshing and invigorating to a degree surprising, and is in fact, "Tired Natures Sweet Restorer."

O. C. Smith, Clerk Board of Health, Mount Healthy, O., says: Since using this Cabinet my catarrh, asthma and other troubles with which I have been afflicted for 20 years, have not returned. Worth $1,000.00 to me. I have sold 120 Cabinets and many of my customers have cured Lagrippe, measles, croup, kidney troubles, eczema, blood and skin diseases, diabetes; in fact, almost every ailment, and all are delighted with the Cabinet. My wife finds it excellent for ailments peculiar to her sex and invaluable for our children.

Rev. Fred. D. Hamilton, of Buffalo, says: This Cabinet did my wife more good in five weeks than three years of doctoring and a fortune spent at Hot Springs and health resorts. Cured her of female weakness, nervousness, as well as kidney troubles and dropsy, with which she had long suffered. It is a God sent blessing to humanity.

Prof. Alden, Ft. Thomas, Ky., says: No man with $3.50 in his pocket, can afford to be without this grand invention. He owes it to his family and children.

SPECIAL—Select the Cabinet you wish, send us $1.00, and we will send it to your express office, **subject to examination.** If perfectly satisfied, pay express agent the balance. We carry 10,000 Cabinets in stock and ship by express same day your order is received. Remit by Bank Draft, Express Money Order, P. O. Money Order, Certified Check or Registered Letter.

THE ONLY BATHS that PRESERVE HEALTH. **PREVENT Colds, Fevers, Lagrippe** and **Disease. Make clear skin, pure blood, strong nerves, clear brain, healthy bodies. Make you sleep sound. Beautify complexion.**

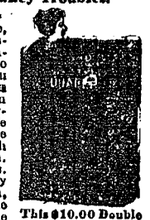
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So Simple to Operate.

Before retiring, light stove, step in Cabinet, close and fasten door, sit down and you enjoy a temperature of 100° to 150° F. according to how you regulate stove. **All done in one minute.** Stay in from 15 to 30 minutes—open to cool off gradually while you sponge and towel the body. Impossible to catch cold or weaken the system. Perfectly safe and harmless. SOAP and WATER simply washes the surface of the skin, while Vapor baths opens the 5,000,000 pores all over the body, stimulating the sweat glands, washing out all the poisons in the blood, and also impure acids, salts, etc., which if retained overwork and weaken the heart, kidneys, lungs, liver, causing disease, debility and sluggishness.



This $10.00 Double Walled Quaker Cabinet complete, **REDUCED to $6.10 Our Finest and Best**

IT WILL CURE A HARD COLD often with one bath, and prevent Lagrippe, Fevers, Pneumonia, Lung Fever, Asthma. Is really a household necessity. With the Cabinet if desired, is a

HEAD AND COMPLEXION STEAMING ATTACHMENT,

(the best ever offered) in which the head, face and neck is given the same vapor treatment as the body. Makes clear skin, beautiful complexion, cures and prevents pimples, blotches, blackheads, skin eruptions and diseases. Invaluable for Asthma, Catarrh and Bronchitis.

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WRITE TO-DAY for full information and our **valuable book free.** Also testimonials from thousands of users. Or, better still, order a Cabinet. You won't be disappointed as we guarantee every one and refund price paid after 30 days use, if not just as represented.

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A SPLENDID XMAS GIFT. The World M'f'g Co., 647 World B'ld'g, Cincinnati, O.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secreetary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

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A Sequel to "Rending the Vail."

The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post mortal survival, are unique and overwhelming.

Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

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BEYOND THE VAIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earth conditions. The narratives are intensely interesting, instructive and often highly dramatic.

Coincident with these are the profoundly philosophical comments of the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. H. Reed and others—covering, law, medicine, jurisprudence, theology and metaphysics. There are no books in existence of like character or of higher authority. Price, by mail, $1.75.

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Philosophy of Spiritual Intercourse. This work contains a graphic account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, $1.20; postage 10c.

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Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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SATURDAY, NOVEMBER 22, 1902.

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TAKE NOTICE.

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

Fears Burial Alive.

A New York special to the Chicago American states that Nellie Corcoran, the sleeping girl, who lay in St. Vincent's Hospital from October 19 to November 1 without waking from a semi-hypnotic sleep, into which she had fallen, did not wake up Tuesday. Since Sunday she has hardly spoken. On that day and on the previous Saturday she was awake for a few hours, but could not describe her symptoms to the physicians, who are at a loss to diagnose her ailment.

Her temperature was high Tuesday and her pulse rapid and weak. She moaned a great deal, and the doctors thought she was trying to communicate with those about her, as during her few waking hours last Saturday she said that she had been trying unavailingly to throw off the sleep which oppressed her.

She fears she will be buried alive while conscious, but is unable to communicate with those about her. Last Monday morning she asked whether there had been any intention to bury her when all efforts to arouse her failed. At that time she spoke of being buried alive as though she dreaded the possibility.

Dr. Bradshaw, the hypnotic expert of St. Vincent's Hospital, fears that the patient's moaning indicates that she is torn with the foreboding of burial alive.

Later advices state that the girl has since died.

The incident should serve to impress people with the terrible experience of one lying in a helpless condition, unable to speak or move, yet mentally awake, and fearing that most horrible fate of being entombed alive. There is grave reason to believe that many instances occur of burial alive. Carelessness, too great haste to get the supposed dead laid away in the grave, the ignorance of doctors who pronounce persons dead when they are in a sort of cataleptic trance—all of these lead to entombment of the living.

So many instances have occurred of persons pronounced dead by physicians, and yet have revived after being prepared for burial, and lived many years afterward—it would seem that such things should cause such great care that burial alive would be impossible.

And it would seem that the only real proof of death is the appearance of decomposition in the body.

Many supposed dead have been killed by the embalmers.

Political Rights of Women in England.

In England, where male suffrage is not universal, the women have more privileges than in our great Republic. In every election in England, for every public body, except in that for Parliament, women have a vote on the same terms as men—the terms being the payment of tax. The women who pay taxes vote for members of school boards, boards of guardians and boards of charities, besides the town and city councils, for which they have voted since 1869. In this way the women have a hand in the city sanitation, the expenditure of public money, the water supply and all those things that touch the homes so closely. They also vote for district, parish and county councils which have the moral and intellectual government of the cities under them. The licensing of places of amusement, public parks, lunatic asylums, etc., come under their jurisdiction. When these were established in 1884, no question was raised as to whether women might vote for them. They had voted so naturally for twenty years for city councils and school boards, that, as a matter of course, they were given the same rights in the new county councils. The rights of English women in public life has not only been a great force for service and benefit.

It is to that great continent, Australia, however, that the greatest honor is due. For forty years its women have enjoyed school and municipal suffrage, and both have worked so well, that full suffrage, within the last ten years, was granted to the women of South and West Australia and New Zealand.

The bill for full suffrage throughout Australia was introduced eight times and passed the lower house each time by an increased majority. The upper house, which is not elected by the people, each time defeated it. Last February the bill was introduced again and this time passed both houses by a practically unanimous vote, thus granting full franchise to 765,400 citizens.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

Illuminates the Mind of a Child.

A phenomenal surgical operation, consisting of the removal of a portion of an abnormally thick or misshapen skull, thus curing a child of idiocy, was performed here. The patient was Isadore Levine, thirteen years old, who had been an idiot from birth. He is now well and has begun his education.

Dr. Gottlieb Sternberg, who performed the operation, discovered that the boy's brain was pressed down by a thick skull formation. The operation consisted of trepanning the skull just above the eye and removing a circular piece of bone. Then the skull was clipped away for six inches where it rested on the brain. The brain sprang up like a damp sponge and became normal.

This is certainly a most remarkable case, and shows that idiots are entitled to tender consideration and care. It has been supposed by many that idiots do not have the inherent quality that leads to immortality, and that when death came, they were extinguished—no spirit to ascend heavenward to enjoy the beauty and grandeur of the spirit realms. Dr. Sternberg has been instrumental in letting in a flood of light on this question, and the probability is that even the idiot in the future will be accorded the full privilege to advance in spirit life. Relieved of the malformation that rendered him idiotic he will enter spirit life like an infant, and will commence to improve at once.

Schools for idiots have been established in various parts of the country, and the results achieved under the hands of competent instructors have been most remarkable. Those who had no idea of cleanliness or decency, who could not feed themselves or render themselves of service in any branch of intellectual or manual labor, have been so trained that their whole nature has been changed, becoming useful in a variety of ways, and in some cases learning to read—in fact ceasing to be idiots in any respect.

It is certainly a gratifying thought that the mind of the idiot can be illuminated—if not through the aid of a surgical operation, it may be accomplished by a new system of modern instruction and training.

It is a fact that nearly everyone is idiotic along certain well defined lines. The man who makes an application for engineer on a railroad will not be accepted if he is idiotic along the color line, or in other words is color blind. The man who has no appreciation or conception of mathematics, or does not understand the nature of the play of figures, is idiotic, too, in that one respect. Others are idiotic in reference to music; others in regard to the subtilities of chemistry, while others have no conception of the truth, being inveterate liars.

In the future, however, with opportunities for progression, all streaks of idiocy in human nature will disappear, and the spirit go on advancing through all eternity.

Yes, there is hope for the idiot, if not here on earth, then in the spirit realms, where all things that obstruct the free action of the soul will be removed, and the spirit thus relieved, will advance, exhibiting at every step its angelic qualities.

Rev. I. R. Hicks, in a late sermon in St. Louis, pictured most beautifully the wonderful possibilities of the mind. 'Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" The most awful blight that rests upon the human race, both mentally and spiritually, declared the speaker, was what Christ had termed "uncircumcised eyes." He argued throughout his discourse that men and women fail to make proper use of their eyes and ears, and his sermon was a plea for more intelligent employment of these senses. He took the piano as an illustration of his text, and asked what it would be worth, with all its delicate chords, its fine mechanism, its beautiful case, were it not that it has been wrought with great skill for a particular purpose, and because it is capable of giving forth, under delicate touch, that harmony which all nature craves. It is an illustration, the speaker asserted, of the fact that the whole mechanism of creation is a machine designed to lead us to something not to be seen at the first casual glance. The object of mankind should be, in the estimation of Dr. Hicks, to see things which it can not see and to hear things which it cannot hear.

He spoke of the trained ear and told of the possibilities of appreciation of high and low notes which the ordinary person is unable to comprehend; and in the same way of the trained eye, which, he asserted, could distinguish shades and colors altogether unnoticed by the causual observer. He told of his own experience with the telescope; of his looking into the heavens and seeing white blurs, which under the telescope developed into millions of stars. He said that he had practiced looking into the heavens until he was able to see with his naked eye "hundreds of stars which he really could not see:"

Our faculties are necessarily limited, but if trained they will travel on and on, upward and upward, seeing and hearing plainly those things which now are unreal and fanciful He told of concert given in Milwaukee which was heard over the telephone by a party in a Missouri city. Fifty people were seated at desks arranged around a room, each with a receiver to his ear. To the onlookers it was a humorous scene. Suddenly, without apparent cause, all of the people would raise their heads and smile; again they would lean forward on their desks as though in deep thought, while at other times they would simultaneously mark time with their hands and feet, and finally, without any apparent direction, all laid down their receivers and took their departure. Both the onlookers and those at the instruments were able to hear and see, but one party had heard more than the other, and all that those who had not heard could do was to find humor in what they had seen.

Prof. Lockwood's New Book.

I have read with intense interest and pleasure, "The Continuity of Life a Cosmic Truth," by Prof. Lockwood. This work does not leave Spiritualism at the mercy of phenomena—many times doubtful—but bases its claims upon "The Eternal Principles of Nature," with all genuine phenomena as modes of expression. The book is not only extreme valuable, but timely as well. It contains no "milk for babes," but is full of solid meat for adults and for all who have cultivated the habit of using their reason. It will not only cause the thinker to think more closely, but the author has succeeded admirably in presenting a line of scientific thought in a manner to claim the attention and be readily understood by the general reader. It should (and undoubtedly will) have a large circulation.

WILL C. HODGE.

San Diego, Cal.

"Love—Sex—Immortality." By Dr. W. F. Phelon. For sale at this office. Price, 25 cents.

AN ABSTRUSE PROBLEM.

Some Mysteries of Existence, as Set Forth in The Chicago Tribune, by Simon Berger, Lecturer on Philosophy at the University of Sorbonne.

What is man?

We know his body, the origin of the earth on which he dwells. Space whence the solar system was evolved was filled with a vast and diffused nebulous substance. This nebulous mass furnished the sun and planets of our system. Our earth, one of the planets, was at first one vast ball of fire. Its surface radiating into space little by little was cooled. When the exterior crust became sufficiently moderate to allow life, plants and creatures in harmony with the climate appeared. At first a luxuriant flora, then a rudimentary fauna. These were transformed according to the laws of natural selection for millions of years, and from the antediluvian we thus reach man.

The human body is perfectly known. From tip to toe there are obscure points. In the soul the scientists, having to do with nothing but the body, do not interest themselves. We search in vain to encounter the soul. Our body has been and will be dust, but the mysterious breath which inspires and animates us—will it survive?

Our fundamental question will be to know the essence or the substance of the soul. Let us take an elementary example, an electric pile. There is a zinc battery, a copper wire, and sulphuric acid. Separately these three bodies are inert. They can remain side by side indefinitely without giving rise to any phenomena. But plunge the zinc and the copper into the sulphuric acid and a circuit is formed with the two wires. Immediately upon their contact chemical reactions are manifested under the form of energy. This energy is denominated an electric current. Here, then, are three substances, zinc, copper, and sulphuric acid, which separated are inert, but which as soon as united react upon each other and give to a force the occasion to be produced. The human body acts just like an electric battery. The molecules of zinc, of copper, of sulphuric acid of the physical machine correspond in the human machine to the molecules termed carbon, ozote, oxygen, phosphorus, and the like. These molecules separated are also inert. But as soon as they are united to form a human body they react upon each other just like the molecules of the electric pile.

Let us say in continuing the comparison that this reaction of the molecules of our body give rise to a manifestation of energy; this energy is the soul. There is then a complete analogy between an electric battery and the human body; the one produces a physical force, electricity; the other a psychic force, the soul. From this remark we can draw the following definition: The human soul is a force resulting from the reaction promoted by the union of the different atoms of our body; this force is transformed into thoughts and intellectual acts.

The electric battery has served as the basis of our comparisons. With any other machine the reasoning would be the same. Here is a locomotive under pressure. It represents the infant coming into the world with the vital force furnished by its parents. The identity here again is complete.

The machine is the human body. Steam, physical force, is produced in it just as soul psychic force is produced in the body. If the machine is kept in repair and the fire fed it will work for a certain time, just like the human body. When, after a long period of usage, the essential parts of the locomotive become worn from service they are separated into old odd pieces, which in their turn enter into the composition of a new body. The steam which the locomotive produced during its existence as a useful machine has been transformed into the force which propelled the trains. All these phenomena have their exact equivalents in the human body.

If the hypothesis of soul force is exact, if the soul is a force comparable to steam or to electricity, what is the aim of human life? Whatever is created, all that exists, all the efforts of vanished civilizations, this ascension of all people toward an ever loftier ideal, all this work of nature and of man—has it no goal and does it end in a final and absolute nothing? Nature is constantly in motion; the universal gravitation which attracts and impels worlds in the infinity of space, the attraction of the moon controlling the immense fluid spaces of our seas, the embrace of the sun which has promoted and sustained all terrestrial life, are some examples which show us that everywhere and always matter lives and palpitates. Man can only imitate nature; he moves and works. To imitate nature is the surest line of conduct for man. Work should then be a general law, the reason and aim of his existence. Nature has created us to act and to work, to be happy each according to his tastes and inclinations, in order to leave children who will continue under the best possible conditions the labors of their parents. Providence has given us the power of reproducing ourselves in order to permit us to survive effectively, just as we survive morally by our soul transformed into acts. Indeed, since our soul is changed into thoughts and actions each of us survives by his soul force transformed into tangible and appreciable acts. These are the soul forces which in the long course of the centuries, being added each to each, are perfected and thus cause humanity slowly to advance in the luminous way of progress which conduct us to the absolute good. Man, in order to be happy, should think, act, feel, and perpetuate himself. From this succession of intense joys and profound sorrows, of sudden griefs and unexpected happiness, from cruel deceptions and enivrantes satisfactions; these days, sometimes so dark and so monotonous, at other times so exciting and eventful, constitute a life beautiful enough and varied enough to be itself a cause and an aim. If we observe nature it becomes evident that she desires man to be sound of body and happy. She wishes for him perfect health and absolute goodness. If we are far from the ideal the fault lies in man, who often disregards the indications of nature. We are so accustomed to follow in the ways of the generations which have preceded us that we cannot perceive the errors we sometimes commit in not following certain essential laws of nature.

The Chicago Tribune on the Schism in the Philippines.

Now that the opposition to the friars in the Philippines has resulted in the organization of a native Catholic church, and there has been a demonstration against the monastic orders which was not far from a riot, perhaps the vatican will be more inclined to agree to Judge Taft's proposals than heretofore. It is fruitless for the college of the propaganda to assert that the charges are grossly exaggerated. It does not matter whether they are true or false. With or without cause, the Filipinos are imbued with a deadly hatred of the regular orders, which has led some 30,000 in Manila to join evangelical churches and others to follow Father Aglipay, the "bishop" of the Filipino Catholic church.

It is not likely that the Filipinos will be troubled by the inability of their bishops to lay claim to apostolic succession. They are not particular about such matters. Aglipay himself once asked an American correspondent the name of the Protestant pope, and nodded gravely when he was informed by another native that the queen of England filled the office. It is not likely that the new church will alter the service. Father Aglipay and his priests will say mass as it has been said in the Philippines for generations; they will hear confessions and give absolution. There will be no change apparent to the people, except that the hated friars will not officiate. The Roman church is confronted with a grave problem. It is in danger of losing the allegiance of a large body of native Christians, laymen and priests. The defection of the priests will involve an incalculable damage to the church, for the Spanish friars can no longer go into the provinces, and the new priests, no matter whence they may come, will not be able to speak to the people in their native tongues.

It has always been taken for granted that the Filipinos would remain loyal to the Roman Catholic church and to its authorities. Undoubtedly they will remain loyal to the forms of that church—Protestantism will not make many converts among them—but there are signs of a lack of loyalty to Rome. The vatican will have to look more closely after its children in the Philippines or they will stray away from the fold. The news of the Manila schism may induce the vatican to move more rapidly in the direction of the removal from the Philippines of the friars, whose presence interferes with the peace of the islands.

A Jewish Rabbi on the Bible.

Dr. Emil G. Hirsch, the noted Jewish rabbi, of this city, discoursed recently on the Bible, at the Temple Isaiah. Among other things, he said:

"Many of you hold, no doubt, that the manuscripts of the Bible have been preserved as written, without the alteration of a jot or tittle, and that its teachings are literally true and infallible. But where such sentiments are found among Jews it is because they have absorbed them from the Christian theologians. These theologians have adopted them from the exigencies of their theology and in order to sustain their doctrine concerning Christ. If the story of the fall of Adam were not true there would be no necessity for the second Adam.

"The text of the Bible has been corrupted. Moses did not write the pentateuch and Isaiah did not write all of the prophecy that goes by his name. The miracles are mere fables. God never descended to Sinai and Moses never ascended it. The Bible did not produce religion, but religion produced the Bible. It is the product of human genius. But though it is not infallible, its ideas are as valuable as if it were. It is said that Raphael could never draw a human hand correctly, but Raphael was an artist. So the Bible may have its faults and yet be an inestimable treasure to the pious heart."

"Meatless Dishes." Very useful. Price 10 cents.

Why Not?

Why not call it murder in the second degree for an M. D. to refuse to allow a Christian scientist or magnetic healer or such a faith healer as Dr. Dowie and his followers to treat a patient his scientific education fails to restore to health, and give him the full benefit of the law in such cases?

Why not make it a case of criminal neglect for the M. Ds. to neglect or refuse to employ any and all known remedies for the relief of a patient, any means that have been known to bring relief?

Why not haul every physician up before the grand jury and subject his acts to an investigation whenever he fails to prevent the death of a patient. If he has used every known remedy the investigation will do him no harm?

As science has about secured a monopoly on the treatment of disease, and as almost all the patients the magnetics secure and restore are those with chronic diseases that have been created through drug medication, why not compel the M. Ds. to have magnetic healers in close touch with them to whom they can send patients their medicines fail to restore?

Why not compel the M. Ds. to take more interest in the prevention of disease by giving to the world some of their knowledge of the causes thereof?

Why not compel them to take more interest in the health of the people and less in the money they can squeeze out of a big practice?

Why not make this country a healthy one and a free one?

Mrs. Eddy's New Rule.

According to press accounts, hereafter Christian Scientists adhering to the direction of Mrs. Mary Baker G. Eddy will refrain from attempting to treat any case of contagious disease.

In an editorial article printed in the current number of the Christian Science Sentinel, the organ of the cult, Mrs. Eddy is quoted as follows:

"Until the public thought becomes better acquainted with Christian Science the Christian Scientists shall decline to doctor infectious or contagious diseases."

This important direction from Mrs. Eddy doubtless was evoked by the criminal prosecutions commenced by the authorities of Mount Vernon, N. Y., against several Christian Scientists subsequent to the death of a child from diphtheria after having been treated by Scientists to the exclusion of regular medical attendants.

While we have no faith in the peculiar doctrines put forth in Mrs. Eddy's books, there is no room to doubt that cures are effected by the Christian Science methods, though they themselves do not understand the principle by which their cures are wrought.

But what we especially wish to note at present is the fact that if the same procedure were followed in the instance of the regular medical fraternity when a patient dies on their hands, as is pursued when other healers lose a patient by death, what a din of "weeping and wailing and gnashing of teeth" would arise from the ranks of the regulars!

That would be persecution—that would.

But does not the divine Mrs. Eddy commit a palpable faux pas in her instructions to her followers? It is a fundamental dogma of her Christian Science, as taught in her books, that there is no disease, contagious or otherwise. Her disciples are taught they must not admit there is any such thing; even when pain is racking their joints, they must dispute the evidence of their sensations of feeling, and declare that pain and sickness are nonexistent except as affirmations of the carnal mind. But here she admits that infectious diseases exist, and her followers are instructed not to treat such cases. Her instructions and her doctrines do not harmonize.

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

Elizabeth Cady Stanton and the Woman's Bible.

One source of the great influence of Elizabeth Cady Stanton was her charm of manner. The popular notion of the early woman suffragists, was that they were angular old maids, or termagant wives with voices strident and sharp, and a disposition to ride rough-shod over other people. Mrs. Stanton's delightful femininity won a hearing for her not only from men but from members of her own sex whom Susan B. Anthony repelled. As the idolized wife of a talented man who heartily coincided with her views of political and social reform, and as the mother of a large and interesting family of boys and girls, all of whom grew up and attained positions in the world of thought and action which reflected credit upon their home training, Mrs. Stanton could not be assailed by conservatives with the sharp weapon of personal ridicule. She could not be help up as a "horrible example." She wrote and spoke with logical precision and with imaginative picturesqueness of phrase and illustration. It is true she was not always judicious. One of her latest undertakings, the authorship and publication of the so-called Woman's Bible, was a work of presumption and folly that will add nothing to her fame. But on the whole she wrought ably and sincerely for ends that she believed to be right, and even those disposed to doubt the efficacy of some of the innovations at which she aimed cannot withhold admiration for the purity, the disinterestedness, and the energy with which she wrought for what she believed to be the good of humanity.—Evening Wisconsin.

The Woman's Bible will in future years add more laurels to the career of Mrs. Stanton than all of her other life works combined. It is unique; it is wholesome; it is reasonable in its conclusions, and will stand the test of the coming ages—a crown, as it were, to this noble woman. The Evening Wisconsin is altogether too orthodox to see the exact truth.

The Drummer Medium.

The Messenger, of Wilmington, N. C., contains the following interesting item:

Mr. George A. Letford, of Chicago, the well known traveling salesman for H. E. Bucklen & Co., after having spent several days in the city, will take his departure to-day, much to the regret of his friends.

Mr. Letford is well known throughout the south as the drummer medium. While he does not make any charge for Spiritualistic work, he nevertheless does a great deal of it on his wide commercial tours. He is as modest and unassuming as he is clever, and never fails to oblige his friends when they call upon him for a demonstration of his power. We have seen him do work that surpassed the efforts of most professionals, and those who have come under his influence are bound to admit that he is a remarkable man. During his stay in this city he has been invited out to private houses and has astonished the parties of ladies and gentlemen who have gathered to have readings from him. Last evening he most interestingly entertained a party at the home of a friend and he certainly astonished them. He placed different ones in communication with departed loved ones, and revealed the secrets of some of the young ladies of the party, describing their sweethearts, even calling their suitors' names and telling them what kind of rings their fellows gave them, besides other presents. He also described the temperament and characteristics of their young gentlemen friends, telling them which one to stick to and which one to let alone. The young ladies acknowledged that his divining power was accurate and marvelous. Mr. Letford is greatly esteemed in Wilmington and those who have seen his work highly appreciate it. He is always a welcome visitor on his annual visits to our city, but unfortunately his business does not allow him to be here many days at a time.

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

Reincarnation; C. W. Leadbeater

Reincarnation, whether true or not we do not know. But we are aware of the fact that in France the thousands of Spiritualists there are almost unanimous in its belief. In this country the eloquent Mrs. Cora L. V. Richmond, and the brilliant W. J. Colville are its ardent supporters. C. W. Leadbeater, the great English Psychist, is also one of its foremost advocates, and next week we will give one of his masterly lectures on the subject. The Progressive Thinker will maintain its lead as the leading Spiritualistic and Occult Educator of the world.

Now Is the Time to Subscribe.

You who are not subscribers to The Progressive Thinker miss many a rare intellectual treat; in fact, without reading it each week you cannot keep well posted in regard to the occult and Spiritualistic development of the present age. The Progressive Thinker has all the essentials of a first class spiritual paper, combining cheapness and excellence. By subscribing for it you not only keep yourself thoroughly informed in regard to Spiritualistic and occult happenings, but you also aid us and the cause of truth. Please send in your subscription at once. The paper during the coming fall and winter will be especially valuable.

SONG OF THE TURKEY.

Dedicated to the Christian Thanksgiving Day.

I must strut around the barnyard
While the day is bright and clear,
For Thanksgiving time is coming
And I soon must disappear.

Chorus:—
I will gobble, gobble, gobble,
I will gobble while I can,
Though I know I'm only gobbling
To be "gobbled" up by man.

I am stately and quite robust,
And the world is at my feet,
For while praying and while thanking
They all worship turkey meat.

Chorus:—I will gobble, gobble, etc.

I am king, though but a turkey,
And I rule with greatest might;
I control all Christian nations
Through the taste and appetite.

Chorus:—I will gobble, gobble, etc.

I have little competition,
And within my swollen bust
I have something in which Christians
Have completely placed their trust.

Chorus:—I will gobble, gobble, etc.

I have such a charming bosom
That this pious saintly horde
Have now placed me on the level
With their meek and lowly Lord.

Chorus:—I will gobble, gobble, etc.

I will stand before the altar
In great thankfulness for life
That was given me from nature
For the sacred Christian knife.

Chorus:—I will gobble, gobble, etc.

Right before the throne I'll gobble
In the spirit unafraid;
As a relic of Thanksgiving
Up in heaven I'll parade.

Chorus:—I will gobble, gobble, etc.

I will strut before the Savior
And will gobble in high glee
At the entrance of each Christian
That once helped to murder me.

Chorus:—I will gobble, gobble, etc.

DR. T. WILKINS.

THE ROAD THAT LEADS TO THE LONG AGO.

The road that leads to the long ago,
Thro' tangled grass and hedges,
Where the stars gleam forth at sunset's glow,
To-morrow's promise pledges;
Where the shimmering light at twilight streams,
Proclaims the fire-flies' coming,
And birdling notes are hushed in dreams,
And bees and insects humming,
There the fresh green lanes down the long ago,
Where oft in memory my thoughts still go.

The road that leads to the long ago
Winds thro' meadows dewy-lighted,
Where merry faces come and go
That time nor age have blighted.
They come in spirit young again,
I see them fond and truly,
Where noble friendship's sweet refrain
Are by love's bonds made holy;
These links that bind my heart serene,
Hallow the past and every scene.

The road that leads to Nature's heart
With sweet simplicity possessing
A balm for human ills, doth impart
Her healing gift and blessing.
She bends with soul-felt pure compassion,
To lead above to the road that blends
With heaven's rich possession,
Where earth-bowed hearts, sore with care,
Find an answer to every care.

BISHOP A. BEALS.

Summerland, Cal.

National Spiritualists Association—Notice.

Mediums, lecturers and the public are hereby notified, that all certificates of missionaries, special agents, or state agents for the N. S. A. bearing date prior to convention of 1902, are null and void, all commissions prior to Oct. 24 having expired. The public is warned not to pay money for the N. S. A. to any but our accredited missionaries, and to the N. S. A. officers and trustees, unless the solicitor can show a letter of appointment bearing signature of the N. S. A. president and secretary, of date subsequent to October, 1902.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C., Nov. 15, 1902.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

IN ANDOVER, OHIO.

Funeral of Byron D. Morley and His Wife, Eliza Morley.

It will be three years in January since I traveled from Grand Rapids, Mich., to Andover, Ohio, to assist in the memorial services of Byron D. Morley, a prominent banker, widely known for his generous charities and uncompromising devotion to Spiritualism. He never sought to conceal his faith, or evade a frank, open expression thereof. Such a man is worth more to the cause than a million sub-rosa, skulking cowards, whose influence, what little they have, is negatively cast against us.

It was one of the most dismal winter days, and during the services was almost as dark as night, accompanied by a down-pouring rain.

Mrs. Eliza Morley, wife of the deceased, deeply realized her mortal loss, but serenely gazed through the gloom, with a consciousness of the light and glory of her husband's new environments; their only daughter, Mrs. Ella Bishop, shared this confidence with her mother.

Mrs. Morley was a large-souled, beautiful woman, whose presence was a perpetual benediction. From her appearance then, I estimated her chances good for thirty years more of earth life, but on Saturday, November 8, we laid her form to rest in the same cemetery. The day was the most beautiful that November provides, in striking contrast with that on which her husband's body was laid away. But it is a cheering thought that above this stormy abode, the dwelling-place of immortals is boundlessly beautiful, and eternally fair; the only storm and gloom being what we carry with us from this lower life, and eliminate as we grow.

A very large audience attended the services, and a general feeling of loss pervaded the multitude. She was an official member of the order of "Eastern Stor," whose funeral rites were represented at the grave.

Her only sister, Mrs. King, who lived with her, does not so fully share the sustaining faith of Spiritualism. But every such trial awakens the deeper life of the spirit and lights the way to the pilgrims of earth. Sorrow softens and sweetens the affections, and evokes the spiritual life. Such representative people, and funerals conducted under the auspices of spiritual gospel, do much to educate the public, and give a favorable impression of Spiritualism; and professing Spiritualists who neglect this opportunity and serve up the stale platitudes of defuact theology with an orthodox minister to preside, are recreatnt to their faith and do not deserve the blessings which Spiritualism alone can give.

I was met at Ashtabula by John Wallace, whose large genial nature took me in charge and conducted me to the Chapman House for the night, and thence to Andover, and cared for me until I boarded the train for home on Sunday. En route to Andover we passed through Jefferson. In that notable town some years ago I visited the graves of Joshua R. Giddings and Benjamin F. Wade, whose great influence in Congress, before and during the Civil War was powerful in moulding the destinies of this nation. These two great statesmen frankly and fearlessly avowed their belief in Spiritualism. It is profitable to review these memories and repeat the echoes of the long ago, thus bringing into the present the vitality of the past and utilizing the great works and good names that have stood for truth and humanity. The memory of these sacred occasions, scattered along the pathway of forty-four years of public work, holds an influence full of significance, and enriching to the soul.

Byron D. Morley and his beautiful companion are doubtless together now, shading the sunshine and sweetness of their heavenly home; while their deeds and influence live after them, and all who read this sketch may share in their spiritual values.

LYMAN C. HOWE.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

An Indian Seance In the Long Ago.

A Lecture by Dr. H. A. Cross, before the Metropolitan Spiritualist Society, Chicago, Ill.

In the year 1848, at Hydesville, N. Y., the Fox sisters were made instrumental by certain inhabitants of the spirit world, commonly called "spirits," in producing certain phenomena which was clearly demonstrated to be the work of spirits.

The events of those days are often referred to by speakers and writers of the present day, as being the beginning of Modern Spiritualism, so-called, meaning the philosophy and phenomena of spirit communication with mortals, and the manifestation of spirit power in conjuction with certain qualifications possessed by some mortals who are referred to in these days as mediums, though in earlier days the terms "witches," "seers," etc., were applied to them.

While I admit in a general way the claim made regarding the Fox sisters, at the same time I claim that the manifestation of spirit power in its various phases, is in conformity with nature's laws, and that examples of spirit communication, and manifestation in various ways have been more or less common from time immemorial.

This evening I shall undertake to prove to you that as far back as the year 1764, and in this country, a cabinet was constructed especially for the purpose of communicating with spirits, and that the seance held on the occasion referred to was eminently successful, there being a very large number of people present compared with the number of people who are present at a seance of the same nature in these later years; also as regards the importance of the communication received from the

I will also prove to you that it was customary in those times to hold cabinet seances for the purpose of communicating with spirits.

While the people of the times and locality to which I will call your attention were not generally as intellectual and as highly educated as the average people of the present time, yet they were closer to nature than we of the present day, and that fact adds interest to the event of which I am to speak this evening.

I am going to tell you how, away back in what we are accustomed to term "those early days," the year 1764, the North American Indians sought guidance, counsel and information from spirits by the use of a cabinet.

Those who might place a higher estimate upon examples of spirit manifestation, if taken from the Bible, will find the Bible filled with such examples, if properly understood.

While on a visit to the Island and Straits of Mackinac and Sault Ste. Marie this season, I purchased a book which I hold in my hand, a historical work written by Dr. John R. Bailey, Brevet. Lt. Col. U. S. V., regarding the early history of the Island, the straits and regions of Mackinac, Sault Ste. Marie and the Great Lakes. I will read extracts from the book which will prepare your minds to receive the account of the seance with a cabinet made especially for the occasion. I will be as brief as possible, but I wish to read sufficiently from the book to give you an intelligent idea of the situation, and the events which led up to the occasion for seeking spirit guidance by those children of nature.

Prior to the year 1671 the French were in possession of Canada, the St. Lawrence River, and territory known in those days as the Province of Detroit. French colonies were settled in what is known as the Province of Quebec, with French soldiers and French traders and others scattered among the Indians of the Northwest, notably in the region of Mackinac, and being on the most friendly terms with the Indians.

In 1671 representatives of the King of France took possession, in the name of their king, of all the territory through which they passed in journeying outward as far as Sault Ste. Marie, at which place they gathered a great mass meeting of the various tribes of Indians, and in their presence and with their sanction and co-operation, a ceremony was performed, which was termed "Process-Verbal," in taking possession of the Great Lakes, the straits and island of Mackinac, and the surrounding territory.

I will now pass that period of time extending from the year last mentioned, namely, 1671, to the year 1759, during which period of time the French and the Indians dwelt together in peace and harmony. In many cases the French same as the Indians, and lived with the Indians.

We now come to the year 1759, when the English won a decisive battle against the French, of which I will read a brief extract from the book referred to. On pages 83 and 84 we find the following:

"With the victory of the English on the Plains of Abraham, before Quebec, September 12 and 13, 1759, the successful General Wolf fell, and the defeated General Montcalm was also killed. The subsequent surrender of Montreal and Canada, with all its dependencies, on the 8th of September, 1760, by the Marquis de Vaudreuil, to the British Crown, was the opening wedge to a change in history. The province of Michilimackinac (as it was called in those days), was transferred to Britain, and the French domain extinguished forever. But the French habitants remained and the effects of their civil institutions and religion are evident to this day."

Under the heading of "Pontiac's Conspiracy," we read the following: "The change of jurisdiction from French to English rule was not agreeable to the Indians of the Lakes. They were suspicious of the English, who generally treated them with contempt, and looked upon them more in the light of slaves, subservient to their wishes, than as subjects entitled to their protection. They still clung to the French with affection and regard, and looked to them for protection and advice. The Indian and French would lodge in the same wigwam, or cabin, on intimate terms. A French voyageur, or coureur du bois, usually married a squaw, and Indian fashion, adapted himself to the social condition and mode of life of her tribe, and became as one of them. They claimed each other as brothers, and in the speech of a Chippewa chief: 'They called us children, and we found them fathers.' The English were not liberal in their dealings with the Indians; took advantage of them in trade, and often allowed them to suffer when they needed supplies. The French gave them clothing, ammunition and guns; also food, when required. When an Indian visited an English post he was looked upon and treated as an enemy or spy, received coldly and often driven away. English settlers had appropriated some of the best Indian lands, and the French told them their hunting-grounds would soon follow. The French knew the country was forever lost to them, but in the spirit of revenge they inflamed the minds of the Indians with wild tales, and informed them a chain of posts were being established to pen them in between the settlements and root them out of the land. These stories they were only too willing to believe on account of their hatred of the English."

I will now read an extract from pages 90 and 91, introducing Alexander Henry, from whose writings the author, Dr. John R. Bailey, quoted quite extensively:

"Before coming to one of a series of acts in the drama about to be played, at eleven posts on the line of the Great Lakes, let us present to our readers the English trader, Alexander Henry, who was principal, though unwilling actor, in the tragedy at Fort Michilimackinac. Mr. Henry was the first English fur trader who arrived among them. His adventures will describe the feeling of the Indians toward the English. He had difficulty in obtaining permission to trade at Michilimackinac, as no treaty of peace had been made with the Indians, the authorities were apprehensive that the property and lives of His Majesty's subjects would not be secure. He was eager to make the attempt which he afterwards admitted was premature.

He obtained the coveted license on the 3rd of August, 1761, and began his journey by the 'Ottawa route.' But nothing of note happened until he reached the island of La Cloche in Lake Huron. Here he found a large village of Indians who treated him with kindness and civility until they discovered he was English. They then told him the Indians at Michilimackinac would fall upon him and kill him, and they had a right to share the pillage. They demanded a keg of rum, and said if it was not given, they would take it. Mr. Henry complied on condition that he should not be further molested. He received repeated warnings of sure destruction at Michilimackinac that oppressed him with a sense of danger, but he could not return as he was advised, for his provisions were nearly exhausted. Observing the feeling was exclusively towards the English, and his Canadian attendants were cordially received, he changed his suit for one of Canadian make, besmeared his face with grease and dirt, and resumed the voyage. He took the place of one of the boatmen, and when Indians approached, plied the paddle with as much skill as possible. During the remainder of the trip he escaped notice. Early in September, 1761, he arrived at the island of Michilimackinac in his voyageur's costume, where we will allow him to speak for himself. He writes:"

(On pages 92 and 93 Mr. Henry gives a description of Fort Michilimackinac, where the massacre of the English garrison took place, June 4, 1763, which reads as follows):

"Fort Michilimackinac was built by order of Governor General of Canada, and garrisoned with a small number of militia, who, having families, soon became less soldiers than settlers. Most of those whom found in the fort had originally served in the French army. The fort stands on the south side of the strait, which is between Lake Huron and Lake Michigan. It has an area of two acres, and is enclosed with pickets of cedar wood, and it is so near the water's edge that, when the wind is in the west, the waves break against the stockade. On the bastion are two small pieces of brass English cannon, taken some years since by a party of Canadians who went on a plundering expedition against the posts of Hudson's Bay, which they reached by the route of the river Churchill.

"Within the stockade are thirty houses, neat in their appearance, and tolerably commodious; and a church in which mass is celebrated by a Jesuit missionary. The number of families may be nearly equal to that of the houses, and their subsistence is derived from the Indian traders, who assemble here in their voyages to and from Montreal. Fort Michilimackinac is the place of deposit, and point of departure between the upper countries and the lower. Here the outfits are prepared for the countries of Lake Michigan and the Mississippi, Lake Superior and the Northwest; and here the returns in furs are collected and embarked for Montreal."

(Following the description of the fort where the massacre occurred, Mr. Henry gives an account of the events which led up to the massacre, and describes the scenes of the massacre, telling how the English garrison under command of Major George Ethrington, were taken off their guard while witnessing a game of La Crosse played by the Indians, of his own hair-breadth escapes from being killed, and of those who befriended him, chief among whom was an Indian chief by the name of Wawatam. I will now read a brief account of the manner of Wawatam first presenting himself to Mr. Henry, which was nearly two years before the time of the massacre. Extracts from pages 108 and 109 read as follows.) "Shortly after my first arrival at Michilimackinac, in the preceding year, a Chippewa chief named Wawatam began to come often to my house, betraying in his demeanor strong marks of personal regard. After this had continued for some time, he came on a certain day, bringing with him his whole family; and at the same time, a large present, consisting of skins, sugar, and dried meat. Having laid these in a heap, he commenced a speech, in which he informed me that, some years before, he had observed a fast, devoting himself, according to the custom of his nation to solitude and the mortification of his body, in the hope to obtain from the Great Spirit, protection through all his days; that, on this occasion he had dreamed of adopting an Englishman as his son, brother and friend; that from the moment in which he first beheld me, he had recognized me as the person whom the Great Spirit had been pleased to point out to him for a brother; that he hoped I would not refuse his present, and that he should forever regard me as one of his family.

"I could do no otherwise than accept the present, and declare my willingness to have so good a man as this appeared to be, for my friend and brother. I offered a present in return for that which I had received, which Wawatam accepted, and then, thanking me for the favor which he said that I had rendered him, he left me, and soon after set out on his winter's hunt."

The spiritual nature of the Indians is clearly brought out in the accounts given of them in this book, which tells how they were guided and influenced by dreams, and the fact that they were in the habit of communicating with spirits by holding seances, is clearly indicated by the account of the seance held by them, of which I am about to read you.

Following are accounts of some of the events which led up to the occasion for holding the seance referred to; Mr. Henry himself having spent the winter of 1763-4 with his friend Wawatam and others, hunting and gathering furs until spring of 1764. Mr. Henry having lost all his goods and the clothing from off his back, and came very near losing his life, at the time of the massacre at the fort, and being in destitute condition he was obliged to hunt like the Indians as stated above, being isolated from those who sought to kill him, and in the company of his good friend Wawatam and other friendly Indians, he spent the winter as above stated, in peace and safety.

I will now read again from the book, beginning at page 143, telling of the events which led up to the occasion for holding the seance before referred to, and in conclusion describing the seance:

"As spring (1764) aproached the hunters began their preparations for returning to Fort Michilimackinac, but their faces were no sooner turned toward the scene of the massacre than all began to fear an attack from the English, on account of the constant dreams of the more aged women. Mr. Henry labored, but in vain, to allay their fears, but on the twenty-fifth of April, 1764, the little party embarked in their canoes."

The balance of the narrative is told in Mr. Henry's own words. He writes:

"At La Grande Traverse we met a large party of Indians who appeared to labor, like ourselves, under considerable alarm, and who dared proceed no further lest they should be destroyed by the English. Frequent councils of the united bands were held, and interrogations were continually put to myself as to whether or not I knew of any design to attack them. I found that they believed it possible for me to have foreknowledge of events, and to be informed by dreams of all things doing at a distance. Protestations of my ignorance were received with but little satisfaction, and incurred the suspicion of a design to conceal my knowledge. On this account, therefore, or because I saw them tormented with fears which had nothing but imagination to rest upon, I told them at length that I knew there was no enemy to insult them, and that they might proceed to Michilimackinac without danger from the English. I further, and with more confidence, declared that if ever my countrymen returned to Michilimackinac, I would recommend them to their favor on account of the good treatment which I had received from them.

"Thus encouraged, they embarked at an early hour the next morning. In crossing the bay, we experienced a storm of thunder and lightning. Our port was the village of L'Arbe Croche, which we reached in safety, and where we stayed till the following day. At this village we found several persons who had lately been at Michilimackinac, and from them we had the satisfaction of learning that all was quiet there. The remainder of our voyage was therefore performed with confidence.

"In the evening of the twenty-seventh of April, 1764, we landed at the fort, which now contained only two French traders. The Indians who had arrived before us were very few in number, and by all who were in our party I was very kindly used. I had the entire freedom both of the fort and camp.

'Eight days had passed in tranquillity when there arrived a band of Indians from the Bay Saguenaum. They had assisted at the siege of Detroit, and came to muster as many recruits for that service as they could. For my own part, I was soon informed that as I was the only Englishman in the place, they proposed to kill me in order to give their friends a mess of English broth to raise their courage. [Mr. Henry proceeds to tell in his narrative, how his friend Wawatam with his family, and Mr. Henry, escaped in the night, going across the strait to Point St. Ignace, where they remained till daylight; of their going to the Bay of Boutchitaony, where they spent three days in hunting and fishing, and then went to the Isle aux Outardes, from which point a way of escape to Sault Ste. Marie was opened to Mr. Henry, who, continuing his narrative, writes] The family congratulated me on the approach of so fair an opportunity of escape, and my father and brother—for he was alternately each of these to me—lit his pipe and presented it to me, saying: 'My son, this may be the last time that ever you and I shall smoke out of the same pipe! I am sorry to part with you. You know the affection I have always borne you, and the dangers to which I have exposed myself and family to preserve you from your enemies, and I am happy to find that my efforts promise not to have been in vain.' At this time a boy came into the lodge, informing us that a canoe had come from Michilimackinac, and was bound for the Sault Ste. Marie. It was manned by three Canadians, and was carrying home Madame Cadotte, wife of M. Cadotte [whose influence over the Indians is referred to in another part of the book from which these extracts are taken.]My hopes of going to Montreal being now dissipated, I resolved on accompanying Madame Cadotte, with her permission, to the Sault. On communicating my wishes to Madame Cadotte, she cheerfully acceded to them. Madame Cadotte, as I have already mentioned, was an Indian woman of the Chippewa nation, and was very generally respected. My departure fixed upon, I returned to the lodge, where I packed up my wardrobe, consisting of my two shirts, pair of leggins, and blanket. Besides these I took a gun and ammunition, presenting what remained of my possessions to my host. I also returned the silver armbands with which the family had decorated me the year before.

"We now exchanged farewells with an emotion entirely reciprocal. I did not quit the lodge without the most grateful sense of the many acts of goodness which I had experienced in it, nor without the sincerest respect for the virtues which I had witnessed among its members. All the family accompanied me to the beach, and the canoe had no sooner put off than Wawatam commenced an address to the Kichi Manito, beseeching him to take care of me, his brother, till we should next meet. This, he had told me, would not be long, as he intended to return to Michilimackinac for a short time only, and then would follow me to the Sault.

"We had proceeded to too great a distance to allow of our hearing his voice, before Wawatam had ceased to offer up his prayer.

"Being now no longer in the society of the Indians, I laid aside the dress, putting on that of a Canadian—a molton or blanket coat over my shirt, and a handkerchief about my head, hats being very little worn in this country.

"At daybreak on the second morning of our voyage we embarked, and presently perceived several canoes behind us. As they approached, we ascertained them to be the fleet bound for the Mississaki, of which I had been so long in dread. It amounted to twenty sail. On coming up with us and surrounding our canoe, and amid general inquiries concerning the news, an Indian challenged me for an Englishman, and his companions supported him by declaring that I looked very like one; but I affected not to understand any of the questions which they asked me, and Madame Cadotte assured them that I was a Canadian whom she had brought on his first voyage from Montreal. The following day saw us safely landed at the Sault, where I experienced a generous welcome from M. Cadotte.

There were thirty warriors at this place, resting from joining in the war (Pontiac's Conspiracy) only by M. Cadotte's influence. Here for five days I was once more in possession of tranquillity; but on the sixth day a young Indian came into M. Cadotte's, saying that a canoe full of warriors had just arrived from Michilimackinac; that they had inquired for me, and that he believed their intentions to be bad. Nearly at the same time a message came from the good chief of the village, desiring me to conceal myself until he should discover the views and temper of the strangers. A garret was a second time my place of refuge; and it was not long before the Indians came to M. Cadotte's. My friend immediately informed Mutchikiwish, their chief, who was related to his wife, of the design imputed to them of mischief against myself. Mutchikiwish frankly acknowledged that they had had such a design, but added that if displeasing to M. Cadotte, it should be abandoned. He then further stated that their errand was to raise a party of warriors to return with them to Detroit, and that it had been their intention to take me with them. In regard to the principal of the two objects thus disclosed, M. Cadotte proceeded to assemble all the chiefs and warriors of the village; and then, after deliberating for some time among themselves, sent for the strangers, to whom both M. Cadotte and the chief of the village addressed a speech.

"In these speeches, after recurring to the designs confessed to have been entertained against myself, who was now declared to be under the immediate protection of all the chiefs, by whom any insult I might sustain would be avenged, the embassadors were peremptorily told that they might go back as they came, none of the young men of the village being foolish enough to join them. A moment after, a report was brought that a canoe had just arrived from Niagara. As this was a place from which everyone was anxious to hear news, a message was sent to these fresh strangers, requesting them to come to the council. They came accordingly, and, being seated, a long silence ensued. At length, one of them, taking up a belt of wampum, addressed himself thus to the assembly:

"'My friends and brothers, I am come with this belt from our great father, Sir William Johnson. He desired me to come to you, as his embassador, and tell you that he is making a great feast at Fort Niagara; that his kettles are all ready, and his fires lit. He invites you to partake of the feast, in common with your friends, the Six Nations, which have all made peace with the English. He advises you to seize this opportunity of doing the same, as you cannot otherwise fail of being destroyed; for the English are on their march with a great army, which will be joined by different nations of Indians. In a word, before the fall of the leaf they will be at Michilimackinac, and the Six Nations with them.'

The tenor of this speech greatly alarmed the Indians of the Sault, who, after a very short consultation, agreed to send twenty deputies to Sir William Johnson, at Niagara. This was a project highly interesting to me, since it afforded me the means of leaving the country. I intimated this to the chief of the village, and received his promise that I should accompany the deputation. [Mr. Henry now proceeds to give an account of the seance as follows]:

"Very little time was proposed to be lost in setting forward on the voyage; but the occasion was of too much magnitude not to call for more than human knowledge and discretion; and preparations were accordingly made for solemnly invoking and consulting the Great Turtle (Spirit). In this, the first thing to be done, was the building of a large house or wigwam, within which was placed a species of tent [a cabinet, if you please] for the use of the priest [the medium, if you please], and reception of the spirit: The tent [cabinet] was formed of moose-skins, hung over a frame-work of wood. Five poles, or rather pillars, of five different species of timber, about ten feet in height, and eight inches in diameter, were set in a circle about four feet in diameter. The holes made to receive them were about two feet deep; and the pillars being set, the holes were filled up again with earth which had been dug out. At the top, the pillars were bound together by a circular hoop, or girder. Over the whole of this edifice were spread the moose skins, covering it at the top and round the sides, and made fast with thongs of the same; except that on one side a part was left unfastened, to admit of the entrance of the priest (medium).

The ceremonies did not commence but with the approach of night. To give light within the house, several fires were kindled round the tent. Nearly the whole village assembled in the house, and myself among the rest. It was not long before the priest appeared, almost in a state of nakedness. As he approached the tent [cabinet] the skins were lifted as much as was necessary to allow of his creeping under them on his hands and knees. His head was scarcely inside, when the edifice [cabinet] massy as it has been described, began to shake; and the skins were no sooner let fall than sounds of numerous voices were heard beneath them; some yelling, some barking like dogs, some howling like wolves; and in this horrible concert were mingled screams and sobs, as of despair, anguish, and the sharpest pain. Articulate speech was also uttered, as if from human lips, but in a tongue unknown to any of the audience.

After some time these confused and frightful noises were succeeded by a perfect silence; and now a voice not heard before seemed to manifest the arrival of a new character in the tent [cabinet]. This was a low feeble voice, resembling the cry of a young puppy. The sound was no sooner distinguished than all the Indians clapped their hands for joy, exclaiming that this was the Chief Spirit—the Turtle—the spirit that never lied! Other voices, which they had discriminated from time to time, they had previously hissed, as recognizing them to belong to evil and lying spirits, which deceived mankind. [I will pause just here to remark, that the fact of their recognition of the different classes of spirits, who manifested on this occasion, proves conclusively that the Indians were in the habit of holding seances, and communicating with spirits in those days, else they would not have been able to recognize those various classes of spirits who thus manifested. New sounds came from the tent—cabinet.]

"During the space of half an hour, a succession of songs were heard, in which a diversity of voices met the ear. From his first entrance, till these songs were finished we heard nothing in the proper voice of the priest; but now he addressed the multitude, declaring the presence of the Great Turtle, and the spirit's readiness to answer such questions as should be proposed. The questions were to come from the chief of the village, who was silent, however, till after he had put a large quantity of tobacco into the tent (cabinet), introducing it at the aperture. This was a sacrifice offered to the spirit; for spirits are supposed, by the Indians, to be as fond of tobacco as themselves. The tobacco accepted, he desired the priest to inquire, whether or not the English were preparing to make war upon the Indians, and whether or not there were at Fort Niagara a large number of English troops? These questions having been put by the priest, the tent [cabinet] instantly shook; and for some seconds after it continued to rock so violently that I expected to see it leveled with the ground. [This was a powerful manifestation of spirit power]. All this was a prelude, as I supposed, to the answers to be given; but a terrific cry announced with sufficient intelligibility, the departure of the spirit.

A quarter of an hour elapsed in silence, and I waited impatiently to discover what was to be the next incident in this scene of imposture [Mr. Henry was not a Spiritualist, and did not understand such things as he was witnessing.] It consisted in the return of the spirit, whose voice was again heard, and who now delivered a continued speech. The language of the spirit, like that which we had heard before, was wholly unintelligible to every ear, that of the priest excepted; and it was therefore, not till the latter gave us an interpretation, which did not commence before the spirit had finished, that we learned the purport of this extraordinary communication.

The spirit, as we were now informed by the priest, had, during his short absence, crossed Lake Huron, and even proceeded as far as Fort Niagara, which is at the head of Lake Ontario, and thence to Montreal. At Fort Niagara he had seen no great number of soldiers; but, on descending the St. Lawrence as low as Montreal, he had found the river covered with boats, and the boats filled with soldiers, in number like the leaves of the trees. He had met them on their way up the river, coming to make war upon the Indians.

"The chief had a third question to propose; and the spirit without a fresh journey to Fort Niagara, was able to give it an instant and most favorable answer. 'If,' said the chief 'the Indians visit Sir William Johnson, will they be received as friends?' 'Sir William Johnson,' said the spirit—and after the spirit, the priest—'Sir William Johnson will fill their canoes with presents; with blankets, kettles, guns, gunpowder, and shot, and large barrels of rum, such as the stoutest of the Indians will not be able to lift; and every man will return in safety to his family.' At this the transport was universal; and, amid the clapping of hands, a hundred voices exclaimed, 'I will go, too; I will go, too!'

"The questions of public interest being resolved, individuals were now permitted to seize the opportunity of inquiring into the condition of their absent friends, and the fate of such as were sick. I observed that the answers given to these questions allowed of much latitude of interpretation.

"The spirit continued to be consulted till near midnight, when all the crowd dispersed to their respective lodges."

A PECULIAR POEM.

To the Editor:—I enclose a poem I picked up a few years ago, author unknown. As it is along our line of thought, I send it for publication if you so desire. GEO. W. JONES.

Hanover, Mich.

Oh! great eternal infinite,
The great unbounded whole,
Thy body is the universe,
Thy spirit is the soul.
If thou dost fill immensity,
If thou art all in all,
If thou wert here before I was,
I am not here at all.
How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere!
If thou art God and thou dost fill
Immensity of space,
Then I am God, think as you will,
Or else I have no place,
And if I have no place at all,
Of if I am not here,
Banished I surely cannot be
For then I'd be somewhere.
Then I must be a part of God,
No matter if I am small,
For if I am not part of God,
Then there's no God at all.

PHENOMENA AND PHILOSOPHY.

"There is no death," the poet sings;
"What seems so, is transition;"
A change of form to spirit brings
A more refined condition.

But is it not a fairy tale,
Imagination's dreaming,
Assuring us that death's dark trail
On earth, is only seeming?

Our loved ones vanish from our sight,
Their forms are laid away,
When touched by Death's destroying blight,
To moulder back to clay.

The question born of cold distrust
Doth even yet remain:
If man shall die (and die he must),
Shall he then live again?

The Christian and the Infidel,
Discussing pro and con,
Avail us naught, for who can tell,
Does life continue on?

The answer, if it comes at all,
Must come through demonstration;
Our faith and hope, in ruins fall,
Without that sure foundation.

Then welcome, all Phenomena,
From "raps" to inspiration,
The whole encyclopedia
Of psychic information.

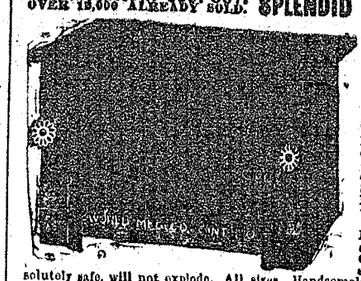
A. HARTER REYNOLDS.

Auburn, N. Y.

A society in which it has become a vice to maintain personal independence, and a virtue to submit to a coercive trade organization and to persecute those who do not, is a society which will rapidly lose again the liberties it has, in recent times, gained. Men who so little understand what freedom is will inevitably lose their freedom.—Herbert Spencer.

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JESUS HELPED THE JEW.

A Story With a Pointed Moral at the End.

This story was given to me by a Jew, while I was working in Kansas City, Mo., one winter, and far the benefit of "Christian Spiritualists," who must have "the blood of the lamb" sprinkled all over anything before they will take it, this tale is written, hoping they will profit by the moral it points.

Many years ago, a Jew who resided in a small town in France, became tired of the usual routine of trade, and became a Catholic, and being very brilliant, he soon became a priest. His scheming ability, and his wonderful oratorical powers attracted the attention of the bishop, who sent him to Rome on a very important mission. While there, the pope gave him a private audience, desiring to know how such an intellectual giant had entered the church. The priest took advantage of his opportunity and told the story of his conversion so well, that the pope presented him with a massive gold chain and crucifix which he was wearing, and placed the chain around the Israelite's neck himself, bestowing with it the pontifical blessing. The chain was long and the crucifix was very large, and the eyes of the Christ were diamonds. The pope only wore it in audiences and it was a magnificent gift.

On finishing his mission, the priest went to his native town for a visit, having been absent some years, and while there he visited an old Hebrew, whom he had known in earlier years, and asked him how he was faring.

"Badly enough," said the old man, "I am in debt, my wife is sick and we have been unable to have a good Sabbath dinner for two years."

"My friend," said the priest, "I was once worse off than you, but I went to Jesus and now I am rich. Ask Jesus, and he will make you rich also."

The old Jew made a violent protest, saying he never would be a Christian. The priest smiled and said, "Well, let me leave Jesus with you two years, and then tell me the result." He opened the large, iron-bound chest that his friend kept his treasured keepsakes in, locking it and giving old Isaac the key, admonishing him to call on Jesus in time of sorrow.

After he left, the old Jew remained very thoughtful. On Friday night old Isaac had nothing for a good Sabbath dinner, and a Jew is very much distressed when he cannot have a groaning table for the Sabbath. Remembering the advice of the priest, he knelt by the chest, calling on Jesus for a good dinner, but the Sabbath came and went without a dinner. The same thing happened a week later. On the third Friday the Jew said to himself: "That Jesus has refused my prayers; evidently he needs a little force." He opened the chest, took out the great golden cross with its yards of chain, sparkling with precious stones, and cut off a few inches of the chain, went to a goldsmith and got $20 for it, as it was a fine grade of gold, bought him abundance of food and rejoiced in a good Sabbath dinner.

After that he sold the whole chain, a little at a time, and invested the money and began to prosper. Then the tips of the cross itself went, leaving the figure. At last he needed more money and he broke off the legs, getting a good price, and paying his creditors, he began to rejoice in Jesus' power to save a "busted" Jew. The arms went next, and at last only the head with its diamond eyes remained. He moved into a fine mansion, built a large store and his wife got well, being now relieved of care.

At last, Isaac dug out Christ's diamond eyes and sold them and added to his fine store. Then, needing some money for the synagogue, in a rush, he sold the head and paid the rabbi a handsome fee for marrying his son to a handsome Jewess.

Bye and bye, the priest returned, and seeing the splendor and magnificence of his old friend, he paid him a visit, and congratulated him on his great prosperity, saying to him, "Did I not tell you that Jesus would help you if you would try him?"

"Yes," Isaac replied, "he did help me; all you see here Jesus brought me, but before he would help me, I had to break off his arms and legs and gouge his eyes out."

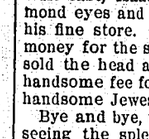
Moral: Be your own redeemer by getting a move on yourself.

Ft. Scott, Kans. J. M. WHITE.

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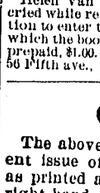
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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

W. H. Weber writes from Texas: "It seems almost superfluous to say that you continue to make an excellent paper."

A Russian Liberal paper printed in Stuttgart states that the Czar is suffering from a nervous affection and that the Czarina is ill of a nervous malady. The paper further alleges that the Czar has placed himself under the care of Dr. Phillips, a Spiritualist and mesmerist healer. Dr. Phillips has summoned the spirit of Alexander III. at the Czar's behest and receives messages foretelling imperial and domestic events. The doctor, it is alleged, treats the Czarina hypnotically, but reports from Livadia concerning the health of the imperial couple are carefully censored.

Mrs. Clara E. White, high priestess of the communistic order of Emethachavah, whose shrine is at 731 Canosa court, Denver, Colo., has filed a claim for $1,950 against the Stratton estate, and says she intends to collect it. The money claimed is balance on a promise of Mr. Stratton to give $2,000 to help publish Mrs. White's book, "The Romance of the Red Star," which tells how the earth was created, and explains the new religion which Mrs. White and her husband, F. P. White, have founded. Mrs. White says: "Mr. Stratton persistently bothered around my house for three days after his death. I didn't know he had died when he first came. He wanted to be 'set right.'"

The Daily Herald, of Dunkirk, N. Y., has the following: "Many changes are in the air at fair Lily Dale. Trees are being uprooted, streets graded and leveled, Hotel Grand being papered and painted, Library Hall building entirely renovated. Change is the order of the day. The name Lily Dale is to be changed to 'City of Light,' and the spirit world is being ransacked for a suitable name for the Grand Hotel. Rumor has it that a trolley line will be in operation before another season, and that some of the grading being done is in view of the inside knowledge of this fact. The story that there is to be a new steel auditorium cannot be verified, as the old one is to be papered, painted, cushioned and new and fitting furniture for the platform is to be donated by the admiring friends of George H. Brooks, who is to be chairman next season. Next year's program will be a great improvement on all that has gone before. The band will be from Cleveland, Ohio. The vocal music not having been engaged as yet. The cream of the old talent will be retained on the speakers' list, while many notables will be added, such as Mark Hanna and Booker Washington. Especial attention will be given to the presentation of the higher thought of the Spiritualistic field as presented by such speakers as Rev. Grumbine and others. All fake mediumship is to be driven out of the camp, and in short every effort is to be made to elevate and lift people to higher and higher planes of thought and living. Wise spirits are being consulted through trusted mediums, and every important move, even to the smallest detail, is being worked out under spirit direction."

Charles Myers writes that Mrs. J. P. Whitewell and John Lauer, of St. Paul, Minn., held interesting meetings at Porcupine, Wis. Church members attended the lectures in goodly numbers.

The Theosophists have their troubles. Trouble is a part of human existence. The Chicago Tribune has the following dispatch from New York: "Not since the sensational marriage of Claude Falls Wright to Miss Leonard, which was performed by Mrs. C. A. Tingley as the 'Veiled Unknown,' in 1896, in this city, has there been so much excitement among Theosophists as has been caused by the fight between Mrs. Tingley's representatives and the Gerry society over the Cuban children sent here to be taken to Point Loma Cal. The excitement is due to the fact that those who left the society rather than follow her leadership now see a chance to get control into their own hands. Since the trouble over the Cuban children began E. T. Hargrove of England has been invited to return here and to reopen the war against Mrs. Tingley that he waged so relentlessly after his return to New York from his trip around the world with the crusaders."

Will C. Hodge writes from San Diego, Cal.: "We are moving along quietly but firmly, and with manifestly increasing interest. Our audiences have increased fully fifty per cent in the last three months and still increasing. I am engaged with both societies for the month of November." We are glad to hear of Mr. Hodge's success in California. He is capable of doing a most excellent work.

California is the hot-bed of schemes. The Chicago American says: "Commissioner of Immigration Hart H. North has been directed by the Treasury Department to conduct an investigation into the colony known as the Universal Brotherhood, of which Katherine A. Tingley is the high priestess. The Universal Brotherhood is an offshoot of the Theosophical Society of America and was started in Chicago in 1898 at the convention of the Theosophists. One hundred and thirty-two acres of land have been purchased at Point Loma, on San Diego Bay, and several buildings have been erected for the housing of the colonists."

Mrs. Lucy Meikel writes from Anderson, Ind., about satisfactory seances held by W. E. Hart of Richmond, Ind. She has great faith in him.

Albert W. Wadsworth, president of the Ohio Spiritualist Association, desiresengagements with societies for inspirational speaking, and personal work among membership; also camp work for 1903. Address Lock Box 197, Cleveland, Ohio.

The New York Mail and Express says: "The theory to which nearly all physiologists since Maury have inclined is that dreams are for the most part the result of impressions received by the senses of the sleeper from the external world. Maury, when a child, dreamed that his head was being hammered on the anvil of a smithy, and discovered on awaking that a blacksmith was in fact making horseshoes in a neighboring building. When grown up, he dreamed that he was about to be guillotined, and woke up to find that a lath from the head of the bed had fallen and was pressing upon his neck. Dr. Gregory, in like manner, went to sleep with a hot-water bottle at his feet and dreamed that he was climbing Mount Etna and walking over hot lava. So it has been shown by actual experiment that water dropped into the open mouth of a sleeper will make him dream that he is swimming, a silk handkerchief laid over the mouth and nose that he is suffocated or buried alive, and a mustard plaster laid on the head that he is being scalped by Indians."

On Sunday, November 23, Oscar A. Edgerly will have concluded a four months' engagement at Elkhart, Ind. On Sunday, Nov. 30, he will begin a month's engagement at Evansville, Ind. He will be pleased to hear from societies desiring the services of a trance speaker for the months of March, April and May.

Mrs. Russegue lectured to good audiences at Springfield, Mass., Sunday, Nov. 9, for the Ladies' Aid Association of that city. At the afternoon service, after reading a poem by Lizzie Doten, entitled "The Good Time Now," she said: "Plato said, 'It is not all of man to live, eat and breathe, but he is to think;' and what shall we think? This is what I have chosen for my subject this afternoon." At the evening service she read the poem, "The Rainbow Bridge," by Miss Doten, and the subject of her discourse was, "And God said, Let there be light and there was light."

Funeral services were recently held at Leadville, Colo., over the remains of A. J. Searle, one of the best known mining men in this district, and commander of the local Grand Army post. The body was shipped to Lawrence, Kansas, for burial. Mr. Searle wrote his own funeral sermon long before he died and it was read at his funeral in lieu of any religious service, which he strictly forbade. In his sermon he wrote that he had long been convinced that all religions are of human origin, and are frauds that can only gain credence through ignorance and superstition, and declared that he could not form any idea of a soul that was to live after his body was dead. He closed his writings by saying: "I leave the world with kindness to all men and at peace with my own mind, with no fears of an angry God, and no hope or desire for any pleasures as a gift from his hand." The sermon written by the dead man was a lengthy one, and outside of his peculiar views on religion contained some beautiful thoughts. Through his long business career he was never heard to utter one word against the church, and his own sermon, which was to be opened, and read only on the day of his funeral, came as a great surprise.

Wm. Wagner writes: "The Progressive Thinker, always good, seems to grow better and better with each year, and we who take it and read it with so much genuine satisfaction and profit are always getting a great big good 'something for nothing,' in the beautiful premium books, unless, indeed the gratitude of your people and their appreciation of the good things you are always giving them are 'riches laid up' in the next life for you. I was especially pleased with the article in a late paper by Rev. J. Bartlett McGee, on Spiritualism and Christianity; that and many other contributions being, each one, worth more than the price of the paper."

The Toronto (Ont.) Globe says: "At a recent public address on Spiritualism, in Parkdale, Mr. A. E. Stevens, in presence of a large audience, asserted that the phenomena of Spiritualism was the work of devils. Mr. Stevens charged Spiritualists with being in "communion with devils." These assertions have given offense to adherents of the various Spiritualist associations in the city, and Mr. B. F. Austin has issued a challenge to Mr. Stevens, or either of the three clergymen present, who endorsed his views, or any representative they may appoint, to meet him in public debate on this question, in which Mr. Austin is willing to defend either or all of the following propositions: (1) The Old and New Testament miracles and the phenomena of Modern Spiritualism are substantially the same in chacacter. (2) The genuineness of the phenomena of Modern Spiritualism is attested by the highest scientific evidence, and the only rational interpretation of these phenomena is the agency of disembodied human spirits. (3) The tendency of the teaching of Modern Spiritualism is toward the development of human character, uprightness and purity of life, and the moral elevation of the race, its ethical standard is not surpassed by that of any other religion."

The Boston Post says: "The Boston Psychic Conference, which opens at 605 Massachusetts avenue Sunday, is expected to bring together the greatest assemblage of believers in the occult that the city has seen in years. L. L. Whitlock will preside, and among those expected to attend are Professor Henry, astrologist; Editor Barrett of the Spiritualists' official organ, The Banner of Light; Dr. Combs, astrologist; Mrs. Dr. Miller, metaphysician; Mr. Ayers, former president Boston Theosophists; Mme. Carbee, Spiritualist and astrologist; Mme. Zara, palmist, of Roxbury.

When writing for this paper use a pen or typewriter.

Astrology, palmistry, mesmerism, thought transference or suggestion and mental and magnetic healing will all have exponents at the conference. Said a delegate: "The question of psychic power is one of the most important, more so than any so-called physical science, as matter cannot exist without mental action. Therefore, all power of the universe must be due to intelligence, as so-called dead matter can never express action. Few people study these laws of nature, even scientists; few of them can answer questions on the common actions of the mind. Thousands of those phenomena whose expressions are common to occult scientists, are not understood by those receiving them; they know but little of the laws by which these wonderful phenomena are produced in their presence and through their psychic ability."

Nellie S. Baade writes from Dallas, Texas: "Having completed our second series of lectures in Allegheny, Pa., which so far as audiences were concerned was a great success, I came to Dallas, Texas, in the interest of pure and undefiled Spiritualism, as through the efforts of the National and State associations, the local societies are insisting upon more intelligent representatives, and a higher class of work. As a result Spiritualism is commanding the respect of honest investigators and people in general, and now that Spiritualists are beginning to realize the necessity of suitable institutions where our philosophy and phenomena can be taught and better understood, I hope to see Spiritualism advance and take its proper place among the spiritually inclined. Nearly everywhere we go one of the first questions asked of me is, What do you think of the Morris Pratt Institute? Do you think it will make us more sectarian and orthodox? My reply is, Knowledge is power and the more we as Spiritualists and mediums know the better work we can accomplish, and the better the guides can express themselves, and as Spiritualists are supposed to teach advanced thought upon all the questions of the day, let each one of us cultivate the latent forces within, and then we shall be better fitted for this and the life to come. I desire to say to the Spiritualists of Texas, any society within a reasonable distance of Dallas that would like to arrange for week-day lectures, can address me at 181 Grand avenue, Dallas, Texas, as I desire to do all I can while in this state to spread the gospel of Spiritualism to all who will listen and desire truth as we understand it. Home address 411 13th street, Detroit, Mich."

The Boston Traveler has the following dispatch from Washington, Ga.: "The most pronounced prodigy ever seen in Wilkes is Meitz Joyner, a boy of only 10 years of age, who has been preaching in this country since Sunday. He has no equal as a boy, and is the wonder of the age. He is small, even for his age; has a dreamy, far-away expression, and out of the pulpit is no more than other boys, but in the pulpit he becomes completely changed—the childish voice and form is all that indicates youth. Although he has attended school only six months of his life his store of knowledge and general information is surpassed by few of matured scholarship. When asked how he managed to speak without preparation, he replied: 'I do not know. I am totally unconscious of any personal effort. I am impelled by an outward, indefinable something that fills me, and I speak. Indeed, I cannot talk as fast as I am filled.' The boy was born in Monroe county, Georgia, November 1892. At the age of 6 he began talking in Sunday-schools to children. At one of these meetings, it is said, while talking he fell in a trance in which he remained for seven days. After that experience his career as a preacher began."

Correspondent writes: "Mrs. Elizabeth Holmes held her fifth Sunday night meeting in Columbia Hall, Duluth. The attendance at these meetings has been increasing from the start, and last night there were not seats enough. We have at last succeeded in making the Duluth papers recognize Spiritualism as a religion. They are giving us the same privileges now as the orthodox churches, in giving us space for our church notice. I believe Saturday evening, October 25, was the first time in the history of Duluth that the papers published the notice of a Spiritualist meeting free, the same as of any other denomination. Mrs. Holmes feels that if she hadn't accomplished anything else in coming to the Head of the Lakes, she has succeeded in inducing papers like the Duluth Evening Herald and News Tribune, to recognize Spiritualism as a religion. Glancing over the church notices we also note a Salvation Army meeting, with Brigadier Stillwell in charge. It was Brigadier Stillwell (then Major) who married Mr. and Mrs. Holmes on the Salvation Army platform, years ago in Minneapolis."

The Louisville (Ky.) Courier-Journal, speaking of the last National Spiritualist Convention, says: "The fact that the decisions of the courts were somewhat hostile to the Spiritualists in the matter of legacies was brought before the convention. Legacies to bodies of Spiritualists have been attacked in the courts. The validity of a legacy of $30,000 to a Spiritual body in Philadelphia is now before the Supreme Court of Pennsylvania. There is a similar case in California. The convention decided to make a determined fight in these and all similar cases, in order to establish the right of Spiritualist churches to enjoy legacies intended for their benefit. That there are a great many people interested in Spiritualism is quite true. But the degree of interest varies all the way from idle curiosity to the most intense devotion to the peculiar tenets of the sect. There is no possibility of getting all these people into a Spiritualist church, for many of them do not regard a belief in Spiritualism as a proper ground of division between churches. Quite a number of the members of other churches entertain a qualified belief in Spiritualism without feeling their attachment to the denominations to which they belong sensibly diminished thereby. The fundamental belief of Spiritualists in the immortality of the soul is shared by practically all other religious people. The existence of spirits is also a matter of general belief among the members of the churches—and not a few of them are confident that these spirits are continually about them and exercise an oversight and guardianship over them. The essential difference between these and the Spiritualists lies in the methods by which it is alleged that these citizens of the world of spirits communicate with their friends in the flesh, but this affords an imperfect basis for the foundation of a new sect, except for those who believe these alleged communications to be of paramount importance and who are therefore willing to make them a large part of the business of their lives."

The Milwaukee Sentinel says: "Fred Graf is preparing plans for a new church for the Spiritual congregation to be erected at Wall and Lee streets. It will be a frame building, and cost $4,500."

TAKE NOTICE.

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

Some one sends us a brief communication, signed, as nearly as we can decipher the letters, E. E. W. The writer speaks of John Slater and Vidotte, and Prof. Thomas, and their tricks. If the party will send his full name and address, we will gladly publish the communication.

Mrs. Squire writes: "I will open spiritual meetings, Nov. 23, at 897 Washington Boulevard. I bid my friends and strangers welcome."

Mrs. Ada Foye held her farewell seance last Sunday evening in Prospect Hall, Odd Fellows' Building, San Francisco, and left for Denver, Colo., last Wednesday evening, where she is to spend the winter months serving the First Spiritual Society as its pastor. She expects to return early in the summer, and will then resume her meetings here. The hall last Sunday evening was well filled, and great interest manifested in the remarkable demonstrations of spirit power and fellowship there presented.—Philosophical Journal.

Harry J. Moore has April, May and June, 1903, open for engagements with societies. Address him at Rochester, Ind.

Mrs. Alice Baker writes from Cleveland, Ohio: "The Church of the Soul opened meetings Nov. 9, at 221 Superior street, Beneficiary Hall, with a full house, perfect harmony and prospects for a successful winter's work, with myself as pastor. Opening lecture was by A. W. Wadsworth, president of the Ohio State Association. His subject was, 'Spiritualism from an Intellectual Standpoint.' His lecture was logical, full of thought, a feast of spiritual food. The spirit messages given were clear-cut and strong, all without an exception being fully recognized. At the close of the meeting we are sure all felt better for being there, and that the higher intelligences have begun another good work. My home address is The Devonshire, Brownell street, suite 5. Will answer calls for funerals."

The Columbus (Ohio) Gazette says that a prominent Spiritualist was denied admittance to a meeting of the Pastors' Union. It goes on to say: "The Ministerial union of Columbus and vicinity held its regular monthly meeting in the Y. M. C. A. parlors Monday morning. Fifty-eight ministers were present and listened with interest to a paper by Dr. J. Collins Jackson on 'Psychic Phenomena.' It was an array of evidences which many scientific and literary men, such as Professor Crookes, Wallace, Flammarion, Victor Hugo and W. T. Stead of Europe, together with Professors Hyslop, James and Hodgson and Dr. Minot J. Savage in this country, believe, proving that they have established communication with persons in the immortal life, and which others, like Professor Flournoy, of Switzerland, and Mr. T. J. Hudson of America, believe are only the results of docible consciousness and telepathy. Dr. Jackson did not commit himself to either view, but expressed the belief that whichever one proves true will work to the advantage of Christianity in confining its faith in personal immortality. Previous to the reading of the paper a slight disturbance took place at the door. Miss Lizzie Harlow, of Haydenville, Mass., who claims to be a Spiritualist of twelve years' standing, and who this month is speaking at the Spiritualist church, corner of State and Sixth streets, appeared at the meeting to hear Dr. Jackson's paper, as she is especially interested in the subject to be discussed. She claims that she had been previously informed that she would be admitted to the meeting and came with an escort. The ministers, however, refused to allow her to be present, as no ladies are admitted to their meetings, and Dr. Atwood, as chairman, told her so. Miss Harlow resented what she considered a discourtesy to one of her reputation. Dr. Atwood told her that, being the only woman present, she might possibly be embarrassed. She replied that she was willing to take her chances. Dr. Atwood closed the interview by saying that there was absolutely no room for her. Outside Miss Harlow asserted that there must be another reason for refusing her admittance. She spoke her mind freely to the Y. M. C. A. attaches, but she did not get in."

Mrs. S. G. Colleen, of Jacksonville, Fla., writes: "Your Progressive Thinker of this week has certainly a spiritual feast of good things. Why, I have got in the habit lately of dropping everything as soon as your valuable paper comes. I am so eager to get every word. You see I am soul-hungry, havknown of this truth only between three and four years. The church turned me away hungry, and in coming to you I have had a hearty spiritual meal every week, for which I honestly thank you. Just think of it, fifty-two spiritual meals for one dollar."

Wm. Scheth writes from Sterling, Kansas, speaking favorably of the lectures of Mrs. Bledsoe and the trumpet work of Mrs. Wagner, both of Topeka, Kansas. He says: "The many readings and independent slate-writings of these two mediums are highly spoken of."

Mrs. Maggie Waite is open for camp engagements for the season of 1903; will officiate at weddings or funerals within reasonable distance of Chicago. Her address is 3160 Wabash avenue.

On Sunday evening, Nov. 16, at Kimball Hall, a very beautiful christening service was performed by Mrs. Maggie Waite, when the infant son of Mr. and Mrs. Kelley was publicly named. Following this service, were spirit messages by the mediums, Dr. C. H. Burgess and Mrs. Maggie Waite.

John Beyer writes from Sterling, Kansas: "Mrs. Etta Seaman Bledso, inspirational speaker and Mrs. Inez Wagner, trumpet and test medium, arrived here Monday evening, and as the train happened to be late we could only have a trumpet seance, but during the week Mrs. Bledso delivered four lectures in the I. O. O. F. Hall, as good as we ever heard. Mrs. Wagner followed with tests. In the meantime we will keep our pictures on exhibition. They are the greatest missionaries and are opening the way so that our field workers can find more ready and willing hearts to receive the truth. We feel confident that Spiritualism has gained a foothold in Sterling, never to be easily set aside in the future. Many hearts were made glad in the past week because of the truth they found and the loved ones they came in contact with, which were thought dead by them. Let the spiritual banner wave on and The Progressive Thinker live long and prosperous to proclaim the golden truth, is the sincere desire of your humble servant."

Virginie Barrett writes: "I lectured for the friends in Shelbyville, Ind. last week. Although they have no organized society, yet many are interested in the work. As the season has just opened, we shall look for more work there, and good results. Great praise and thanks are due to our Brother and Sister Ross, in whose home I was so kindly entertained. Their hospitality shows them to be the true friends to mediums. They are old workers in the cause, and are always ready to help toward its support, like the old 'stand-by' of the city. Sickness prevented us from holding meetings in Norristown. Brothers Bone and Ross are good workers in the cause. For engagements address me at 1915 Broadway, Indianapolis, Ind. Terms reasonable."

Columbus Wells expresses his opinion as follows: "There are some Spiritualists who believe the same as the churches, that mankind is a special production of good. Now the truth is, mankind is a production of nature. People are no more a specialty of nature than so many spiders. There is no such thing as a God or Supreme Being. There is a supreme power, but it is the supreme power of nature. There is no power superintending or directing nature. Nature is the prime mover of all things. Nature brought us into the world and nature will take us out and transplant us in a spiritual state where there is immortality for all. The special creation of mankind, God the Father, the Son, the Holy Ghost and the Devil, and a hot hell have been the main props to hold up the churches for ages; but the old props are fast giving away. Scarecrows will no longer do. The churches must be backed by good common sense or they will take a tumble for the want of support."

Mrs. H. N. Grant writes from Buffalo, N. Y.: "Mrs. S. Augusta Armstrong was given a reception by her many friends in Buffalo, at the beautiful home of Mrs. Jennie Kuhn, of Delaware ave., on Wednesday evening just before her departure for California. Mrs. Armstrong was also presented with a fine piece of china by the 'Prince Henry Club,' of which she is a member. May good health and prosperity attend our sister in her new home."

Dr. A. M. G. Wheeler is located for an indefinite time at No. 347 S. Hill street, Los Angeles, Cal.

I N. Pope writes from Cleveland, O.: "I cannot enjoy life to the full without The Progressive Thinker to read each week. It always is full of good things to help the soul to a fuller and better growth."

C. C. Flanson writes from Taunton, Mass.: "Premium books have been received. I would say that I am more than pleased with them and wonder how you can put out such a quality and quantity for such a small amount of money."

Geo. E. Sahlin, of Fort Wayne, Ind., writes: "We have with us here Prof. Ransby, of Grand Rapids. We held a circle last night at my house, which was largely attended, and every one got loving messages. We will hold another circle Sunday night."

Georgia Gladys Cooley writes from Indianapolis, Ind.: "The cause of Spiritualism is well represented by the First Spiritualist Church, under very efficient management. The Ladies' Aid, an auxiliary to this church, deserve great credit for their untiring efforts. This body of faithful women conduct all social affairs, etc., and at present are making most elaborate preparations for a bazaar and dinner to be held at the church the evening of December 4. Of course we expect a most successful and pleasant evening and invite all Spiritualists of the city, as well as those who may be visiting in this vicinity at that time."

E. W. Sprague and wife, missionaries for the N. S. A., will serve the Spiritualist Society of Pittsburg, Pa., the Sundays and Thursdays of December. They will answer calls to organize societies, and serve as speakers and platform test mediums any of the remaining time during the month. Spiritualists within two hundred miles of Pittsburg, this is your opportunity to do something for our cause. Address them at No. 618 Newland avenue, Jamestown, N. Y.

Mr. J. Q. Adams Enters an Explanation.

To the Editor:—My attention was this day called to an article in The Progressive Thinker in which it was made to appear that I had aided some one in practicing fraudulent physical manifestations.

I refer to the seance which was to have been held at Mr. Surine's on the evening of October 14, but which was not held on account of the previous determination of several present to break up the seance.

I was told the disturbance was caused in order to beat the medium out of the fee he was to have received and not one cent was asked for or collected from one except as they voluntarily contributed without being asked which several did.

The fact is I had been repeatedly asked to get some medium to come over there and hold a materializing seance and I was acting for them instead of the medium, and was no more connected with the manifestations than any one else who was in attendance.

It seems foolish for me to notice the article, especially when my record is so well known among Spiritualists as bitterly opposed to every semblance of untruthfulness, whether in a trance medium giving clairvoyant messages, or physical manifestations, but as many of your readers do not know—that I have been instrumental in bringing thousands to a knowledge of the truth of immortal life in a record of over forty years, I have been persuaded to enter a wholesale denial to every allegation stated in the article referred to.

J. Q. ADAMS.

President First Spiritual Science Church, 77 E. Thirty-first street.

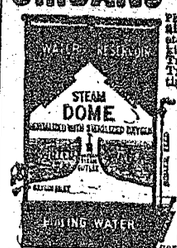
In the article published over the signature of Mrs. Kate Gilmore, there is no charge of fraud made against any one—none whatever. The half-dozen citizens who were present, and whose reputation in the community where they live is most excellent, simply narrate what they saw, and to the truthfulness of which they will testify under oath, leaving the readers to judge for themselves in reference to the character of the manifestations. The article by Mrs. Gilmore is very concise, a mere statement of incidents as she and others saw them, making no attack on the reputation of Mr. Adams. While we have never heard his reputation as a gentleman questioned, his connection with Dr. Benton under the circumstances was most unfortunate for many reasons we might give. We are glad to know that Mr. Adams aligns himself with those who are striving for honest mediumship, and the uplifting of Spiritualism.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and etherea! phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

OHIOANS REMARKABLE INVENTION.



Physicians declare that no water is pure or safe to drink unless distilled; that filtering Simply Clears—Does not Purify, and boiled water is full of dead germs, 66% more poisonous than before. Water from wells, cisterns, hydrants and streams kills 250,000 people annually. Causes 50,000 cases of Dyspepsia, Stomach and Bowel Troubles, Kidney and Bladder Diseases, Gravel, Constipation, all kinds of fevers—Typhoid, Malaria; also Rheumatism, Women's ills, Blood diseases, etc. Investigate, and you'll find SAFETY LIES ONLY IN DISTILLATION of all drinking water, hot using. Boiling or filtering are merely subterfuges of no value. EVERY FAMILY can now without extra expense or trouble, distill their drinking water (the ONLY KNOWN METHOD for making it ABSOLUTELY SAFE, PURE, DELICIOUS, and removing all the impurities) by using the

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A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists—almost unanimous—have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently or otherwise, does the manifesting with the aid of artificial toggery, tying with ropes that do not tie, illuminated artificial garments, phosphorescent paint, false whiskers, gauzy drapery, etc., aided sometimes by confederates and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only object in view being to eliminate all methods of deception from the public circles.

The parties who present these criticisms or exposures for publication, must do so from actual personal experience or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor. They should do do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart. Honest mediums will rejoice that prominent Spiritualists have voted to separate the wheat from the chaff, while the tricksters and charlatans, educated in the trick schools of California, Chicago and Boston, will be sorely vexed.

CAUGHT IN THE ACT.

And Then Ordered to Leave the City.

To the Editor:—The question has been answered pro and con regarding the publishing of the names of "fakes" and as we have been having some experience of this kind of late, I feel it my duty to give the readers of your valuable paper the facts. I have come to the conclusion that the best way will be to give a description of all "fakes," not giving their names, only to the editor, so that should he feel warranted in publishing them, that he could do so. Under this plan the readers could cut out all descriptions and file them away, and "fakes" would be inclined to stop their practices.

The case is as follows: A gentleman and lady came to Milwaukee, Wis., after the camp at Waukesha had broken up, and began to give materialization seances, also trumpet and slate-writing; the two latter were genuine as far as the writer was able to judge, and why they should attempt to practice any deception is a mystery. In a recent materialling seance it appeared to be difficult to materialize the "Big Indian," and the audience were kept 'singing." This was the last on the programme, and a gentleman had reason to be suspicious and he jumped up and cut the cord that held the curtain, while another lit the gas, when lo! and behold! her "majesty" was all made up in white, with bands across her waist for the Indian chief make-up," "feathers on the floor, and no shoes on." One can imagine the disgust that overcame those that were present. A council of war was had, and they were ordered to leave the city in 24 hours which they did. Description: The man was 35 to 40 years old, of medium height—say 5 feet 4; rather well built; talked in low tone of voice; constantly chewing (gum I think) and considerably nervous; high forehead; could not keep his eye on you; hair brown; weighed about 150 to 160 pounds.

The lady was of slender build, 5 feet 3 inches high; weight about 125 to 130; brown hair, reaching to waist; small features; teeth in very bad condition, and mostly out on right side; rather large hands, and of quite nervous disposition; could not keep still, and talked in small voice.

Their guide was called Do-di; a son they claimed of 13 years.

I cannot feel but that these people had done some good work, both in slate-writing and trumpet. There was an excellent field for honest work here, and why they should indulge in trickery is a mystery. I believe records of this kind will stop this practice.

MILWAUKEE.

CONTINUED IN THE NEXT.

For years he had been preaching of the days that were to be,
Of the ships that sailed away from us would all come back from sea,
Where the harbor lights would gleam,
Where the stars above the stream,
And we'd pass through stormy waters, led by angels like a dream.

One night while in his slumber, and much to his surprise,
He dreamed that he had passed away, had gone to Paradise,
But still he was John Moore,
The same as he was before;
He had simply left the body and passed through an open door.

And when he had awakened, and found it was a dream,
It made a deep impression, so real did it seem;
But his people sore were vexed,
When he gave out for his text,
Our lives are like some stories; 'Continued in the next."

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The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

B., Washington, D. C.: Q. (1) What is there really new about Mrs. Eddy's Christian Science?

(2) Is not its idealism a reproduction of Stoic Philosophy, and also to be found among the German philosophers?

(3) How comes it that this rehash, compounded by Mrs. Eddy, has such an acceptance and so large a following?

A. It would seem to an ordinary "mortal mind," that when Mrs. Eddy, suffering from the pangs of a diseased tooth, went to a dentist's and had it extracted by the painless process, she entirely gave away every position of Christian Science. The testimony of the dentist and of Mrs. Eddy, and of her champion, Mr. Farlow, are unequivocal as to the truthfulness of this statement. Mrs. Eddy claims that the tooth was not diseased and not aching when she had it extracted! Why did she not employ her favorite science, and repeat that there was no disease, no toothache, no teeth, only the appearance; and no pain?

There are too many Spiritualists who are afraid of the name and take refuge behind the high-sounding but misleading name of Christian Science, which is anomalous in being neither Christian nor scientific. Others are led by the enticement it furnishes for their egotism, for as Mrs. Eddy is the queen of egotists, her followers may freely indulge in the belief that as parts of God, they are gods themselves, able to control the laws of organic and psychic existence. It is too slanderous to charge the Stoic philosophy of being the source of the conglomeration of incomprehensible phases, and juggling of scientific smatter; the assurance and assumption of Eddyism. And as for the German philosophers, ponderous and wholly incomprehensible as their expressions may be, none of them would claim their ideas had been plagiarized, by the Eddy Bible.

The following gained by this doctrine, to the thoughtful person may be difficult to account for, and the same difficulty attends that given to every "prophet," and "messiah" that in countless numbers have for their day drawn following crowds.

The mountebank Harris held a large community together, by the most daring assumption of being inspired, while his every act gave the lie to his pretensions. Teed with his childish "Science of Koresh" and hypocritical claims to religion inveigled his dupes to give all they possessed into his rapacious hands, and they believed in him as a savior until he overreached by too daring rascality.

The present year a negro laborer of the lowest, by claiming divine commission that the city of Cleveland would be swept away by a great wave from the lake, would have brought about an exodus of all the colored citizens, had it not been for the utmost efforts of a few men who took the matter in hand.

What does it mean? That the superstition nourished through the ages and stamped into the organization by heredity, inclines even educated people to the marvelous, and this inclination is vitalized by ignorance.

It means then, that notwithstanding the boasted intelligence of the age, there is dense ignorance. Those who claim learning may in its most essential meaning be the ignorant of the ignorant. This ignorance when just quickened by the light is filled with aspiration, without knowing for what it should aspire, and incapable of making distinction or discriminating between assumption and knowledge, between the cant of the hypocrite and the truth of demonstration, are attracted to the bizarre, the mysterious, the incomprehensible.

T. F. Lee: Q. Do the facts sustain the belief that such persons as Booddha and Mohammed ever existed? Something pertaining to these names is desired.

A. The name Booddha is from the Sanskrit bud, to know, and is applied to several sages, but the one usually understood is Gautama, said to be the founder of Buddhism. The story of his birth and life is a tissue of myths of which that of Christ is a faint copy. He is not an historical character, and aside from the unbelievable stories, nothing is surely known of him. It is not certain whether there was one sage by that name, or the sayings of several became attached to one. The latter explanation is probably correct. The state of a Buddha is attained by infinite reincarnations, even in the lowest animals, and garnering up all the experiences of each transmigration, or carnation.

It is thus that a Buddha becomes a savior, for he acquires a surplus of merit which he can transfer to the account of others and thereby cancel their sins.

Buddha hence comes to stand for an idea, and loses personality.

Mohammed is as much of an historical character as Napoleon Bonaparte. He came in comparatively recent times, and there was no attempt to obscure his life's history with myths or fables. The age which followed his advent was followed by the golden age Arabian literature, and while Europe was plunged in the ignorance, the result of the rule of the priesthood, her people narcotized by a most unnatural religion, the treasures of ancient learning, the poetry, philosophy and history were transferred and preserved by Moslem. Arabian historians, with the tendency to idealize of the Orient, may surround the life of their great prophet with a halo of imaginative attributes, but Mohammed the distinctive man remains. His only superlative claim which he reiterates is, that he is a servant of Allah, and come what may will do his will. He did not introduce a new religion, but modified and reformed the old nature-worship of his nomadic ancestors, and so perfectly adapted it to the comprehension of the people, that three hundred millions bow at the shrine and exclaim, "Great is Allah, and Mohammed is his prophet."

Christianity may claim converts from other faiths, but whenever it has attempted to gain a foothold in Mohammedan countries it has completely failed. The crescent has triumphed over the cross in holding its converts to its faith.

O. S.: Q. What is the origin of Halloween?

A. In the seventh century, the pantheon, a temple which was devoted to the worship of all the gods, as its name implies, was converted into a Christian church devoted to the Virgin and all the martyrs. The first of May was at first chosen and set apart as the "Feast of All Saints." This date was changed to the first of November, which has been retained by the Episcopal church. It is the practice in Catholic countries to visit the cemeteries and lay votive flowers on the graves of friends.

The evening before this day, October 31, it was believed that all the spirits of the unseen world stalked abroad, and even the spirits of the living might leave the body and wander on nameless errands. The German "Walpurgis night," is on the first of May, which is the early date of Halloween. The night before this day is in both the festival of witches and uncanny, mischievous spirits.

The Christian devotion of the day to prayers for all saints, martyrs and departed spirits is strangely mixed with witchcraft and pagan beliefs, showing a much more ancient origin, and also changes by the blending of the superstition of the peoples who received it. It has degenerated to a season of practical jokes, and the removal of ordinary restraints, which present a faint reminder of the Saturnalia of pagan Rome.

The freaks of wandering spirits and witches, are performed by boys and men, as stockings are filled for the childish belief in Santa Claus.

A belief however erroneous, once inwrought into the mind, changes its form from generation to generation but it never dies.

This belief has taken various expressions, but may be readily traced to their source. In Scotland the fairies, brownies and nondescript beings ordinarily held in check, Halloween night have the freedom of the earth. In Louisiana the Catholic custom of placing flowers on the graves of friends. In many places the eve is thought to be especially propitious in giving omens of love. The way a nut cracks, an apple paring falls when thrown over the shoulder reveals the secrets of fateful love.

Light From an Humble Sphere.

That we can learn from everybody is not without evidence. A year after the transition of an aged shoemaker, I had occasion to communicate with him. Not expecting much from him, I carelessly put the question:

"Well, how do you find the spirit world?"

"Oh, same as on earth."

"Have you seen Jesus and the angels yet?"

"No: I never believed in them."

"But if you don't believe, how do you expect to reach heaven?"

"Heaven? I heard about that many years. I was told that we'd all go to heaven or hell. Now, I've been here over a year and havn't seen either one yet."

"Well, what are you doing?"

"Doing? Why, I'm hustling for a living, same as ever."

"Why, you don't need to eat there, do you?"

"No, but I need nourishment for my spirit, and I can only get that by keeping moving, doing something, help where I can. As soon as I begin to idle, I feel myself going down, feeling tired—suffering pain. I am told that I must labor until my spirit moves itself."

I understood. It meant that we must reach a state of spirituality in which the mental or soul-forces had a superior vibration over the material—becoming positive to matter and en rapport with the perpetual motion of universal mind or spirit. The shoemaker in his simplicity had made the philosophy of it understood to me.

ARTHUR F. MILTON.

BOOK REVIEW.

Continuity of Life a Cosmic Truth. By W. M. Lockwood.

This is decidedly a book for thinkers. Those who are given to skimming carelessly over the surface of books, and books of trash at that, will quite probably not feel interested in it to any great extent; but those who love to delve deep into solid thought, and intricate discussion of weighty subjects, will find matter of intense interest and fascination as they follow the author in his line of ratiocination.

Every page manifests the work of a mind accustomed to think on logical lines and from demonstrated data. There is constant appeal to accepted facts of science, basing his inductions thereon, which especially commends the author's methods and conclusion to up-to-date scientists and thinkers. It is a study to note the process, step by step, as the author welds the links of the chain of logical reasoning as he proceeds from the more elementary data on and up to the inevitable conclusion implied in the title of his book, "Continuity of Life a Cosmic Truth."

It is a grand subject, calling for highest order of intellect and thought to worthily discuss the same, and Prof. Lockwood has proved himself equal to the task.

The book is for sale at the office of The Progressive Thinker. Price $1.

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A PLEASANT WEEK.

A Visit to Boston, New York and Other Places.

How much one can do in a few days now! The stars, planets and moons have been running on fast time for millions of years, but we humans only recently. So when we left our Ohio country home, near the banks of Lake Erie, and took only a week to visit Boston and New York, interlarding quite an amount of business between the sight-seeing and soul to soul interviews with some heaven-made friends, we felt glad to be on deck. Now, life is quite desirable; less a bore than it was when stages and canal-boats transported the aristocracy even. Then snails seemed as fast as humming birds do now.

In the Metropolitan Art Museum, Central Park, New York City, is a large, magnificent oil painting called "Washington Crossing the Delaware." There is the boat, struggling among the ice cakes and all the soldiers in it are portraits of those who really crossed with the immortal Washington. Among them is one in a cocked hat, with his arm raised to his head. His name is Williams. He has a strong, shrewd face. He is the great grandfather of Alfred E. Giles, Esq., of Hyde Park, Mass., a gentleman well-known to liberalists for his erudition, literary work of great value, benevolence, and efficient duty as outpost along the lines of free thought. He and his noble and highly accomplished wife, who was Miss Lord, one of the blue-bloods of old Boston, live in elegant ease, not elegant idleness, in a house which has grown to their ideal, on Fairmount avenue, Hyde Park. To this unique, charming home we were kindly invited. The days we passed there are memorable and uplifting and will add pleasurable recollections to the remaining days of our lives.

The morning after our arrival we were much gratified to learn that Dr. Andrew Jackson Davis would receive us at his office, devoting an hour to Mr. and Mrs. Giles and ourselves.

We found the noted author and physician a most agreeable and tactful gentleman, possessing an indescribable suavity which makes friends at once. In his office hang the words which have been his "Magic Staff": "Keep an even mind." He seems to have learned the lesson well.

He is a marvel in medical skill. When we entered his office he asked Mr. Tuttle to take the patients' chair. Dr. Davis sat beside him and took his hand. He conversed pleasantly with us all, telling some funny stories, in the meantime Mr. Tuttle was telling about his excellent health, his astonishing digestion, and added that he could eat a whole mince pie before going to bed and not hear from it.

"Can you?" said Dr. Davis. Then he quietly laid his hand on Mr. Tuttle, saying, "Here you have pain—there is trouble here." Then he proceeded to describe a temporary ailment which had been giving a good deal of trouble for several months. He described every detail, prepared some medicine, gave him a generous dose of it and the effect was magical. He told him he thought it would cure him and it is still keeping him free from pain and well. So much for Dr. Davis. His skill is sought. He has all the practice he can attend to. He treats body and soul. Is not that as it should be? Did you ever have a sick soul when your body did not sympathize with it? Or a sick body when your soul did not suffer also? Souls and bodies are very true friends and must be in harmony to insure health. How many M. Ds. understand this?

Having business with the American Humane Education Society, and being in full sympathy with its grand aims, we went there to pay our respects to its president, Geo. T. Angell, and the staff of officers. It is one of the most powerful reform centers in the world. Its aim is to reach and teach millions of American children, rich and poor, kindness, justice and mercy to every living creature both human and dumb. By doing this it is possible to reach not only the roots of cruelty but of crime. The machinery for doing this I will not now enumerate.

Mr. Angell is a rather ministerial looking gentleman, who dresses in clerical black, but he can tell a good story in the best of style. I said, referring to the pronunciation of his name, "You are called Angell."

"Yes," he said. "When I was in Dartmouth College the students at first made quite a handle of my name, especially one scrappy student. We were to debate against each other. I made my speech. When he arose he said he had listened to me, but thought I had not accomplished much for an angel! I replied I did not know as I had done much in the way of argument, but I had done as much as the angel did who opened the mouth of Balaam's ass!"

The genial vice-president, Hon Henry B. Hill, who is an invaluable officer, kindly fed the 150 pigeons which live in the tower of the Old South Church, and come three times a day to be fed by the humane people at headquarters, for our amusement. How beautiful they were! And how like little pigs they did act! They really "fell over each other" to get the golden kernels of shelled corn. Quite a show it was.

Then we passed on to the secretary, Mr. Stevens, to arrange concerning the new edition of our Angell Prize Contest Recitations which the society was needing. I will tell you about it and show you a picture of the beautiful prize medal soon. The young people in our lyceums ought to be winning and wearing some of them. Oratorical contests make fine lyceum entertainments.

We had the pleasure of spending a little time at the annual convention of the N. S. A., and found it one of the most lively organizations we have ever seen running. Every cog seemed "oiled for the occasion," and every officer and delegate seemed thoroughly alive and full of business. It would be impossible to imagine a more ideal presiding officer than President Barrett. His long experience has made him an expert; his dispatch is astonishing. All the other officers were keeping well up with him, and it is no wonder great results are reached.

We were glad to pay our respect to the N. S. A. and to grasp the hands of so many friends, old and new, whose faces were something pleasant to take home with us!

A previous engagement prevented our accepting the invitation to be present Lyceum evening.

But I must leave off right here, without having told half the pleasures which were crowded into the pleasant week spent in Hyde Park, Boston and New York. EMMA ROOD TUTTLE.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

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

CLARA WATSON'S VIEW

The Work of N. S. A. Missionaries, Schools, Societies, Etc.

To the Editor:—I read with much interest the opinions of those taking part in the recent "Open Court," I thought to have had a voice in it myself, but my funeral calls have been unusually many during the fall, with now and then a marriage, with some lecturing and writing, and no time seemed available to respond to the circular letter received; but now I am prompted to put in my say, not in response to any of the questions submitted, for those are now of the past; but I wish to touch on the so-called missionary business.

I note from reports of the N. S. A. convention culled from the Banner of Light, that it was voted to increase the missionary force. This I think is to be regretted. Not that I have anything against the missionaries, nor that I am not interested in the spread of the principles of Spiritualism, but to me there are other methods of propaganda that would accomplish greater good. If instead of augmenting the missionary force—and by the way the word missionary is misleading as applied to the "organizers" and "solicitors" sent out by the National. Whoever heard of the missionaries sent out by the Christian church, the great exemplar that Spiritualists are patterning after, whoever heard of missionaries being expected to beg money enough out of the "poor heathen" to defray the expense of intruding their presence and religion upon them, and more, to put a surplus into the treasury of the institution that sent them out. Missionary work is supposed to be as free to those to whom the missionary is sent as the "grace of God," whatever that is. But I started to say that if instead of more missionaries the N. S. A. would send out able lecturers, those who are competent to present Spiritualism in its higher aspects, hold the meetings in some attractive place, say the opera house, if one could be had, make them free, and have them well advertised, much good would result. In this way the people of a community could be reached. The whole of spreading Spiritualism does not consist in organizing societies; but this seems to have become a mania with some. Ofttimes societies are formed all regardless of any talent with which to run them, and organized or held in some obscure out-of-the-way place where only a little handful of people will ever go.

So far as my knowledge and effort goes, societies do not do one-tenth part the good in bringing Spiritualism to the front as does the public lecturer supplemented if possible with a first-class public medium, and only a first-class one. A medium that won't hit the mark more than one time out of ten, and that once drawn largely out of the party addressed by questioning, is not the kind wanted to reach the skeptic.

Let the N. S. A. establish a board of lectureship and drop some of the missionary work. In the very nature of the case the so-called missionaries cannot to any great extent present the claims of Spiritualism. Their work is to present the claims and needs of the N. S. A., organize and charter societies, and to raise money. Let the National establish one line of public work, be it ever so small, that will not have money, money, money, prominently in the foreground. Give the people to understand that you are anxious to give them the truth, and not the sole effort to get their money.

The missionary work as run by the N. S. A. is expensive to the societies, and many times a drain upon them. As stated before, I do not consider societies the all-important means or method of Spiritualistic effort. From experience I know that, through the ten years that I have been connected with the home society, its influence in the community has not been one-hundredth part what that of public lectures, funeral speaking, and writings have been, and while to-day there is less prejudice against Spiritualism in this city than ever before, and in the public thought the subject is more popular, and while some good local mediums are doing good work, still Spiritualism as an organized effort or as society work here is at a very low ebb.

I note from the Banner report from the convention the suspension of 93 chartered societies, and I know of another society not a thousand miles from Jamestown that will quite likely soon swell the number to 94. The collapse of near a hundred chartered societies speaks more plainly than words that while it seems easy for the agents of the N. S. A. to work on the emotions and work up the enthusiasm of the people and get them to organize and charter, it is quite another thing to maintain societies after the "spell" wears off. This working the people to "organize" is a good deal on a par with "evangelists" working up revivals; the emotions, the passions, the credulity, the enthusiasm of people are appealed to to make "converts," and after the hypnotic influence of the revivalist has worn off the converts find they hadn't "got religion" nor did they want it, and so when the influence of the organizers" has worked off people find they didn't want to organize. Societies formed on due deliberation, those interested having carefully canvassed the situation, sized up the effort, the expense, the labor, the talent, the patience and perseverance required to insure success, are more likely to be permanent. But a movement to organize thrust upon a few people, worked up and accomplished in a one or two days' meeting, is very likely to be premature and had best be guarded against.

I do not forget the money consideration there is in the charter business to the N. S. A. Of course those 93 suspended societies brought near $500 in charters to the N. S. A. on state treasury; but after all, what a farce seems this indiscriminate organization of societies.

It is stated that the missionary reports were enthusiastically received by the convention; but there are reports of missionary labor that were not handed in at the Boston meeting. Missionary work has not been an unmixed good; there is an other side not submitted by the agents and possibly not known to them.

Let a list of the other side be given here. Two of these agents of the N. S. A. went to a certain place and found there a nice little harmonious society, working in a quiet way, but not auxiliary to the state or National body. The agents urged upon them the necessity of a charter and only five dollars needed to buy it. The leaders of the society opposed the move and gave reasons why. But the N. S. A. organizers, bent on doing their best for their employers were not content, and another society formed with a charter. This move divided the membership, which was small anyway, caused dissension and stirred up strife; the two societies continued a few months and both went down, and to-day Spiritualism as a movement in that place is dead. At another place where the agents stopped they found a society chartered direct from the state legislature, and struggling hard to pay for the pleasant little temple they had erected, but for which they were and are still in debt. The charter "racket" was urged upon them, but without avail, as this society had quite a membership of brainy and business heads within it. They said, "Not until we are out of debt will we place heavier burdens upon ourselves and run the risk of losing all." But the result of the missionary effort to that people was this: A few months previous they had had a public lecturer with them, and while they paid for one lecture the speaker gave them the benefits of two entertainments toward the temple fund; but when they squared up with the missionaries it took all they received from the entertainments to settle accounts, and not a single gain to the society, and those people want no more so-called missionary work.

Another society chartered many years ago from the state legislature, was visited by the agents and the great importance of a charter with the N. S. A. or state Spiritualist association was urged upon them and through the influence of the missionaries the members subject to "suggestion" voted to buy the charter, much to the disapproval of the foremost workers there, and then they were "bled" for a goodly amount of cash for the National; later when it came time for their yearly meeting, for this society was only holding two or three meetings a year, the members said: "We gave all we could afford to the missionaries; the meeting will have to make its own money to run it," and the movers in the work were utterly disheartened.

One society chartered never held a meeting after the missionaries left, the interest and enthusiasm fled with the organizers. This is only a portion of the "other side" report; more could be given, but this suffices for a sample. Some reports have come that it would not be "lawful" to tell.

The above information came to me not of my own seeking, but was voluntarily given at different times and places.

Now let it not be understood that I am finding fault with the "missionaries." I count them all as my friends, and realize they are only carrying out the instruction of the National body, but as stated before, the constant organizing societies only to exist a brief time and then die for want of interest, talent, ability and money to run them, seems to be a waste of time and energy.

Ninety-three dead chartered societies. It would be interesting to know how many live ones there are. According to convention reports it was decided to make strenuous effort to resuscitate these society corpses, but O, let them rest in peace. Societies run with nothing to run them with are no great help to Spiritualism. I know of some that have been officered by people as unfitted for their several places as it would be possible to conceive. Spiritualism thus presented will appeal only to the more ignorant and the cruder class, never to the higher intelligence.

Let us have able lecturers to go forth and carry this great truth to the world without forcing society or charter upon the people; when they are ready for societies they can form them without missionaries. I am not a Christian Scientist but I like some of their methods; one is they never proselyte.

But what a funny class of people Spiritualists are, to be sure. A while ago the great hue and cry was for schools, schools, Spiritualism was dying for want of Spiritualist schools, and now that we have one little Institute started the great fear is we'll have too many. It is astonishing how little will satisfy some people. One school seems now to be the great desideratum. It was said to one of old, so the story goes, "Too much learning hath made thee mad," and now the fear seems to be too much education will spoil the whole thing. If knowledge derived from Spiritualist schools is the all-saving power to the great spirit-ordained movement of Spiritualism, the only thing that can keep it from utter destruction, then it would seem that one school in these great United States would be all inadequate to meet the demand. Let us have a college in every state and I put in my plea for one to be located in Jamestown. We are greatly in need of "pastors" here. CLARA WATSON.

Jamestown, N. Y.

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Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated. **Every jewelry, repair or bicycle shop, every dentist, doctor and surgeon,** every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments, or some articles needing plating.

Besides the above there are hundreds of patentees and manufacturers of metal goods, bicycles, sewing machines and typewriter repair shops who want their goods plated, or to whom you can sell a plating outfit, furnishing them supplies for doing their own plating.

Retail Stores which handle hardware, harness, tableware and plated or metal goods all need a plating and polishing outfit for refinishing goods that become worn, soiled, rusty or tarnished.

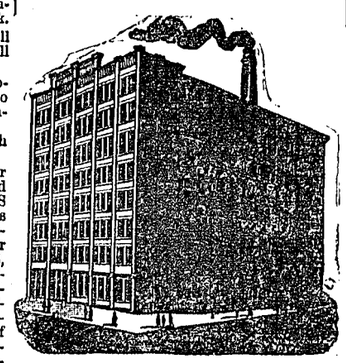
Every Undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished or worn.

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various kinds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods unsightly, unfit for future use unless plated.

Manufacturers of new goods do no re-plating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

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Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated.



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The best part of the plating business is that it increases fast and is permanent.

Put out your sign, secure your outfit, do a little work, and quickly you will be favored with orders. If you do not wish to do the plating yourself you can hire boys for $3 to $4 a week to do the work the same as we do, and solicitors to gather up goods to be plated on commission.

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To plate a set of teaspoons requires only about 3c. worth of metal and chemicals; a set of knives, forks or tablespoons about 5c. worth. The balance of the price received for the work is for the agent's time and profit.

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We allow you to set your own price for plating. Get as much as you can. You will have no competition. You know what it costs to plate the goods, and all you get over cost is profit. Some agents charge much more than the above prices, while others do the work for half and still make money.

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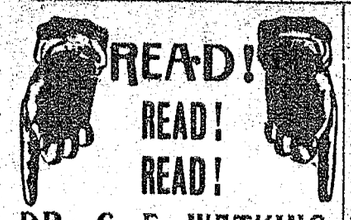
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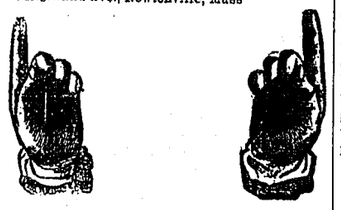
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That Important Question.

To the Editor:—In your Issue of Nov. 1, I notice an article from the pen of F. M. Snarrenberger, entitled "An Important Question." The gentleman's burden is, the significance of the growth of spirit hair, finger and toe nails, etc. A challenge is open with doubt that it can be met satisfactorily to the gentleman, as it is his own opinion that, on the question being logically answered depends the whole question of life in a future state, or beyond the change called death. He leaves the problem to the mathematicians, however, and passes on. He says the material hair being lopped off at intervals from a man's beard, the spirit hair keeps on growing. That being the case, if the man remained in the body 75 years the spirit beard for instance will be several yards long, seeing that it grows one-sixteenth of an inch every thirty days.

I would ask the gentleman if all the false growths, abnormal protuberances, etc., are pervaded and animated by spirit? and will they keep on growing if lopped off? Will the diseased hair, or crowded out by a new growth, or burned off, be pervaded by spirit and still continue to grow?

Does not the physical belong to this planet? and will it not at the dissolution of the body revert to its original element? Does not the spirit from its first advent expand as it continues to take on the mortal from the surroundings? The food it eats, the water it drinks, it breathes to refresh and grow in pure air of the earth. When first coming in contact with matter its sleep is profound, yet it must be refreshed at once from the bountiful store of nature. At dissolution the spirit is resurrected, and leaves its tenement of flesh as a useless garment, only loaned for a journey through matter; then and there it begins its silent, slow journey back to the workshop of nature. All that has grown with the physical belongs to the physical. Hair, finger and toe-nails go with it to stay. They were of the earth earthy. If there is a semblance of hair, or finger or toe-nails, they will be in symmetry with the figure of the spirit, who returns to mortal sight to be recognized by friends, all in promotion to the grand truth of a life beyond the change death.

Spirit was and ever will be. It is life, and life everlasting. Earthly matter changes constantly to reproduce the covering of all spirit form that graces this planet with beauty. Pope, the ever living bard, says, "All are but parts of one stupendous whole, whose body nature is, and God the soul." The spirit is eternal, always was, always will be.

The gentleman's theory may be correct. "There is nothing impossible with God." But the exasperating query is, does the dead hair that falls of its own weight, lay dormant till all the rest of the "outfit" arrive? I mean at the time of dissolution.

The first great cause makes no mistakes, and nothing is beyond the mind of man that has arisen to an elevated platform of knowledge. The well-authenticated facts of spirit return after the change death, and the truths of their identification are not questioned now but by the bigoted and ignorant. The gentleman is just a little in the dark, for if spirits return to mortal sight that is proof of man's life hereafter, whereas he says, on a correct answer being given to his problem depend the truth of a future life. It has already been answered and proven, my dear sir, yet I hope the question may be logically answered which will stand the test of profound applied reason by the gentleman. Some one of our bright writers and thinkers, will, no doubt, favor from the advance guard.

ROSE BUSHNELL DONNELLY.
San Francisco, Cal.

A Surfeit of Gods.

To the Editor:—I see by your paper that a New God has arrived, in the person of Thomas Cook, with all his bodyguards, or angels, galore.

Well, what next?

Just think of it!

We have Elijah (or Dowie), and last summer I was introduced to Jesus Christ and John the Baptist. I have also met another Mr. God who claims that he is the right original God, first and last, who has come to establish a brand new law, one Abner Magown, and down here in Jacksonville we have a German who is The Christ, the divine healer, I also met another down here on his way to find new health, who said he had just found out he was King Herod! Why just think of it, what a sublime age we are living in. I suppose St. Peter, Paul, Mary Magdalen, Pontius Pilate and a number of others are peeking around the corner to see what kind of a welcome the other notables get before they make their debut upon the scene.

Well, I wonder where it will all end! It should end in having a good sanitarium to put all those heavenly hosts in until we can teach them some of the laws of control so they will find out just what is the matter with them and if such a place is not opened soon for the elect it will be as the old negro down here says, "Something's gwine to drap fo' shuah!" MRS. COLLEEN.

Jacksonville, Fla.

Impression of a Disaster.

It is very hard at times for some mediums to draw the line between spirit impressions and their own thoughts. I will give an instance where I had such a forceful impression that I could only account for it as a freak of my imagination.

Some years ago, with my family, I was driving a double-seated carriage from the village of Omro to Oshkosh, on a visit, and on my way back, after leaving town I had the impression (which I could also clearly see) of my little boy, who sat on the front seat with me, lying on the ground with the front left wheel of the carriage against his neck, and about to pass over it. I laid it to my imagination. It returned again and again, and four miles on the road I had occasion to turn out as the road was newly graveled. In doing so I had to cross a small ditch, six inches in depth, and driving very slow I came to a stop with the front wheels in the ditch, which gave a jolt and pitched my little boy out in front of the left front wheel, and as the horses had started again, the wheel was plump up against his neck as I brought the team to a halt. I backed the team and Willie jumped up and cried lustily. Then I knew he was not hurt very much. He only lost a little skin from his neck and ear.

Now here is the question which since then, has often come to my mind: How did the spirits, or whatever impressed me with this scene, know I would turn out of the road at that particular point, and drive over the little ditch. It was not in my mind. I did not know the ditch was there before. I know it was an impression given as a warning, which I did not heed.

Dixon, Ill. NICK BECKER.

Fossilized Minds.

There was one point in the President's recent speech at Wheeling which has a special interest for women besides the general interest they feel in common with all citizens. He said:

"Every people fit for self-government must beware of that fossilization of mind which refuses to allow of any change as conditions change."

Mr. Roosevelt referred to industrial conditions, but his statement was equally applicable to the changes sought in the conditions of women. Every progressive step has been met by that dead wall which is aptly characterized as "fossilization of mind." It insists that the sphere which was large enough for the women of a hundred years ago is ample enough for the women of to-day.

It has stubbornly opposed every advance—education, industrial opportunity, liberal laws, civil rights of every kind. Now it has made its last stand against their enfranchisement, and when this overcomes its petrified opposition it can set itself against every new condition which women try to bring about with their ballots. Unfortunately the museums never get any "fossilized minds."

IDA HUSTED HARPER.

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If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles Institute of Health, Ltd., Drawer AA, Battle Creek, Mich.

A Glimpse at Temple Heights.

Kindly indeed has the fall deigned to deal with Temple Heights and its guests, and while the ranks have been once broken as the angels have sounded the homeward call, yet the same sweet conditions of a beautiful camping ground prevail and the earthly visitors are looking forward when the winter shall have passed and the summer will have brought glad announcements of camp-meeting and the gathering of the little circle for another session of progress.

Since our last letter one cottage has been erected by Lenwood Hasson, of Belfast, who with his family, intend to spend the winter in it, upon the grounds. The Lancaster cottage which was purchased by the Beacon Ethical Union, has been moved back by Willard L. Lathrop, of Boston, and now occupies the lot directly back of the Harmony Cottage. It has been generally repaired and with a tower among other changes and a fresh coat of paint is a noticeable improvement. The Harmony cottage, owned by Mrs. J. P. Stearns, of South LnGrange, has received quite an addition and will be greatly improved for another year's occupancy. Other important changes in lots and the clearing up of the land have been noted and with the coming spring it is predicted that there will be many improvements of the grounds among the cottagers, with some building.

Several of the cottagers have expressed an intention of remaining on the grounds all winter, and the following list whose cottages are now open, will probably remain as long as possible owing to the cold. Veterans Home, Mr. and Mrs. Collins, Belfast; Harriman Cottage, Mrs. Mayo Harriman, Montville; Cliff Cottage, Mrs. Mary A. Boynton, Rockport; Mr. and Mrs Edwin Jackson and children of Belfast, at the Jackson cottage; Lathrop cottage, Mr. and Mrs. Willard L. Lathrop, of Boston; Heal cottage, Mr. Wm. F. Thomas, Belfast, Mrs. Heal and Mrs. Bishop of Camden; Pleasant View cottage, Mr. and Mrs. George E. Benson, of Belfast. This makes quite a settlement on the grounds, and with the store open and the telephone yet in working order, there are, aside from the cold, little indications of winter noticeable

Hon. Stanley Plummer, of Dexter, has purchased considerable land near his lots at Nicawa Point, which he has had cleared up and has talked some of erecting a new hotel with modern conveniences on the site of his land which is one of the prettiest on the ground. It is expected that he will make some changes in the spring. The Davis and Durham cottages are offered for sale at low figures.

When we meet again next year we shall miss the kindly greeting of a dear brother, one who loved the dear old Heights and had done much toward its development; one whose hearty laugh brought cheer and whose presence seemed to harmonize the conditions around him. In the death of Ruel W. Woodman, of Westbrook, the Heights has lost a valuable member of its incorporation; a generous giver to all needs, and one who in the capacity of an officer worked for the best interests of the grounds and the elevation of all who came to the spot which he loved so well. Who shall say that next year he will not be with us, that we shall again feel the grasp of his spirit hand, and while he has crossed through the misty veil, he has yet that old love for our camping-ground, and we shall know that he is with us, guarding the interests of Spiritualism and Temple Heights.

Belfast, Me. ORRIN J. DICKEY.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, Oct. 10, from her late home, West Potsdam, N. Y., Mrs. Libbie P. Lewis, wife of W. H. Lewis. Mrs. Lewis had been in poor health a long time. She was a prominent worker in and a member of "The King's Daughters" and "The Grange," both of which sent large delegations to the funeral held in the Methodist church of West Potsdam. Burial at Canton, N. Y. Her husband, son and daughter remaining, are consistent in the religion of Spiritualism, and know "it is well" with the dear one. The services were conducted by the writer, Oct. 13.

MRS. TILLIE U. REYNOLDS.

Passed to spirit life, from Middleboro, Mass., Truman E. Niles, in his 76th year, of cancer of the stomach. He began his investigations in 1851, and through the war he was clairvoyant to a remarkable degree. This astonished the officers of the Third Mass. Regiment. He told us that in October he would pass on. When it got to the last day he said: "To-morrow will be the first of November. You will see only my form." His prediction proved correct. L. A. C. NILES.

Lately passed to the higher life, Martha Bickford, widow of John Bickford, of Piermont, N. H. She lovingly wrought as wife, mother, friend and neighbor. ARZELIA C. CLAY.

Erant, Mich.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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

VOL. 27. CHICAGO, ILL., NOV. 29, 1902. NO. 679.

LESSONS LEARNED

From the Lips of Baby Philosophers.

Here is another fine lesson as presented by Jean Cowgill in the Chicago Chronicle. It is worthy of being pondered in one's hours of silent meditation:

A wee girl I know taught me alesson last week. It is the best lesson I have learned for years. She taught it to her mother at the same time. It is a lesson which is endless, which will stay by the wee girl's mother and me all the rest of our lives. It will go with the wee girl, too, into grown-up-hood and maternity. Unless I am mistaken, she will teach it to her own wee girls and boys. By its practical application all sorts of sorrows can be avoided.

The unhappy affair of poor Minnie Mitchell can be traced to a direct violation of the lesson. Amy Hogenson would be alive to-day were it a well-learned lesson in the Hogenson family.

This is written in no spirit of unkindness. It is meant for me as much as anybody else, for my sister by blood and my sisters in humanity the world over. It is to the young mothers of to-day I tell the lesson taught me by a child of 7, the mothers upon whose frail woman shoulders the destiny of this nation hangs.

This wee girl is a sunny-haired, dimpled lass. She is as bright as the little girls she plays with, no more so. Simply a healthy, well-cared for little girl, one you would pass unnoticed in a hundred, but love when you know her as I do.

She is her mother's darling. All little girls are, for the matter of that. They are great companions. They plan all sorts of fine times together and a small girl is never so happy as when she is helping, or thinks she is helping, her mother. So are many little girls. There is really no use in mentioning small details.

The only thing I would like understood is that this small girl has never found a fault in her mother. To an extent she adores her—as she does the angels her mother tells her about.

This girl sat looking at her mamma for several minutes. All sorts of expressions flitted over her face. She analyzed—children do that when their fathers and mothers don't know it. She knew the colors her mother wore, how the dress was made, what book she was reading. After she had thought it all over there crept into her eyes a satisfied expression.

"What makes you love your mamma as you do, wee girl?" said I.

She did not hesitate a moment.

"Because she knows a lot of things—more than the other girls' mammas."

There is the jewel-set key to confidence between mothers and their children. The mother who keeps up with her children in life's race is the mother who retains their respect through that dangerous formative period when new and confidential associations are a deadly menace. Mothers should grow as their children grow, acquire knowledge as their children acquire it and never let the little ones see them doing it.

Is your daughter of 10 beginning her music lessons and you know not one note from another?

Learn one note from another. Learn to understand a skilful rendition of a beautiful composition. Hear music, read about it, become versed in the history of music, learn all about the great composers. To do this it is not necessary to strum on a piano. It is simply a matter of culture.

Then your young daughter will not go to the dissolute young men for an opinion of her playing. Learn to criticise understandingly. Don't dote, don't be afraid to express the same opinion of your daughter you would of any other girl.

Dig into the sciences, read the well-written books of the day, the magazines and papers. If you don't know how to dress becomingly, learn. Try to be what you desire your daughter to be when she is as old as you are.

You need not be a club woman. You need not be in the least a blue stocking. There is nothing but commendation due to the woman who is either of these, unless she forgets a few other things she ought to remember. It is is only that clubs take time and some money, and a woman can do a lot by herself, when she has a holy purpose in view.

When you find a thing uninteresting shut out the things which interest you most for a while. The only way to cure a bad habit is to make a good habit crowd it out. If your taste in literature has become vitiated by Mary J. Holmes and Bertha M. Clay crowd them out with Dickens and Mark Twain and Thackeray. Don't let your little girl come home from school with a cut version of "The House With Seven Gables" and you know nothing of it. While she reads the cut version you must read the book entire.

Keep a little ahead of your children until they have raced through the low meadows and passed all the pitfalls. The time comes inevitably when they are able to climb the mountains unaided, when their eyes will see the way, their feet and hands do the biddings of their brains and their souls. See that in the low meadows you have set the pace.

Parents owe their children more duties than children do their parents.

The first, the greatest duty is to keep even with them in the race.

The girl who respects her mother will be guided by that mother.

She will not respect if she feels in any way that her mother is her inferior. It is quite possible to love without respect.

I found these flaws in both the Hogenson and the Mitchell families. Neither mother had the complete confidence of her girl. It was because both girls had outgrown them.

Keep ahead of your children while they are little and while they are youths. Keep abreast until destiny has set their place in life.

Then drop behind if you will. Don't do it before.

Truly there is matter for earnest thought, and full of rich results in good to old and young alike, in this lesson derived from a text furnished by the artfully artless thought of one of the baby philosophers. Many a family contains such. They only need an apprehending listener, to become recognized.

JAS. C. UNDERHILL.

Hammond, Ind.

Do little things now, so shall big things come to thee, by and by, asking to be done.—Persian Proverb.

A crown, golden in show, is but a wreath of thorns, brings dangers, troubles, cares.—Milton.

As high as we have mounted in delight, in our dejection do we sink as low.—Wordsworth.

CONSISTENCY:

Thou Art a Priceless Jewel.

When we occasionally attend spiritual meetings many peculiar conditions present themselves to a casual observer, that almost border on absurdities and inconsistencies; meetings, for instance, will open with prayer and the reading of a text from the old Bible, when later on the orthodox churches from which this practice has been copied will be criticised and often abused for exercising faith in the efficacy of prayer.

Then again churches will be charged with commercialism in their propaganda work, when Spiritualists are guilty of the same offense, if it is an offense. This practice no doubt is intended for the purpose of reaching church members, but results do not prove it a success. A political party that continually abuses the opposing party can not go through a successful campaign. A merchant desiring to succeed in business cannot afford to abuse his competitor across the street.

Would it not be better to attend to our own knitting and teach the truth without abuse; to kindly extend a helping hand to those in error; to sum up, we might say, that if it wasn't for the excellent mediumistic work done on the platform and in the private seances these meetings might easily be mistaken for a modernized Salvation Army camp, for if any one should desire to advance a new idea that savors too much of up-to-date-ism, he is at once suppressed and relegated to go way back and sit down as a "sooner," to await the slow advance of leaders who claim so much and know so little about the progressive unfoldment of the human soul.

Liberty of speech and the search after truth, which Spiritualists harp so much about, often become a commodity that instills fear in a Christian Spiritualist camp; obviously, that an orthodox church member, if present, may not be offended.

In nature we have the greatest normal activity where there is most perfect rest; all is moving, changing, in endless cycles of time. How can we as progressive Spiritualists be contented to stand still with the beautiful knowledge of spirit return, intercommunication which reveals the soul-elevating spiritual philosophy?

Let us not be afraid of the truth; it won't hurt us. Let us all trot along up the spiral incline into higher octaves of vibration! Let the newcomers take our places and form the connecting link between the old and the new, and thus under a new stimulus of mind activity on the higher octaves, we may be able to clear away the baneful barriers of selfishness, behind which we are so apt to dearly cherish the assumption—"I know it all!"

Frequently in these meetings no one is allowed to teach anything but what is acceptable and in accord with the old narrow platform, forgetting that many progressive people present would like to hear and enjoy the latest up-to-date scientific explanation of psychic phenomena, in place of old threadbare assumptions that have no standing with critically inclined scientific minds. Because a proposition is new and perhaps beyond the grasp of our mental capacity, should be no reason why such proposition should be suppressed, as the intention is to lead out of the old rut, which is always formed under correlative soul development.

As progressive Spiritualists we should not be afraid to cut out false theories found to be based upon assumption and belief only; for instance, the subjective and objective mind theory upon which is based the false explanation of all psychic phenomena, including the much misunderstood subject of healing, which is in such a chaotic state of controversy that a seeker after truth finds it impossible to arrive at, or form a correct conclusion by study in the different schools, and often gives up in despair, but when these old fallacies are properly labeled and placed on the museum's shelves as old curiosities, we should be ready to replace them with something better, something resting upon a well known fact in nature, and have the proof which exists in the law, inherent in the base upon which this fact rests.

We do not believe in mixing the old with the new lest we may spoil them both. If all the old theological philosophy has failed to satisfy the progressive human soul, why should we as progressive Spiritualists adopt some of its teachings and abuse those who accept it all in blind faith? Rather let us start from the bottom and lay a broader, more solid foundation upon which we may build that glorious twentieth century Spiritualistic temple of wisdom.

Now we do not wish it to be understood that we are pessimistic or mean to be unkind to others, but just in a friendly way wish to point out these shortcomings, that we may have the pleasure in the future of seeing a proper method employed in Spiritualistic propaganda work.

P. PEARSON.

Ponca City, O. T.

AN IMPORTANT QUESTION

Is Marriage Earthly or Is It Spiritual?

Much is being said these days against divorce, and some people—mostly church authorities—would like to have it abolished. They are like physicians who treat effects only and never attempt to remove the cause. There would be no reason for divorces if the right people were always mated.

Neither civil nor religious ceremonies constitute marriage, though they serve to impress its importance and are decidedly necessary in the present development of mankind.

Misleading ideas about marriage are expressed by spiritual authorities as well as by those of earth. There is the same diversity of testimony on this subject that is noticeable on many other matters. One medium declares that marriage is an earthly condition which is outgrown as you advance; another insists that all have their true mates, to whom they become more closely united in proportion as they advance spiritually. Both mediums are honest and sincere. Which statement should be accepted? Should it not be the one having the most elevating tendency?

Whenever true love exists between man and woman there is a genuine desire on the part of each to become more worthy of the affection of the loved one, and there is greater effort to overcome any weakness they may possess. Thus they advance spiritually. When the wish and prospect for a true marriage is so beneficial, is it reasonable to conclude that marriage belongs only to the earth?

It has been repeatedly claimed that married people in the course of time come more and more to resemble each other. Can this ever occur where there is a lack of harmony between them? Presuming it cannot, and that the face is the "mirror of the soul," does it not imply that in the true marriage there is a gradual drawing closer together spiritually?

There are frequent instances where the death of an aged husband or wife is very quickly followed by the departure of the life companion. Does the inability to remain simply mean that the earthly ties were so strong that one could not exist without the other?

"Marriages are made in heaven," yet in heaven "there is no marrying or giving in marriage," it is asserted; in one breath declaring a spiritual origin, and in the next denying that there is anything spiritual about marriage, thus implying that the only purpose of sex is the reproduction of the species. Would the general acceptance of this belief tend to the elevation of the marriage relations?

When the most important event in the life of the individual is to be considered from a purely animal standpoint, what prospect is there for the spiritual advancement of the human race?

Since there are not two human beings exactly alike, there must be for each man or woman some special one that is better suited as a mate than any other. The mating of these should result in the best offspring. The children that are born into this world ought to have the most favorable conditions both before and after birth. This makes it the imperative duty of all to seek for that one individual with whom life will give the greatest harmony. Though prenatal influences are but faintly understood, it has been pointed out that the father's impress may be fully as strong as the mother's. Hence, even with the little that is known, it must be perceived that the very highest thought and feeling of which any couple is capable are necessary to the true marriage. Does that not mean a spiritual element?

To those who believe in a spiritual origin for everything that is good in human intelligence, and that evil and misery are due to weakness and ignorance, the claim that the true marriage is spiritual is in perfect harmony. The trouble to-day is that so large a proportion of the marriages are entirely of an earthly nature. What is needed is a better understanding of our feelings—of the different forms of attraction. Then there would be fewer divorces, because there would be fewer mistakes in marriage. How many there are who feel animal passion and call it love! How many are unconsciously under the influence of hypnotism! Could these distinctions be fully recognized, what a difference it would make to humanity!

That one may be unaware of an influence which has taken possession of him is illustrated by the following experience: A man 35 years of age found pleasure in occasionally visiting a well-educated woman a year older. After awhile he questioned himself whether it would be right to ask her to marry him. Believing in but one real marriage for each individual, he decided against it, because he did not feel the absorbing love he deemed necessary. He continued his visits until one day she told him she was engaged to be married, and offered to introduce him to the grown daughters of her future husband. He declined and concluded his visits must cease. Soon after, he called once more to give her a small present for remembrance, intending it to be (and it was) his last visit. That night, just after he had retired, he was surprised to suddenly feel as though something tangible had been torn away from him. He had never felt any sensual attraction toward her, nor had he at any time any sensual thought of her, therefore it was a revelation to him that an influence could take physical hold of him without his being conscious of it. He feels satisfied that it was not love, because in the more than ten years that have elapsed he has never regretted that it was not his fortune to become her companion, attractive and good as she was.

Despite the fears of dissidents, more happiness will be realized in marriage by those who hold to the opinion that there is but one real marriage for each individual, and that it is spiritual as well as physical and mental, than from the acceptance of any other theory regarding it. The imperfections and ignorant blunders of some of its advocates do not disprove the theory. Apparently, however, it is only the very few who strive to carry out this idea when they marry, and so, instead of realizing what the fundamental trouble is—the lack of knowledge and care when entering into life unions—the cry ever becomes louder for the abolition of divorce, as though inharmonious homes would tend to the betterment of the human race.

ALEXANDER SPENCER.

Fanaticism, the false fire of an overheated mind.—Cowper.

Passion is the drunkenness of the mind.—South.

Hope writes the poetry of the boy, but memory that of the man.—Emerson.

Heaven, the treasury of everlasting joy.—Shakspeare.

NOT NEXT TO GODLINESS

Religion of the Past Compared to That of the Present.

A girl fifteen years old, attending a revival meeting held by Evangelist Farson at the Metropolitan Methodist Church, Chicago, was seized with hysteria. All attempts to quiet her were without avail and the poor child was taken away by the police.

What a dive back into the past—the intense excitement of the girl! But the interference of the police is essentially modern. In this country, and not so long ago, either, hysteria at a revival meeting was looked upon as an especial mercy from above, and a few attacks of it were thought to insure early sanctification.

In the days of Peter Cartwright there swept over the country an epidemic of frenzy known as the jerks. It is said that women would pop their hair like a whip, and it was declared that at such times Satan was afraid to come within a stone's throw of the meeting house. A loud popping jerker was always a protection to her neighborhood, insuring man and beast against a visit from the Old Boy.

In some of the remoter rural communities it is still believed that the devil prowls about at night, breathing sulphurous death upon sheep and cows, but from the cities the personal embodiment of perdition has long since been banished. Once in a while, however, Brother Sam Jones leads him back to urban scenes, wrestles with him and throws him with a hip-lock hold. But as a rule he lives among lonesome hills where the whistle of the railroad engine disturbs not the stolen noontide nap of the fox.

When denominations meet to revise their creeds he is driven farther and farther away. When last seen by mortal eye he drank a creek dry in Kentucky and, as report has it, hastened to a polling place to vote the Prohibition ticket.

It was a pitiable sight when the police took that hysterical girl out of church. Her nerves had been wrought upon and she could not stand the strain. In her frenzy she was worshiping as her great-grandmother might have worshiped by the light of tallow candles on the wall; but then there were no policemen. There was a constable and perhaps he was agonizing at the mourners' bench.

Reason is the religion of the gods; kindness is the truest prayer of the regenerated. Tolerance is the mindmercy of the wise, and creed annihilation the ultimate aim of all the true worshipers of Christ. "Suffer the little children to come unto me," said the Sublime One. "No," replied the old skinflint with the mortgage on the widow's cow, "let's send them to hell."

The girl who was taken away in a patrol wagon had been taught that her soul was endangered by the fires that die not; her faith suddenly leaped up to save her and her nerves were shattered. She had accepted—accepted overmuch, and then she became a disturbance.

Wouldn't it be well to have some sort of gage to measure just how far to enter into the degrees of faith? If a man hasn't quite enough religion they call him an infidel, and if he has too much they know that he is insane. Ah, how we are still suffering for that blessed gift, common sense!

It is related that a number of good churchmen coming up out of the swamps to Memphis saw an ice factory. Upon returning home they reported that they had seen men make ice. A deacon called on them and said:

"Brothers, you oughtn't be talkin' thiser way round where the children can hear you."

"But it's the truth," one of them declared.

The deacon wiped his brow. "Friends," said he, "nobody can make ice but the Lord, and He can't do it in July. I'm sorry, but you'll have to come before the church."

The church was unusually tolerant that season, owing to the fact that the rains had been good, and the brothers were not summarily expelled, but a committee was appointed to investigate. The committee went up to Memphis, investigated, went back and reported, and the account published at the time says that both the original offenders and the committee were expelled.

It is rather sad to think that in a great city the police must stand in readiness to protect a revival meeting against its own overwrought fervor.

Last summer there was a disastrous drought in Tennessee. A hillside preacher called a meeting to pray for rain.

"Do you believe that your prayers will bring rain?" an old Justice of the Peace inquired.

"Of course they will."

"Then I'll just issue a warrant for your arrest for letting this drought continue so long when you could have prevented it."

The revivalist does a great work, no doubt, but emotion is not next to godliness.—Opie Read in Chicago American.

TRANSITION.

A Message Received at a Home Circle.

The nearer one comes to the end of his journey, the shorter the path seems over which he has traversed, and his past life spreads out before him as a landscape; with rivers, mountains and pleasant valleys dotted here and there with beautiful scenes. Again with rugged cliffs over which footsore and weary we trudged on our way to the valley of rest. So on looking back over my past I can truthfully say such was the view that met my gaze; every river crossed, every mountain scaled was a landmark on my way; how angry did those waters seem, as though they would engulf me beneath their waves, how high and difficult the climbing to those peaks, as though they reached the skies, and the downward road was rough and dangerous, leading through briers and brambles; but the valley, how beautiful, how calm and serene! The waters in the lakes are fanned by the passing breeze and they ripple and smile in the sunshine, the birds sing in the trees, flowers are blooming; their fragrance fills the air with richest perfume, and oh! how glad we lay down our burdens and rest!

Gladly would we linger here forever and forget care and sorrow; but no, the Master of Life says: "Take up thy burden and follow me, thy time for rest is not yet." And wearily, reluctantly we accede, but with a backward gaze and with longing fierce and rebellious, we go on grumbling at our fate; and grudgingly giving help to those less fortunate than ourselves, blind to the true worth and meaning of life. We long for sunshine and song, for the peaceful valley, never seeking for the flowers that bloom on the mountain heights, nor looking away beyond and over the difficulties, to where the sun is shining in all his radiant splendor, to the land of the setting sun.

And so we go on over mountain and valley, over hill and dale until we reach the great river over which millions have crossed and are still crossing to the home of the blessed and the land of the free, where the heart's desires are realized and the spirits roam through spheres of endless day and joy forever.

What was my delight on crossing the river death, to find loved ones awaiting my coming. How easily we slip from the old earth's embraces into the arms of loved ones gone before. How light we feel as the burden of years rolls from our shoulders. As we gaze on our friends we naturally look for the marks time and disease had left on their familiar faces, but they are all gone never to return, and in their place are only happy faces without a trace of care. I was so joyed at their welcome that I was perfectly content to stay right there until they said: "We must take you to our homes" and think of homes in heaven? I of course was only too glad to accompany them anywhere. I was anxious then to see what new delights were in store for me, but I was so thankful at finding them, that that would have been heaven enough for a while.

Our mode of progress was so rapid, like gliding through the air, that we soon reached a beautiful mansion, where my friends invited me in and I found other friends there; some of whom had gone years before, some more recently, but they were all there to receive me. This seemed to be a place especially built for just such occasions, and what happy reunions they are; a banquet had been spread for me, such delicious viands, what beautiful flowers whose fragrance permeates everything. All was like some picture in fairy-land; and my surprise was so great, eating, drinking and visiting as in ye olden times on earth, but without all those old troubles. No fear of indigestion, dyspepsia was not known. I could not realize it all, it was so different from what I had been taught to believe, that I was dumfounded, and for once I was at a loss what to say; but came to when they called on me for a toast, in response to what had been given, and my tongue was loosened and I told them how I felt, they all knew just how it was because they had been there themselves, and it was a treat to them to see me so overcome. Well, I have been here for many years and yet the delights are ever new; some new field to explore, some kind deed to do, some new thought to impress, something doing all the time, no idling away the precious moments, but all times for usefulness.

My home is among my friends, and as I look over my past life I wonder what did I ever do to deserve such blessings as these. Could you see the magnificent mansion in which I abide you would think, too, that I had much for which to be thankful; and to think my puny efforts to do right had brought all this to pass. My beautiful flowers are not killed by the frosts of winter, nor are the rivers dried by the drought of summer, but here everlasting spring abides and never withering flowers.

And so, my friends, I have told you briefly of my transition and of my heavenly home, but you can get no adequate idea of the splendors and joys until brought to realize them yourself because human mind cannot conceive of joy without pain, health without sickness, life without death and peace everlasting.

So live that when the summons comes to join that innumerable caravan, thou go not like the quarry slave, scourged to his dungeon; but as one who wraps the draperies of his couch about him and lies down to pleasant dreams.

WM. CULLEN BRYANT, Spirit.
Through the mediumship of Mrs. Mary L. Kaiser, Ft. Scott, Kansas.

The great men of the earth are but marking-stones on the road of humanity; they are the priests of its religion.—Mazzini.

Fashion must be forever new, or she becomes insipid.—Lowell.

Any feeling that takes a man away from his home is a traitor to the household.—H. W. Beecher.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

Things that are of little consequence often grow so great in our eyes that we think our happiness depends on whether they turn out thus and so, when in reality it makes very little difference how they turn out. How often it happens that we want something so much we think we cannot live without it. Well, we do not get it, and we live just the same, and in some instances we have good reasons to thank heaven we did not have what we wanted.

Again, we are sometimes consumed with a desire to accomplish a certain thing, or to attain a certain end. Well, we have our wish—we get what we want—and there is nothing in it—no happiness nor satisfaction—and we suffer loss. It depends on the thing desired. We can always get discipline and knowledge out of a hard experience, if we cannot get anything else.

How often do we see individuals who are determined, or seemingly so, to work evil against others; and these unjust ones of darkness generally succeed in their designs. Why is it so? Because those persons develop a determined and indomitable will power which recognizes no such word as fail, and which will succeed in spite of obstacles. But the spiritually good embraces and overreaches all things; consequently, though evil may seem to predominate for a time, wherever human endeavor is made to develop and accomplish good, ultimate success must be the result; and the time will come when those who are putting forth feeble efforts toward the domain of goodness will find their strength increasing, their will-force developing and themselves growing stronger, until they become so powerful that they will be enabled to achieve that success which they so ardently desire. Therefore, those who are bound by earthly conditions, who cannot reach out as they would to the highest and best in life, but whose aspirations are true and good, will ultimately arrive at that condition of being, that state of spiritual unfoldment where they will be able to live in constant communion with the good and the true, and exert such an influence upon those around them as will lift others up to the same plane of development.

It is true that man is a creature of circumstances and owes much to the conditions surrounding him; but we believe that man has within him a power or spiritual force which will enable him, to an extent, to overcome adverse conditions and make for himself those conditions that are more favorable to his advancement.

Now, it happens that we frequently meet with people who seem to be merely negative, passive creatures, incapable of exercising a proper degree of energy. These individuals never make a success of life. They are never ahead of their fellows—always in the rear, generally bemoaning their unfortunate fate. We contend that it is possible for every intelligent man or woman to cultivate or increase his or her energy. The more we use any power we possess, the more we practice any virtue, the greater we find its quality and availability.

We realize that "practice makes perfect," and it is true regarding the exercise of our energy, our will-force, just as really as it is applicable to any occupation in life. It behooves daily instructors of the young people to pay close attention to this subject. If we find certain of our young people deficient in moral or mental energy, it is our duty to seek by every fair means to inspire these people with an understanding of their deficiency, and urge them to develop their powers in that direction.

The man who puts his whole soul into whatever occupation he undertakes—into whatever purpose he has in view—will be the man to succeed; and if we inspire our young folks with this idea and stimulate them in this direction, we shall find a smaller number of passive, negative individuals who look upon life as a failure rather than a success.

It is true, nevertheless, that there are many weary, unfortunate persons who, however hard they apply themselves to their duties in life, cannot gain much headway. Other circumstances than those which they frame press upon them. Those who are associated with them bring such an overpowering influence as to seem to crowd these struggling ones out of the true pathway of success. Yet every soul who faithfully tries to do his duty to the best of his ability, seeking to overcome all indolence by application, by industry, will find in the future that his life has been a glorious success, even though his material surroundings and the results of his material life have not appeared to be grand from an external standpoint.

The mission of Spiritualism is to demonstrate that this is a beautiful world to those who make it so. The church has had the dominion of the human mind for centuries, and has endeavored to impress upon man that he can be good, bad or indifferent—that this world is a vale of tears and that no real happiness can be had until we reach the hereafter. But Spiritualism says if we are good and wise, the kingdom of heaven can be built right here at once. The faculties of the soul may unfold until they put forth new power and thought, and the man of this religion may become, not only an example of right living to others, but a pure soul who will draw from the angel world invisible teachers and helpers to guide him on.

A. H. NICHOLAS.

(To be continued.)

Walk in the light and thou shalt see thy path, though thorny, bright.—Barton.

The virtuous home is the basis of all national prosperity.—Anon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

Features—the great soul's apparent seat.—Bryant.

IMPORTANT NOTICE.

From N. S. A. Headquarters.

To the Editor and Friends at Large:—The N. S. A. through its board of officers sends its fraternal greetings and assurances of good fellowship to you all. The cause of Spiritualism is dear to its heart, and the work for humanity, which that cause designs and executes, is the work of the National Spiritualists Association. It is by this time well known to the public, that the late annual convention of this organization, held in Boston last month, was one of the most interesting and useful conventions in its history, and that the work planned, as well as that accomplished by the delegates, is all practical and of much moment to the cause. As the same board of officers and trustees was re-elected, matters go on in this office as usual and no change of programme for the coming year will ensue, regarding the benevolent and missionary work commenced a year or two ago. At present writing, Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague are engaged for continuous missionary work for the year. Mrs. Carrie Twing will work in Florida, and Geo. H. Brooks will be recognized as an all-round worker under the sanction of the N. S. A. board. One or two more missionaries may be appointed by the board, but this matter is not definitely settled as yet.

All financial agents holding receipt books of the N. S. A., except those herein mentioned, are requested to return the same to this office as their time of commission has expired. No certificates of missionary or state agent prior to present fiscal year is valid.

Lyceums and the public generally are notified that the National Spiritual Lyceum is disbanded; but this does not mean a cessation of work for and interest in the Lyceum movement and of the cause of the children; according to vote of convention, the N. S. A. board has created the office of Superintendent of Lyceums, and as negotiations are pending towards placing Mr. John W. Ring, of Galveston, president of the Texas State Association, in that position, we may practically consider that he is the man for the place. His duties will be many, all looking to building up or organizing lyceums, issuing a lyceum paper, and attending to lesson work for such organizations,

The Young People's National Union is also an organization of the past, but the hope is expressed that it may be revived again when less apathy is shown in the matter by the Spiritualists at large. Among the good works that the N. S. A. board is about to inaugurate is the placing in position of Editor-at-Large, of one of the ablest brains and finest psychics of the world, whose duty it will be to meet the criticism or misrepresentation of the secular press on the subject of Spiritualism. Of this more will be told later.

The Mediums' Home project does not strengthen as we desire. Spiritualists at large have shown a disposition to ignore Treasurer Mayer's latest offer of a splendid house to the N. S. A., as a free gift, if fifteen thousand dollars towards the support of a mediums' home could be raised. About ten dollars all told, has been received in response to his offer; this sum has been placed in the Mediums' Relief Fund, from which we are pensioning our medium beneficiaries. The list of these beneficiaries is being added to, we are now paying for the support of mediums in New England, in Michigan, and in California. The doing of this is practical work that tells for Spiritualism, though it is only what should be done for those who have grown aged or lost their health in the work for the spirit world. It looks as if the Spiritualists do not care to support a mediums' home. However, one is being started at Lansing, Mich., under the auspices of the Michigan State Association. The N. S. A. is in hearty sympathy with this home and its managers, and as two homes in Michigan would not seem needed, the N. S. A. will not open one at Reed City, but will for the present continue with its benevolent policy of paying pensions to as many poor mediums as its funds will allow, also having such sick mediums as need special treatment, like Dr. Slade, attended to at the sanitarium of Dr. Spinney, in Reed City, for the present.

We hope yet to receive many contributions to the Mediums' Relief Fund, and also towards a mediums' home, for no more worthy work can be done than that of taking care of our worn-out and aged mediums who have done their best for humanity in answer to the call of the spirit world.

We are glad to announce that the prospect for good work by the N. S. A. through the coming year is most encouraging, and we bespeak the sympathy and good-will of all friends. A unanimous vote of thanks is given by the N. S. A. Board to all mediums, speakers, musicians, and everyone who contributed to the success of the late convention.

MARY T. LONGLEY,
N. S. A. Secretary.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

Every one of his opinions appears to himself to be written with sunbeams.—Watts.

By nature's laws, immutable and just, enjoyment stops when indolence begins.—Pollok.

No one will dare maintain that it is better to do injustice than to bear it.—Aristotle.

Learning is pleasurable, but doing is the height of enjoyment.—Novalis.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

PSYCHIC STORIES.

Remarkable Tales of Spirit Influence and Astral Forms, as Related by the Detroit Tribune.

Dreams and hallucinations are often set down for facts, so vividly do they impress themselves on the mind of those who experience them. Still, there are occasionally happenings of this kind which do not seem explainable by these means; when the mind seems to pass out of its objective state and, controlled by the sub-conscious, takes strange flights and sees strange scenes, sometimes amounting to prophecy.

The story of "A Vision of Death," which follows may be counted as prophetic, though it was given to the eyes of two children to witness it. The instance of automatic writing given by Mrs. Chappel, though wonderful in its evident psychic trend, may be accounted for on the grounds of telepathy, which of itself is a most marvelous phenomenon; while the story of the form which appeared to Mrs. Holmes was apparently—if not a dream—the astral form, or dual personality of someone perchance seeking to warn the one visited of coming trouble. The writer of this instance says: "It could not have been her spirit, for at the time she was going about as she had been for a year past." But some investigators along these lines avow that the dual personality of a living person may appear to others, especially if the person appearing be sleeping, or in a sub-conscious state, as witness a story told by James W. Riley, the well-known Spiritualistic medium, of Marcellus, Mich., of the apparition of his son appearing to a circle of friends gathered in his parlor one evening while the boy slept peacefully upstairs in the same house. The astral, if such it was, is said to have been recognized by all present.

Wrote Under Spirit Influence.

In 1852, when Modern Spiritualism began to attract considerable attention, I was a resident, with my family, of the township of Canton, Wayne county, Mich. One evening my husband and myself attended a circle in the neighborhood in which we lived. We were skeptical and did not see or hear anything at the circle that tended, in any way, to lessen our skepticism. On our way home my husband and I agreed that that we would not attend any more circles until others had investigated the so-called phenomena and found something more worthy of attention than anything we had yet seen or heard. On the following day a Mr. and Mrs. B——, from the township of Redford, called on us, Mrs. B—— being a cousin of mine. Mr. B—— did not get out of the buggy and Mrs. B—— came in the house for only a few minutes. Upon coming into the house Mrs. B—— seemed to be influenced by some mysterious power and made motions as though desiring to write. When writing materials were brought she wrote the following:

"Well may I come, for there is need to learn of spiritual things. The darkness of earth's overshadowing errors are great and there is need of light from heaven to clear away those surcharged clouds which continue to pour their contents on the heads of earth's benighted sons. Let the morning of eternal truth dawn and send forth its radiating day beams until there shall be no corner in which it may not come. Help it on, my son, and we will come to you with the beauties of spirit homes and breathe to you of never-ending love. Farewell, children; in truthful trust seek to know the origin of these things, nor be disturbed by tales of fear, and let not ridicule deter you. Your mother,

"AMY CHAPPEL.

Mrs. B—— knew nothing of my husband's people. My husband's mother died in Otsego county, N. Y., in 1830, when my husband was 11 years of age. He had thought his mother's name was Emma and he at once declared that the name signed was wrong, but the influence insisted that "Amy" was right. He afterward wrote to his elder sister, in Ingham county, Michigan, and inquired, without telling her of the communication, what their mother's name was, and her reply stated that it was Amy. Mrs. B——is a widow and resides in California. My husband passed to spirit life nine years ago and being now 82 years of age, it is probable I shall soon be with him.

LUCRETIA H. CHAPPEL.
Plymouth, Mich.

A Vision of Death.

The instance I am about to relate happened 15 years ago this last summer, and I only being 12 years of age. At the time my parents and brothers only thought lightly of what I said (although my mother worried over it, as she told me later), but as there were two of us beheld the phenomenon, or went through the same experience at the same time, and this party is alive to-day, this story can be vouched for from beginning to end.

My home at that time was in the county of Kent, Ontario, and within two miles of a little village called Port Alma. My father was a very strict Methodist and an upright man. He held the position of councilor in our township and was also a trustee of the school I attended, which, by the way, was only separated from our house by a pasture field.

Up to the time I have mentioned in my story my father had never been sick, that I know of. On this particular day, being Saturday afternoon, the schoolmate and myself were in this pasture field, about 100 yards from the school (which was separated from the field by an open board fence), gathering four-leaved clovers, when simultaneously our gaze was directed toward the school when, behold! we saw what appeared to a white sheet or pall covered a whole window, and while we were still looking in astonishment the white disappeared and in the same place, lying on his back, was my father, and by his looks something seemed to say he was dead. Neither one of us said a word but stood spellbound until it vanished completely, when we went to my home and told what we had seen.

My father was working in the field at the time, hearty as ever and one of my brothers went to the school house and found it locked and the windows were all fastened down. They questioned the janitor and he said no one had the key to the schoolroom Saturday afternoon.

Within three weeks from the time this incident happened my father was in his grave, dying from a severe attack of typhoid fever, and nearly the last words he said before he became unconscious was that he would never get better.

Now, I am neither nervous, nor superstitious, but here lies something that I cannot explain. ROLAND ASKEW.
68 Fourth street, Walkerville, Ont.

Was It an Astral Form?

There comes to each of us an experience sometimes in our life which is veiled in more or less of a mystic cloud.

The one which has come to me, and which may cause remarks of various kinds by those of a skeptical mind, was as much of a reality as the rising and setting of the sun.

In August, 1897, I was visiting my aunt, 134 Union avenue, Mt. Vernon, N. Y., having just come from visiting my grandmother in Pennsylvania. She was in poor health and was contemplating having an operation on a cancer at the time I left her, but so far as we knew was in no danger.

On the particular night to which I refer, aunt and I had retired to our separate rooms, which were connected by a door which we always left ajar. I had not yet fallen asleep when I supposed, for an instant only, that I saw her coming to my bed. "Aunt Sally," I said, "what do you want?" No answer.

I thought she must be walking in her sleep and said nothing more, but as she came nearer and bent over me with her hands extended as though laying a blessing upon me, I saw that it was not Aunt Sally, but could not distinguish the features clearly enough to say who it might be. It was no hallucination. As the form turned from my bedside to a door leading into a hall I arose from my bed and followed it to the door, when it was as though I had never seen her.

I roused my aunt, told her what I had seen and waited for her verdict. I was greatly surprised when she related two similar cases which had happened in our family before this, and wondered at her assurance in the belief that "some one in the family would have something happen them."

One week from that day, and nearly at that time of night, my beloved grandmother lay a corpse.

This could not have been her spirit, for at that time she was going about as she had been for a year past. Who will explain it?

UNA HOWELL-HOLMES.
Marine City, Mich.

HYPNOTISM A SCIENCE.

Argument of H. J. Parker That It Should Be Classed Among the Modern Deceptions Is Refuted by Experiments.

In reply to H. J. Parker's Battle Ground article on hypnotism I wish to point out that it has been the fate of all science in the infancy of their existence to be sternly opposed by those who can not comprehend natural laws. When, however, we see a science so firmly established as hypnotism put in doubt it provokes astonishment.

One can be hypnotized and made so insensible to pain that all manner of surgical operations can be safely performed. A fake subject can be easily exposed by the prick of a pin or an unexpected slap in the face.

An exposition of a few plain physiological truths will prove to any rational mind how hypnotism is possible. At each inspiration our blood receives a charge of oxygen and electricity or vital nerve fluid through the capillaries of the lungs. Along the arteries are laid nerves of involuntary action which take up the charge of electricity and convey it to the brain, where it is stored for future use.

Forces of Electricity.

There is a positive and negative force in this electricity. The positive is carried to the cerebrum, or large brain, and the negative is carried to the cerebellum, or little brain. The positive force is the agent through which we produce all voluntary action, while the negative force carries on all the involuntary functions of the body without the exercising of a single thought.

Electricity being the only agent that mind can act upon directly we can easily perceive the philosophy of motion. For instance, if we wish to move our arm we first exert the mind, which comes in contact with the positive electricity stored in our brain and urges it to act. Through this impetus received from the mind it moves along the nerves of voluntary action to the muscles of the arm, causing the molecular fibres of the muscles to contract through pure magnetic action. The contracting muscles draw the bones of the arm in the desired direction and thus voluntary motion is produced.

About one person in twenty-five are deficient in positive electricity—that is, the negative exceeds the positive in their brain, thereby throwing the two forces out of balance.

Subjects of Hypnotism.

Those who are deficient in positive electricity are easily hypnotized, while those who are not do not yield so rapidly. Now, if we can find one who is deficient in positive electricity we can easily project our own electricity into their brain by connecting with certain compound nerves radiating near the surface of the hand and head, thereby charging the subject's brain with a volatile agent that has become subjective to our mind by direct contact.

It is evident from the foregoing philosophy of motion that we can send that agent to the tips of our fingers and make it do our bidding at will.

The electric charge retains its own individuality after transmission, and is subject to the will of the operator. Hence the operator may, by suggestion and will power, start this subjective agent from the subject's brain along the proper nerves to produce motion in the subject's body on the same principle that he produces motion in his own arm. Any other phenomena may be produced on the same principle, and the subject's mind receives them as realities, because they come from the outside. They originate outside the subject's mind, consequently appear real the same as all other impressions conveyed to the mind from the outside through the fine senses.

Secret of Sight.

If we see an object, the impression or image it makes on the retina of the eye must be conveyed to the mind by that same volatile agent, electricity, through the optic nerve to the brain, which receives the impression of the image and holds it up to the mind.

The operator may convey similar impressions to the mind of the subject by suggestion and the influence of this same volatile agent.

A hypnotic subject is not asleep. He is awake and struggles against the will of the operator, and does things that he cannot help, and knows it. He remembers what transpired afterward. A mesmerized subject is asleep; is in perfect sympathy with the operator. It is entirely different from natural sleep. Man is capable of receiving external impressions in his sleep, natural or mesmeric. The somnambulist walks over dangerous places safely in his sleep, performs difficult feats and frequently carries on rational conversation with those who are awake and near him, but remembers nothing about it after being awakened.

If "a live man is either always asleep or awake," how is it we sometimes see a man unconscious from injuries received, yet not dead? If the mind could never receive external impressions while asleep until they are sufficiently strong to arouse one it would be impossible to awaken anyone from sleep. You cannot awaken a deaf man with noise. The impression must come first, the awakening afterward.—J. R. Porter in Chicago Record-Herald.

"CAUGHT IN THE ACT."

Wants Deception Removed From Our Ranks.

To the Editor:—The article, "Caught in the Act," published in your issue of Nov. 22, is most timely, and I think is the correct way of dealing with the "fakes" who are going about deceiving the people. The giving of "descriptions" will be better than giving the names, for names can be changed, whereas, descriptions, if correctly given, will be better, and they will be more careful in carrying on their nefarious designs, and if this plan is carried out, we will soon have them "corraled," and I trust have less of their work in the future. It is pretty hard on one who is investigating to have such experiences, and I hope that "descriptions" may be sent in promptly, where individuals are known to be frauds, so that deception may be wiped off of our beautiful cause. W. E. T.

A PLEA FOR HONESTY.

Some Bad Features Connected With Camp-meetings.

To the Editor:—Your inquiry No. 7, of Open Court and its many answers is peculiarly interesting to me, but there is still one phase of the subject that should be brought from the "dark seance" into the light; namely, the employment and encouragement by camp-meeting officers and managers, generally, of a class of mediums whose methods of manifestations are of a questionable character, if not wholly fraudulent. These exhibitions of spirit power are of the "physical" class, sensational in character and are supposed to "draw" as a special feature of the camp program. The medium's credentials are generally her "established reputation," and the approval of the camp managers, and all her manifestations are given under conditions quite unfavorable to honest investigation—namely in semi-darkness. These mediums almost invariably travel on their "established reputation" and strenuously object to test trials before a committee previous to being installed on the camp grounds. The above statement applies principally to materialization exhibitions as usually given by public mediums.

For the good of the cause and for the upholding of honest mediumship, such medium should be required to submit to some such simple test as this: Dispense with all "searching" committees so far as the medium or cabinet is concerned; also dispense as far as possible with services of medium's manager and promoters. Let the medium retire to the cabinet, and close and secure the curtains in place by use of tacks and stitches, so that no physical body can pass out of the cabinet undetected. Such a simple test as this would furnish positive evidence. The objection to this or kindred tests is that the materialized form becomes a physical body inside the cabinet and could not pass out; yet it is a part of the program in nearly all the dark seances for forms to appear as rising through and out of the floor of the audience room and again sinking out of sight down through the same. I have in mind now a medium of this class who was vouched for through the columns of this paper by a secretary of a state association, a part of whose program nearly every evening was the phenomena of passing a tin cup through the closed curtains without disturbing warp or woof. Such mediums could not consistently object to a closed curtain test. The sewed-in-the-chair, flour-and-meal test is evidently a "stock" test, the conditions of which are easily overcome by the fake medium and his expert manager; especially so if said manager makes all the preparations for the exhibition; yet this test is usually considered sufficient and conclusive by managers of camps, generally.

Again these mediums get the protection and support of a number of influential Spiritualists on the grounds who do not hesitate to receive "comps" and lend their assistance at all the seances. These persons are given seats nearest the cabinet, and usually do most of the talking with the spirit forms, and if such manifestations are fraudulent these promoters are more to blame than the medium, and should be held responsible for the conspiracy to deceive honest investigators. If Spiritualism and camp-meetings cannot be sustained outside of such practices let it and them go to the wall, the "sooner the quicker."

B. W. BRAINARD.
Grinnell, Iowa.

WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

EARTHQUAKE PROPHESIED FOR NEW YORK CITY.

You ask in this day's edition of the Sunday World, "Where Will the Sky Line of New York Be One Hundred Years Hence?" This question promotes suggestive reflection. For instance, about the year 1845 a Prussian architect was officially sent to New York to investigate her public buildings. While waiting for a man with whom he had an appointment he went into one of his habitual clairvoyant conditions and said to one of the office boys:

"Get your pencil and paper—I want you to write! You may say that, instead of four stories, now being agitated by the city authorities as the proper limit for the height of buildings in this city, before the close of the nineteenth century New York City, following the example of the construction in Western cities of lofty buildings, will have constructed numerous buildings fifteen to thirty-five stories high.

"You may say that there will be a large park in the central part of the city; also a park in the city of Brooklyn, while numerous other large properties will be acquired for park purposes.

"There will be several bridges spanning the East River.

"There will be a political agitation of the slavery question which will result in warfare.

"About the close of the century there will also be a war with a foreign power.

"During the nineteenth century there will be two presidents assassinated, and in the early part of the twentieth century another president will be assassinated.

"Finally, between the years 1900 and 1950 there will be an earthquake, which will demolish everything below this large and beautiful park, which will be in the centre of New York City, and there will be nothing left of all her lofty buildings. All will be covered by sixty feet of water below this park, which will be located in the central part of New York City.

"New York is founded on a rock bed, but all beneath is subject to a molten condition so intense that this rock is being burned and continually broken away and dropped below. Opposite Blackwell's Island this intense heat is continuously eating its way up, and at a certain time when the North and East rivers pour their contents into this enormous molten cauldron, what is to become of the lower part of the beautiful city?"

According to the above specified prediction this earthquake is due now at any moment, and it is peculiarly suggestive and significant that when nature would display the power of her enormous majesty in the upheaval of earthquake she selects the location of large and populous cities for that purpose.

Now, if that earthquake occurs within the time prescribed by that Prussian clairvoyant, the sky-line of what was New York City will be a surface of a large area of water below Central Park, and that is an answer to your question as to the sky-line of New York City one hundred years hence. DAVID G. DOANE.
Brooklyn, N. Y.

APPROACHING PANTHEISM.

The Relation of the Controlling Cosmic Life to the World.

Ours is certainly an age of "new departures" and re-statements in many directions. Notably so in the direction of speculative belief.

All sorts of "isms" are springing up, thick as underbrush in the forest. Christianity or churchianity still presents an aspect of soundness, and no doubt will present a brave front for many generations to come. It has great antiquity in its favor; it is rich, famous, thoroughly organized and with its machinery in fine working condition. It draws the people by the seductions of personal interest and fashion, by the attractions of wealth and historic renown, also by questionable wiles of social distinction.

It is certainly flourishing in the branches; the question arises, is it not decaying at the roots?

The crude notion that one man or three men, however glorified, can ever have been the cause of time, space, the universe, the creator of the human race, is fast fading away even with the classes that do little or no thinking for themselves. Its mere statement refutes it.

The problem of problems is, Whence came the cosmos? What upholds it? What is its life, its noumenon?

The mind of man indicates that which it is groping after, by the deification of whatever objects in the outward world can become to it types of stability and power. It fastens on anything in its surroundings by which it can represent to itself that abiding reality of which it is in quest.

The sun that shines on in majestic strength and calmness, far above the capricious and changeful forms of the lower world, undimmed and undecaying through the long ages; the silent stars that pursue their mystic courses; never hasting, never resting, shedding their pure light on the graves of thousands of generations; the solid earth, the everlasting hills, the rivers that flow on in exhaustless continuity while one generation after another comes and goes; in the half-conscious deification of these objects and of that mighty power of which each seems for the moment the vivid type and manifestation, the obscure longing for an infinite and eternal object of trust is expressed.

But the inner spiritual consciousness, being dissatisfied with the effort to reach God by the mediation either of the grander objects of nature, or of nature in its totality, now attempts to pass beyond or beneath nature and all natural phenomena and to grasp the idea of an unseen but not unfelt essence or substance of nature lying beneath or behind or centered within all finite and sensible things.

The conception of the inner life which dominates the whole course of spiritual thought is that by which at a certain stage of development, the mind seeks to represent to itself the unity that underlies all the diversities of the world, the hidden life of all things, the conception of an unseen or spacic substance beneath all the ever-changing appearances and accidents of things.

For instance: When we speak of any object, a plant, an animal, a human being, which has many different qualities or aspects, or which is undergoing perpetual phenomena changes, as one identical thing or being, what is it that constitutes its oneness, or its permanent reality? This flower or tree has a real existence, it is one individual thing though the qualities of form, color, fragrance and so on, by which I perceive it, are many and various. It was the same plant yesterday as to-day and as it will be to-morrow, and so on, while its life lasts, though outwardly the atoms or matter composing it and its appearances are for no two days or hours precisely the same. When I say, it exists, it is one individual thing, it is the same plant, etc., etc., what is this "it" of which I speak? Not what I perceive by the senses, for that is not the same. All created things exist only through change; not the outward material form, for that is not the same. But the thinking mind perceives that behind or beyond all the varying qualities, forms or aspects of the thing there is a hidden "something" that remains constant amid all the changes, all the vanishing appearances, and that that is the true and permanent reality of the thing. The "organizer" of the life principle, is the conception in which pantheistic thought seems to have found the key to the riddle of the universe.

With the oriental mystics this underlying reality is often called Brahma, the Great Cosmic Soul. They did not reason in just the same forms that we do, but the perception of the truth is the same. When they represent this Supreme Soul as declaring, "I am the Light in the sun and moon, I am the brilliancy in the flame, the radiance in all shining things, the light in all light, the sound in all sound, the fragrance in earth, the eternal seed of all things that exist, the inner life in all; I am the goodness of the good, I am the beginning, middle, end, the eternal running through time, the constant "now," the birth and death of all. When they represent the visible material world and the life and actions of men as the illusory phantoms which a conjuror or magician calls up and the gaping crowd mistake for realities, or as the persons, scenes or events of a troubled dream; when they declare that a wise man should banish all objects of sense and contemplate continually the One Existence, Brahma, in these and many other modes of expression the Oriental Pantheist is only ringing the changes on the one fundamental doctrine of its creed that the Great Being, the Living Light is the only true reality and that the apparent reality of all things is illusory.

All mystical thought is of this introspective character. Look at our own Emerson, who stands like a perfect Corinthian column among thinkers. Think of his lines on "Brahma."

"If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways,
I keep and pass, and turn again.

"Far or forgot to me is near;
Shadow and sunlight are the same,
The vanished Gods to me appear
And one to me are shame and fame.

"They reckon ill who leave me out,
When me they fly, I am the wings,
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

The strong gods pine for my abode,
And pine in vain the sacred seven,
But thou meek lover of the good
Find me and turn thy back on heaven."

This wonderful subtlety of thought is thoroughly characteristic of Brahmin mysticism.

Every clairvoyant feels the truth of just such mysticism as this. But let us not become narrow in our zeal. Let us look to another and certainly very different thinker from Emerson. Let us see what Herbert Spencer has to say to the same essential purport:

"Whoever remembers that the forms of existence which the uncultivated speak of with so much scorn, are shown by men of science to be the more marvelous in their attributes the more they are investigated, and are also proved to be in their ultimate nature, absolutely incomprehensible—as is sensation or the conscious something (spirit?) which perceives it—whoever clearly recognizes this truth, will see that the course proposed does not imply a degradation of the so-called higher, but an elevation of the so-called lower. Perceiving as he will, that the Materialist and the Spiritualist controversy is a mere war of words, in which the disputants are equally absurd, each thinking that he understands that which it is impossible for any man to understand, he will perceive how utterly groundless is the fear referred to. Being fully convinced that no matter what nomenclature is used, the ultimate mystery must remain the same, he will be as ready to formulate all phenomena in terms of matter, motion, and force as in any other terms, and will rather indeed anticipate, that only in a doctrine which recognizes the unseen, unknown cause as co-extensive with all orders of phenomena, can there be a consistent religion, or a consistent philosophy."

To the same effect Prof. Wm. James, in his Edinboro course of "Gifford Lectures." With scientific precision he leads us to that hidden region, the "Inner life," from which the mighty impulses of our actions come. But that region, as a world of causes is not ideal only, it is real and produces effects in this world. The cosmic, central attraction leads and guides us on, if haply, we feel after it, and in trusting ourselves to this influence we are fulfilling our deepest destiny. The polar attraction is either to light or to darkness. The universe, at those parts of it which our personal being constitutes, takes a turn for the better or the worse just in proportion as each one of us fills or evades the ethical demands....To be receptive and responsive to that ocean of light and life, of activity and power is to be "converted," religious, inspired, taught of God or spirit. To be awkward and sullen towards it, is to love the darkness of evil, to be "wicked," disobedient, carnally minded, "lost," etc.

To show the unavoidableness of this conclusion is the task of the Professor throughout some twenty lectures. Herein he re-enforces the position of Herbert Spencer.

Now what is this "unseen and unknown" cause, but the cosmic light, the inner life of all things?

This is the really great Productive Principle of all thought.

Spinoza, a pantheist and a very close thinker, thought that the secret of human unrest and misery lies in this, that the whole point of view of ordinary intelligence is a false one, that it does not see things as they really are, and that looked at from a new point of view the whole aspect would be revolutionized. We are unhappy, for things we lavish affection on have no reality. Then senses and imagination practice on us a fatal deception. The only way to attain the end we seek is to expose and subvert the false view of the world and to substitute for it the higher view of reason, which penetrates beneath the surface-shows of things to their real essence; we must views things from the standpoint of eternity.

Modern idealistic thought reduces all things to "modes" or varieties of vibration. Very good! But when we have reduced the world to a mere appearance or accident, yet as appearance, it still needs to be accounted for. If indeed "we are such stuff as dreams are made of," yet our dreams presuppose a wakeful world, and their fleeting vagaries have their explanation in it. But what is to be accounted for is not merely the illusion, but the mind that discerns and knows it. The mind or spirit which perceives and pronounces on the nothingness, the "shadow-land" quality of the finite world, cannot itself be identified with that world. In ascribing to human intelligence the function of abolishing the false reality, we virtually exempt intelligence itself from the process of abolition.

Phoenix-like it rises from the ashes! The intelligent modern Spiritualist must stand with Jacoby the Transcendentalist. His key-word was Faith, or Reason; by which he meant Intuition, the power of gazing immediately on essential truth. An intellectual faculty by which supernal objects become visible. An interior or soul vision, a spiritual eye "that gives evidence of things not seen and substance to things hoped for."

Kant had denied the existence of any faculty that could guarantee the existence of either a sensual or a supersensual world. Jacoby, a true medium, was above all else certain that such a faculty there was, that it was altogether trustworthy, and that it actually furnished material for religious hope and spiritual life. The only possible material; for without this capacity of intuition, Philosophy could be in his judgment nothing but an insubstantial fabric, a castle in the air, a thing of mere definitions and terminologies, a shifting body of hot and cold vapor.

With soul perception admitted, we are grounded in the love of light and truth of the Eternal Oversoul. Such knowledge is valid. Love, humility, meekness and patience are children of this hidden, Pantheistic life. The noble dignity of silence "the sacred silence," and of reserve, the peace of the high soul is from this inward mediation. To him worship is rendered. In the Gracious Light of His omnipresence the weary heart finds repose. "He is nearer to thee than thou art to thyself." "Withdraw both feet, one from this world, the other from the next, and thou art with Him!" So said the Oriental sage. Such language conveys little to the understanding. But it speaks volumes to the imagination or to the vision of the seer.

It is really the thought of the Unseen Life that strengthens and blesses. It strengthens because, while it kindles the imagination and exalts sentiment it leaves will and endeavor free. It urges men and women to grasp the opportunities for good work in the world they live in. The development of individual character and the progress of society demand this.

"The living world of use and knowledge we must have and must use. The world of culture and duty, of study and growth, must be ours to investigate and to comprehend. Ours to love and to be grateful for. Ours to pour out, if need be, our hearts best blood for; ours to conquer and to shape; ours as a school of instruction, a field of toil, a home for affection. There can be no spot too holy to be trodden, no peak too sacred to be scaled, no depth too awful to sound, no books too divine to be understood and criticised, no institution too venerable to be improved if need be, no creed too full of inspiration to be submitted to the search of Reason, the Living Knowledge of the Living God.

Boston, Mass. J. P. COOKE.

NO PROGRESS NEEDED.

There's been so much of progress in the way that things are done,
The way that power's harnessed up an' the way machines are run,
Since men began t' memorize from science, page by page,
An' open what we style t'day the "great inventive age."
They done away with candles, an' it's incandescent lights
That gleam within the parlor where we're courtin' Sunday nights,
Our best girl's ev'ry comfort's been improved on, in a way,
But, bless you, we can love her in the good, ol'-fashioned way!

Mail service has been bettered till a letter's seldom lost;
There's been so much improvement there's reduction in the cost
Of sendin' Cupid's missives, an' a 2-cent stamp'll pay
The charges for transportin' scented billy-doos to-day.
Suppose your girl don't write an' you imagine she is sick;
The telegraph's invented—you can send a message quick,
Er call her up by telephone, but when a call you pay,
Why, bless you, you can hug her in the good, ol'-fashioned way!

Suppose you want to take her fer a spin around the park,
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What does evolution teach?

What does embryology teach?

Evolution teaches that man started existence as a life principle in the ooze and slime of the water and that this principle took on animal forms in regular order, one after another, from lower to higher, in its journey upwards—a journey which it required hundreds of thousands of years to perform.

Embryology teaches that each individual life germ, being planted at conception, in the short period of nine months, goes over the same road.

It is first a bit or globule of jelly-like substance with no head, no heart, no bone, nor muscle, nor organ of any kind—a substance similar in appearance to the life germ of protoplasm; then it becomes of the same form as the embryo fish, then of the embryo snake, then of the embryo mammal. When it reaches the fish state it has gills like a fish, and children are not infrequently born with the marks of the gills visible. When it reaches the mammal period, it has a tail like a dog. At a higher period "its great toe is extended like the toe of an ape." "Three months before birth the body is covered with hair," and instances are known where children are born in this condition.

Before the skeleton or bony structure appears in the embryo child there come streaks of cartilage in place of bones, which is in exact resemblance of the lancelet fish, which is the link between the invertebrate or boneless fish and the vertebrate or fish with bony skeleton. Even at this period of the child's growth "there is no distinct head, no brain, no jaws, no limbs," but the child is in just the condition which animal life was, following the protozoic period.

As the bones begin to harden out of cartilage, the first semblance is that of the fish, then that of the frog, then that of the reptile, and last that of the mammal. At this time not the least difference exists between the child and the dog or rabbit or ape in their fetal state, nor does any difference appear till a short time before birth.

Thus the history of the child during the nine months prior to its introduction into this world is the history of man during the thousands of centuries since he started from a life principle on earth. And it is as true of the ape and of every other animal. Each being has to climb up its own genealogical tree covering the time between its conception and its birth. No animal has so far to climb as man, because every other animal has stopped short of him in its development. The only life germ that did not come to a stop—that went upwards to the top is man.

If all other proofs of evolution fail, these principles of embryology, which were discovered by Agassiz and men outside of evolution, cannot be overthrown.

We might expect the new-born child to bring some of these embryonic traits above mentioned along with it into this world and it does. The child in learning to walk uses the outer edge of its feet exactly as do all the apes in walking. The instinct of the babe for grasping whatever it can reach with its hands is in exact resemblance to what the infant gibbon will do. Though the legs are so weak as to be able to bear scarcely a pound weight, the arms and hands are so strong that a babe has, under experiment, been lifted bodily clear of the bed, and hung suspended for two minutes, clinging with its hands to a cane, before it relinquished its hold.

Similarity of Structures.

Another of the strong evidences of the truth of evolution is the similarity of the bony structures among all the higher animals. Who has ever stood before a skeleton of a man and one of and ape and seen them side by side and not felt humiliated at the strong resemblance? One could scarcely tell which was the human. In general plan, in form of construction, in arrangement of parts, they are identical.

Coming down to detail they match each other—bone for bone, muscle for muscle, nerve for nerve, organ for organ, part for part. There is not a joint in one that is absent in the other In only one slight point do they differ—man has twelve pairs of ribs and the ape has thirteen. Even this difference is almost removed, when we know that in Africa a human skeleton has been reported with thirteen pairs of ribs and that apes have been known with only twelve.

They differ otherwise only in the relative length and size of the bones and in the cubical capacity of the skull.

As we descend among the lower vertebrates, in some points the resemblance is no less striking. It is a fact, carrying great weight of evidence for the truth of evolution, that the fin of the fish, the flipper of the seal, the wing of the bird, the foreleg of the quadruped, the paddle of the whale, and the arm of man match each other—bone for bone, joint for joint, and that all these animals have a similar spinal column ending in a skull.

It is no more difficult for nature, under different circumstances, to clothe a skeleton fin with feathers and make it a wing, or to straighten it out and cover it with flesh in the shape of a foreleg or an arm, than for a skilled carpenter to take four or five exactly similar wooden frames or skeletons of houses and cover and finish them off in such different styles of architecture, ornamentation, color and use that they would be as unlike one another as an arm is unlike a foreleg, or a seal's flipper is unlike a bird's wing.

Furthermore is it true that not only the skeleton and the parts I have mentioned, but muscles, nerves, membranes, glands, arteries, veins, senses, and all the vital organs are built of the same material, on the same general plan and serve the same purpose in all the higher animals.

And in no way is man an exception. The lower animal suffers pain or enjoys relief from it, exactly as does man. The flesh of the rabbit or bird is like human flesh. It is subject to health and disease; death and decay; youth and age like human flesh. The animal eats and enjoys all that man does, with the exception perhaps of tobacco and whisky. It is impossible to separate the two. Huxley says that man differs less from the higher apes than the apes differ from one another; or, in other words, there is a wider gap between the lowest and highest ape, than there is between the highest ape and man, and he proves it by pages of comparisons of apes with apes, and apes with man.

The Human Mind.

Let us now turn from the body of man to his mind. Is the human mind the work of evolution, or is it a special creation of God? If the body started from a lite principle millions of years ago in the sea-bed, and by successive changes has come into its present superior form, it seems inevitable that the mind came with it from the same source. For we find various traits or fragments of the human mind scattered all along the road over which the body has come. When man was in the form of a lower animal, he had the intelligence of that animal. When he was in the form of a fish, he had the intelligence or mind of the fish and that mind is similar to the human as far as it goes. It is inferior to the human just in proportion as its body is inferior. When man rose higher and took on the form of the mammal and quadruped, we find his mind advanced at a parallel rate with the body. The intelligence in the dog and then in the ape are types of the intelligence or mind which belonged to man when he was in these respective forms.

Let us now notice in detail the mental traits that belong by nature to man and see how many of them we can find among the lower orders.

Man has will power; so have animals. Man takes pleasure in being praised; so does a dog. It is natural for man to imitate; so it is is for a monkey. Some men are brave; so is the lion. Some are timid; so is the mouse. Some men are cross and crabbed; others are genial and kind. Exactly so are different animals even in the same species. The mental attribute of attention is as decided in the cat watching a mouse as in man watching the rise and fall of stocks. The playfulness of the child is the counterpart of the same thing in the kitten or lamb. Men have instincts; so have animals even to a greater degree. Man delights in the hunt and chase, but no more than does the dog that goes with him. Some men are lazy; so are some horses. Some people are nervous and excitable; so are some dogs.

Love of home is strong in some persons, but with no one is it stronger than with the cat. Fidelity is a noble trait of manhood, but where is there a man more faithful to his trust than many a watch dog? Men get angry and fight; so do animals. Men dream in their sleep; so do many animals.

Men are clairvoyant; so are dogs and horses. Men are spirits and live in a future world beyond this; so do birds. Some men can be hypnotized; so can some animals. Some men possess the hypnotic power; so do snakes and use it to catch birds. Man has a language; so have animals. Some men are obstinate; so is the mule. Men differ in intelligence; so do animals; a sheep is less intelligent than a horse. Men have memory; so have animals. The crowning glory of man lies in his reason and in his higher emotions of love for others which is at the bottom of all genuine morality and the essence of real religion.

That the horse has a certain amount of reasoning ability is evident when he refuses to be driven a second time into a mudhole, and that animals have, to a certain degree, love for others is proven in the love of the animal mother for her young and in the affection of the dog for his master. An old writer has said, "A dog is the only thing on this earth that loves you more than he loves himself."

Thus we see that "men and animals have similar passions, affections, and emotions. They have jealousy, suspicion, emulation, gratitude, and magnanimity; they practice deceit and are revengeful; feel wonder and curiosity; possess the same faculties of imitation, attention, deliberation, choice, memory, imagination, and reason."

Further than this, animals, like man, learn by experience. Old mice are less likely to be caught in traps than young ones, because they have learned to be cautious; when one wolf has been poisoned in a certain place, others learn to keep away. The dog is a domesticated wolf and he is more affectionate than a wolf because he has acquired affection by change of life. The chimpanzee has learned in its wild state to crack nuts with a stone.

Admitting all this, as we must, there is still a wide gap between man and the ape or dog. And yet it is no wider than the gap between the dog and the oyster, and this gap is bridged by evolution.

Suppose we grant all that the opposer of evolution would demand, which is that man has attributes or emotions higher and different from any to be found in the lower animals. And possibly he does have such. Perhaps self-consciousness is such an attribute. Perhaps it does not belong to the ape or dog. Even this admission does not disprove that the mind came by evolution in the same way as did the body and from the same source.

For as the fish has mental endowments which the polyp or the sponge does not possess, or as the dog has mental attributes which the fish does not possess, so man may possess mental qualities which the dog does not have. What is there in evolution to prevent? Should we not expect this very thing?

Or as the dog has bodily organs which the fish does not have or appear to have and which are the result of evolution, why may not man have mental traits, developed after he rose above the dog plane of life, which the dog does not have or at least does not show? Why may not circumstances develop new mental traits as well as new physical traits in animal life?

(To be continued.)

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THE BIBLE STORY OF SAMSON.

"Yes he is a smart fellow. He can see a fly on a barn door a mile off, but he can't see the barn."—Senator Collamer.

Several articles have recently appeared in your paper upon the subject above named, that deserve, I think, some passing recognition. Two or three of these were from the pen of Rev. D. W. Hull and one from the Rev. Mr. Chainey. Those writers believe the tale was not written as a record of events that actually transpired on earth, but rather a history of transactions in the skies, the movements and transpositions of certain constellations of stars.

Talleyrand said: "Language was intended to conceal our ideas." Messrs. Hull and Chainey appear to endorse that opinion, but limit its application to the words of one book only—the Bible. Why that volume was selected from all others was a puzzle to me.

From birth to manhood, yes, and even before—some men (and probably Messrs. Hull and Chainey among the rest) have been mesmerized with the opinion that the Bible is a wonderful production, almost if not quite divine in its origin, wisdom and potency. Their cravings, therefore, for infant pabulum present no mystery. We laugh at the stalwart unweaned ox. Let us not complain about his coadjutor in manhood.

There exists no difficulty in finding an interior or hidden meaning in any form of words. Let the reader take Swedenborg's rules and apply them to any book, let him experiment with the melodies of Mother Goose, and he will succeed with every rhyme,

To a man who has been "weaned," the story of Samson is one of the most detestable narratives ever written. He had a semi-miraculous birth, in which one of these beings called "angels"—part man and part bird—bore a conspicuous part, but finally disappeared in a flame of fire from off the pile of stones, on which Samson's father was roasting meat for God.

Nothing extraordinary appears to have occurred during Samson's boyhood except that he was denied the use of a razor. When maturity was reached he fell in love with a Philistine girl and married her. At that time the Philistines held dominion over the Israelites, but there was no war and no oppression is mentioned by the writer of the narrative. When upon a visit to his fiancee one day he was assailed by a young lion. Samson was unarmed, but grappled with the assailant and tore him asunder with great ease. He allowed the lion's carcass to remain where he was slain, and in passing by afterwards found it inhabited by a swarm of bees. He helped himself to their honey, and so far as stated, the bees made no protest.

His married life was not altogether happy and his wife was restored to her parents. This aroused his anger, and he sought revenge in a very extraordinary proceeding. He caught three hundred foxes and after arranging them in binary groups by their tails, placed firebrands between each pair of tails and let them loose. The foxes, frantic with pain, rushed into the grain fields of the Philistines, sat fire to, and destroyed the entire harvest.

At another time he was enticed by a profligate woman to enter the city of Gaza where he became surrounded by a large force of Philistines who designed to capture and punish him for the part he played with those incendiary foxes. He eluded them, however, by taking the doors and posts of the city gate and carrying them to the top of a mountain.

He had a battle one time, single-handed with a large army of Philistines. His weapon was a bone that had once been the jaw of an ass, and with that he slew a thousand enemies. We should naturally conclude that a Philistine soldier after witnessing a visitation of that terrible bone upon a comrade, would leave the place with some haste and no secrecy. Now if each man ran fifty years and in different directions, before being overtaken, the task of Samson became prodigious. He must have ran about three hundred miles. But if this race made him footsore or weary, the writer forgot to mention it. His call was for water. God answered the call by making a hole in the bone he had been using, and a spring gushed out.

The slaughter of a large number of foes by a single man was not an uncommon event in those ancient days, if we may believe Bible narratives. One man, Shamgar, killed six hundred with an ox-goad (Judges 3:31). Read the silly stories about King David's staff officers, beginning at the 8th verse of the 28th chapter of II. Samuel. Each story-teller seems to have been intent on outstripping his fellows in the barbaric race of fiction. I only wonder that the writer of Samson's biography had not finished up his great day's work with a sublime denouement—something startling and dramatic.

St. Patrick is said to have feasted a host of followers upon the flesh of a roasted sheep. The great miracle, however, consisted in the fact that the sheep was alive and well the next morning, and it might be added gave birth to twin lambs the following spring. Why did not Samson's biography say that the thousand men killed by that bone ofter being buried at night were all found alive and well the next morning, with their bruises all healed and provided with a silk hat and a new set of double teeth all around? There would be something grand and novel in such a tale, but the killing of a host of Philistines by one man was too common an event among the Israelites to keep a drowsy man half awake.

Nor would the addition I have suggested be altogether repugnant to our religion. Christian church history furnishes events that are nearly parallel. At the Council of Loadicea—I think it was—the program called for the attendance of two thousand bishops. A count showed only nineteen hundred and ninety-eight present, whereupon two bishops, Mondolf and Gondulf, who had been dead a hundred years, burst their cerements and joined the procession.

But to resume: After Samson had judged the country twenty years he came to grief. He was enticed by a worthless woman to divulge a family secret, namely, in what part of his organism rested his titanic strength. It proved to be in his hair. She had it cut and he was captured, imprisoned and blinded. The end came when a large crowd of Philistines were gathered in and upon the temple where Samson was exhibited. His hair had grown somewhat, and seizing the two posts that sustained the structure (queer architecture) he pulled the whole thing down and crushed three thousand beside himself.

I only wish the writer of the story had been one of them, and that the event had occurred before he learned to write.

But the leading and distinguishing feature of the romance remains to be told. At a feast or barbecue he made a bet with his comrades that he could tell them a riddle they could not solve. The stakes were thirty suits of clothes and thirty sheets. He lost through the treachery of a woman, and now what do you suppose happened? I give the words of the Bible: "And the spirit of the Lord came upon him, and he went down to Askelon and slew thirty men of them and took their spoil and gave change of garments unto them that expounded the riddle."

Blasphemy is defined to be "speaking evil of God." Different writers of the Bible are doubtless guilty of the crime; but it remained for Samson's chronicler to outdo them all. None but he ever had the audacity to accuse God of wholesale murder and robbery to enable a dissolute villain to pay a gambling debt.

It is a wanton waste of time, ink and paper to write about the astronomy of the Bible. There is none in it. The only hint at astronomical science in that book of which I have any knowledge, is found in Job 9:9, and in Job 38:31 and 32. In those verses mention is made of Arcturus, Orion and Pleiades, while coupled with them is talk by God himself about the "foundation" of the earth and its "corner-stone." The plain truth is that instead of being an astronomical book it gives evidence in nearly all its chapters of gross ignorance of that and all other sciences.

Why, even in the medical department the knowledge of its writers seems bounded by the discovery that a poultice of fig leaves is a remedy for boils, and that a treatment of prayer and grease would serve for all other ailments. (See II. Kings 20:7, and James 5:14.)

I notice in one of Rev. D. W. Hull's articles, that mention is made of "astrology," but I trust he has no faith in that ancient and boyish superstition. When mankind believed that our earth had four corners, a foundation and corner-stone, they might easily be persuaded that certain stars dominated their fortunes. But now there is no excuse for such ignorance. Astrology is a word no longer used by scientific men, and it ought to be forgotten. Every scholar now knows that outside our planetary system, all the constellations of the universe exercise no more power over our origin, activities and destiny, than does one stray number-three-mackerel in the ocean.

J. CLEMENT SMITH.

Topeka, Kansas.

"MARY OF MAGDALA."

A Criticism on the New Bible Drama.

During the past three weeks the church-going population of Chicago seem to have been considerably worked up over the presentation of the Bible story of the Magdalene, upon the stage of one of our theatres, and in the various criticisms by the different ministers of the city, in the Sunday American of a recent date, it is interesting to notice how widely opposite were the impressions received, and how perfectly the progressive development of the individual could be traced in these different expressions of opinion. To the man still environed in the straight-jacket of orthodoxy and early education, only "the shameless effrontery of the wanton" could be discovered. The terrific struggle of the awakened soul at the critical moment of its great temptation, aroused no chord of sympathy in such a breast, while to the man or woman of evolution and progress, the shadowed feature of this pathetic story sinks into insignificance before the mighty victory of good over evil, and the utter vanquishment of earthly passion before the gentle power of pure and holy love.

But that which struck the writer most in this wonderfully vivid portrayal of this momentous tragedy, was the evident anxiety of the dramatist to cover up the true character of that arch-fiend, Judas Iscariot, by investing him with the cloak of the patriot, anxiously awaiting the release of his countrymen from Roman bondage, who seeing only the weakness of subjection in the commands of Jesus to "Love your enemies" and to "Render unto Caesar the things that be Caesar's," and fearing that the result of this teaching would be to rivet closer the chains which bound them to Rome, determined to remove the danger by betraying the Nazarene into the hands of his enemies. Perhaps it is that human nature as a whole, so shrinks from the crime of treachery that it would fain blot it out from the category of human shortcomings, and would gladly place any other construction upon it than that which is clearly defined by the writers of the narrative. Be this as it may, certain it is that Paul Hesse does not stand alone in this attempt to whitewash the character of this detestable man. We have often heard it advanced that the act of betrayal was the result of his great love for his Master; that so great was his confidence in his divine power that Judas fully believed he was but giving Jesus another chance to prove his divine mission, and was confident that the Christ would deliver himself out of the dilemma with added glory to the cause, and thus prove beyond a doubt that he was in reality the "King of the Jews."

We have, however, looked in vain for any word throughout the whole Bible record which would give us even the shadow of a pretext for either of these charitable conceptions, but instead, the more carefuly we read the more clearly this act of Judas stands revealed as the crime of all crimes, and the man himself as the criminal of all criminals. Drawn to the side of this wonderful teacher who claimed to be the "King of the Jews," dazzled by the notoriety of the miracles in which he saw future possibilities of gratifying his love of greed, pronounced in his protestations of friendship when any selfish purpose was to be attained, and loving the jingle of the money-bag, the music of which was the true motive of his every act in life, Judas stands fully equipped to fulfil his destiny in the world.

It is true that Jesus himself selected him as one of the chosen twelve, at the same time giving his reasons for doing so in John 17: 12: "That the Scriptures might be fulfilled." We see, however, another reason why this choice was necessary, for as the character of the Christ was to be the model of human actions, so if we analyze the individual characters of the twelve men selected as the disciples of the great teacher, we shall find in each a perfect representative of some characteristic peculiar to human life. Thus, in Thomas we see the typical critical reasoner who refuses to accept that which he sees or hears until the truth has been demonstrated beyond a doubt. In John we find the loving, trusting nature, to whom self-abnegation, when called out by love, is the only natural result. In Peter we see the heart steadfast and true beneath the impulsive, self-confident exterior, always making mistakes, but always ready to atone by added love and devotion. But in Judas—alas! in Judas we can only see the typical traitor, ready at any moment to profess an effection which it is not in his nature to feel, if only some personal gain or gratification is to be reached thereby, equally ready to betray when the same selfish requirements shall demand; and so long as this character was intended as a type, and since his diabolical breed is not yet extinct, we are not justified in placing upon it either the mantle of patriotism or of sentiment.

Indeed to those who have read all that pertains to this man—it would seem that especial precaution has been taken to prevent this—every avenue towards justification has been closed, and we would remind those who differ with us that the crime of treachery as portrayed by the character of Judas, stands out in bold relief as the only crime for which there can be found no word of forgiveness in all the Bible record.

Peter denied his master at the crucial moment, but for him there was the yearning look of loving sympathy and forgiveness. Thomas doubted, and the arisen Christ, knowing the nature of the man, accepted the honest doubt, and extended the proof. The thief upon the cross heard the blessed words of hope and pardon. But for Judas, "the devil" (John 6:70), the "son of perdition" (John 17:12), who received "the wages of unrighteousness" (II. Peter 2:15), wages that could only be put to their legitimate use in the purchase of accursed ground (Matt. 27:8) for him, even the Christ could only pronounce a "woe" (Matt. 26:24) and we challenge any Bible student to show us one single word that can be construed even into a conditional forgiveness for the dastard who, to gratify some selfish motive, could with outstretched hand and traitorous kiss enter even into Gethsemane, and betray the friend he professed to love.

Such a character may be (and is) revolting to human nature. It was for this that the Scriptures had to be fulfilled, and we protest against doing that which the inspired writers have left undone, viz., to find any palliation either for the crime or the criminal. As we read the record over and over again, we are glad we are not left in doubt as to the outcome, for we feel the only decent thing recorded of the traitor is, that "he went out and hanged himself," and thus relieved the world of his diabolical presence.

Unhappily, the character of Judas is not to be found in the Bible only; it is fortunate for the world at large that perfect specimens are rare, but we do occasionally come across one of the family, to whom unselfish devotion is an unknown sentiment, and friendship but the synonym for selfish gratification and personal gain. To the honor of human nature be it said that such a character invariably calls down upon itself the scorn and contempt of the world, and to such we commend this story of Judas, with its awful burden of retribution and of shame. And in order that this lesson may be learned the more effectually, let this character stand as it has been left by the inspired historians, in all its hideous repulsiveness, as the prototype of that individual, who under the cloak of affection, betrays with a treacherous hand the sacred name of Friendship. CAROLINE CATLIN.

State Spiritualists' Association of Iowa —Annual Convention at Ottumwa.

The second annual meeting of the State Spiritualists' Association of Iowa will be held at Ottumwa, Jan. 15-18, 1903. We are sure from present indications that we chose wisely in accepting the invitation from Ottumwa to hold this meeting there. Ever since the 19th day of last January the friends there have worked unceasingly for the purpose of making the coming convention a success, and they should be rewarded by having a very large and enthusiastic meeting.

Mr. W. J. Hicks, chairman of committee on speakers and general arrangements, has been most successful in his work, having secured the services of H. D. Barrett, president of the N. S. A., and Harry Moore, who was so well received at Marshalltown camp-meeting last summer, for the principal speakers. Mrs. Eva McCoy of Marshalltown, our honored state missionary, will also be present, and give spirit messages and assist generally in making the meetings interesting. Other test mediums will also be secured.

Our Ottumwa friends number among them some of the best musicians in the state therefore the best of music is assured for the entire meeting.

The week-day meetings will be held in Amoury Hall, and the Sunday meetings in the opera house. Thus we are assured excellent accommodations for the entire work of the convention. The full program will be issued in the near future and will be sent to all Spiritualists in Iowa whose address I have. Others can have them by sending address.

We are pleased to announce that Mr. Barrett will work for the state association during the entire month of January and those wishing to have him hold meetings in their vicinity will kindly write the undersigned to that effect at once. We would be glad to have him go into places where the light is most needed and where people are hungry for the truth.

Special rates with hotel and railroads will be duly advertised in our programs for the convention. Everybody is cordially invited to this meeting whether a Spiritualist or not. Come and hear the plain truth.

STELLA A. FISK, Sec'y.

No. 18 N. 11th Street, Keokuk, Iowa.

Lake Helen Camp-meeting, Florida.

George Colby is in Jacksonville for a short time before he comes to Lake Helen.

Mr. and Mrs. J. D. White, of New York, are settled in their cottage.

Mrs. Eliza Philbrook has returned from her visit to Massachusetts, much benefited in health.

Mrs. Hardenberg has returned to Daytonia for a few weeks.

Mrs. J. E. Vogt, of Newark, N. J., has taken a room in the Apartment House.

Mr. Hatch and wife are living in their cottage outside the grounds.

Mrs. Van Lieu is in her old room in the Apartment House.

Mr. Bartholomew has brought a young man with him to assist in building his cottage. Mrs. Bartholomew, the excellent trumpet medium, will come later.

Dr. Hilligoss' cottage is nearing completion.

The work on the Spencer cottage will be completed in time for Thanksgiving dinner.

Mr. C. Vance, of New York, is in Brigham Hall.

Mrs. M. M. Witters, of Massachusetts is expected about December 23. She will locate at the Webster Hotel.

J. M. Hawks, of Lynn, Mass., will sail for Florida, Nov. 21, and intends to visit Lake Helen.

Mr. and Mrs. A. W. Carrigue of Rhode Island, will sail December 5, and occupy the former Marsh cottage.

J. D. Palmer and wife are now at Lake Helen.

The camp is filling up. New faces come every week and many old campers are coming in.

Every one is cordially welcome. Lake Helen is an ideal winter home.

My third excursion by water will leave New York City, December 5, and my fourth one will leave same place, December 19.

Write me for particulars (enclosing 4 cents in stamps for postage on folders, etc.) My excursions are for all, and to any place in Georgia or Florida. Prices very low. H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price $1.75.

BEYOND THE VAIL

A Sequel to "Rending the Vail."

The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post mortal survival, are unique and overwhelming.

Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

It is illustrated by several engravings, the originals of which were drawn in the presence of the circle by a full form materialized spirit artist.

BEYOND THE VAIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earth conditions. The narratives are intensely interesting, instructive and often highly dramatic.

Coincident with these are the profoundly philosophical comments of the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. H. Reed and others—covering, law, medicine, jurisprudence, theology and metaphysics. There are no books in existence of like character or of higher authority. Price, by mail, $1.75.

THE GOSPEL OF NATURE

Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

POEMS OF PROGRESS.

By Lizzie Doten. They are really valuable. Price, $1.00.

A Very Interesting Book for All.

Philosophy of Spiritual Intercourse. This work contains a graphic account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, $1.20; postage 10c.

The Science of Spirit Return.

By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price, 10 cents.

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

The Religion of Science,

By Dr. Paul Carus. Ver thoughtful and interesting. Price, 25 cents.

Womanly Beauty ITS ATTAINMENT OF FORM AND FEATURES

The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, $1.00. For sale at this office.

—THE—

Christs of the Past and Present.

By MOSES HULL,

A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 25 cents; paper 25 cents. For sale at this office.

Were You Born Under a Lucky Star?

A complete exposition of the science of Astrology, adapted from the Four Books of Ptolemy, the Astronomer on the art of Reading the Stars, with many illustrations. By A. ALPHEUS, Secretary of the Astrological Society of England and America. Handsomely bound in cloth, gilt top, with beautiful designs stamped on side and back, Price $1.00. For sale at this office.

"AS IT IS TO BE."

A VERY SUGGESTIVE WORK.

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

KAREZZA Ethics of Marriage. By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through more sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, $1.

Longley's Beautiful Songs

For Public Meetings and the Home.

VOLUME ONE

Contains the following songs with music:

I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

VOLUME TWO

Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15cts. each; the two for 30cts. For sale at this office.

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This is a book of 57 pages, filled with spiritual harmony from first to last. Spiritual societies need not be calling for something new to sing to the people if they will supply themselves with copies of this book, or in fact any of the above choice collections of Mr. Longley's musical publications. Volumes 3 and 4 are in one book, price 25 cts., 3 cts. each by mail.

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Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Price, cloth, $1.50.

BIBLE MARVEL WORKERS,

And the wondrous power which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles." By Allen Putnam. Price, 75 cents.

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Or Psychometric Researches and Discoveries. By Wm. and Elizabeth M. F. Denton. A marvelous work. Though concise as a text book it is as fascinating as a work of fiction. The reader will be amazed to see the curious facts here combined in support of this power of the human mind, which will resolve a thousand doubts and difficulties, make geology plain as day, and throw light on all subjects now obscured by time. Price, $1.50. In three volumes, cloth bound, $1.50 each. Postage, 10c per copy.

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A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price, 25 cents.

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Sequel to The Strike of a Sex. By George N. Miller. Paper, 25 cents. For sale at this office.

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A collection of words and music for the choir congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 15 cents.

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By S. Weil. Cloth, $1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

The World's Sixteen Saviors,

Or Christianity before Christ. By Kersey Graves. New and startling revelations in religious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred myateries, besides comprising the History of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. Printed on white paper, 380 pages. New edition, revised and corrected, with portrait of author. Price $1.50. Postage, 10 cents.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, NOVEMBER 29, 1902.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries, is $1.75.

TAKE NOTICE.

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

"Cards, Wine and Women."

The above quotation is from one of the big dailies of this city and it occurred in large black type at the head of an article, or rather a record of the cause of a man's ruin as given by himself, when found out.

It is the same old story! "It was Eve" who tempted our first parent in the garden of Eden. It wasn't the garden of Eden in which this ruin occurred, but in a beer garden, beneath the twentieth century electric lights, over a glass of real sparkling, fermented wine and a game of cards that this Adam fell.

What a manly fellow he must be who will let his own appetite and base desires control him to his ruin and lay all the guilt upon a woman.

What a noble spirit must possess a man who is ever ready to lay his mistakes at the door of someone else. It is too bad to have such a person fall from the path of duty, honor and virtue into the slums of recklessness, dishonor and vice.

Some good Christian judge should have those women arrested and heavily fined for disregarding the interest of man and ruining him, burn the cards and spill the wine.

But hold; common sense and twentieth century knowledge tell us these things would have been no temptation to this poor man if his inclinations had not been that way. If a man inclines toward cards and wine he can be tempted to ruin by a chum or a saloon-keeper, and if he is sensually inclined and controlled by his passion he will seek similar company, he will go where he can find congeniality.

How often do we read of a woman tempting a young man in the "quality circles" to his downfall. Yet, the "quality circles" stone the poor woman and embrace the young man; call him back again and try to reform him and cover up his trail of vice, and cast the woman out to the merciless human beasts without a thought of her ruin, and of her reform.

Poor, ruined man. Go look in the mirror of your soul and find a conscience if you can, and make it true and just, and cease this old Adam whine: "The woman did it."

The Original John Slater.

He is in California. He never was at Rockford, Ill. He is a good medium—never resorts to trickery of any kind. He sends us his photograph, which we recognize. We extend to Brother Slater the right hand of fellowship and good will, and may he go on doing as good work in the future as in the past.

Death of Dr. P. J. Barrington.

To the Editor:—Dr. P. J. Barrington, M. D., a stranger, who came to this city a few weeks ago, had a stroke of paralysis, and died on the 10th of November. Among his effects was found the enclosed packet addressed to you. It was his wish the same should be read at his funeral, which was done. A few short acquaintances in the Spiritualist faith bought a small piece of ground so that the material part of this grand old man should not lay in a pauper's grave, and kind hands laid many beautiful flowers upon his coffin.

We are now sure of this old man's nobleness, for but one week prior to his sickness he made a miraculous cure of a young lady who had swallowed lye and been given up by all other physicians. He sent medicine and gave advice to many others, but did not receive a penny, giving it with a good heart, and yet when this old man's effects were gone through, all he had in the world was $5.30, and of this, after a small telegram was paid, the physician who was called in took all but the odd two cents, and the old man was not yet dead. He lay unconscious for a week prior to his death. The only regret we have regarding the deceased doctor is that we did not know him before, so as to enjoy his knowledge and good heart. I might mention so that if any of his friends should apply to you, his few effects are at Mr. and Mrs. Milo Caine's, 332 East 12th street, Sioux Falls, S. D., who were very kind to him, sending him flowers and trying to find out his relatives. I close this letter with regrets in a selfish way that this grand old man passed beyond, for I wish that he might have lived on, and shed the glorious light of knowledge which he possessed.

R. W. DICKENSON.

Sioux Falls, S. D.

Will Give Great Satisfaction.

Your excellent reports of Mr. Leadbeater's lectures will give great satisfaction. I congratulate you on the opportunity to do so much good.

Cleveland, O. J. H. TAYLOR.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

A Righteous Decision.

A decision of much importance not only to magnetic, mind cure and other schools of healers has just been rendered by the United States Supreme Court. As stated by the press Washington dispatch, of Nov. 17, Justice Peckham of the United States Supreme Court delivered the opinion of that court in the case of the American School of Magnetic Healing vs. J. M. McAnnulty, the latter being postmaster at the town of Nevada, Mo., where the school is located. The proceeding grew out of a fraud order issued by the postoffice prohibiting the postmaster from delivering mail addressed to the school. The original bill asked for an injunction to prohibit the postmaster from obeying this order.

On trial in the United States Circuit Court for the western district of Missouri the department's order was sustained on a demurrer. The able opinion reversed that judgment, but in delivering it Justice Peckham said that there was no intention of passing upon the various constitutional objections set out in the bill, the intention of the court being to "simply hold that the admitted facts show no violation of the statutes cited, but an erroneous order given by the postmaster general to the defendant, which the courts have the power to grant relief against."

The action of the court was accompanied with instruction to the lower court to "overrule the defendant's demurrer to the amended bill, with leave to answer and to grant a temporary injunction as applied for by complainants." The opinion added: "In overruling the demurrer we do not mean to preclude the defendant from showing on the trial if he can that the business of complainants, as in fact conducted, amounts to a violation of the statutes. Justices White and McKenna did not concur in the opinion.

In reviewing the case Justice Peckham quoted the plea of the magnetic school that one human mind may control another in treating disease and said:

One person may believe it of greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Even intelligent people may and do differ among themselves as to the extent of this mental effect.

Because the complainants might or did claim to be able to effect cures by reason of working upon and affecting the mental powers of the individual and directing them toward the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or false pretense or promise within the meaning of the statues? How can anyone lay down the limit and say beyond that there are fraud and false pretenses? The claim of the ability to cure may be vastly greater than most men would be ready to admit and yet those who might deny the existence or virtue of the remedy would only differ in opinion from those who assert it. There is no exact standard of absolute truth by which to prove the assertion false and a fraud.

Suppose a person should assert that by the use of electricity alone he could treat diseases as efficaciously as the same heretofore have been treated by "regular" physicians. Would these statutes justify the postmaster general, upon evidence satisfactory to him, to adjudge such claim to be without foundation and then pronounce the person so claiming to be guilty of procuring by false or fraudulent pretenses the moneys of people sending him money through the mails and then to prohibit the delivery of any letters to him?

The opinion says that many people do not believe in vaccination and in homeopathy and asks whether on this account vaccination is to be prohibited and whether homeopathic physicians are subject to be proceeded against by the postmaster general. Justice Peckham concludes that the statutes under which the postmaster general proceeded in this case were "not intended to cover any case of what the postmaster general might think to be false opinions, but only cases of actual fraud in fact, in regard to which opinion forms no basis.

It is hoped that this opinion of the highest legal tribunal of our country may serve to curb somewhat the mettle of the lordlings of the postoffice department.

It has apparently been the custom of the postoffice department authorities to promulgate rules and orders to suit their own whims, without regard to individual rights or the equities of cases. Thus, what are known as New Thought periodicals have been discriminated against, and compelled to pay higher rates of postage.

Henceforth the mere opinion of a postoffice official will not suffice to operate as a valid reason for discrimination to the injury of those who use the mails for the conduct of their business. Prejudice against any class of healers will not be permitted to deprive them of their rights; there must be actual proof of fraud before they can be deprived of mail facilities.

The opinion of the Supreme Court puts a long-needed curb on the arbitrary methods of the postoffice department. Perhaps sometime the officials of that department may learn that Russian autocratic censorship is not adapted to American institutions.

Nauseous.

The newspapers bring us the important intelligence that certain New York City ladies, presumably some of the upper crust of the very swell "400," have provided themselves with very nice and expensive sets of manicure implements, etc., to use upon their pet dogs!

Doubtless it will become a fad of fashion with a class that is becoming disgustingly notorious to all outside of the circle of exclusiveness of their ilk.

It would seem that persons possessing time and means might devote their attention to ways and methods to better the condition of needy human beings. They might devote their thought to some noble and humanitarian purpose, to occupy their minds and drive away their ennui.

There are thousands of poor children and suffering unfortunates, to whom they could extend help, and thus benefit society and gain the happiness of doing good. But no—they lavish their affection and their attentions upon pugs and poodles, terriers, etc.

Their works are the gage of their mentality, their morality, their spirituality.

One Helen Gould is worth more to herself and the world than a million of such poor samples of a nauseous type of human beings.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

HISTORICAL POINTERS WITH REFERENCE TO JESUS.

As Illustrated by P. J. Cooley, in the Chicago Record-Herald.

I ask in all candor of the inquirer after truth to lay aside all superstitious notions and previous religious instruction and consider a few facts concerning this all-important subject.

There are only two sides to a question—did such a being exist or not?

I am aware that since the day of Constantine millions of honest and good people have built their hopes and risked their future salvation on their crucified and risen Savior, without a fear or doubt, and lived and died believing He was still interceding at the throne of mercy in their behalf. For anyone to even express a doubt concerning His personality has been met by the slurs from the priesthood and many pious believers, and a demand for a recantation with threats of the faggots and the stake.

When we come to consider the oldest religions of antiquity that were reverently believed by millions of people we learn that the inanimate as well as the animate were deified and reverently worshiped as divinities or gods, and no doubt the ancient astrologies antedate all other systems of worship.

They built the pyramids and deified the sun, moon and stars. They also divided the year into days, weeks and months. They named the days of the week and the months after these deified stars. They gave us the twelve signs of the zodiac, now in use in all of our almanacs, which were the twelve apostles of this sun god whom they named "Great Jehovah!"

THE GOD OF MOSES.

The Jews later on discarded all lesser gods or stars that were ruled over by the sun, and accepted Jehovah as the one God. Moses became acquainted with his Jehovah in Egypt.

This Jewish Jehovah was adopted by the Christians, who became the father of the patron saint of the Christian world.

The sun worshipers also deified gods, saviors and redeemers on earth and claimed for each of them a virgin birth. In the world's history as many as forty-five can be named. Also more than twenty saviors have been represented as crucified to redeem to world from sin.

And all the different names selected by the different races of mankind in all ages are only different names for the sun, such as Jupiter, Apollo, Venus, Pan, Castor Apollo, Brahma, Allah, Ormadz, Elohim, Bacchus, Horus, Ra, Sol, Odin, Vishnu, Siva, Jehovah, Apollonius, Zeus, Romulus, etc.—all pure myths, only personifications of the elements, showing clearly deified gods existing only in name. But at the same time untold millions of human beings have offered sacrifices and prayer devoutly to all these mythical divinities. They have all been lauded by pious priests, and their praises sung and their merits written up in all the Bibles and sacred literature of heathen antiquity.

But, say you, we have the Holy Bible, the revealed will of God as a witness to Christ's personality, and also the miracles he performed. Who wrote the four gospels? Nobody knows. And His biographers never saw Christ nor any of His apostles. Most scholars agree the four gospels were written in the second century, all from tradition, and the mythology of other oriental gods were dictated by editors and theologians.

CHRIST NOT MENTIONED.

Outside of the four gospels we have no authentic history of Christ. Josephus makes no mention of Him. But the English edition makes mention of a man, "if he may be called a man," a doer of wonderful works, then relates wonderful events in Jewish history.

This account is classed an an interpolation by all scholars, but is pronounced as genuine by "Eusebius," who is universally accused of scriptural forgeries. He says in his writings he was justifiable in lying so long as the interests of the church were advanced.

"Cyclopedia Britanica" also states that the writings of Josephus are considered as spurious. No doubt Eusebius was the author. Eusebius occupied a seat at the right hand of Constantine at the council of Nice.

Bacchus, the god of wine, like the Roman Hercules, had a virgin for a mother and a god for a father. After his death and resurrection, like Christ, he descended into hell and preached to the saints in confinement. He also turned water into wine "that cheereth both God and man." He cast out devils and raised the dead.

Chrishna, the incarnate god of the Hindus, did the same. Rev. George Wadington, of England, fellow of Trinity College, seventy years ago wrote the history of the Christian Church, in which he says: "It is a wonderful coincident that just at the time of the crucifixion of Christ the mountain should be rent, the dead arise and walk with the living in the streets of Jerusalem; that such an eruption of so stupendous a character should happen at that moment; that the sun should be darkened for the space of three hours in the middle of the day."

SAGA OF HEATHENS.

But similar events are related regarding the deaths of all oriental gods; for instance, in the cases of Alexander the Great and Julius Caesar. But in all the writings through all the ages no mention is made of the convulsions of nature at the death of the hero of Christianity. The conception and birth of Christ also correspond with the virgin birth of Plato, who was worshiped as a god for 400 years, and whose statue was placed in the Pantheon with other oriental gods.

Philo, a contemporary of Christ, an Alexandrian Jew and a learned historian, wrote the lives and doings of all important personages of his time and never mentioned such a person as Jesus Christ.

Seneca, Pliny, Plutarch, Celsus, Origen, Manichaeus and Cotelerius, all authentic historians of the first and second centuries, fail to mention Christ or any of His apostles.

"Renan" asks how it is that the Christian fathers have never been able to fix the date of the birth of their hero, or to fix the time any nearer than 130 years?

Is it fair or reasonable to assert that all oriental gods of antiquity were all pure myths and Christ the only personality? I leave the reader to judge.

All oriental gods appointed twelve apostles to teach their doctrine. The Jews had their twelve tribes of Israel. There are twelve labors of Hercules. There are twelve celestial gods on Mount Olympus. The twelve foundations for the walls of the new Jerusalem were garnished with twelve precious stones.

I show in my book, "Evolution," that the church borrowed every iota of their doctrines, rites and ceremonies from the Jews and pagans, as also the death, burial and resurrection of their hero, including the three days in the tomb.

STORY OF THE SUN.

The pagan astronomers at an early day learned the cause of the sun in his journey to the south in the winter and his return in the spring.

They saw on March 21 the sun had reached his greatest distance to the south of the equinoctial line, where, so far as time can be counted, that body remained at a standstill for three days. Then it started on its return journey.

This was recognized by pagan nations as the death, burial and resurrection of their sun god, rising from his grave to give life, light and heat to a lost world, to restore and animate all animal and vegetable life alike, to give food, comfort and happiness to man. So to both pagan and Christian it was a great day of rejoicing. The god has arisen! The new-born god has atoned for the sins of the world, has conquered the cold and dreary winter and brought the beautiful spring. The harvest, the fig and the spring lamb (the emblem of Christianity)—all joined in the festival of the sun god.

Here is where we get the conception of all oriental gods, dying on March 21 and rising on March 25. All oriental gods, including the Christians' hero, were all born on Dec. 25. See Chambers' "Book of Days," Vol. II; also the Encyclopedia Britanica.

The day was arbitrarily fixed since pagans had celebrated this day for centuries as the anniversary of all pagan sun gods. It is purely a pagan festival.

This Christian festival was instituted by Constantine, the father of state Christianity, who murdered his whole family, killed his wife by boiling her in a vat of hot water and established Christianity by suppressing paganism by arbitrary law.

For further reference see "Gibbon's History of Christianity," "Draper's Conflict Between Science and Religion," Parish Ladd's "Hebrew and Christian Mythology," Kersey Graves' "Crucified Saviors," Graves' "Bible of Bibles," and all works on the mythology of the ancients.

Religions are opinions; prove but one.

And all men mingle in a common faith.—P. J. Cooley, Author of Evolution.

WHAT THE FOX SISTERS DID FOR SPIRITUALISM

Their Exploits Recalled by the Recent Death of the Last of the Famous Sisterhood.

The death of Mrs. Maria Fox Smith, the last survivor of the famous Fox Sisters, who gave Spiritualism its great impetus in this country, is of mere cursory interest to the millions of persons who have accepted the belief of communication between the living and the dead.

Mrs. Smith was not a medium, and she played but a small part in the movement which brought such fame to the Fox Sisters. She passed her life near where she was born, dying at Newark, N. Y., on Nov. 4, at the age of eighty-five.

Because one of these sisters, Margaretta, afterward declared that the spirit rappings were a mere trick, going upon the public stage to show how they were made by dislocating the joints of the toe and the knee, the Modern Spiritualists no longer accord the Fox sisters the high place they once held. It is but fair to say, however, that all sincere Spiritualists believe that the spirit rappings heard by the Fox sisters were genuine, and that the trickery was in the alleged exposure. The Fox sisters afterward recanted and returned to the Spiritualistic fold.

The Fox family had lived in Rochester, N. Y., and afterward removed to the little town of Hydesville, N. Y. It was in the house they occupied there that the first rappings were heard Three of the sisters were mediumistic—Leah, who married Daniel Underhill, the president of the New York Life Insurance Company; Margaretta, commonly called Maggie, who married Dr. Elisha Kent Kane, the famous Arctic explorer, and Kate, who married an English barrister named Jencken, and who was known in England as Mrs. Fox Jencken. Margaretta and Kate were the famous sisters. Both died in poverty, the latter in 1892 and the former in 1893.

The sisters, seated at table, heard remarkable rappings, and the evidence seemed to show that they were not physical manifestations. Repeated seances appeared to indicate that two raps meant yes and one rap meant no. Names and sentences were formed by repeating over the alphabet until a rap was sounded. In this way the Fox sisters claimed to have discovered that the spirit making the rapping was that of a peddler who had been murdered.

The alleged communication with the ghostly world made a tremendous sensation. The Fox sisters, who were mere children, were invited to go to Buffalo, where they gave seances. Then they came to New York at the invitation of Horace Greeley and they gave manifestations before him, William Cullen Bryant, the Carey sisters and ever so many other prominent people.

While many later-day Spiritualists deny that the Fox sisters were the founders of Modern Spiritualism, to them is attributed the reat development of it in this country. They were certainly the first mediums, and the fundamental principle of the belief is the same now as it was in the beginning, namely, that there is communication between the living and the dead through certain individuals possessing psychic power.

The claim, apparently demonstrated by abundant experimental evidence, that loved ones who had entered the shadow of death still lived in the spirit and could communicate their wishes, their thoughts, their affection to the living, took the country by storm. It was accepted as a new revelation. Spiritualism swept through the land like an epidemic.

Within three years England was as enthusiastic over Spiritualism as was America, and it spread swiftly to other lands. Now there is not a civilized country on the face of the globe where Spiritualism has not a strong foothold.

The believers in Spiritualism frankly declare that it has suffered more from charlatans and fraud than any other movement the world has known.

The rapid development of mediums brought forth new methods of alleged communication. Rapping was very slow. It took hours to obtain a message. Slate writing was an immense improvement in this respect. The clairvoyant visions were an advance upon slate and pencil writing. These mysterious writings did more, perhaps, to gain converts to the new movement than any other manifestations.

The physical manifestations of the power of spirits were amazingly effective in public seances. These were exemplified in the moving about of furniture in the most mysterious way, causing a table to rise in the air, a sofa to shoot out in the room, the most careful examination and investigation failing to disclose any wires or apparatus of any kind to make them move about.

From these tests to the cabinet was a natural step in the evolution of Spiritualism, and the converts multiplied. In 1867 Judge Edmonds, of the Supreme Court of New York, estimated that there were 10,000,000 Spiritualists in the United States—that is, two-fifths of the population at that time. Another Spiritualist placed the number at 3,000,000. The truth is that there never was nor can there be an accurate estimate of the number of Spiritualists in this country or any other, for the reason that thousands of believers for social and business reasons do not acknowledge their belief.—New York World.

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is the best for man.—Robert C. Adams.

Every generation laughs at the old fashions, but follows religiously the new.—Thoreau.

The devil has at least one good quality, that he will flee if we resist him.—Tyron Edwards.

HUDSON TUTTLE,

Editor at Large for the National Spiritualists Association.

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

Now Is the Time to Subscribe.

You who are not subscribers to The Progressive Thinker miss many a rare intellectual treat; in fact, without reading it each week you cannot keep well posted in regard to the occult and Spiritualistic development of the present age. The Progressive Thinker has all the essentials of a first class spiritual paper, combining cheapness and excellence. By subscribing for it you not only keep yourself thoroughly informed in regard to Spiritualistic and occult happenings, but you also aid us and the cause of truth. Please send in your subscription at once. The paper during the coming fall and winter will be especially valuable.

PEOPLE WILL TALK.

We may go through the world, but 'twill be very slow
If we listen to all that is said as we go;
We'll be worried and fretted and kept in a stew,
For meddlesome tongues must have something to do—
For people will talk.

If quiet and modest, 'twill then be presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool;
Don't get excited; keep perfectly cool—
For people will talk.

If generous and noble, they'll vent out their spleen,
You'll hear some loud hints that you're selfish and mean.
If upright and honest, and fair as the day,
They'll call you a rogue, in a sly, sneaking way—
For people will talk.

Then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They'll call you an upstart, conceited and vain;
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your coat, or old-fashioned your dress,
Some one, of course, will take notice of this,
And hint rather close that you can't pay your way;
But don't get excited, whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise then in a far different shape;
You're ahead of your means, or your bills are unpaid,
But mind your own business, and keep straight ahead—
For people will talk.

They'll talk fine before you, but then at your back,
Of venom and spite there is never a lack.
How kind and polite is all that they say,
But bitter as gall when you're out of the way—
For people will talk.

Good friend, take my advice, and do as you please,
For your mind (if you have one) will then be at ease
Through life you will meet with all sorts of abuse,
But don't try to stop them—'twill be of no use—
For people will talk.

Dr. P. J. Barrington passed to spirit life at Sioux Falls, S. D. November 10. He died a pauper, but was rich spiritually. He prepared his own funeral discourse which was read over his remains. It is replete with excellent thought, and will appear in The Progressive Thinker next week. Everybody should read it.

Next week we will give another interesting spirit message from Carlyle Petersilea.

THE ORIGINAL JOHN SLATER

Not the One Exposed at Rockford, Ill.

To the Editor:—In the first place please to give this letter the same prominence in your paper as you did the two-column article that came from Rockford, signed by Mrs. Cramer. My reasons are, first, It has been the means of injuring an innocent person who is and has been for twenty years known as John Slater, platform test medium.

Secondly, I never was in Rockford nor any other city, town or village in Illinois excepting one month in Chicago and one week in Canton, and that was almost eighteen years ago.

Third, I do not want any of my friends, Spiritualistic or otherwise, to think that I had stooped to such means to make a living.

Fourth, I have never held a dark seance for physical or any other phenomena, and what is more, in all the twenty years of my public life and travels I have only attended four dark seances, and what I witnessed at them, with one exception, "the least said soonest mended."

Fifth, I know absolutely nothing regarding palmistry, and therefore can not read palms.

Sixth, I have had the very unpleasant experience (to me) of some of my Spiritualistic friends looking at me askance and while talking to me, making me wonder what as the matter with them, until all was explained by Mr. Edward Earle, a brother medium, asking me if I had seen that article.

Now, Mr. Editor, to think that, after all the years (twenty) that I have given to the uplifting of the cause of Spiritualism, that my good reputation has gone to the "demnition bow-wows" by that unfortunate article. I think, knowing that I, John Slater, have sat and talked to you and your wife in your office in Chicago, and that you personally have escorted me to the cars, you should know although years have rolled on since then, that John Slater is a man of 41, with hair sprinkled with gray, and also with a wife, and boy ten years old. Now I will send you two photos of myself taken fourteen years ago; one to you and the other please send to Mrs. Cramer of Rockford, asking her if that is the photo of the John Slater who "worked" Rockford. I only wish my friends and the public at large to know that the original John Slater, who was given his name at his birth, and has never changed it since then, is not the fakir who operated in the city of Rockford under the name of John Slater.

I have had this sort of thing happen to me before, so Mr. Editor, before you publish an article wherein the name of John Slater may be used, please investigate first and then if it is not the original you can publish all you wish. Mr. Newman has endorsed my photos on the back. Please return the photos.

JOHN SLATER.

317 Lombard street, San Francisco, Cal.

C. W. LEADBEATER,

The Lectures of the Great English Psychic.

Our Winter Campaign will be especially valuable to every thinking mind. The Progressive Thinker never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English psychic, C. W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. His list of lectures is as follows:

"Man and His Bodies," "The Necessity of Reincarnation," "Karma—the Law of Cause and Effect," "Life After Death—Purgatory," "Life After Death—the Heaven World." "The Rationale of Telepathy and Mind-Cure," "Invisible Helpers," "Clairvoyance—What Is It? How Is It Developed," "Clairvoyance—In Space," "Clairvoyance—In Time." The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractions from time to time and like the boy's definition of salt, "That which makes victuals taste bad when you don't use it," it will make life taste bad to do without The Progressive Thinker.

Reincarnation.

A Lecture Delivered in Chicago.

By C. W. Leadbeater, of London, England.

Theosophy has many new ideas to put before those who study it—ideas which are new to many of us in the world of Western thought, at any rate, though they have in reality been before the world for thousands of years. Theosophy comes before us as the truth which lies behind all the religions, and thus it has no statements to make which contradict any one of them though it may contain and does contain very many statements which are at variance with bigotry and intolerance and narrowness of doctrine.

There is perhaps no theosophical teaching to which greater exception is taken than to this doctrine of reincarnation. People object to it very strongly, but we who lecture upon such subjects notice that whenever an address upon reincarnation is advertised, we are always sure of a good audience. Many of them object to the doctrine, but still they come to hear about it; why? Because it is a most fascinating doctrine, and they are drawn to discuss it in spite of themselves. The commonest objection that they make is that they have had so much sorrow and suffering in this life that they cannot possibly entertain the idea that they may have to go through it all again—which is obviously no argument at all. Others are appalled at the prospect of more lives, and regard it as a gloomy outlook; whereas in reality it is the most consoling idea possible. Others say that this is a strange and new doctrine.

Certainly it is not new; on the contrary it is one of the very oldest. You will find it taught by the Hindu sages thousands of years before Christianity, and it is an essential part of the religion of Buddhism, which has at the present moment a greater number of adherents than any other religion in the world. There is but little said of it in the later form of the Egyptian religion, though we find references which indicate that it had been known there also. If we come down to the time of Greece and Rome, we shall find reincarnation playing a very definite part in the philosophy of the period and having a great hold upon the people. If you look back to your school days you may remember a passage in the sixth book of the Aeneid, in which Virgil tells us how Aeneas visits his father Anchises in the after world, and how Anchises shows him the enormous crowd of souls of all nations and tribes who are crowding to the banks of the river Lethe on their way back into earthly bodies.

If you come down to even later days you will find that this idea of reincarnation has not been forgotten. In the system of Schopenhauer you will find it brought prominently forward. Also you will find that Fichte and Lessing look upon it with great respect, as the best hypothesis of life. To take the very latest instance, the great orientalist, Max Muller, who himself did not hold this doctrine of reincarnation in earlier life, admits his belief in it in a book published after his death. He says: "I can not help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life."

Even now this doctrine is held by a majority of mankind, by the teeming millions of India, China and Japan—in fact almost everywhere except in the Western world. Since such great men have spoken of it so respectfully, it is impossible for any one who thinks to cast it aside as unworthy of consideration.

Many people seem to think that what is new to them cannot possibly be true; yet it would surely be rash to make such a statement. Think how our ancestors laughed at first at the idea of electricity, telephones and steam engines. You may remember how it was declared impossible for any vehicle to travel safely at a rate exceeding twenty miles an hour. Yet all these ideas which our fathers discredited are the commonplaces of our life to-day, so we should beware lest in regard to other new ideas we repeat our father's mistakes. For it is evident that this doctrine of reincarnation removes many difficulties and solves many problems which upon any other theory remain insoluble.

There is sometimes a misconception in the minds of some people in regard to reincarnation. It must not for a moment be confused with the old idea of the transmigration of souls—the theory that if a man exhibits during one earthly life a nature resembling that of some animal, when he next returns to physical existence he is likely to be reborn in the form of that animal. As a matter of fact that is not so. Our Theosophical theory of evolution fully recognized that man has arisen through the animal kingdom, but he has long passed the stage at which it could have been possible for him to fall back into it.

His future lives, then, will be human, and they will probably be much like this one, but always just a little better, because he is steadily evolving. He is here on the earth in order that he may learn certain lessons. Does it seem probable that he can learn all those lessons in one short life of seventy or eighty years? No, it is certainly impossible. So if the man is to survive death at all, surely he is to go on learning. It may be suggested that he may progress in some other world, but why should this be so? If this world is good enough for him to live in once, why is it not good enough for him to live in a hundred times? Why should he not come back and learn all the lessons that this wonderful and beautiful old world has to teach him? It would seem a wise and natural economy in the Divine scheme that man should continue to evolve on this earth until he has exhausted its possibilities, and no man can claim to have achieved that as yet.

Consider, too, the problems which this theory solves. Think of the terrible inequality in the world. Look round you in any great city and you will see some living in luxury and others starving, some who have all kinds of advantages in the way of higher teaching, of art and music and philosophy to develop the moral side of their natures, and others who are living in the midst of criminality, who have practically no chance whatever of moral progress in this incarnation. Take the case of a child who is born in one of the slums of a great city, born in an atmosphere of crime, from a father who is a drunkard and a mother who is a thief. That child from the very day of its birth has never seen anything but crime and sin; he has never seen the bright side of life in the least, and he knows nothing at all of any religion. What chance of progress has he that is in any way equal to the chance that we ourselves have had? What is the advantage to that child of all our music, our art, our literature or philosophy? If you could suddenly snatch him out of those surroundings, and put him among us, he would not in the least understand our life, because he has not been brought up to it. His opportunity is assuredly not in any sense equal to ours. If you go outside the pale of civilization you will still find savage races existing in various parts of the world; what of their opportunities? It is not conceivable that those men can develop as fully as we. How is this to be accounted for?

There are three possible hypotheses—three possible theories of life. First of all there is the materialistic hypothesis that there is no scheme of life at all, that we are simply ruled by blind chance. We are born by chance and we die by chance, and when we die that is the end of us. That is not a particularly satisfactory theory, not one which we should desire to accept unless we found ourselves forced to it. But are we so forced? I think not; in fact, all the evidence tells distinctly in the opposite direction. What is the use of all the progress that we see taking place around us if it is not working towards a definite end?

The second hypothesis is that of Divine caprice, the theory that God puts one man here and another there because He chooses to do so, and that, although their opportunities of progress are utterly unequal, their eternal destiny hereafter depends upon their success in achieving a very high level of morality. This theory makes no attempt to account for the inequalities in earth-life, and offers precisely the same heavenly reward to all of the small number who are supposed to attain it at all, quite irrespective of the amount of suffering endured here. Some modification of this theory is at present suggested by most of the Occidental forms of religion, though I hope to show later that it is by no means the true and original teaching of Christianity.

Certainly it would seem to a thinking man that a God who has put us in a position amid respectable surroundings in which we could not easily go very far wrong, and at the same time has put another man in a position such as we have described where it is almost impossible for him to do right, can hardly be a just deity. Indeed some of the most deeply religious of men have felt themselves sorrowfully forced to admit that either God is not all-powerful, and cannot help all the misery and sin which we see in the world about us, or else that he is not all-good, and does not care about the sufferings of His creatures. In Theosophy we hold most firmly that He is both all-loving and all-powerful, and we reconcile this belief with the facts of life around us by means of this doctrine of reincarnation. I know of no other theory through which such reconciliation is possible; and surely the only hypothesis which allows us rationally to hold the belief that God is an all-powerful and all-loving Father is at least worthy of careful examination, before we cast it contemptuously aside in order to blazon forth our conviction that He does not possess those qualities. Observe that there is absolutely no other alternative; either reincarnation is true, or the idea of Divine justice is nothing but a dream.

How does orthodoxy deal with so weighty a consideration as this? Usually it scarcely attempts to deal with it at all, but contents itself with vaguely suggesting that God's justice is not as man's justice. That is probably perfectly true; but at least Divine justice must be greater than ours, and not less; it must be an extension of ours, including considerations which are beyond our reach—not something falling so far short of ours as to involve atrocities which even we who are only men would never think of committing.

But what is our third hypothesis? What does the theory of reincarnation suggest to us? That the life of man is a far longer life than we have supposed; that man is a soul and has a body, and that what we have called his life is but one day in the true and greater life of that soul. This idea may seem strange to many of us in the Occident, for we appear to consider the soul as merely an appanage of the body, a sort of balloon floating above him, instead of, as it really is, the man himself. Far away in India they know more about it than that; you will constantly hear the Hindu say, "My body is hungry, my body is tired," instead of, as we should, "I am hungry, I am tired." Of course that sounds strange to us, and it would be stilted and pedantic for us to use such a form of words, and yet it shows that that man whom we impudently designate a heathen understands the human constitution, and that we ourselves do not. The parable which symbolized a single incarnation as a day in the true life is an attractive one. Man rises in the morning, and learns the lesson of his day, and when he is tired he lies down to sleep; and the next day he comes back again like a child at school, and learns another lesson. Again and again he revisits this earth to learn more and more of these lessons, to acquire new and higher qualities, and so evolution proceeds.

Thus we realize that less evolved souls are simply children in a lower class, and that they are not to be regarded as wicked or backsliding, but only as younger brothers. Think of the child at the kindergarten; he practically plays most of the time. They do not set him at once to the higher school-work; because at that stage he could not understand it, and such teaching would be useless and injurious to him. Just the same thing is true with regard to a soul; it could not receive the higher teaching at first. It must begin with the stronger, coarser impacts from without, which reach it in savage life; it must be stirred by those vigorous and insistent shakings before it can learn to respond to the far finer vibrations at higher levels which in advanced civilization will afford it such varied opportunities of rapid development. So by slow degrees and through many lives that soul will reach our own level; but it does not stop there. There have been men in the world who have stood head and shoulders above their fellows; they show us what we shall be, and they are in themselves a proof of reincarnation, for there is no conceivable single life that could evolve the savage into an Emerson, a Plato or a Shakspeare. If we accept reincarnation we can account rationally for the existence side by side in the world of the criminal and the philosopher—but on no other hypothesis can this be done.

To understand it fully we must take along with it the other great theosophical doctrine of Karma, the law of Cause and Effect, and realize that if a man disturbs the equilibrium of Nature it will press back upon him with exactly the same force that he himself employed. It is under this law that he is being reborn; if he finds himself in a certain place or in certain surroundings, it is because he has so acted in a former life as to bring himself under these conditions. This great intrinsic part of the theosophical doctrine must never be forgotten. Though the man does not bring over with him in his memory the details of his previous life, his soul does bear within it the qualities developed in that life, so that he is precisely what he has made himself, and no effort is ever lost. Thus the whole of the world is one mighty graded course of evolution. When the savage has had as many lives and as much experience as we have had, he will probably stand where we do; for thousands of years ago we stood exactly where he now is. It is simply that he is younger, and we should no more blame him for that than we blame a child of five because he is not yet ten.

Observe also how blessed is the consolation of realizing that we have all eternity before us in which to develop. Christ's command to His disciples was: "Be ye perfect as your Father in heaven is perfect," but if we face the facts we must admit that we cannot possibly become perfect in one life. Only in this doctrine of many lives is there any possibility that this command can ever be obeyed. But with the infinite opportunity which reincarnation gives us, surely we also shall grow onward and upward, till we reach the level of the saints and the sages, the philosophers and the saviors of mankind. But it is only in the knowledge of the wide life that we see this to be possible—nay, not possible only, but certain.

It may perhaps be asked: "How is it that these doctrines of reincarnation and perfect justice are not taught in the churches to-day?" It is because Christianity has forgotten much of its original teaching, because it is now satisfied with only part (and a very small part) of what it originally knew. "They have still the same scriptures," you will say. Yes, but those very scriptures themselves tell you often of something more, which is now lost. What is meant by Christ's constant references to the mysteries of the kingdom of God, by His frequent statements to His disciples that the full and true interpretation could be given only to them, and that to the others He must speak in parables? Why does He perpetually use the technical terms connected with the well-known mystery-teaching of antiquity? What does St. Paul mean when he says, "We speak wisdom among them that are perfect"—a well-known technical term for the men at a certain stage of initiation? Again and again he uses terms of the same sort; he speaks of "the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began, and which none even of the princes of this world know"—a statement which could not by any possibility have been truthfully made if he had been referring merely to ordinary Christian teaching, which is openly preached before all men.

His immediate followers, the Fathers of the Church, knew perfectly well what he meant, for they all use precisely the same phraseology. Clement of Alexandria, one of the earliest and greatest of them all, tells us that "it is not lawful to reveal to profane persons the mysteries of the Word." In another place he writes that "the Greater Mysteries include the Gnosis, the scientific knowledge of God"—a very remarkable expression, which could certainly not be employed with reference to any modern ecclesiastical teaching. His pupil Origen writes of "the popular, irrational faith" which leads to what he calls somatic or physical Christianity, based upon the gospel narrative, and he contrasts this with the spiritual Christianity conferred by the Gnosis or Wisdom. There are very many similar passages, which make it absolutely certain that in the beginning Christianity, like all other religions, had its outer ethical system for the unlearned, and its inner philosophical teaching which was given only to those who had proved themselves worthy of it. This is not a question of opinion or sentiment; it is a question of fact, and the facts cannot be disputed. This inner teaching was lost to the church when an ignorant majority voted out the great Gnostic Doctors, but it has not been lost to the world, for it still survives in Theosophy, and reincarnation is part of it.

Very few references to this doctrine now remain in the gospels, but there are one or two which are unmistakable. There is one clear, definite statement by Christ himself which of course must settle the question once for all for any one who believes in the gospel history. When he has been speaking of John the Baptist, and inquiring what opinions were generally held about him, He terminates the conversation by the emphatic pronouncement, "If ye will receive it, this is Elias, which was for to come." I am quite aware that the orthodox theologian thinks that Christ did not mean what He said in this case, and wishes us to believe that He was endeavoring to explain that Elijah had been a type of John the Baptist; but in reply to such a disingenuous plea, it will be sufficient to ask what would be thought of any one who, in ordinary life, tried to explain away a plain statement in so clumsy a fashion. Either Christ said this or He did not say it; if He did not say it there is a mistake in the gospel; if He did say it, reincarnation is a fact. The passage will be found in Matthew xi:14.

Another reference occurs in the story of the man who was born blind, and was brought to the Christ to be cured. The disciples inquired "Lord, who did sin, this man or his fathers, that he was born blind?" Beyond all question this shows that they believed it to be possible for a man to sin before he was born—that is, in a previous birth. Evidently the idea of reincarnation was not at all strange or unfamiliar to their minds, and it is noteworthy that Christ in His answer in no way rebukes them or denounces their suggestion as foolish, but accepts it quite as a matter of course. Yet on other occasions He was by no means backward in commenting vigorously upon inaccurate doctrine or practice.

Years ago an English clergyman wrote a remarkable book called "From Death to the Judgment Day," in which he showed that reincarnation was the great secret teaching of the Christian religion, which cleared up all its difficulties and made it into a coherent and rational system. Quite lately an American Methodist minister has published a book called "Birth a New Chance," in which he argues the same question, though along very different lines. His theory of rebirth only very partially agrees with ours, since he denies that the soul has at present any intelligent existence apart from its successive physical bodies; but it is at least interesting to find that, along such different lines of thought, men of various shades of opinion are beginning to see the necessity of this fundamental doctrine.

There are other of life's problems, beside that great one of inequality, which seem explicable only on the hypothesis of reincarnation. Take, for example, the question of genius. It sometimes happens that a man is born like Mozart, who at the age of four was able not only to play difficult pieces of music, but to compose the most elaborate and beautiful pieces, violating none of the complicated laws of harmony, to learn which costs the ordinary musician so much time and pains. How does this happen? We all know the ordinary scientific answer, that his genius is hereditary, that he is reverting to some musical ancestor. Yet we have no trace of this musical ancestor. The family was musical, I believe, but surely not at all musical enough to account for the development of such transcendent genius in their son. Take the case of Shakspeare, another transcendent genius. Look back at his forefathers, give him if you will the whole Anglo-Saxon nation for ancestry and let him have the combined intelligence of the entire race; even then whence comes such an eminent tragedian? We know something of the Anglo-Saxon race, and we know that its strength did not lie in that direction; they were brave men, mighty drinkers, Gargantuan feasters, but hardly likely to produce a poet of delicate fancy and of far-reaching knowledge of human nature. The whole nation presents no ancestor of Shakspeare's calibre, no one to whom he could have reverted. So there seems a certain incompleteness about the explanation by heredity alone. But if we regard Shakspeare and Mozart as souls, and understand that they have had many lives before in which to develop their genius, the matter at once becomes more comprehensible. If we may look back into other races for their intellectual ancestry, we do see other men comparable with them—men who may well have been themselves in other forms. We can imagine that Shakspeare might have been Virgil or Homer or Aeschylus, that Mozart might have been a reincarnation of Orpheus; and we feel at once that we are in the presence of a more satisfactory theory.

People often seem to think that the doctrine of reincarnation contradicts that of heredity, but it is not so. It is quite true that a man inherits physical and mental characteristics from his parents; he is born into their family because he is a soul that has deserved just such a body as they can give him, or because the limitations which they impose upon him are needed in his development. If the average man were put in a family from which he would receive a perfect body it would not be a fit expression of him, and would be in no way suited to the requirements of his evolution. Theosophy in no way condemns the doctrine of heredity; in fact that doctrine is a necessary part of its scheme. With relation to this, and indeed to all this most prolific subject, Mrs. Besant's manual upon Reincarnation should be consulted. It deals with the question at much greater length than is possible in an evening's lecture, and treats it with an ability and thoroughness which would in any case be beyond my power. The chapters on the subject in her Ancient Wisdom, and in Mr. Sinnett's Esoteric Buddhism and Growth of the Soul should also be studied by those who wish to gain a comprehensive grasp of this fundamental truth.

It may be well for me before closing to refer briefly to one or two of the objections which have sometimes been brought against this doctrine of reincarnation. One is that the population of the earth is stated to be increasing, and people say, "If the number of souls is constant, and the same people are returning over and over again how can the population increase?" First of all, there is no certainty that the population of the world is increasing. It is certainly doing so here, in the countries in which we take statistics, but think of the vast populations of the interior of China, of the Malay archipelago, and of Central Africa. The population in all these places may be, and probably is, decreasing, for souls are gradually rising out of the lower races into the higher. But whether that is so or not, it makes no difference to the theory of reincarnation. We hold that the number of souls connected with this cycle of evolution is definite, but that only a very small proportion of this total is in physical incarnation. The interval between incarnations is so much longer than the incarnation itself that a very slight shortening of it would very largely increase the physical population without in the least affecting the total number.

But the grand objection which occurs to most people when they first encounter this theory is, "Why do we not remember our past births? if we have had so many wonderful and interesting experiences; if we formed part of that great Aryan immigration across the Himalayas, if we chanted Sanskrit Vedas in that prehistoric world; if we were among the multitudes who sat entranced in Indian palm-groves, listening amid all the glory of the tropical moonlight to the golden words which flowed from the mouth of the grandest of earth's teachers, Siddartha Gautama, whom men call the Buddha; if we bowed before the orb of day or venerated the sacred fire in ancient Persia, or read the star-lore of Chaldea; if we helped to build the pyramid, or to raise the stupendous temples whose ruins tower tremendous above the land of Khem; if we had our part in the free, splendid open-air life of Greece, with all its keen delight in beauty and in liberty; if we marched in the serried ranks of Roman armies, with that magnificent reserve-force of order and discipline which made us easily the masters of the world; if, later still, we fought in armor in the Crusades, or sang vespers in medieval monasteries; if all this, or any of this, be true—if we have all this priceless wealth of experience behind us, where is the memory of it all, and why do we know nothing of it now?"

Now the answer to this question is twofold. First, many men do remember. Among our own theosophical students many have succeeded in bringing through such recollection. It may be asked, how do such students know that they are not simply dreaming, or under a delusion? To them the proof is perfect, and has been many times multiplied, for again and again one has verified the discoveries of another, and they have described accurately landscapes and even statues which they have afterwards visited in physical consciousness. They themselves know very well that it is no delusion, though they would never attempt to prove this to others. For the outsider this is of course a mere assertion, but at least it is a piece of evidence to be taken into account along with other testimony.

You will find this teaching of reincarnation also given by the French school of Spiritists of Alan Kardec, and one of its members, Monsieur Gabriel Delanne, recently published an article giving many new examples of persons who remembered past births, and had proved it to his satisfaction. There is plenty of evidence if you only seek for it. In Burmah, for example, it is quite a common thing for a child to remember his past life, and I have read a similar story not long ago in the newspaper with regard to a boy in America. Many people therefore do remember, but it still remains true that the majority do not. Why is that? Because in each incarnation the man takes upon himself not only a new physical body, but also new astral and mental bodies. At the present stage of our evolution our memories are centered in the mental body, we remember with the mind; and our mind cannot remember a past incarnation because it has not had one, since it is part of the new furniture which we have acquired for this present birth. But the soul, the true man, has had many births, and remembers them perfectly; and as soon as we can learn to focus our consciousness at that level, to raise it from the mind into the soul, and to remember by means of that, we shall find the whole long story of these previous lives spread before us like an unrolled scroll.

To us who hold it this belief has been valuable. It has given us hope and comfort, it has explained life to us, it has enabled us to live it better than before. We believe that it will do the same for you if you are able to accept it. I have done no more than outline it, for it needs full examination and deep study. There is far more to be said for it than I have said; there are many weighty arguments which I have not adduced. But if I have succeeded in awakening your interest, in stimulating you to read some of the literature of the subject, then my address tonight has not failed in its object.

VOICES OF THE PAST.

A moan of anguish, as a requiem solemn,
Rolls thro' the lapse of centuries dimmed and gone,
Telling, by ruined wall and fallen column,
The wreck of empires since Time's earliest dawn.

From old Assyrian scattered piles and temples,
From tombs of kings on Egypt's river shore,
Engraved with names of conquerors, examples
Of the vile tyranny and waste of war;

From Afric's torrid realms, Numidian mountains,
Arabia's desert, trackless as the sea,
Or India's jungles and her sunny fountains,
Comes up a fearful cry of agony.

That sound is ringing down successive ages
From western lands, by plain and rock and flood,
As History weeps upon the blood-stained pages
She fain would fill with records pure and good.

Hear the deep groans, the burning imprecations,
Of spirits torn from tenements of clay,
The chorused voices of the murdered nations,
Like forest leaves by whirlwinds swept away.

The myriads cry in wakening tones of thunder,
"O Man! the direst foe of humankind!
How long wilt thou the bonds of nations sunder,
Deaf to all mercy and to pity blind?

"Cursed be the greed of wealth—the lust of glory,
The thirst insatiate for extended sway
Of tyrants, known in fading ancient story,
Or warring rulers of a later day!

"How long shall man defile, with blood fraternal,
This his fair home where Peace alone should dwell?
How long shall demons greet with joy infernal
The clash of arms and the fierce battle yell?

"Heed the past lesson! Say to future ages
A nation's glory is in arts of peace!
Let poets, statesmen, orators, and sages
Their adulation of the warrior cease.

Pass onward in your high and holy mission,
Friends of a cause that shall not know defeat;
There must be toil, but there shall be fruition
When armies lay their war drums at your feet."

—John Collins.

The whole philosophy of life consists in knowing what is true in order to do what is right.—G. W. Foote.

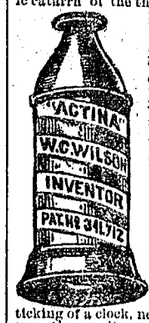
I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

They are the weakest-minded and the hardest-hearted men that most love change.—Ruskin.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninty-five per cent of all cases of deafness brought to our attention, is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly due to catarrh. We are receiving hundreds of letters like the following:



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—F. W. HARWOOD, 188 Walnut St.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

A. P. Smith writes: "I have had a copy of every number of The Progressive Thinker that has been published, and hope to be able to take it so long as I remain on this side the veil. I was very much interested in the Wanderer in the Spirit Lands, and wish for more of the same kind; it is interesting and instructive; also the letters through Carlyle Petersilea by William Denton. I lived a near neighbor to Mr. Denton at one time in Wellesley, Mass. Whatever comes through Mr. Petersilea is reliable."

The Milwaukee (Wis.) Sentinel has the following from Racine, Wis.: "People on the north side of the river are excited over the discovery of a haunted house, located on Superior street and owned by John Reiman. It was the home of a midwife, but some months ago she died. The widower remained and a family moved in. This family suddenly moved out of the place, giving no explanation. Then two families from Ohio moved in. They are convinced that the place is haunted. Clanging chains, slamming doors, pictures moving on the walls, groans and the sight of headless ghosts are some of the things they report. When the members of the family left the house at night they found on their return that doors that had been locked were open and on one occasion a ghost was seen stalking about. When approached it vanished. Both families have vacated the house, but the widower of the deceased midwife remains. Another house in the neighborhood is also said to be haunted. Alfred Nelson, a young married man, occupied this house and he reports having seen a ghost on a number of occasions."

Dr. Williams writes from Meadville, Pa.: "I attended the soldiers' reunion, at Washington, D. C., and expected to locate there, but found it a too costly place to live. I visited Brother and Sister Longley, secretary of the N. S. A., and must say they are working hard officially. Sister L. is a little bundle of material, but big spiritually. The soldiers' reunion was a great time, in a great city; said to be the largest gathering ever held in Washington. The grand parade was immense—from 10 until after 5 o'clock in passing."

The Chicago Chronicle has the following from London, Eng.: "The end of Annie Besant is not yet. This seems to be the feeling which has been created in this country, where the most famous of living Theosophists has been making a three months' visit. Mrs. Besant left England a few days ago on her way to India, where matters connected with the school for natives which she founded at Benares several years ago claim her attention. She is going by way of the continent and will hold theosophical meetings in Germany, Switzerland and Italy, eventually sailing from a southern port. Mrs. Besant will return to England in June and pursue her calling as a latter day Blavatsky in the vicinity of London. A few years ago it was prophesied fully that Annie Besant was about to be ignored by the world at large, and England in particular. But this prophecy has not been fulfilled. In fact, the little part of the universe represented by this island at least thinks more kindly of Mrs. Besant to-day than it ever did before."

Mrs. May Phinney writes from Columbus, Ohio: "Mrs. M. E. Skeels left her home in Onarga, Ill., Nov. 18, for quite an extensive tour among the towns and cities in the southern part of the state, where she will deliver a series of lectures defending the cause of truth and progress as regarded from a spiritual standpoint. Mrs. Skeels in the past two years has lectured to audiences in several large towns and cities among which Watseka, Bloomington, Farmer City and Leroy, Ill., and Columbus, O., appear. She is an able speaker and is much sought after by all liberal-minded societies and people. She is a trance speaker and her work is always pleasing."

The Daily Tribune of Fort Scott, Kansas, has the following: "Mrs. Calvin Shaw, the daughter of Dr. Troutman, who came here to look after the burial of her father, tells of a most peculiar coincident in connection with his death that cannot fail to impress all that there is something in premonition. Dr. Troutman died in this city at 11:30 Sunday night and at time Mrs. Shaw was preparing to retire for the night. She occupies a folding-bed and while she was letting it down the leg caught on something and she stooped to straighten it. As she was raising to resume her normal position the image of her father was standing before her. It was photographed on her mind and it was as plain as if he were standing there before her in flesh and blood. She says that she knew it was about 11:30, the exact hour her father passed away in this city, 1,000 miles distant. She feared from that time that there was something wrong but she did not give the incident much thought until the following day, when she received a telegram announcing her father's death. Then the image came back to her and she remembered how she had read many times of like incidents and how many true premonition could be. Mrs. Shaw is a most pleasant little woman and she feels very bad over the death of her father. She will return to her home to morrow. She met Mrs. McKee, the Chicago woman who was engaged to marry her father, for the first time today. Mrs. McKee returned to her home this afternoon."

Christine Cooper writes from Clinton, Iowa: "The Philosophical Society of Spiritualists has just closed a most successful year's work. One year ago when this society was organized, some of those who remained on the outside 'to kick,' prophesied its death in less than two months, while others delegated it to a warmer climate; but it has moved right along unmindful of 'false prophets' or opposing forces, and today is more alive than ever. With a handsome sum in the treasury, two commodious halls leased for a year, and the membership increasing, we feel worthy of congratulations. At the annual meeting held Nov. 13, the following officers were elected: President, Mrs. Emma J. Knowles; vice-president, Mrs. Susannah Smith; secretary and treasurer, Christine Cooper; trustees, L. A. Day, Mrs. R. E. Rowantree, and F. P. Henderson. Much credit is due the Band of Harmony, auxiliary to the above named society, for its social and financial success. This little organization, composed of about twenty-five women, is officered by Mrs. Altano Anthony as matron, and Mrs. Christine Cooper as scribe. During the month of December we are to have as our speaker, Harrison D. Barrett, president of the N. S. A., and we hope to accomplish much good for the cause as well as to be greatly benefited ourselves by his ministrations. For the first time has a local society held together long enough in the city of Clinton, to secure a prominent speaker for even one month. We do not state this in a boasting manner, but in order that we may encourage other societies that have given up in despair, and to prove that Spiritualism is not on the decline."

John Wallace writes from Ashtabula, Ohio: "Spiritualism in old Ashtabula still exists. It seems hard to get to work, still some work is being done in a quiet way. The Ladies' Aid meets once in two weeks; always has a good attendance and an enjoyable program at every meeting. The regular society intends to hold regular meetings, beginning Nov. 23, and will be in a position then to arrange dates with some good speakers who may be wandering this way. Ashtabula as a city is growing rapidly. The citizens are intellectually inclined and seemingly very progressive. The spiritual society is composed of the best class of citiens, and it seems that all that is required is something to invigorate the beautiful cause they represent. It is very strange, indeed, but a fact nevertheless, that there are many here (and we find them everywhere) that do not take a Spiritualist paper; never see one, and still they complain about the cause not growing. There are many here in this deplorable condition and I feel like urging upon them as the only panacea for their complete relief, a good, able, fearless Spiritualist paper, and in order to prevent annoyances and mistakes they better send a dollar to The Progressive Thinker, the greatest and grandest of them all. It will not only lead them out of their present disagreeable condition, but will cast a ray of light over their everyday walks of life."

The Chicago Inter Ocean has the following from Dunkirk, N. Y.: "Residents in the Fourth ward are greatly excited over an alleged haunted house in Lincoln avenue. The house in which the ghosts are said to hold sway is a small, gloomy, vine-covered cottage, resting back from the street, almost hidden from view by deep shrubbery. It was the home of an aged woman who was found lying upon the floor one morning dead. For years she had led the life of a recluse, and her every action had been shrouded in mystery. After her death considerable money was found secreted about the place. Within the past two years over a dozen families have lived in the house. None remained longer than two weeks. A family who had moved into the house Monday last moved out to-day. They state that continually about midnight the sound of footsteps, groans, blood-curdling laughter, and the clanking of chains could be heard throughout the house. The lighted lamp on a number of occasions was blown out without any apparent cause, and several times the bedclothes were forcibly pulled from the occupants of the bed. The old woman during her life never allowed a person to enter the house. The opinion is that she has come back to this world to keep people out of the house which she guarded so jealously before her death."

Mrs. G. A. Dugger writes from Albany, Ore.: "I have been a reader of The Progressive Thinker almost from its initial number. I wish to say that for a restful, satisfactory hour, I could not do without The Progressive Thinker. May its electric light of truth continue to shine as long as time shall last."

W. H. Burr, of Washington, D. C., writes: "Hudson Tuttle's Religion of Man and Ethics of Science is learned, scientific, eloquent and marvelous. It will edify savants and enlighten the unlearned. All of your thousands of subscribers ought to have it."

J. J. Brittan writes from Kent, Ohio: "I cannot express my thanks on paper to you, for the priceless gifts we have received from you, consisting of the eight Premium Books we are the happy possessors of; and any person claiming to be a Spiritualist that is not a subscriber for The Progressive Thinker, the best Spiritualist paper printed in the United States, and avail themselves of this grand opportunity to lay a foundation for a spiritual library, ought to be kicked to death by an orthodox mule."

Mrs. Amanda Coffman writes: "I am now at Alliance, Ohio for this and the next month; in Columbus for January; Toledo for February. I am now making my camp engagements. Associations wishing my services, address me at 526 Columbia street, Alliance, Ohio. Home address, 419 Crescent avenue, Grand Rapids, Mich."

When writing for this paper use a pen or typewriter.

F. S. Comost writes from Cleveland, Ohio, that he has been greatly interested in the messages given through Carlyle Petersilea.

The Chicago American states spirits warned Mrs. Annie Craven last Sunday that thugs would slug her husband and rob him of his money and watch. The prophecy from the unseen world came true and to-day John W. Craven, the husband, is nursing a very sore head. He was attacked and knocked senseless this morning at an early hour and was found lying in front of his home, 2117 Welton street. His wife, who is a Spiritualists, says that the spirits informed her Sunday not only that her husband would be attacked and beaten, but that he would die from the effects of the injuries. While he was badly beaten, his wounds are not considered dangerous by the police surgeon who attended. Craven was walking about the streets this morning. He is a stone-cutter by occupation, but he is not feeling well enough to go to work. He is sure that he will recover and, as he does not believe in Spiritualism, he is not frightened in the least by the "warning" received by his better half. "I called to see an old lady—a very old lady—last Sunday," said Mrs. Craven this morning. "We interviewed the spirits and the old lady assured me then that she was told that my husband would be waylaid by desperate characters and robbed and that he would die of the injuries. My warnings never fail." Then she went on to tell of other instances where "warnings" which came to her from the mystic beyond came true. Four years ago she received a message from the spirits to the effect that she and her husband would be shaken up but not injured in a railway wreck. The wreck occurred and Mr. and Mrs. Craven were aboard the train.

Mrs. M. E. Kratz writes from Los Angeles, Cal.: "To my many friends who may be wondering if I am yet on this mundane sphere, I will say yes. I am at present just convalescing from a case of nervous prostration. I find this physical body as readily responding to attacks which I claim it subject to, in this beautiful California clime as in my home state, Indiana. In fact I have never felt well since coming, yet have gained in avoirdupois. We have just had the much-looked for rain, making the atmosphere and everything in trees and flowers delightful. Mrs. Julia Steelman Nichols gave me a call yesterday. I was delighted to meet her. She has opened a hall and is working independently, with a hope of her share of success. I see where Brother Hull states, this is a grand field for honest, true workers. Perhaps Brother Hull would change his views, had he remained sufficiently long. It's a good green pasture for all kinds of fakism, while the honest workers, void of sensationalism, would go hungry, if dependent on their mediumship. The atmosphere of this congenial clime has no more to do with creating harmony among the Spiritualists, nor developing a higher, purer mediumship, than we find in the states. The same conditions exist, for humanity is alike the world over. I have been doing a little missionary work by distributing my Progressive Thinkers, or mailing them to the orthodox ministers of this city. Last week's issue is exceptionally good."

Dr. Noyes writes from Lawrence, Mass.: "Sunday, Nov. 9, Mrs. Noyes and self assisted the regular speakers of the Methuen Spiritual Society, W. H. A. Simmons, of Haverhill, and Mrs. E. M. Smith, of South Lawrence, Mass. Mrs. Smith is a fine test medium. The Methuen Society is large, and its members talk of building a temple. Sunday, Nov. 16, Mrs. Noyes and self occupied the platform of the German Spiritual Society of Lawrence. It has a large attendance. The society owns its temple. It employs German and English talent. Mr. and Mrs. Kates and Mr. and Mrs. Sprague, N. S. A. missionaries, worked in the temple while here. The temple was dedicated by the editor of the Lichtstrahlen, of West Point, Neb. After December 1, our address will be Lowell, Mass., General Delivery."

The second edition of J. Clegg Wright's book, "Body and Soul," will be ready for delivery in about ten days.

C. H. Figuers writes from Cleveland, Ohio: "On the night of November 11, the Children's East End Spiritual Lyceum, 1231½ Euclid avenue, gave an entertainment which was well attended. The little folks were at their best, and deserve much credit for the manner in which they acquitted themselves. Mr. Butts kindly gave us some songs which were beautifully rendered. Mrs. Henwood presided at the piano. At the close of the musical programme, refreshments were handed around by the lyceum teachers. A nice sum of money as realized, and has been used in purchasing Lyceum Guides. There was enough money left to buy eighteen silk flags to be used in marching. The results of this entertainment have encouraged both lyceum children and workers. Some time in December we will have another entertainment, the proceeds to be used in making presents to our children, of whom we have nearly fifty, and others are constantly coming in. A social club has been organized which will work in the interests of Spiritualism, and was named unanimously, the Mattie E. Hull Social Club. One meeting has already been held, but as I was too ill to attend I cannot report proceedings except that the officers were elected. Bi-monthly meetings will be held the second and fourth Thursday evenings of each month until the last of June. My hall 1231½ Euclid avenue, is filled each Sunday evening with an intelligent and appreciative audience."

The Standard, of Keokuk, Iowa, says: "When Mr. and Mrs. W. L. Thompson celebrate their golden wedding on the evening of Tuesday, December 2, they will have ended a full half-century of most romantic courtship. Their married life has been peculiarly congenial and a union of hearts, minds and souls to which few attain. Their romance began with the stealing of an old mule by an Indian in the wilds of unexplored Oregon. The loss of the mule delayed the pioneer Thompson for a day, and before the mule was recovered there came up another party of emigrants. With the latter was Miss Sarah J. Bently, the daughter of the principal doctor at Yorktown, Indiana. She was a young girl who captivated the roving plainsman, and after courting her from September to December, they were married at Oregon City by Rev. Nehemiah Doane, of the Methodist church. That was only the beginning of a courtship which has never ceased. Mr. Thompson enlisted in the Third Iowa cavalry and his wife in the corps of nurses. He served throughout the war; and she spent the entire time in hospitals, first in St. Louis and later in Keokuk; she was the last nurse discharged at the closing of the hospitals after the linen had all been disposed of. They have lived in Keokuk continuously since 1865, and have had a prominent place in the eye of this city. Mrs. Thompson is one of the most prominent Spiritualists in the middle west. They expect to remain here during their mortality and when the great change comes to lie side by side in the national cemetery here; they have secured an order from the war department for the interment of the body of Mrs. Thompson in the national cemetery by virtue of her service in the hospitals. Their golden wedding celebration will be attended by hundreds of their friends at their home, 905 High street, Tuesday evening, from 8 to 11 o'clock."

G. W. Kates and wife held interesting and successful meetings in Newark, N. J., November 16 and 17. They desire calls for N. S. A. missionary work. Address them, 600 Pennsylvania avenue S. E., Washington, D. C.

B. A. Bean writes from Des Moines, Ia.: "The Progressive Thinker is a necessity to me and I do not wish to miss a single copy, and this is the view held by most of your subscribers here. Mr. and Mrs. Kates were here last summer and organized the First Spiritualists Church of Des Moines. Since then we have engaged a hall where we hold meetings every Sunday night, and as we have no lecturer, one of our members usually gives a reading which is discussed pro and con by those present. Nov. 16, the writer chose an article by Rev. M. J. Savage on 'Belief in Immortality,' as it appears in your publication, the 'Encyclopedia of Death, and Life in the Spirit World.' We had a fair attendance and close attention was given to the reading. We hope to have some of our public speakers with us the coming year who will be able to increase our membership."

A sensible strike at Washington, Ind., as follows: Sympathy for the mules that toil in the coal mines there, caused all the men employed in mines Nos. 2 and 3 to go on a strike. Nearly 300 men are involved. The men claim that for some time the company has not been properly caring for the dumb animals, that the mules are often put to work without having been curried, fed or watered. This was the condition of affairs, and all the men laid down their picks and walked out. They have notified the company that they will not return to work until the operators agree to give the animals better treatment.

Lexington, Ky.—Two weeks ago John H. Tudor, a well-known citizen, went squirrel hunting a few miles from the city. He bagged a number of squirrels, but in the "bagging" lost a watch. He was puzzled over it until he recollected a dream that his watch was in a certain spot near where he had hunted. He rubbed his eyes and announced to his family: "Some folks don't believe in dreams, and others believe they go by contrary. I don't. I know that watch is there." He went where the dream had directed him to go, and found his watch. It was hanging to a twig of a tree. He had shot a squirrel in that tree, and as the squirrel had lodged in the tree he went up it and got his victim. In descending his watch had been torn from his pocket.

The Portage County Press, of Almond, Wis., says: "This week Mr. Erwood of LaCrosse, has delivered a series of lectures on the subject of Spiritualism. We are always ready to learn, hence have taken much interest in going to hear this fine young speaker, who certainly gives truth and fervor to his arguments in favor of his religion. His first lecture Tuesday evening was well attended and listened to with earnest attention. There were spirits present also, but they were representatives of the illicit sale of alcoholic beverages in our town. Spirits talked out in the meeting, and interrupted the speaker many times. They were the kind that need an officer to lead them quietly and forcibly from the hall. By the way alcohol is becoming heard at many of our gatherings of late. Mr. Erwood presented a religion that could not be out of any Christian life if that one be a true follower of Christ. One could be a member of any church and believe such teachings. At the close of his lecture he gave some demonstrations of the phenomena of Spiritualism. His readings were wonderful and truthful. The second lecture on Wednesday evening, was delivered to a well-filled house. It consisted of a little firmer clinching of the idea presented the evening before. Mr. Erwood is a forcible speaker. We are glad to hear him declare that the doctrine of free love is no longer a part of Spiritualism. With this out, it elevates this religion to the highest possible plane. We hope Mr. Erwood will come again to Almond, and feel sure that he will be greeted by a crowded house."

B. Frank Schmid, president, writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis is being served by Georgia Gladys Cooley. She will be with us during November and December, and her work has endeared her into the hearts of our people in a most surprising manner. She gives a discourse of about thirty minutes and in her heart to heart talks comes very close into the sympathies of her audience, following the discourse with spirit communications that are correct and most satisfactory. She is doing a good work and friends everywhere should see that she is kept busy."

Correspondent writes: "Rev. Nellie S. Baade, of Detroit, Mich., is ministering to the Truth Seekers' Society of Spiritualists in Dallas, Tex., where her work is most highly appreciated and the society is prospering. Mrs. Laura B. Payne, state missionary, is doing her usual good work in San Antonio and Austin, where she says the work is slowly, but she is confident, surely growing. John W. Ring is attending to his home charge at Galveston, and also making the influence of Spiritualism to be felt over the state, as state president. 'Seven Times,' which was successfully presented in Dallas, will soon be given in Houston under Mr. Ring's direction; he is also arranging for 'A Christmas Conspiracy,' in Galveston for the holidays."

C. Savage writes: "Rev. B. F. Austin will lecture and Nellie C. Mosier will give tests under the auspices of the Ladies' Temple Fund Society, at Memorial Hall, 170 Superior street, Cleveland, O., Sunday, December 7. Mr. Austin was for twenty years a Methodist minister, sixteen years as principal of a Methodist college, and is now editor of The Sermon Magazine, of Toronto, Canada. Mr. Austin enjoys an international reputation. Over one million copies of his famous heresy sermon, upon which he was recently tried by the Methodist conference, and expelled from the ministry, were published by the press of America. His subject in the afternoon, 'What must I do to be saved.' In the evening, 'Spiritualism the religion of the Bible.'"

The services of the First Progressive Church of Christ opened at Schott's Hall in Lake View, Nov. 2. Rev. A. Lundeberg delivered a lecture on "The Mission of Spiritualism," and then gave psychometric tests and answered questions. The meeting was well attended and many manifested a great interest in Spiritualism. The exercises closed with a Victor Graphophone concert. The subject the next Sunday was "How to communicate with the spiritual world." Judging from the large and interested audiences that have attended the meetings so far it seems that there is a great field for Spiritualism in Lake View. The hall is located in the business center, nicely furnished with convenient chairs and carpeted and brilliantly illumed by electric lights. It is a place where everyone is welcome to spend a nice evening. The services will be continued during the winter season as will also the private circles for investigation and psychical research which are held in Rev. Lundeberg's home every Tuesday and Thursday night. Those private circles are free to regular attendants to the services, the only introduction required being earnest interest in Spiritualism. The subjects for the two remaining Sundays of November will be, Guardian Angels, and The Power of Healing.

A Scott Bledsoe, president of the Kansas State Spiritualist Association, writes: "I am just closing a two months' engagement in Evansville, Ind., and will be succeeded, Sunday, Nov. 30, by Oscar A. Edgerly, of Lima, Ohio. The work here is progressing, and quite a few are getting The Progressive Thinker and the premium books, which are treasures. I go home next week to my work in Kansas. I shall be glad to correspond with speakers and mediums as to filling engagements in Kansas this winter. I can be addressed at 1618 West Sixth street, Topeka, Kansas."

TAKE NOTICE.

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

CALIFORNIA.

Notes of Meetings, and News of Interest.

The Spiritualist meetings last Sunday evening (Nov. 16) were happily augmented by many visitors from the East, Ohio being especially well represented at Mrs. R. S. Lillie's meeting in Covenant Hall, Odd Fellows' Hall, and at Mrs. Anna L. Gillespie's, in Alcazar building.

This was very gratifying to the speakers and the regular attendants at both places, and it is hoped that the presence of representatives of Eastern Spiritualism will be the feature of the coming season, as there is no doubt that among the tourists who will visit California during the coming winter and spring there will be thousands who hold to the faith that life is continuous, and that the so-called "dead" do return and commune with the living.

All Spiritualists join in welcoming them to this land of eternal sunshine and to their several places of soul-communion.

It is therefore that I ask the courtesy of the editor of The Progressive Thinker in giving space to the following information about our local and state work.

The headquarters are at 305 Larkin street, (Supreme Court Building) rooms 63 and 64, where the secretary, W. T. Jones is usually to be found between 10 a. m. and 12 m., and 1 and 4 p. m., and where several public meetings are held.

The Sunflower League meets there at 8 p. m. on the first and third Thursday evenings of each month; the Ladies' First Spiritual Aid Society every Wednesday at 2 p. m.; the Mediums' Protective Association on the second Saturday of each month; and at 1 p. m. every Sunday many of the leading workers assemble there in conference.

Every Sunday evening at Covenant Hall, Odd Fellows' Building, Mrs. R. S. Lillie speaks under the auspices of the Progressive Spiritualists, and in Alcazar Building, Mrs. Anna L. Gillespie holds meetings on Sunday evenings.

These are all free meetings, are held in comfortable halls amidst pleasant surroundings, and all are welcome.

Besides these many mediums hold meetings and public circles on Sunday evenings and during the week. Information of these meetings may be obtained at the headquarters, 305 Larkin street.

The state association in a few weeks will issue a guide, to be known as the Spiritual Messenger, which will give full particulars of all meetings held in the state under its auspices, whether by societies or endorsed mediums and speakers, and also of all the work of the mediums themselves. Copies of this will be obtainable at the headquarters in this city, as well as of the secretaries of all affiliated societies.

It will be a very complete work, and should prove a boon to all who are interested in Spiritualist work, whether as believers or investigators or as workers, and I trust it will get into very general circulation, as 5,000 copies of the first edition are to be printed.

The State Organizer, Allen Franklin Brown, has just returned from a trip which included a call upon the newly organized societies of Sacramento and Stockton, the Sacramento Psychic Society and the Stockton Spiritual Alliance, both of which he found in a flourishing condition.

At the next meeting of the state board it is expected that the Spiritual Temple Society of Oakland will receive its charter, making three flourishing societies for the Athens of the Pacific, and all affiliated with the state association.

Next Sunday evening Mrs. Nellie J. T. Brigham is expected to address the Spiritualists of San Francisco, under the auspices of the Progressive Spiritualists, Mrs. Lillie having vacated the platform for that occasion in her favor.

Mrs. Brigham is on her way home from a six months' engagement in Australia, and, if she arrives in time, as I doubt not she will, she will be given a reception on Thursday evening of this week by the Sunflower League.

Though Mrs. Brigham did not address any public audience here on her way out to Australia last spring, many of us had the pleasure of meeting her at a reception given at the home of Mrs. J. J. Whitney, the medium, and we fell in love with her, and have made all arrangements to hear her once at least.

In fact, the Progressive Society made the arrangements last spring, but Fate was against us. May it be kinder this time.

At the last meeting of the Sunflower League, the society had many acquisitions in the way of spiritual workers, among the number being Miss D. B. Dixon, Miss Jeanette Dow, whose mother, by the way, was a noted medium here twenty-three years ago; Mrs. W. B. Gillingham and Mrs. D. M. Colby.

The Mediums' Protective Association, at its meeting, November 8, elected four members of its board as follows: Mrs. Carrie Wermouth, Mrs. Bessie Cleveland, and Messrs. Arthur S. Howe and J. Munsell Chase. The hold-over members of the board are W. T. Jones, president; Mrs. Sarah Seal, first vice-president; Mrs. H. A. Griffin, second vice-president; J. T. Roberts, secretary and W. H. Davies, treasurer.

The conference instituted recently by the state board is filling a long-felt want and is developing much valuable thought. Last Sunday was an experience meeting, in which each one gave a brief account of the causes which induced him or herself to accept the spiritual philosophy and spiritual phenomena as genuine. Next Sunday will be devoted to answers to the refuters of Spiritualism, and the following Sunday the matters of helping mediums, so that they shall be more independent, and therefore better able to do their spiritual work will be considered.

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Our best thinkers here realize the necessity of doing something in the behalf of the mediums so that they shall not be left to shift for themselves—even starve by themselves—while teaching the world the greatest truth that was ever presented to it—that death does not end all, but is only the gateway to a better and purer existence, and that the so-called dead are yet so near to those still in the body as to be able to communicate with them, if only right conditions are secured.

J. MUNSELL CHASE.

San Francisco, Cal.

National Spiritualists Association—Notice.

Mediums, lecturers and the public are hereby notified, that all certificates of missionaries, special agents, or state agents for the N. S. A. bearing date prior to convention of 1902, are null and void, all commissions prior to Oct. 24 having expired. The public is warned not to pay money for the N. S. A. to any but our accredited missionaries, and to the N. S. A. officers and trustees, unless the solicitor can show a letter of appointment bearing signature of the N. S. A. president and secretary, of date subsequent to October, 1902.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C., Nov. 15, 1902.

The Morris Pratt Institute.

To the Editor:—Knowing that Spiritualists are watching the work and results of the Morris Pratt Institute, I feel to say through the columns of The Progressive Thinker, that the school is doing finely, pupils all workers, and they are making rapid progress. It is expected new ones will enter with the beginning of the year, and any one waiting for that time to come will find others to take up the studies with them. Donations have come in so well that up to this time there has been enough to meet the bills that had to be contracted in putting the building in order for opening the school. If they continue, there will be no trouble to meet those due the first of January and April. I trust all Spiritualists will consider this need and be sure there is enough in the treasury to meet the demand. Of course it has been an extra expense, and added one-half to the cost of running this first year, but we have now one of the finest buildings in the state for this work, and if all will send us just what they can spare without cramping themselves we will be safe and have some money in the treasury for a rest egg next year.

I am getting ready to go to the Pacific Coast, and wish to do any work in this locality that I can get before the holidays. Will gladly answer any calls I may have up to that time. Any society without a speaker, that wishes to secure one for the remainder of this month and next, I would be pleased to hear from, and am especially desirous of hearing from places along the Southern Route to Los Angeles, Cal.

CLARA L. STEWART.

Whitewater, Wis.

NECROLOGY.

To the Editor:—The following resolution was passed at the recent N. S. A. convention. Where we have had address of members of the families of the ascended ones mentioned, copies have been forwarded to them, but we respectfully ask that this be published in your valuable paper, as a mark of tender and devoted memory to these dear friends and co-workers who have gone before.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

Resolution.

Resolved, That while we greatly miss the physical presence of our brothers and sisters, Captain E. W. Gould, Captain R. A. Dimmick—who was the first secretary of the N. S. A.—John R. Snow, Mrs. Rachel Wolcott, Mrs. Susan L. Porter, Mrs. Emma Nickerson Warne, Milton J. Rathbun, Dr. R. U. Lyon, Mrs. Carrie Fuller Weatherford, and Reuel B. Woodman, all of whom were so devoted to the N. S. A., and who labored so earnestly in behalf of Spiritualism, and for human freedom; we know that these, with all other arisen ones whose efforts in this life were consecrated to Truth, are with us and are still giving valuable aid and support to this cause which was so dear to them for many years while in the body. And now we pay our tribute of love and thankfulness for their valuable service to Truth, and rejoice with them in their victory over the change called death, and congratulate them upon their entrance to another sphere of their career which maketh free from all physical bondage and mental limitations. Signed

FRANK A. WIGGIN,
MOSES HULL,
DEAN CLARKE,
FREEMAN W. SMITH,
STELLA A. FISK.
Committee on Resolutions.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

A SPECIAL EFFORT

Should Be Made to Extend the Circulation of The Progressive Thinker.

It contains such a vast amount of Spiritualistic and Occult news each week, that it can not fail to enrich the mind. Now is the time to call your neighbor's attention to the paper. The cost is but a trifle to each one.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.



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Many Spiritualists living in isolation, have formed Lyceums

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Lizzie Howell: Q. How shall I understand the drawings I enclose? I have success in healing, but the spirits controlling absolutely forbid making charges.

A. (1) These drawings, composed of complex lines and conventional figures, are made as the result of an attempt to gain control of the hand, and have no further significance. Scores of such drawings from widely remote localities have been sent to this department, some by uncultured mediums, others by most highly educated, having a common similarity as though drawn by the same hand. They have resemblance because the object in each case was the same.

(3) They who would heal must do so for love; pure, disinterested, absorbing love! their hearts filled with kindness and sympathy. That is the only service an angel can give, and it can not be repaid with money. Its price is an awakened sympathy. That this correspondent is thus advised indicates the truthful character of his advisers.

Chas. Thessmann: Q. (1) Do animals materialize?

(2) Why should one who has always been an agnostic be controlled by a Catholic priest?

A. (1) There can be no doubt that animals have been seen as materialized, but the facts are explainable most clearly on the theory of all such appearances being subjective and not objective. To make plain, when a recipient, under hypnotic influence sees objects suggested by the controlling operator, the reality of such objects is as conclusive as though they had material existence.

Yet they have recognition only as a thought. Thus an idea may be suggested, as of a horse, a dog, and become so distinct that it will be mistaken for the reality. In many forms of mania, and delirium tremens, the impress on the mind becomes of terrible force.

In the same manner a spirit may suggest to a sensitive the appearance of a favorite dog or horse, with such vividness that the idea will be mistaken for the object.

There may be moments, perhaps only once in a lifetime when this is possible. It will be inferred, and correctly, that spirits may in a similar manner, suggest the appearance of themselves, and thus "materialize." The blending of these two distinct forms of manifestation, the difficulty which a clairvoyant experiences to distinguish between the suggestion of ideas and the real objective existence, leads to great confusion of thought, and the more because the sources of this confliction are not understood.

(2) The belief of a sensitive has little influence with the character of the control. There has been from the beginning of the movement a persistent effort on the part of the Catholics of the spirit world to propagate their doctrines and destroy the cause, by bringing confusion and disgrace.

It is necessary for the success of a cause that there should be a solidarity of belief and purpose among its adherents, an esprit du corps, and in no way can a cause be weakened more effectually than by weakening and disturbing this unity.

For an agnostic to be controlled by a Catholic priest; to be led along paths he would otherwise scorn to tread; to be liable at some unguarded moment to be pushed into some fatal act, is a perilous position for an agnostic, and one which must be exceedingly agreeable to a Catholic priest.

Student: Q. What is meant by Rhodian Law?

A. The Rhodians, dwelling as they did on an island in the the midst of the Grecian civilization, and by disposition and position a maritime people, were among the first to perceive the necessity of laws governing the intercourse of trading nations. As early as 900 B. C. they compiled a code of maritime laws, which is the earliest known to history, and has since been known by their name.

H. G. Purinton, Va.: Q. (1) What relation does psychometry bear to phrenology?

(2) Why are there so many weak-kneed Spiritualists, afraid to defend their knowledge?

A. (1) Dr. Buchanan applied psychometry to locate the "organs" in the brain, by which the faculties of the mind are manifested. The success of most phrenologists in reading character depends on their sensitiveness. There is a difference between psychometry and sensitiveness only in name. Phrenology, which claims to read character by the "organs" and their combinations, has not the least thing in common with psychometry.

(2) Because there are so many weak-kneed people. As Sam Small said, their backbone is only a cotton string with a few rags tied to it. A perfect acceptance of the doctrines of Spiritualism ought to so ennoble the purposes of life, as to give a dignity and poise of character, and a noble pride in its grand inheritance. I think those who accept Spiritualism understandingly are not weak in its support, or ashamed of its acknowledgment. When asked they do not say, "While I believe there are remarkable manifestations, I am not a Spiritualist, I am an occultist," or a "Theosophist," or a "Christian Scientist," or claiming the Unitarians preach Spiritualism, join that church. They think they blind others to their position, but they deceive only themselves, and instead of gaining approbation of those they court, they awaken only pity for their subservient weakness.

Oh, for the zeal, the strength of purpose of those who have sealed their high purpose with their lives, though that purpose has been only a belief! I like the spirit of Polycarp, Bishop of Carthage who when told by the Roman emperor, that if he did not recant and worship the old gods of Rome he would be thrown to the wild beasts in the arena, replied, "Throw me as you will, and let the savage tigers tear my body to shreds, I will never renounce my faith!"

I do not reverence that faith. To me the old beliefs were preferable, but I admire the spirit of the martyr not the less, and I feel assured that a cause can not lead unless its leaders are thus devoted.

Moses Whisler: Q. In The Progressive Thinker, No. 674, I notice an item from Dr. E. A. Palmer, of Blair, Neb., asking to correct a mistake in an article previously published in The Progressive Thinker that Dr. Daniel Freeman is an atheist, when he is a Spiritualist. Now does Atheism, Pantheism, Deism, or even Christian Trinitarianism cut any figure whatever as to a person's being a thoroughly confirmed Spiritualist, any more than would the color of the hair or eyes, or any special number of pounds in avoirdupois?

A. If simply believeing in the possibility of spirits communicating with mortals makes the believer a Spiritualist, Christians, Mohammedans, Deists, Pantheists, and Atheists may have this common bond. The correction was made by Dr. Palmer not because there was anything disreputable in atheism, but because in justice the truth should be stated.

There are many church members who are fully convinced that they communicate with their departed friends. Many ministers have attended circles and have difficulty in holding back from their congregation the knowledge of spirit life they have received. I have met excellent "Christian Trinitarians" who were firm believers in spirit communion, and those who were baptized into the Episcopal church in infancy and for long years remained zealous. Why? How could they reconcile the diverse doctrines? Why? They did not attempt to harmonize. They did not think. They just believed in one as they did in the other. The first had taught blind faith, and they did not compare or question.

While on this plane of belief there are no misgivings, and the Pantheist, the Trinitarian and Unitarian may joyfully accept the messages from their departed friends. It is on the higher plane of questioning of the old, the comparison of beliefs, the determination to have knowledge for belief, that the trouble begins, and here the true Spiritualist leaves his atheism, deism, Pantheism; his unitarianism, his trinitarianism as outworn and outgrown garments.

TO THE WILD PINK ROSE OF THE SACRAMENTO VALLEY.

Rock-ribbed and hard are the mountains,
The ridges are bleak and bare;
But the glow of the picturesque cacti,
With the rich sweet lemon tint there.

Serene and scarlet in glory,
Sometimes our eyes may see,
But here where the verdure beginneth,
We find the sweet rose tree.

Not like its pale pink sister,
Down in the valley below,
Not like the old, old blossoms
Of Cape Cod sands long ago;

Not like the wild white roses
Nor the yellow Texas bloom;
But here with the brightest of colors,
Here with the sweet perfume.

So I hail thee, mountain flower,
Thou rose so sweet and mild,
Thou who hath never been cultured,
Thou who art Nature's child.

And methinks that cultivation
Might spoil thy fragrant soul,
Or take a bit of thy fragrance,
Within thy cup-shaped bowl.

Thou blossom so sweet and tender,
We leave thee as we find,
Growing in bright, fair splendor,
Here in thy mountain clime.

JENNIE HAGAN BROWN.

WE LIVE.

Life is a riddle whose solution lies
So far beyond our reach, we can but say,
"We live." When first our childish minds can grasp
The thought of being, we can know but this:
"We live;" and after many years of toil
And trial, when our minds, grown more mature,
Are wise in worldly things, the cooing babe
In mother's arms is just as wise as we
As to the why, the whither and the whence
Of our existence.
"Ah!" you say, "we die!"
But, hold you. What is this, that you call death?
Flesh is a garment of immortal souls;
And when 'tis worn, by sickness or by age,
Or when from any cause it is unfit
For further use, the spirit casts it off,
And (glorious resurrection!) cries aloud:
"Behold! I live! and those I loved on earth
Better than life itself, they also live!
O! tell the dear ones I have left behind
To dry their tears, for death is but a change
In this great scheme of life!"
Such messages
Come to us every day; then say no more
We die;" but let your grateful heart go out.
In thankfulness for this great, joyful truth:
That after death, we live.

S. HAYFORD.

Turtle Bayou, Texas.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

THE LAND OF FLOWERS.

Lake Helen Camp, Florida, and Its Attractions.

As winter is near, with all of its discomforts, I am inspired to write a word to Spiritualists in general on behalf of the Southern Cassadaga Camp and Florida as to climate in which one may rejuvenate both physical and spiritual powers.

Perhaps some time pipe lines will be used to transport tropical air into our homes in the cold regions of the North; then the ozone of the pine will cool our rooms in the morning of a hot summer's day, and in the afternoon we will enjoy the salt breezes fresh from the ocean, and in the winter the balmy breath of spring will come to us in pipelines from some southern clime. Until science with its ceaseless march provides us with all the conditions conducive to health and comfort, the human family will be compelled to follow their nomadic instincts to obtain health and comfort.

In writing to friends during my winter stays in the South, I have often tried to find language to express the soul's thought of the charm and mystery that overwhelms one after leaving gray skies and wintry winds and making the transition to this land of sunshine and flowers, and every time I make the attempt language ceases to vibrate; I can only say, in proportion to the size of your soul and your love of the beautiful will you enjoy it.

Florida is the most picturesque state in the Union. Here is externalized in expression the perpetuity of all life. Florida is the healthiest state in the Union, for two reasons: First, the state is new. Old Ocean has not yet completed the job of making the state, although no doubt she has been millions of years in making the sand ridges and valleys that comprise the vast territory of Florida, and yet there has not been sufficient time for decayed vegetation, and the carbon from the sun's rays to form a stratum of soil upon the surface. Hence there are no malarial nor germinal diseases there. Second, the entire state is covered with a rich growth of pine that gives off a rich resinoid that mixes with the salt breezes that sweep in all over the state from the gulf coast as well as the east coast, which adds health and vigor to the atmosphere.

To Spiritualists wishing to enjoy a spiritual feast as well as climatic benefits, there is no spiritual camp anywhere equal to Lake Helen. 'Tis there you will meet the most intelligent class of our people; they go there psychologized with the thought that they are out for a good time and they make pleasure out of every little social event that occurs. 'Tis there you have our philosophy presented by our ablest speakers. 'Tis there we learn that the dream of love that is in the soul is the only saving principle to cultivate and cherish in the heart. When we present it to rule, all other good things will be added to our store.

Many of our people are adopting the pessimistic idea of life, and I don't wonder from the spirit of envy and jealousy that pervades most of our camps, and yet the world is not growing worse. Education and science are the levers that are civilizing and also spiritualizing. Evolution is slow but sure, and to it we must look for the redemption of the world. Not an act of nature, from the winds that leaped ages ago across Himalayan heights to the trickle of the lime drops, building stalagmites in a sunless cavern, but pointed toward the evolution of a moral character of creatures not yet evolved. Man is the fruit, but not ripe fruit, of evolution, and his moral character is the product of all the conjoined forces that work in atoms. He is the child of cosmical environments, but it does not yet appear what he shall be; he weaves now at the loom of his own destiny. It is nature and her children, the father and the mother, the Infinite finitely felt, the finite infinitely yearning. God will never appear to men, only as he appears in them. We see in a thing what the mind brings to it. We can only enjoy according to the value of our reminiscence. The day is coming when men will live more in thought and less in the material world. At present his eyes are holden. 'Twas Emerson who said, "God screens us ever more from premature ideas. We cannot see things that stare us in the face until the hour arrives that the mind is ripened." Then we behold them, and the time that we knew them is not like a dream. "Canst thou bind the sweet influence of the Pleiades or loose the bands of Orion? Then will I also confess unto thee that thy own right hand can save thee." When man truly knows his capability and divests himself of his selfishness the Golden Rule will then enforce itself. Thinking is getting to be a great power. Bye and bye it is going to set up a kingdom on this earth. Thought now commands the lightning and bye and bye the great forces of nature will be at its command.

Spiritualists, go to Lake Helen, where you will come in contact with the ablest representatives of our glorious religion. Go where the mocking bird sings night and day. Go where the gentle zephyrs that sift through the long-leafed pine will be to you as music from aeolian harps. Go where you can row over the silvery waters of Spirit lake. Go where you can enjoy the fruit of the orange grove and be sheltered from the burning sun, by the emerald magnolia. Go and spend one winter in Florida, and my word for it, the memory of what you enjoy will always be a joy and delight to you. G. N. HILLIGOSS, M. D.

Cincinnati, Ohio.

GROWING.

I am growing, surely growing,
Ever upward towards the goal,
Of the weary heart's ambition,
And the guerdon of the soul.

Clouds may gather think around me,
Hearts grow cold and friendship pale;
Yet the love of many helpers,
Will be mine from o'er the vale.

Some will share my heavy burdens,
Others strive my pains to ease;
And to train my heart's emotions,
To the lofty heights of peace.

All the world may not discover,
Where the home of beauty lies;
May not know their long lost loved ones,
Are not gone beyond the skies.

But are gathered close around them,
Watching them with tender care;
Seeking how to share their sorrows,
And to answer every prayer.

All my life I shall be grateful,
For the blessing of the light;
And shall try to show to others
All its beauties pure and bright.

—Anon.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

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

GOOD RESULTS.

The Home Circle in Ohio.

That spirit return and communion with loved ones of earth is a fact, notwithstanding the strong opposition of the average clergymanic and ignorant bigot, there is not the least shadow of a doubt in the minds of those who have investigated this God-given truth which at this progressive age is daily being proved both at public seances and in the private home circle throughout the land. I have a word to say concerning and in behalf of the home circle, the forming of which all Spiritualists should encourage, and when convenient to do so each family of Spiritualists should form a circle, sit regularly, make proper conditions and within a short time their loved ones whom they call dead will make their presence known, and in various ways prove that they still live. The home circles of which I particularly desire to speak at this time are held in the homes of Mr. David Schmachtenberger and Mr. H. A. Pennock, in the village of Minerva, Ohio. Through attending seances held in the homes of these good people, which to honest truthseekers are free as the air they breathe, many a sad and hungry soul has been lifted out of doubt and darkness into light and happiness. While visiting these worthy people this week I had the pleasure of attending two seances, the first being held in the home of Mr. Schmachtenberger, the second in the home of Mr. Pennock. While Mr. Schmachtenberger is a medium himself, he having developed clairvoyance and clairaudience, the medium the spirit friends chose and used on this occasion was Mrs. Amanda Hiner, a trance and clairvoyant medium, who was controlled by a number of spirits, old friends of the family, also by a former orthodox preacher who upon reaching the spirit side learned for the first time his mistake and the flimsiness of the doctrine he for so many years believed and expounded to his congregations while on earth. Before the seance closed, Water Lily, an Indian girl, took charge of the medium and gave a number of tests, also messages from spirit friends. She also gave accurate descriptions of several of the writer's loved ones who have been on the spirit side of life for a number of years.

In the home of Mr. Pennock, Mrs. Pennock is the medium and one of the most sensitive instruments of the spirit world the writer has had the pleasure of meeting, through whom a number of noted men now on the spirit side of life, through permission of her band of controls, are frequently permitted to lecture to members of the circle and would be glad to take her before the public, but neither she nor her husband desire them to do so for a time at least. It is also a significant fact that this band of controls is of a high order, men and women of education, respected and loved by the people in the communities in which they lived when on earth, and who guard their instrument as carefully as a mother guards her young and innocent babe, thereby permitting no spirits of a low order to ever take charge of the medium; therefore truth and truth alone is given, through which, together with the wisdom and counsel of bright and learned spirits valuable knowledge is obtained, and those who attend Mrs. Pennock's seances return to their homes wiser and certainly better men or women.

Mrs. Pennock's main seance control is Hon. William DeFord, a well-known and highly respected man when on earth, also a relative of Mr. Pennock. The other members of the band, with the exception of Dr. Blackford and Hulda, an Indian girl, are principally old friends of the two families. Dr. Blackford lectures, also does healing through the medium, while Hulda uses her medium for messages and tests, the former consoling, the latter accurate, clean-cut and convincing. In addition to full names, messages are given and spirit friends are described in Mrs. Pennock's seances. Before the close of this seance a dear sister of the writer was permitted to control and through the medium delivered her message in song, which was indeed affecting even to one who has been in the work as long as he has.

Our public or professional mediums are doing their work, therefore let us encourage the home circle which will result in bringing out and developing the gifts and powers of many that are now dormant. E. R. KIDD.

Canton, Ohio.

BIRDS OF PASSAGE.

Notes of a Visit to Youngstown, Ohio.

I find myself one of them, stopping for the present in the pleasant city of Youngstown, Ohio, where I am, in my simple way, dropping some seeds of spiritual truth.

I find very intelligent people who are seeking after this truth, earnest investigators who want not the froth and foam, but the deep, abiding truth. There are many old-time Spiritualists here, among them I may mention Mrs. M. K. Grute, the talented author of "Crooked Sticks," a very interesting book of poems which contains many exquisite gems of spiritual truth.

Mr. and Mrs. J. H. White are also staunch supporters of the spiritual cause, and ever ready to give a helping hand to all honest mediums whom they meet. For the present I am stopping at their most hospitable home, holding parlor meetings and giving private readings. These meetings have been well attended, many listening for the first time to the utterances of a medium, but all manifesting a desire to learn more.

This city, like many others, has been unfortunate in having too many adventurers, calling themselves mediums, advertising their wares under the guise of Spiritualism, thus imposing upon the people and making the way hard for an honest medium.

A Mr. French, of Cleveland, is now here holding materializing seances. Though laboring under difficulties, we hope he will succeed in his work and convince the investigators of the truth of this phase of manifestation, which will do much toward clearing away the suspicions and unfavorable opinions caused by the tricks of the impostors.

However the leaven is working and people are thinking, and soon or late the time must come when this and all truth will be accepted. Until then let us all do the little or much as it is given us to do, and wait time to do the rest.

MARY WEBB-BAKER.

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

It is a long stride from Martinique to Guatemala, but the giant with the seven-league boots has made it. Mt. Pelee, named for the demon of destruction, and Santa Maria, the Mother of God, have shown they both were born under the same star, with the same capacities and the same power of possibility. While the latitude of each is very nearly the same, their longitude differs widely. Ashes and scoria, fire melted lava and water: the cry is as monotonous as that of our childhood, "Bean soup hot, bean soup cold, bean soup in the pot nine days old."

The warning cry sounds again and again, after this fashion: The mountain for ages inactive, shows signs of activity. Smoke is seen issuing from a crater long extinct. There were rumblings, noises, then a shock of earthquake, more or less noticeable. Then a column of fire, smoke and steam shoots up from the mountain, to an immense height, followed by a shower of ashes covering everything in sight, animate and inanimate, over the tops of the houses. The crops are killed in this tropical climate, as Jack Frost kills in the northern climates. Not only are the vegetables thus swiftly gathered, but man, animals and all possessions in sight are blent in one gray-brown death. Will a hundred thousand cover the mortality for 1902, from volcanic action? Well, hardly.

Did not these people have warning of the awful events coming. Yes, plenty of it and time enough for all to be saved. But the old story of the Flood and the Ark is simply a statement of how man is always likely to act, by not acting, and allowing himself to blunder into the path of the unreasoning, merciless forces. He trusts without any evidence whatever, at least he alone may escape.

But there is another view. Who has given us more distinct prophetic visions of the on-coming than our trained psychics and sensitives? But they are scoffed and sneered at. The disputants say, why do not the scientists tell us of what we may expect? For once they are right, why don't they? Dear old conformists to the rules and deductions of a thousand years ago. The axiom then used as the base of reasoning was something after this manner: "When an extinct volcano becomes active, that will be a big thing. Nobody can do nothing. Let her act." So far as I have been able to investigate, we have had no volcano sharps, who could tell us when, how or why, the pangs of Mother Earth could be relieved in no other way.

Are we too far from the sun, or too near Saturn the Malign? Is it the nearness to the surface, or the depths of the immeasurable, that causes these spots of commotion in our lovely, tear-washed planet? Why don't our wise ones build a block-house that will not fall over with the first gentle zephyr that takes the liberty to breathe upon it. Since Atlantis went down, 40,000 years ago, they have told us nothing new of the cyclic habits of volcanoes. Rise up! Grandfather dear, and let us partake of some scientific theories. If they are well cooked, they may stave off our hunger for knowledge on this particular subject. What do you think about it, self-styled Christian? A god, who in his providence demands the holocaust by roasting, of the hundred thousand human beings? Tell us! What is the matter, anyway?

Perhaps Nature is about to dig a canal from sea to sea, before she goes to sleep again. If the ancient philosophers were right, one could easily imagine all the Salamanders, Sylphs and Undines not on duty elsewhere had been assembled at the point of most intense activity.

Dr. Tyndall, the mind-reader, has been successfully demonstrating his psychic abilities to the wonder-seekers of San Francisco. His experiments prove, not only that thoughts are things, but they can be transferred, when the physical make-up will permit.

We notice that the Santa Fe officials have been in our city. They are hinting of higher rates. This is the natural consequence of the advance of labor and raw material. Of course, there must be an average raise all around. In the end the people pay the bills, even when labor wins. A part of the increased price, labor will be forced to pay in any event. As society becomes more and more involved in its numerous ramifications, no part, not even the humblest, can act or be acted upon alone. While talking of railroads, there is a story passing from lip to lip, of the "working" of the Pacific railroad. They wanted laborers for their new cut-off now building in Utah, and advertised for men. They offered free transportation to the applicants, who in turn signed a contract, paid two dollars for board and a dollar for blankets, etc. They had plenty of applicants who agreed to terms and were given transportation. Suddenly it dawned upon the company's tab-keepers the shipments and the arrivals of the men did not tally. A little investigation revealed the fact that about five hundred men had taken their free transportation to the appointed rendezvous, and then failed to report for duty, or to turn in their bedding. All tricks in the game are not taken by the railroad companies.

The pioneer Knight Templars' Commandery of this state has been celebrating its fiftieth birthday since I last wrote you. Only one word describes it. Immense!

The most conclusive proof of present spiritual activity here, is the increasing willingness of secular papers to note the movements and the work of our lecturers and writers. Has the day of Jubilee come?

W. P. PHELON, M. D.

San Francisco, Cal.

WHAT IS A DREAM?

What is a dream
But waking regret,
A lingering sweetness
You cannot forget;
A happiness steaming
Thro' slumbering thought,
A burdening anguish
Of pleasantry sought?

What is a dream
When night is so blest
With delicious uncertainty,
Causing unrest;
A troubled upstarting,
An apathy sweet,
Forms drawing near
Your touches ne'er meet?

What is a dream?
'Tis fallacy real,
'Tis exquisite living,
The hope that you feel;
'Tis being unhindered,
The wish of your heart;
'Tis living a moment
Reality—apart!

—Hazel I. Smith.

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

A MISSIONARY STATEMENT

Giving Many Facts Illustrating the Work.

Inasmuch as numerous opinions exist in re the missionary work of the N. S. A., and a variety of suggestions have been made, it seems apropos that I should make a few comments.

The N. S. A. is not in condition as yet to create and support a systematic missionary effort for propaganda. Its present aim is to send out organizers and agents to secure co-operation of and support by the Spiritualists. We need to get our adherents and sympathizers into line for united effort.

The present missionary effort is unto the Spiritualists more than the public-at-large. When we shall receive the Spiritualists' co-operation, then the public propaganda begins.

We are appointed agents to solicit such co-operation, by organization and financial subscription. There is no special missionary fund to be called on for support of a free effort hence the need for friends of the cause to make liberal donations to the so-called missionaries, and to give them public meetings free of local expense, in order to raise all possible funds by collections.

When such efforts of the missionaries shall result in the increase of funds in the N. S. A. treasury, then the districting of effort and placing of workers into such localized or limited fields will result. First, the financial ability to support must be created.

Our cause demands that the N. S. A. and its auxiliary state associations shall create and support local and district speakers and mediums. Such fields will thereby in time become self-supporting.

Each friend of the cause can readily see that their first duty is to financially aid the missionary organizers and create a special fund in the N. S. A., for such purposes. The present general fund, gratifying as it is, will not warrant the setting aside of its major portion for such a system of propaganda, as other great needs for mutual protection and efforts are liable to tax its capacity. A provident person does not squander, but carefully conserves and utilizes his income.

We should compliment instead of condemning the careful business management of the N. S. A. board of trustees. Spiritualists generally need an increase of plain business capacity. Conservative wisdom is far better than reckless enthusiasm. The steady financial growth of the N. S. A. is a high compliment to its management.

The restriction of a N. S. A. missionary to one state or to a district has demonstrated in the case of our most worthy and energetic associate missionaries, who spent most of two years in Indiana, that the financial loss is thereby incurred; and in our case where we traversed sixteen states, we had a small financial profit. Hence the efforts of several delegates at the late convention to restrict missionary travel on account of expense is not warranted by the resultant receipts. We cannot force localities to prepare for us, nor can we assume the risk of forcing ourselves therein.

Many localities do not need us, owing to having local or engaged talent. The business method is to go where we can have co-operation and are needed. All of the states, and each locality desiring our services, have a right to them if we can arrange en route.

The statement of long railroad jumps made by the missionaries is not true; for we always make appointments en route as much as possible. To that end we must arrange our route months in advance, and places should apply early.

I am inclined to believe that Mr. and Mrs. Sprague expended about as much for railroad fares as did Mrs. Kates and self, and yet their territory was more limited than ours. We made a continuous circuit of states instead of any imposed long trips back and forth.

With only two pairs of missionary agents in the field, the duty of the N. S. A. is to give them full liberty to visit as many states and localities as possible. Auxiliaries of the N. S. A. have a paramount right to the services of the missionaries, and they are fully willing to do all they can to aid the financial result; and the N. S. A. is as willing to give all necessary free service.

I trust that these plain statements may be fully comprehended by every Spiritualist, and a generous support instead of carping criticism will result.

There is one critical statement that I must notice: A writer in the late "Open Court" of a Spiritualist paper, said that several state associations had complained of overcharge by the missionaries.

I do not believe any one state association we have visited made any such complaint, for we have no more than had bare expense and salary in any instance, and in some cases less than such. Missouri State Association had our free services; Kansas and Minnesota voluntarily paid us a stated sum. Texas assumed our salary and expense and obtained a profit.

Defamatory writers should be better posted.

If anyone can do better work than the Sprague or ourselves, the N. S. A. will gladly employ them at an increase of salary, which they will earn I assure you.

Another item and I am done. They who know better than I, and have possibly better business sense, may show their wisdom or prejudice, as the case may happen to be.

Should a N. S. A. trustee be a missionary? The present board of trustees unanimously say "yes." Why? Because the results of labors by President Barrett as a missionary have been of great value to the board in field information. His personal contact has made it possible to know the situation; and in many cases where information was absolutely necessary, prevented the expense of a special envoy to learn the facts. Field work by the president makes his position important, and his executive work invaluable. No president should be elected who cannot attend to the field work.

In my case as a trustee and missionary, the board has found in several instances the same capacity to advise and inform. Such being the case, I favor Brother Sprague as a trustee, and think it is a mistake that he is not a member of the board.

I have no personal ambition to serve as a trustee, nor as a missionary. I want to serve Spiritualism and its cause and its friends the best I can. My own interests say, "Retire to private life," but the desires of the N. S. A. and my spirit helpers, shall be my duty, and when these shall say, "We need you no longer," then will I gladly retire from public effort and seek a home that for thirty years has been denied me.

Hoping to do some good and harm none, I am always a willing servitor; and desire to be a useful helper of our and your cause of truth and humanity.

GEORGE W. KATES.

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

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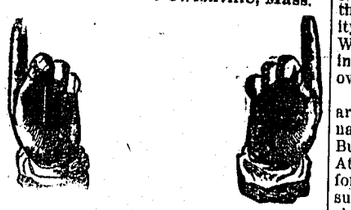
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ANIMAL-EMOTION.

Why Do We See Through a Glass Darkly?

As long as the animal is active in man, he will be more or less governed by prejudice of some kind; for prejudice is animal emotion coupled with intelligence or self-consciousness.

The animal cannot express a defined hatred because it lacks self-consciousness—is not gifted with a conscience, and thus not cognizant of a higher nature as man is. Therefore prejudice is a human qualification.

Animal hatred is ferocity, pure and simple—a savage instinct of defense, and intensified by unstilled physical cravings or needs. Man's ferocity or savage nature often rises to the surface or beyond control under similar circumstances though modified into hatred or prejudice as reason is permitted to act.

But reason alone is not sufficient to allay the evil as it is known. It needs a higher power to still it—a reversed motion of that which constitutes it, and which is love.

Love is spiritual emotion, the antithetical impulse or vibration of animal emotion; and charity, forgiveness, conscientiousness, sympathy, generosity and tolerance are its agents. We term them virtues, but either one alone does not constitute love; for a man may be sympathetic and still be unforgiving or penurious; be charitable and still ungenerous in pecuniary matters; be forgiving to one and intolerant to another—be possessed of what might be termed a selfish love.

Either of the exceptions indicates animal emotion or prejudice active in some way; and either one darkens his intuitive nature to the extent of its activity, preventing the understanding of truth to the same extent, on the admission of higher truths in like ratio. Furthermore, it perverts many of the truths that he does not see, or prevents him from interpreting them correctly.

Such is seeing through a glass darkly, and the reason therefore is the lingering of some animal emotion or prejudice—either uncurbed or unknown. Self-control or self-knowledge is lacking.

Jealousy or envy is the most universal evil that darkens man's intuitive nature, and many possess it without knowing it, or believing themselves free from it because combating it.

Inherited evils are often combated instinctively, because, partly due to early education, and partly to an inheritance from a past generation, where the combat was already begun. Intuitively combating a weakness of this sort, or even an unknown one, rather proves its existence than its non-existence. Where there is no danger no fear is excited.

Jealousy is also an animal emotion—at least a negative one—for it is not love or a positive (spiritual) emotion, and thus an obstacle to the admission of truth as it exists—also perverting the same in comparison to its activity or controlling influence in our thoughts and actions.

Active jealousy is easily detected in that it never sees anything good in another, and condemns rather than praises, and shows its love for the unworthy, unspiritual and unloving in preference for the opposite. Such have the darkest visions of life and humanity, and are a burden to themselves. What they suffer is of their own creating, with no hope of aid except by their own exertions.

Prejudice, hatred, malice, revenge are the offspring of jealousy; and fortunate is he who is not troubled by it. But how many are not to some extent? At all events it is well that we know it; for in the knowledge lies the power to subdue it, and remove the mist that beclouds our spiritual vision.

ARTHUR F. MILTON.

Stella, Queen of the American-Spanish Gypsies.

Stella, the gypsy queen of the Spanish tribe located throughout this country, is for a while domiciled at the Auditorium, according to the many reportorial interviews published in the papers. As is the wont of the tribe of quill-drivers (may their shadows never grow less), appearances are more considered than personality, knowledge or achievements. This is perfectly natural, as the little queen ("Queenie" to her friends) in her native costume of artistic and glowing colors, fairly matching her swarthy complexion and pleasantly-rounded form, is a charming figure. It is a bit of delightful orientalism plumped right down in the midst of Chicago's prosaic dirt and noise. But I leave these things to the mentioned scribblers. Mine is another word.

Early this summer fate took me to Columbus, Ohio, and this same fate brought me to the shrine of "Queenie." I do not misuse the term, for in her modest parlors were often assembled men and women who graced the various professions, and stood high in the social world. The little queen ruled most sweetly in her court and all brought away something which kept the soul warm long after the adieu was spoken.

Well, "Queenie" was especially good to me. Both a palmistic and a card reading were my presents. I have long since quit setting bounds to the possible, but the apparently fatalistic story which the cards reveal taxed my large faith to its utmost. I am yet far from the philosophy of the thing. O yes! my Spiritualistic friends, I considered the matter of psychic help, reading into the cards, instead of translating their obvious meaning. She wholly disavowed the first, with this explanation: "I prefer to read the hand or the cards directly, because psychical interpretation is dependent more or less on my moods. Still I can read both ways."

Of the card-reading I still have my notes. Among some twenty-one different and specific points made, fully one-half are strictly true. Some of them related to other persons, descriptions of their nature which were unknown even to intimate friends. These facts all had direct bearings on my life, and they were wholly misinterpreted by several most excellent clairvoyants with whom I am on the most friendly terms.

Other of her statements were predictive. One of them was startlingly verified shortly after and in the face of my knowledge and inclination to the contrary. I put the whole matter at its worth. Probably soon I will be given a rationale of it all by the gypsy queen herself.

But, regardless of these experiences, it pleases me to bear witness to the charms and intelligence of the very flower of the gypsy tribe. One worthy of the fellowship of the most refined and cultured. JOSEPH SINGER.

Woman's Position, Looking Backward One Hundred Years.

It is sometimes difficult to realize the changes that are constantly taking place in the thoughts and opinions of mankind except as we observe the past through the enlightenment of the present. In no department of life is this change more conspicuous than in the opinions concerning the position of women in the affairs of the world.

As an illustration of the position assigned to women in this country one hundred years ago, the following taken from a bound volume of the files of the Berkly Intelligencer, published at Martinsburg, Va., from April 17, 1799 to May 27, 1801, will be of interest:

"To Be Sold—For Five Shillings, My wife, Jane Heeband. She is stoutly built, stands firm and is sound, wind and limb. She can sow and reap; hold a plough and drive a team; and would answer any stout able man that can hold a tight rein, for she is hard-mouthed and headstrong; but if properly managed would either lead or drive as tame as a rabbit. Her husband parts with her because she is too much for him. Enquire of the printer.

"N. B.—All her clothes will be given with her."

Is it not quite likely that one hundred years from now the student of history will look with amazement upon the fact that a great republic, claiming to have a government "for the people, of the people, and by the people," should refuse one-half of its people, and that the most moral and law-abiding half, all voice in its affairs. That a government claiming to be founded upon the "consent of the governed" and having for its battle cry, "taxation without representation is tyranny," proceeded to govern its women without their consent and tax them without allowing them representation, even after they had protested against the injustice for fifty years.

Can any one conceive of a greater inconsistency than the position of the women in this country so far as their political rights are concerned?

There is still lurking in the minds of many much of that old opinion concerning women expressed in the above advertisement written one hundred years ago. ELNORA M. BABCOCK.

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If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles Institute of Health, Ltd., Drawer AA, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

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

Mr. Geo. W. McPheters passed to the higher life, Nov. 10, 1902, aged 62 years, from the home of his brother James, No. 623 Grand avenue, San Diego, Cal. He was a life-long Spiritualist, member of the Grand Army, and Masonic order. Funeral services by Masons, and later by Mr. Dryden, speaker for Lafayette Hall Society. COR.

SOUNDING THE ALARM!

Prophecy of Terrible Convulsions in Nature.

To the Editor:—A friend in the South has received a letter from a friend of his (a psychic) in Europe, communicating the following from his spirit mother:

"Do not shut your ears to my warnings. The people around you must be saved, if the place can't. Martinique and Jamaica will disappear in a frightful explosion, and England will be engulfed by the consequent tidal wave two miles high, which will rush across her and get as far as Brussels. Alarm the American press! Have sittings, and try to save the people from this end of everything in the Antilles and England, on the 3d of January, 1903, which will be certified to by a frightful occurrence the 19th of December, to make people see that this revelation is true."

Much more was given to the same effect. Each one having superior facilities for getting all the news from the spirit world, should have this matter looked into. The party taking the message (it was received in writing) is all right and honest, but may have been simply dreaming?

R. J. WEMYSS.

Louisville, Ky.

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Annie Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford, Mass.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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

VOL. 27. CHICAGO, ILL., DEC. 6, 1902. NO. 680.

THE MAN HIMSELF.

BY CHARLES DAWBARN.

So far as we are aware there is no animal save man interested in the structure and organism of its earth form. It is by the careful comparison of forms that the scientist has proved to his own satisfaction that man is the king of animals, the result of a vast number of experiments, and after many failures by Mother Nature. He claims that man's form proves him to be merely an animal, evoluted to its 20th century superiority to other expressions of life.

The student in comparative anatomy, comparative physiology, and comparative psychology presently realizes that he himself is but one of the expressions of universal life, which first takes form, and then goes on to change that form as conditions compel or permit. Starting from the fire mist and star dust of Cosmos he traces the action of intelligence, working by energy amidst and upon substance, and always in a form which, whether organized or unorganized, manifests what we call life. For the most part so much has been accomplished by each student working within the limits of his own tastes and powers, the result as a whole being what is called Science.

Presently he who thus works by comparing one form with another discovers certain facts that seem to stand alone. Such facts are either unknown, or but faintly shadowed in any other of the forms he has studied and compared with man. They affect both anatomy and physiology, though having apparently a more definite relation to psychology. The power of mind, especially when trained, has become a subject of great interest to the student of human nature, who seems, however, occasionally to lose sight of the truth that reciprocity is Nature's law, and a fact to be always noted and studied. In other words, the physical form and what we call the mentality mutually affect one another. This is only expressing over again the old maxim that a sound mind and a sound body must be associated whenever manhood is fully developed. The effect of mind upon matter is becoming a favorite study, but the effect of matter upon mind is passed by as of little account. Yet one effect is as certain as the other, for as we have said, reciprocity is Nature's pathway of progress.

In our present study of "The Man Himself" we have to recognize that while manhood is emphatically an expression of intelligence through a material form, that same matter or substance will in its turn, sooner or later, compel intelligence to recognize its equal sovereignty. In other words, form is of immense consequence in every manifestation of intelligence. If the physiologist must note the effect of mind upon organized structure, the psychologist must, in his turn, study the effect of structure upon mentality, for manhood is an exhibition of the action and reaction of intelligence and substance upon each other by energy. Of course this applies also to every living form. But we may study the amoeba for centuries without achieving a knowledge of man, whereas the student of man necessarily marks the limit imposed by substance upon all other forms of life. With so much by the way of preface we will now attempt a further exploration of the being we call man.

The knowledge of a fact and the lesson of a fact are, when combined, usually the work of some gifted mortal, who thereby becomes a discoverer. The fact of sunrise and sunset was known to humanity as a matter of daily observation. It was Copernicus who learned its lesson, and taught the world to see the same fact in a new light. A similar study of observed facts has given the world of to-day the X-ray, the wireless telegraph, and the myriad discoveries and inventions that are the pride of the age. There are facts that are of every-day experience, and other facts which break the silence but once in a generation. The rare fact may contain a more profound truth than the hourly or daily experience of our lives. The proof of a rare fact thus becomes a stern duty, and is the task of the careful scientist. But when proved its lesson is quite another matter. If it happen to run up against some cherished belief, it is often marked "dangerous," and let severely alone. It is shelved, and must wait in the silence for some rediscovery, or more favorable hour for its careful study. It is the lesson of certain rare facts, approved and attested by competent authority, but for the most part left severely alone, which I propose to seek in the following study of the case of Mollie Fancher, and similar experiences more recently reported.

An attractive and accomplished girl, known as Mollie Fancher, is thrown from her horse, as has happened again and again since the horse has been compelled to man's service. Although much injured she makes progress to recovery until a second fall, this time from a street car, leaves her a paralyzed invalid, with no prospect of cure. The double shock had crushed her young form out of every possibility of normal womanhood. The optic nerve becomes diseased. Light is so painful she must remain in a darkened room. Her arms are drawn back of her neck, where her hands have sufficient freedom to permit her to use them so far as possible in that position. One limb has a double twist around the other. In this helpless position the poor sufferer lies year after year, often for weeks taking no nourishment by which even such a limited life must apparently be supported.

Of course this is a very rare experience. The brain of the poor girl is not affected. She has her memories and her friends as before, but she develops powers not found in normal life. With paralyzed optic nerves, and in darkness, she reads and writes; and with those hands of hers back of her head, she knits wool shawls, selecting the shades of colored wool needed with unerring accuracy.

So much, together with her developed clairvoyance, belongs to the fields of anatomy, physiology and psychology, and for more than thirty years her case has aroused scientific interest. Yet were these details, however interesting, the only marked features of the case, there would be no need for the student to seek for any special lesson herein. Clairvoyance, or sight without the use of the optic nerve, is an attested fact, and only adds another power to those previously claimed as belonging to humanity. Like the psychometric faculty it belongs to the mortal, and, like all other powers, may or may not be developed. The rare feature of this case is the one which contains the lesson we seek.

Almost daily, and usually at night, her distorted form is suddenly convulsed, with the result that in a minute or two her mentality is changed. There appears another exhibition of Mollie Fancher, for an intelligence now talks to you which claims to be Mollie Fancher, and apparently has no other experience of life than certain of the experiences of Mollie Fancher, and of which experiences the Mollie Fancher you knew has no resemblance when she is herself again. This of itself would be one of the rare cases of which we have spoken, but it goes much further. Presently there is another convulsion with another distinct personality, and another and another, until no less than six Mollie Fanchers, or if you please, six fragments of one Mollie Fancher have appeared. This goes on night after night, and the mentality of each is so marked and distinct from any other that it is given a special name of greeting by the nurses and friends. Each has its own experience—always feminine—its own gathered and accumulated knowledge unshared by any other, and its own special friends. Each, too, has its own limitations. It is only when you add the mentality expressions of all those personalities into one total that you find yourself grasping the truth that Mollie Fancher is herself the individuality underlying the whole.

This does not mean that the girl Mollie Fancher, if unhurt, would have grown into a woman who manifested each and all of the tendencies and mental powers exhibited by the six, but that the possibility of such development inhered in the form of that school-girl. We are witnessing an effect of matter upon mind quite as marked as the effect of mind upon matter which is claimed as the glory of manhood. The convulsion is a change of vibration of the physical brain, perhaps of the whole organism, and forthwith the mortal appears to us as a new personality. Nay, is really a new personality for all our experiences, and our own personality must be gained and expressed by and through vibrations of the matter or substance of which our bodies are composed.

So much has been noted and recorded again and again. The one point which is slurred over by the witnesses and the reader is the tremendous fact that each of these appearances claims to be Miss Fancher. There is no manifestation of spirit return, unless each is a lying spirit, for they all make the same claim to be Mollie Fancher and nobody else.

The word "person" signifies a mask, worn in olden times by an actor to hide his own individuality. And we see that our form in earth life is always a mask, which can be so changed that another person is manifested, although the individuality remains the same. Yet "form" absolutely limits the mental manifestations, as there must be conformation in the brain and other organs which compel or limit the new personality. For instance, if there be a cleft palate the pronunciation would be defective in all alike, though one might be clearer than another. The larynx will determine the possible tones of the voice, and suitable brain conformations must be present to permit any manifestations of art or science. So we find ourselves in presence of a "rare fact," which demonstrates that our coming personality after death will be effected by the shape of the form through which we mingle with other intelligences. And whether we are recognizable through earth life memories will depend upon whether our earth personality has been broken up by the change called death. Death is conceivably a shock equivalent to that which proved so disastrous to the personality of Miss Fancher, although, of course, this may only be a consequence in exceptional cases

(To be continued.)

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O Power, we thank thee for these gifts divine:
Our land so prodigal, our loving kine,
Our harvest gathered, November meadows green,
And all the blessings of this land serene.

We thank thee for rich bounties given;
For love that breathes of home and heaven;
We thank thee for all thy care doth give,
"But most of all, we thank thee, that we live."

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SPIRITS AND THEIR WORK.

They Assist in Bringing Forth Certain Persons for a Special Work.

I believe that spirits take charge of certain mortals immediately after conception to prepare them for a special work. Mozart, Jesus, Beethoven, Tesla, Edison, Swedenborg, A. J. Davis, Blind Tom, and thousands of others who have made a deep impression on the world, on the rostrum, in the theater, in science and art, were directly cultured and developed by spirits. Here is one who owes her peculiar organization to the active intervention of spirits who desired to see the world advance along musical lines. In the opinion of teachers of vocal music New York possesses a singer who can reach a higher note than Patti Neilson or Beach-Yaw. She than Patti, Neilson or Beach-Yaw. She New York World, she has jumped to fame through her ability to render F sharp in altissimo, a note so delicately musical, so clear and liquid that it appears almost beyond human endeavor.

The remarkable voice was discovered by an Italian master. Miss Helena's voice culture and physical training he insisted upon every day. Finally he allowed her to touch F above high C daily, though her range was higher. Some times when she was in good voice she could reach A above F sharp. Counting this A, her range includes three octaves. In public she has tone within a range of two and a half octaves without the slightest effort, though two octaves is more than the range of the ordinary singer.

With all this remarkable range, Miss Helena's voice is peculiarly pure and bell-like in quality. She can imitate the tones of a violin in its highest notes with ease.

She comes on the stage with a violin. The audience sees her go through the motions of playing the intermezzo from "Cavalleria Rusticana" on a violin. She draws the bow with no uncertain strokes across the strings and fingers them correctly. The audience hears what sounds like a violin of fine tone, well played. In reality no sound comes from the strings—they and the bow have been well soaped and are noiseless. The music has been made by the delicate strings in the throat of the singer, who keeps her lips nearly closed to heighten the illusion.

She even dares to have a piano and violin accompaniment, while she gives the obligato. So the comparison is invited between a real violin and a mimic one. Then gradually her bow leaves the strings and hovers in the air over them. Finally it drops to her side. But the sweet strains continue on and on high and clear.

It is the music of the beautiful violin, without the scratching of the rosin of the bow. Higher and higher the music goes, finally to throw itself out in a triumphant E in altissimo, a note delicately pure and clear, like the faint tinkle of a bell far away.

But this is not all. Her inimitable command of the vocal register enables Miss Helena to sing songs and ballads with trills and cadenzas an octave higher than the score calls for. In "The Last Rose of Summer," for example, she introduces a cadenza with a sustained F above the high C, ordinarily the vocal limit of prima donnas of bygone days.

Miss Helena's achievements are accomplished by two little white bands set back far into the throat. They are barely an inch long, these vocal chords, but they are capable of producing treble the number of tones of a single violin string. By them the vibrations are sent forth which compose every sound uttered, either speech or song.

It is in these vocal chords that Miss Helena's voice differs from the ordinary. High notes are produced when the vocal chords are at the greatest tension, stretched to the utmost. She can stretch hers farther than other people.

High notes are made with the chords close together, when the air from the lungs, passing between them, sets up the vibrations. When soaring to the top notch of vocal endeavor their edges almost touch. The bands are thin as linen threads, vibrating 40,000 times a second.

The factors in this tone production are the larynx, with its vocal chords; then the lungs, with their ability to throw out great volumes of air, and last, the organs of resonance. When air is expelled from Miss Helena's lungs the diaphragm is flattened and the chest filled to its extreme capacity. The lungs and diaphragm join in expelling air, the larynx manipulates the two chords, vibrating as the air rushes by them.

The singer literally tunes these chords in the larynx just as a violin is tuned by mechanical act. Another set of muscles perform the office for which the violinist uses his fingers. They make the development of tone, acting in response to the will of the singer, and attune the chord to produce any note.

Miss Helena's tones, when vibrated from the vocal bands, reach her audience after a zigzag course of reflection inside her mouth and throat; together they seem devised to serve as a sounding-board, and hurl out the notes at right angles.

The peculiar organization that can produce such wonderful results, is certainly the product of occult spirit influence, commencing before birth, and continuing up to the present time.

A. R. S.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

JOURNEYING IN THE SPIRIT REALMS.

I will now relate a few experiences of my spirit, after leaving my body in an unconscious condition, and being taken on long journeys by a spirit guide to places of interest in the spirit world as well as our earth; but before doing so I will have to explain a little, as these trips were a surprise to me.

I have been investigating Spiritualism for about two years. Up to that time I had been a regular attendant at the Methodist church. Although not being a member, I was brought up in that faith; becoming dissatisfied, and having a chance to attend a materializing seance, I did so, and after witnessing many materializations, I was thoroughly convinced of spirit return. So being intensely interested I began to investigate for myself by sitting in the silence with a local medium for a short time; then alone. I was controlled to write but soon gave that up, as it was not necessary, for I became clairaudient and received the guides messages that way.

While sitting in the silence last May, I seemed to leave my body, but only for a few moments at a time, and it was a queer sensation, for on coming back a shiver would run through me. On one of these trips I stood on a wide porch, and looked into a room which was furnished in pink and white; but I only caught a glimpse of it, as I did not seem to be able to stay but a moment. I was told by my teacher this was my spirit home.

I was told a few days later, "There will be a change, but do not be frightened or surprised." This sounded very strange to me, but I understood it later. I was surprised, and anyone would think I might be frightened, when taken so far above the earth, but I was not.

On June 10, 1902, I was taken on my first long trip. After sending out a prayer for help and guidance, I was told to be very quiet. I was soon standing on the same porch which I had been told before was my spirit home. On looking down over a well-kept lawn, I saw a fountain on each side of a beautiful walk, bordered with flowers; this with the tall, waving trees which were scattered here and there over the sloping ground, made a pleasing picture to look at.

Just beyond this was an immense park, well laid out with flower beds, and walks running in every direction, and as I looked I saw white-robed figures gliding around through it as if they were so happy. My soul leaped with gladness, for everything was so beautiful. Then for the first time I realized there was someone with me, but there seemed to be a veil between us, and I could not see who it was; but the presence turned around and opened the door, telling me to come inside; on looking in I recognized the same pink and white room which I had looked into before. Now I saw the whole furnishings, which were in pink and white silk. The windows were draped with the same. The carpet was white velvet, with pink flowers scattered over it. The flowers looked as if I might pick them up, they were so natural. My companion walked across this room and opened a door into what proved to be a dining-room. On looking in I exclaimed, "Oh, what a beautiful room!" The table was set for two, covered with snowy linen, cut glass and silver; everything glistened with it. The furnishings in this room were pure white.

After allowing me to view the room to my satisfaction my companion led the way up a wide stairway; opening a door, we went into what seemed to be a bed-room; this was all in blue and white. Oh! I thought this must indeed be heaven, for I never saw anything so beautiful on earth. After admiring this, we passed on into what I was impressed was the guest chamber. This room was yellow and white. All the draperies and furniture were yellow, covered with a thin gauze which looked like silk, giving it a most beautiful effect. I stopped and looked around, in wondering amazement, and was so happy, for I thought it was mine; but before I could say anything I was back to my home seated in my chair, just where I started from; my eyes open, looking at the room, which never looked so dark as it did now.

A Visit to the Golden Temple.

The next morning at the usual hour (nine o'clock) I made myself ready for another trip by dressing in white, then sending out a prayer for help and strength, as I always did before my guide started with me.

I was told this time to put my thoughts on something spiritual and hold them there. I did so by thinking of my spirit home as I saw it yesterday. Soon I began to realize I was floating away from this home, my guide being with me. We traveled a long distance, so it seemed to me, and the experience and sensation of moving in this manner I can hardly describe, as I seemed to glide along with so much ease, and the panoramic view which was spread out far beneath me, was grand in the extreme.

We seemed to pass from one sphere to another, for I was so intensely interested in watching the beautiful stretch of country we were passing over, that if my companion spoke I did not hear him until we settled down in front of a large golden temple. When he called my attention to it I was astonished, for it seemed to stand out in the sunlight like a huge mountain of gold. On looking up over a wide arched door I saw a golden angel with outstretched wings.

We passed into the open door and down a wide aisle. The building was filled with people, all of them being dressed in white. We walked up to the altar or throne, where in a large golden chair sat one whom I thought was Christ; over him hung a golden angel, and around his head was a bright halo; on either side of him was a golden chair smaller than the one he occupied, over each was also an angel. In front of him on the altar were two crowns, and in one hand he held a book. We both stopped in front and facing him. I was greatly surprised and wondered what it could mean, when the occupant of the chair picked up one of the crowns, held it over my head and said: "Friends, we have gathered here this morning to witness the birth of these children into a higher life. This one, born as she was in a rude log cabin, springing from a lowly life, her struggles through childhood were hard, but through them all she never lost sight of her heavenly father, always with her face turned toward the spirit world and ever ready with a soulful prayer to God, she has at last through her strong faith reached her reward and crown, which has been promised," and placing it on my head, he motioned me to the chair on his right, saying, "May you ever wear this crown with the same faith with which it was won."

Handing the book to me, he told me the law was written within, which I was to give out, and "Oh, soul, may my blessing rest with you now and forevermore. Amen." He blessed my companion and placed him in the chair on his left.

Just then the whole congregation began to sing "Praise God from whom all blessings flow;" and along with the instrumental music it was so inspiring that it rang in my ears for days.

After being brought back, I sat and thought of it in astonishment, for it was something new to me, and so unexpected, and everything I had seen stood out so bright and beautiful, that I cried, Oh, can it be possible that I am worthy of anything like this? What does it mean?" and I raised my hands toward heaven and thanked God for being able to put myself in condition to be taken to learn these lessons; and when I was through my words sounded so weak compared with these beautiful visions that I said: There must be some mistake.

I was standing thus, when a voice said, "No, child, you are not mistaken; this is all for you; have we not been telling you there was a crown awaiting you? This is a true vision we have taken you to see, that you may know when you come to the spirit world, will be carried out just as you saw it to-day. Put it down in your book with the other truths we have been giving you."

I had been told by this medium with whom I had been sitting, that my guides wanted me to write down everything which I received. I did so, but thought it strange, but I understood later, when they began to take me on these journeys, why they wanted me to do this, for had I not written them down immediately it would have been impossible for me to remember all that I saw and heard on these seventeen trips.

A Visit to God's Holy City—A Pure White City.

This morning after getting myself ready for another journey, I was told, as I had been before, to put my thoughts on something spiritual. I did so, and was soon unconscious to my surroundings, but as I was ready to start I realized that another guide had been called in to take me to these different places of learning. Why this was necessary, I do not know, but I do know that from this on he was my constant companion on these trips. Soon I heard him say: "Come, child, take my hand and I will take thee to a higher sphere than the one thee visited yesterday, to a place whither thou art trending."

I felt timid, as if I was afraid to go higher, when his reassuring voice of, "Come, child," gave me confidence, and we started up; but soon that timid feeling came over me again, and again it was necessary for this guide and heavenly teacher (I can call him nothing else) to say, "Come, child."

Now it seemed my body was too heavy and was left behind. This was the first time that I had realized this, but now I took on an ethereal body and was immediately clothed in ethereal clothing, making me seem as light as a feather, and as we floated out and up, words cannot express the grand, heavenly scene which opened before me.

Just then my guide said, "Dost thou see the stars below thee, child?"

"Oh, yes, father, and the beautiful blue sky," was my answer.

As we floated along I felt so free and happy, for there was a continual change of scenery and I did not seem to have a care, but before I finished my trips, I learned some severe lessons, and realized as I never did before the work, the great work there is to be done in lifting humanity out of the mire of the world, in which they have been struggling for ages; and the rejoicings which have come from the angel band around me, when they saw how deeply these lessons were imbedded into my soul, will, I hope, inspire me for all time to come, to clasp hands with them and do what little I can to help them in spreading this great truth.

After traveling what seemed to me a long distance, we gradually ascended all the time, when soon my guide pointed to something which looked like a white vapor, to me, being so far away, but we floated on, and soon settled down just outside of the most beautiful place that my eyes ever beheld, and my words fail to do justice to it, try as I may, they fall far short of a description of this beautiful city as I saw it this day.

I was told this was God's Holy City. We stood outside of a wide, closed, double gate, and as we walked up to it (or rather floated) it noiselessly opened and such a grand view that greeted my eyes is beyond anything I ever thought of.

"Oh!" I cried, "Father, can it be possible for me, being so weak, to enter this holy place?"

His only answer being as it had been before, "Come, child," so he led me down this marble walk. Everything which greeted my eyes was pure white, the gates and the wall around the city looked like marble, the grass, the trees and leaves looked to me to be crystallized, they were so pure and white; but oh, such a quiet awe fell over me, the moment we entered the city, that it seemed as if I must hold my breath; the quietness, the awful stillness, what could it mean? When everything was so grand and beautiful, I thought, what is the cause of this? And after coming back from this trip I was not satisfied until I had it explained.

My guide led me down this walk until we reached an immense round temple, which like everything else, was white. We entered a wide open door and immediately floated up to the dome and upon looking down I saw it was filled with ethereal beings. I call them ethereal, for it seemed to my wondering eyes that I could see right through them. But, oh, the stillness was something awful. They seemed to be moving around, but from my high place I did not hear a sound of any kind. We kept moving around and around this immense building. Soon my guide broke the stillness by saying, "Now, my child, I have given thee an insight into what thee may expect to inhabit sometime in my future life. This, the Holy City, is inhabited by pure angelic beings who have won their abode by their ceaseless devotion to God, through all their trials of earth life, and, oh, my child, this, too, will be thy future home, for knowing thy past life as I do, I know of the trials and temptations thee had to pass through.

"And, oh, my child, I am glad to know that by thy true devotion to thy heavenly father, thou hast earned this beautiful home as thy reward."

And as he finished saying this the grand, beautiful vision began to fade, and I found myself again an inhabitant of the earth.

After coming back from this beautiful city I asked one of my teachers, why there was such an awful stillness in the Holy City. His answer was, "All of those who inhabit that holy place being so ethereal, those coming from the lower spheres cannot enter into their vibrations, hence do not hear them, but among themselves they make as much commotion as we do. That is, if we could mingle with them, and enter into their fine vibrations, the noise would be the same to us there as in any other sphere."

A Hospital for Weary Souls.

After sending up a prayer for strength and help, my new-found guide made his presence known by saying:

"Come, child, there are other places we want thee to see. Come." So putting my hand in his we started, and before the journey was ended I had learned that there are in the lower spheres in the spirit world, places that are not so beautiful as the ones I had been taken to on former visits, a place where my soul was stirred to its very depths, and where I saw the great necessity of enlightenment on the earth plane, and I also began to realize why I was being taken to these places that I might learn a lesson and be able thereby to help my angel teachers in their great work to undo some of the false teachings of earth.

As we passed along, we crossed a wide stretch of beautiful country, my guide calling my attention now and then to places of interest.

He said, "Child, dost thou see that building?" I looked in the direction he pointed, and away below us, almost hid among the trees, I saw an immense brick-colored building, round in shape, the top looked to be cut square off. He did not explain what it was, but I was impressed that sometime I would visit it.

We traveled on and on, passing over an old-looking town, being so far above it looked deserted and unfamiliar, but I could see dimly the streets. We soon after came to a barren-looking country and settled down in front of a large light-colored building; but, oh, I thought, how desolate it looked, compared with the beautiful places I had visited before, and on resting on the ground I had to look up, it seemed to me, about twenty-five or thirty steps, to see this building.

Turning to my guide I said, "Oh, father, where are we, and what is this desolate-looking building?"

"This, my child, is a hospital for weary souls; come, if thee has taken a good look at the surroundings, I will show thee the interior;" so we glided up the steps. Opening the door he led me into a large room, where, stretched on cots, were souls who had just come from the earth-plane. Going up to one, he stopped, and by the side of this man was a ministering angel. I was amazed to hear him say in heart-broken tones, "Where is my wife? Why don't she come to me when I call her? She was always ready and anxious to come; where is she? I've called and called, but she doesn't come. Tell me where she is?"

The pure angel who stood near, leaned over him and took one of his hands and said:

"My brother, rest awhile, then you will be stronger, for you have left her for awhile, and after your rest you may go and see her, for you have passed the change called death and are now in the spirit world."

"Dead! I am not dead. If I was, do you think I would be able to call my wife as I have been doing? No, I'm just as much alive as I ever was."

"Yes, brother, but look at your hands, you certainly can see there has been a change." And as she said this, he raised his hand and looked long and earnestly at it. I knew by his long silence that a world of thoughts were surging through his brain.

At length he looked up at this patient being and said, "If this is death, and I realize there has been some kind of a change, why don't we on the earth plane know of it? I have never heard of a change like this! Why are we not taught differently? Why——" and in his excitement he raised up and exclaimed, "Why don't the ministers get up in their pulpits and tell the truth! Instead of telling us a lot of trash? They must know better! Instead of telling us how to live on faith, why don't they go to work and inform themselves of this life; there must be some way of finding out these truths!" And with this he lay back on the cot in a state of exhaustion.

Turning to my guide, I said, "Oh, father, this lesson has sunk deep into my soul and is well learned," (for I, too, was greatly excited) but what does it mean?"

"This, child, is a school or hospital where these weak ones are brought until they are taught the truths which have never been given them on earth, and this one is another example of the earth's false teachings. But, come, here is another lesson I wish thee to learn." And leading me to the far side of the room, my attention was called to another scene, which impressed me still more than the one just witnessed, for lying on a cot was a small child, crying for her mother, and in such pitiful tones that I, too, shed tears. She was saying, "I want my mamma; oh! I want my mamma; where is she? Why don't she come?" and with this the angel who stood by her, turned away and raising her eyes toward heaven, clasped her hands and in heart-broken words said, "Oh. God, how long? Oh, how long are we to be forced to listen to such piteous cries as these? Oh, heavenly father, hasten the day when these false teachings may be replaced by truths, so that when each one passes to this life, they may know and understand," and with tears streaming from her eyes, she turned to the little one and tried to comfort her with her oft-repeated words of "We will take you to your mamma, dear, just as soon as you are stronger."

I was so overcome that I, too, turned my eyes upward, and found myself in this attitude with this prayer coming from my soul. "Oh," I cried, "only show me the way, oh, heavenly father, and I will help to spread this great truth, for I see it plainer to-day than I ever did before, and I realize the great work there is to be done to lift the dark vibrations from around our brothers and sisters. And may we, who have been so wonderfully blest, ever stand ready to reach across the chasm and clasp hands with these dear angels, and thereby lessen their burdens by spreading this truth, so that every one may know and understand this great change called death, and be prepared to know when they do pass to that beautiful life beyond, that they have not left us, but can come back, if we will only allow them too. Oh, heavenly father, help us all to learn this truth, as it is being shown to me in such a beautiful way."

MARY E. FRANCE.

Seattle, Wash.

SPIRITUAL MIRAGE.

Matter and Spirit Interdependent.

Some years ago, seated upon a mountain side twenty miles from San Diego, Cal., and overlooking the bay, I saw, about sunset, the city of San Diego reflected in the air, like a beautiful panorama in the sky. Sometime after that I was in Southern Texas, between San Antonio and Houston, and being in an open space with a friend, we saw to the north and west a beautiful city in the air, which presented itself near the horizon, and appeared to rise ten degrees in air. This was from nine to ten a. m., and was a clear day. This presentation was not inverted, but stood erect, and appeared to extend from the north to west one-half. It was unlike any of the Texas cities we knew.

Traveling overland in the Texas Panhandle I have seen beautiful lakes of water just ahead, and they would disappear when the location was reached. Being in a room with a sensitive some time, she became entranced and described the paintings that formerly hung on the walls, and had been removed. These she never saw, but I had seen them and knew she gave the right description of them. I was associated for years with a highly developed sensitive through whom I conversed daily with a number of spirits. Among other things these spirits would tell me about making a journey to Europe, or some part of the U. S. I remember of reading the visits of Swedenborg to "other worlds," and about his conversation with Martin Luther on his "doctrine of faith alone," in the spirit world, and about stating that Luther was in a house similar to his earthly home, and was not aware of his transition to spirit life. In seeking an answer to the above, we are led to inquire what dependence has the spirit world upon the physical one, and why the spirit world is similar in appearance to the natural, as many spirits and psychics claim.

I would offer as a solution a theory that is large enough to cover the entire ground, and that is, that there exist material and spirit forces, that the material force forms the outer universe, and the spirit force the inner universe, that the universal ether is really the sensitized space filling spirit, and that this ether holds the same relation to formed matter that our sense organs hold, that as light (the space filling solar fluid) mirrors nature upon our psychic, even so does the environed ether mirror nature in ethereal forms, and place our mountains and valleys, green trees and running brooks in our spirit land, and these scenic productions of physical nature become spirit scenery by an ether impression, as they became psychic scenery by a sense impression, and in this way lower nature of the concrete becomes subservient to higher nature of the ethereal. This divine ether that moves the light from star to star, and balances the worlds by gravitation, underlies each and every atom, holds the universe in its everlasting arms, covering itself with light as a garment, is the subtle fluid that transforms all organized nature to spirit entity, by duplicating the natural with the spiritual, and in this way the divine memory of ether is formed, and an ethereal duplicate of extinct cities is faithfully preserved, and upon proper conditions of air they are open to view, and the great countries of Europe are mapped out in the spirit world with as much accuracy as in the natural world for the natural becomes the base of the spiritual in the psychic development of mind and in the ethereal registration as a permanent preservation of a fac simile copy. Thus the things of matter and of ether spirit are interdependent, and the physical world finds its classified duplicate in the spiritual where the transient becomes permanent, and the fading of death the evergreen of life.

PROF. W. A. JONES.

Hot Springs, Ark.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.

Mr. Editor, Ladies and Gentlemen:—Where did I leave myself in my former message?

Ah! I have it.

On a mountain top or a high elevation of spiritual land. And who was my companion? Lyman Beecher, my revered and honored father.

In my boyhood and early manhood my father had straightened his young twig, for he well knew that "as the twig is bent the tree is inclined," and he had taught me to grow straight up toward heaven, upholding, guiding and supporting me. Did child or man ever have a better father? No human being could have a better father than mine had been to me, and when the grand and good man waved us farewell and crossed the silent river alone, I groaned in agony and, strong man that I was, my tears were salt and bitter. His whole life had been spent in teaching us, his children, and the world in general, of that better and higher world which he called heaven. His finger was ever pointing at the straight and narrow path that led to all that was glorious, good and grand, and the mountain of holiness was ever before the eye of his mind. Then he took his departure to the "Holy City," as I supposed. Should I ever see him again? I hoped so, providing I could be good and holy enough myself to meet him there.

Well, I tried to follow in the footsteps of this grand and good man, my father. How well I succeeded the earthly world must answer. My friends may say, perhaps, that I did. My enemies—and I had a good many—say that I disgraced my name; but, before high heaven, my soul is untarnished!

But to come back to my father and myself.

As we sat there on that spiritual mount, you may call it the Mount of Olives if you like; that name is as good as any other. Here I was, feeling almost like a boy again, sitting by that watchful, loving father's side once more, the only difference being that we had both taken a step higher in the scale of being. Here he was again ready to point out the way, to show me the things that as yet I knew not of; and hoping that some may be interested, I will give a part of the conversation that there passed between us.

"Dear Henry," said my father, "I have brought you hither to show you some of that which exists in the heavenly world. You must know, my son, that my surprise was very great when I first opened my eyes here in this world of life and beauty; but that feeling has long passed into oblivion. Your thought says: 'Father, you were mistaken. We were both mistaken.' Well in some things, no doubt; still the soul of man is true to itself. We both may have seen through a glass darkly, but now we are face to face with the real, the enduring, the ever lasting; and this was what we were both striving for; but we will leave the past and its mistakes, and live for that which is now with us and before us. It is not well to look backward too much or too often. It often retards and dwarfs the soul in its onward and upward progress. I have been in this life now for more than twenty years, my son, as earthly time is counted, and feel competent to be your teacher, just as in your boyhood on earth.

"Do you see that splendid edifice below us, over there to the right, with the American flag unfurled to the breeze?"

"Yes; the structure is exceedingly beautiful, together with the grounds surrounding it."

"I belong to that fraternity, or brotherhood," he said, "and am Master of Arts within its walls."

"Master of Arts?" I questioned, "and not Doctor of Divinity, as on earth?"

"No; not Doctor of Divinity, but Master of Arts. Dear son, in order to teach all about God, heaven, hell, the devil, purgatory, the saints, the holy mother of God, and all the rest, we must first understand the arts or laws governing such things. When on earth I studied theology and knew but little pertaining to the arts and sciences. I talked of heaven without knowing how or what it was made off. I talked of God without knowing in the least who or what God was. I talked of hell, and the sufferings of the damned, without knowing where it was located, not understanding why an immortal soul should be damned. I talked about the devil without understanding why there should be not a spark of goodness within him. Later in life, shortly before coming here, my faith in such things began to waver. Death assailed me. I know you thought, my boy, that it was because my mind was weakening with oncoming age. But this was not the case. As I approached the unseen, I caught glimpses of something better. You often caught me with my eyes wet in tears. Ah, they were beginning to see things unutterable, or that which I dared not utter. So on coming here and not finding my former views on theology correct, I took up the study of the arts and sciences; and this study is leading me to that which I once thought I knew. Now, my son, will you study with me, or do you prefer to preach, as formerly?"

"Preach, as formerly,?" I questioned. "Why, I am not fit to preach. I will never preach again until I know what I am preaching about."

"Then you will come with me and study Nature's laws, for there is nothing outside of natural laws, but as fast as you learn about them, as soon as you become possessed of any great truth, you may teach, or impart it to those who do not know about it. In this way you are forever a pupil and yet a teacher."

Now before leaving the earth I had believed somewhat in spirit return—in other words, at heart I was something of a Spiritualist. Now, I wanted to know if this were true or not, for I had not as yet returned to earth.

"Father," I asked, "are the Spiritualists of earth right? Can we return to that lower world?"

"Most certainly," he answered. Can we descend from this mount? We can just as easily descend to the earth as we can descend from this elevation to the lovely spiritual world beneath us. If we can ascend we can descend. Come, let us go down," and we arose and went down.

"You perceive," said my father, "that we go down, or up, by natural law; and we obey this natural law long before we understand it. You are now like a child, not understanding why we go up or why we go down—somewhat like birds; they desire a thing and fly toward it, not comprehending the means by which they fly.

"Now we want to go down to that beautiful building yonder, afterwards to earth. How do we get there? Simply by desiring to do so, just as the bird does. The matter composing our bodies is now so exceedingly light, that like a feather moved by a breath they move with our slightest wish, or as some call it will-power. But I have an idea that wish-power is the better word. This great law of Nature may not inappropriately be called Desire."

We now entered the beautiful building, or Temple of Learning—a temple dedicated to the Arts and Sciences. I shall not be able to tell you all about this building now; perhaps at another time I may do so. I prefer to go on explaining many simple natural laws.

After a lengthy stay in the temple, we went back to earth. Desire carried us down there as easily as she had taken us up and down the mount. But it is not necessary to enter into the details of our visit there. With me, at that time, the visit was made from motives of affectionate interest and love for those nearest and dearest to me. I did not yet feel myself qualified to return as a teacher. As before stated, disgust filled me for preaching and teaching that which I knew so little about—and now, just here I want to proffer a little advice to divinity students, and also to theological institutions generally.

First, I will ask a few questions, and then give the advice which, of course, I know will not be taken. What do you know about God, heaven, or hell? What do you know of his Satanic Majesty, the Devil? You never met neither one nor the other and never knew anyone who had. Where does this great Jehovah reside? You say, up in heaven. What do you know about heaven? Were you ever there, or have you ever met anyone who has been there? Where is your heaven and where your God—where your hell and where your Devil? Has anyone ever returned to tell you about them? What right have you to teach of that about which you know nothing?

If you say, Heaven and God are up there, then I shall ask you, up where? Your earth is a globe, revolving continually. All the heavenly bodies are globes, continually revolving, and these globes are multiplied throughout all time and space; there is no place where they are not. If you were to visit one galaxy of worlds, you might point to another and say, God is there; but you would not find him there any more than at the first one, and then you might go on forever and forever; and as it is with God and heaven, thus it is with hell and the devil. These male potentates do not exist. Now for my advice.

Turn your theological institutions into temples of wisdom, where Nature and her laws may be scientifically studied; and teach nothing that you do not positively know; and strive to find out all about that which you do not know. Now, my divinity students, put your time and attention to better use than trying to find out all about a great heathen bug-a-boo—that's the word, bug-a-boo! The good bug-a-boo, and the bad bug-a-boo, that cunning men set up to scare children into obedience. These children were, to be sure, men and women of the olden time, but children in wisdom. O, how regretfully do I now look back to my past life on earth, thinking what a great, big, soft baby I was, believing in and being frightened by such big bug-a-boos, and getting up in the pulpit Sunday after Sunday and telling the people all about these great bug-a-boos. And you will feel just as I do when you get here, and wish you had taken my advice. Now spiritual beings return to you and tell you of that which they do know about, tell you of the things which they have seen, all agreeing that they have not seen God, nor the Devil, nor have met any other spirit or angel who has, all agreeing that the spirit world is an etherealized world, made up from the etherealized particles which arise or flow outward from your own earth, that the creative power exists within Nature and not outside of it, that heaven and hell are conditions of mind within man and not outside of him.

Of course I know that the most of you will not take my advice, but a few may, and if even one is turned in the right direction, my labor in controlling an earthly medium will not have been in vain. With great sincerity, I remain yours, HENRY WARD BEECHER.

(To be continued.)

THE PRINCIPLES OF EVOLUTION

EXPLAINED AND APPLIED

A Series of Instructive Lessons by A. J. Weaver.

The Tree of Life.

The process by which the forms of organized life came up into existence from primal germs and have reached their present state by the laws of evolution can in no way be better illustrated than by the growth of a tree from a seed. I do not mean a pine or cedar whose trunk remains intact as it rises perpendicularly towards the heavens, throwing ing out branches on every side, but an apple tree or a massive oak, standing alone, whose trunk ends where the branches begin—a huge branch of spreading limbs.

The roots of this tree are an innumerable number of life principles called protoplasm. In the process of time the tree divides and forms two trees—one the vegetable and one the animal. We have to do with the animal tree which afterwards divides into numerous branches, producing different forms of infinitesimal life. The branches are close to the earth, very broad and heavily laden with life forms of the lowest grade. This is called the protozoic period of the tree's existence.

Century after century passes and the tree rises putting forth new branches reaching upwards, and bearing forms which finally become very different from those below. These forms have been named mollusks.

The tree now is made up of two sets of branches, the lower set producing soft, jelly-like forms, and above that another and later set producing jelly-like forms covered with shells. It has taken unnumbered centuries for the tree to reach this stage of its growth.

But it is still only a sapling. It keeps on putting out branches on the upper side which begin to bear boneless forms of flesh having streaks of cartilage running through them. This is the beginning of the vertebrate age of the tree.

I have omitted to mention the articulates or insect kingdom because I am not giving a history of evolution, but a general outline of its character and plan of operation.

The vertebrate branches are five in number. The lowest or first to appear is the class called fishes. The next branch is the amphibian or frog class. The next higher is the reptile class. This is followed by the branch of animal life represented by the bird. The last and highest branch is the mammalia or animals that suckle their young.

In forming this tree I have only mentioned its main branches. It must be remembered that these great branches put forth sub-branches called in classification "families" and these other branches called "genera" and these still smaller called "species" and these mere twigs called "varieties." These all together make an immense tree with the Moneron at the bottom and Man at the top.

The Monkey Theory.

Evolution for many years suffered from severe ridicule by those who stigmatized it as a theory that man came from a monkey. This charge is absolutely false and grew out of ignorance. Such a theory has never been held by any man of science. Evolution teaches that man and monkey came from the same original ancestors, but that these ancestors were neither monkey nor man, but beings bearing a slight resemblance to both. I can do no better than to quote the following from Dr. Shutter:

"The tree of life in its upward growth from the roots, puts forth various branches; but after a branch has become definitely formed it never is transmuted into another branch. You cannot take an ordinary tree and turn the lower branch into a higher. Each one after it has grown out of the tree, stands for itself. It was once a part of the common trunk, and might have gone in one direction or another, or risen nearer the top, but when circumstances, some of which we know to-day, others of which we shall undoubtedly discover some external and some internal—decided that the branch should grow as it did, it holds that place and form. Back of plant and animal was some form of existence or substance from which they both sprang. After the turn of development is taken, plant does not change into animal nor animal into plant. Back of both vertebrate and invertebrate was a common ancestor. After the branching takes place, and the circumstances which determined it have passed away, there is no change back and forth between these two great divisions. Back of the monkey tribes and the man there was a being partaking of the characteristics of both, yet neither the one nor the other. After the branching took place and the monkey tribes and human tribes became differentiated, they did not and do not change places or natures."

There is another point to be noticed. In an apple-tree or an oak the same fruit grows on every branch and sub-branch from bottom to top, but on the tree of life every branch bears a product peculiar to itself, though more or less partaking of the nature of the fruit below. Why is it, if the branches all sprang from germs which are identically alike, as they did, that the branches bring forth products widely at variance—bring forth animals as unlike as a snail, a misquito, a fish, a frog, a lizard, a snake, a mouse, a man?

The deciding cause does not lie in the original germs from which the tree sprang. These do not decide the nature nor contain the hidden prototype or undeveloped form or kind or species of what is to be produced as in the case of the apple. The germ-principles which enter into the tree of life undergo modifications or variations in their expressions in the process of time, and these modifications are the cause of the great variety of products which appear. These modifications are the result of changing circumstances or varying environments or diverse conditions of the time and place at which the branching is done. It was on account of the circumstances of the time and place, and not because of a hidden seed of a certain animal previously planted, that caused one principle of life to take the form of a worm, another the form of a star-fish, another the form of a clam or a toad.

To make this still plainer, for it is an important point in Evolution, the apple comes from a seed of its own which had it not produced an apple would have produced nothing. But the germ or life-principle which produced the first apple or the first fish and thereby brought into existence that particular species, might under different circumstances have produced the peach or the bird or some other species either of vegetable or animal life.

Evolution therefore is not unfolding from a germ special qualities that were previously enfolded, though the word might indicate this. The word is slightly misleading. It is not evolving what before was involved. It is not unrolling certain life characteristics, which in a previous age were inrolled. Evolution means a series of natural changes starting from a simple life-principle and depending upon future conditions and circumstances for what they will be. As Henry Drummond aptly puts it: "Evolution is not to unfold from within; it is to infold from without."

As a single illustration of how nature can change one species into another by change of circumstances I will refer to Huxley who speaks of snakes, which are by nature oviparous—bringing forth their young by eggs—becoming viviparous—bringing forth their young alive—when there was no sand put in their cage in which to drop their eggs. Environment caused the change.

Skeptics have said: "If birds and snakes came from the same parents, let the naturalist go to work to-day and produce a bird and a snake from the same parents."

He cannot do it. The age, the climate, the environment, and the conditions which produced the animals that developed into a snake on the one hand and a bird on the other from the same parents, do not exist to-day. It would be as consistent to demand that eggs be hatched without heat.

There is another reason why he cannot do it. For nature to produce two animals, as unlike as a snake and a bird, from the same parentage, required untold centuries of time. Man does not possess, nor is it to be expected that he can invent a hot-bed process by which he can do in fifty years what nature occupied a million years in doing.

Links.

If animals so different and distinct as a fish, a frog, a snake, a bird, an oyster and a man sprang from the same ancestors by variations in the offspring, which at first were very slight, it would seem there ought to be in existence now animals in the state of transition between the two, at the point where they branched, linking together animals which now are far apart. Many such strange animals have been found and new ones are constantly being discovered.

When evolution was first heard of in the world it was the source of much laughter and much sport was made over what was called the "missing links." "Missing links" was considered argument sufficient to overthrow the "nonsensical theory." But links, which at first were missing, one by one were discovered, and are being discovered, until to-day we hear the opprobrious term no more used.

It will help to an understanding of this matter to remember that no animal was, in its beginning, what it is now. It has been ascertained that the horse far back in the early period of its existence was no larger than a fox. Centuries after that it had increased to the size of a sheep, and in the next great period it had grown to the size of a donkey. In its earliest state it had the rudiments of five toes; at the next period these had been reduced to three—the middle one being much the largest—and finally the two outer ones ceased to be reproduced and the horse had a single hoof.

The fish and the snake do not now much resemble each other, but if we could follow back the history of each, we should find them gradually coming together till both were found to be water animals exactly alike. In coming up to that point from an earlier period they had been one species, but, because they were thrown into different sets of circumstances, the species divided, and one branch followed a course which finally made it a fish and the other took to the land and after long periods of time became a snake.

There is not much resemblance between a vegetable and an animal, and yet, if we follow them both back to their beginnings, we find them exactly identical so far as can be discovered. We have examples of some of them existing to-day and they form links between the vegetable and animal worlds.

The sponge is one of these. It was at first classed as a vegetable. It is now regarded as an animal. It lives like a vegetable by the nourishment which it gets through its contact with the rock on which it grows, but it breeds like an animal by laying eggs. The rhizopod has sensation like an animal, but its form is vegetable. "The polyp eats and grows like an animal, and yet is reproduced like a vegetable."

If these are links between the vegetable and animal—and all scientists agree in this—we may well expect these are links between animals, at the point where they part company.

If fishes and frogs, for example, descended from the same ancestors far back in the past, we might if we were back there, expect to find an animal part fish and part frog. We have just such an animal to-day. It is named Lepidosiren. It has scales and gills and teeth like a fish, but it has breathing apparatus like a frog, and though it lives in the water it comes to surface to fill its lungs with air. It is pronounced the oldest fish in existence.

Between the vertebrates, or animals with a bony structure, and the invertebrates, or soft and boneless animals, we have the lancelet, the strangest of all animals. Like the invertebrates it has no backbone, no heart, no head, no brain, no skull, no ribs, no kidneys, no bony skeleton. In place of bones it has cartilage, and yet it is so much like the vertebrates that it is classed as a vertebrate and yet strictly it is neither one nor the other.

Between the fish and the snake are the "Mudfish of the Amazon and the Jeevine of Australian waters" which combines the characteristics of the two classes. They have gills which enable them to breathe in the water as a water animal and they have air bladders by which they breathe out of the water like a land animal.

The bird and the reptile now so unlike were once the same animal and that animal is in existence to-day. It is called the archeopteryx which naturalists declare to be "as much reptile as bird."

What a wide difference between animals that produce their young from eggs, like fish, birds, or snakes, and mammals, that bring forth their young alive; and yet in the ornithorhynchus and the echida we have animals that are covered with fur, are four-legged and dig in the earth, in all of which they are like beasts, and at the same time they lay eggs. What is stranger than all else, after the eggs are hatched they suckle their young like mammals. They are classed as birds, but live mainly in the water.

In 1892 in Java a part of the skeleton of a man-like ape was discovered which bridges any chasm that was thought might exist between the ape and man.

Water and Land Animals.

If the teachings of embryology are accepted, it is certain that life originated in the sea. This is also the teaching of reason, because life is more easily sustained in water than on land. Less bone and muscle are required with fewer organs and less effort to obtain food. This is the reason that the lowest and simplest animal forms of to-day are found in the sea.

That water animals have migrated to the land and land animals have gone back to the water, there is good proof. The snail, traveling about on the earth with a shell on his back, carries with him proof that his ancestors were water animals. The slug, which retains only fragments of its old sea shell, is still further proof.

Earth worms were probably the first animals that made a success of going from the sea to the land to live. They probably made their way through the ooze of mud flats back up the arms of the sea and sluggish rivers and finding mud holes in which they could live, failed to return to their original home.

In the various kinds of whales we have examples of land animals going back to the sea. A whale is not a fish any more than an elephant is a fish. To be sure it lives in the water; so does the penguin live in the water, but it is not a fish because of this habit—it is a bird. The ancestors of the whale were land animals. They were very fond of fish and acquired the habit of going into the water to get a supply for food, and finally stayed in the water till the sea became their adopted home. Their forelegs became flippers, and the rudiments of their hind legs are found still in existence.

Disuse is one of the prime factors in evolution. The whale not using its hind legs, they degenerated and went out of existence, only relics of them being left hidden within the skin.

(To be continued.)

THE GOOD OLD WAY.

I would rather eat my luncheon in the
office 'mongst the flies,
Than to dine on cake and honey 'mid
the styles I so despise,
Than to eat the finest turkey where they
watch me all the while,
Just to see if I am eating in the very
latest style.

I don't mind the use of napkins, but a
fork to shovel food,
Is just simply a great nuisance till the
knack is understood.
Oh, I like the way we used to do when
our parents were on earth,
And we used to all assemble there
around that welcome hearth.

My mother cooked the turkey, then, and
she seasoned things just right,
For she knew within that circle there
was born an appetite.
Well, we didn't use our fingers for delivery alone,
Except in case of "drum sticks" or a
clean protruding bone.

The fact is, one can't get the meat so
well without much strife,
When he must dissect his turkey with
the av'rage fork and knife.
I would rather eat my luncheon in the
office 'mongst the flies
Than to dine on finest turkey 'mid the
styles I so despise.

There's nothing seems to taste so good
with people watching you,
And you feel so mighty awkward that
you don't know how to do.
Yes, it spoils the nicest dinner, just to
tremble all the while,
Lest you might do something awful
while trying to eat in style.

Oh, give me back those days again,
with mother's dear old face,
And my father's smiling visage, each
within the same old place;
And the turkey and potatoes, and the
jam and pumpkin pies,
Or just let me eat my luncheon in the
office 'mongst the flies.

No, I cannot relish turkey with my feelings all askew
O'er the thoughts that something awful
I am liable to do,
But I'll show you how to eat it if you'll
leave that part to me,
And I'll thank the one who cooked it, if
from form and style set free.

DR. T. WILKINS.

THE QUIET CITY.

Out in the quiet city,
The home of the so-called dead,
Where we lay the bodies of our loved
ones
To rest in their narrow bed.

The trees bud and grow and rustle
In the gently blowing breeze,
And the flowers bloom so sweetly
In the shadows of the trees.

The birds build their nests and warble
Their songs of thanksgiving and
praise,
With nothing to disturb their pleasure,
In their homes up in the trees.

Our hearts were stricken with sorrow
Before we understood
It was only the outer garment
We placed beneath the sod.

But the souls, the spirits of our loved
ones,
They only soared away
To a home more bright and beautiful
Where we'll meet again some day.

We go to that quiet city,
Place flowers over their heads,
But we are happy in that knowledge,
Our loved ones are not dead.

They come to us in the morning,
At noon-tide and at eve,
With words of love and comfort,
An tell us not to grieve.

They are our guardian angels,
And come back in the home;
They are happy when we are happy,
And drive away the gloom.

When you walk in that quiet city,
Send out the kindest thought
To the loved whose forms lie sleeping
In that quiet, restful spot.

LOU E. JOHNSON.
Grand Rapids, Mich.

THE GREAT MERIT

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OPPORTUNITY.

As Explained and Illustrated by a Worker in Our Cause.

The Progressive Thinker came to-day so full of good things I feel I must return my heartfelt thanks for the same. Letter Number One, by Petersilea, interesting and instructive, is worth many times the price of the paper. As I read the General Survey it seemed like having a visit with old friends.

The article by Ella Dare on "The Nature and Uses of Our Finer Forces," is axie—brimfull of truth.

Clara Watson's "views" on work done by some of the N. S. A. missionaries, I find is true in many instances. The organizers leave the people no better than they found them. In my opinion, if they would impress on each member of the new organization the necessity of informing themselves along spiritual lines, and urge them to subscribe for one or more of our spiritual papers, they would take a greater interest in the work by keeping in touch with the workers, and from instructions received from able articles contained therein.

We all may be missionaries for our cause if we grasp the opportunities given us, with this thought in mind that we will not sit down in idleness.

There are environments in our lives that we can change. There are opportunities that our own efforts may enlarge.

Emerson says: "Nature arms each man with some faculty which enables him to do easily some feat, impossible to any other."

How true this is.

In the great universe no two are alike; no two whose talents are rivals, or whose gifts conflict. Each one must do his or her own work, and each day brings us an opportunity to labor, and if we do not do our task it will ever remain undone, and in the annals of eternity there will be some good lacking we might have given.

We cannot afford to be idle.

Sister Watson says: "Oftentimes societies are formed all regardless of any talent with which to run them."

I might add, officered by people who are not competent to run themselves.

Oh! that we might be more spiritual; that a spiritual wave might spiritualize the Spiritualists!

It always hurts me to hear a person say, "I am a Spiritualist," and in the next breath use profane language, or make a slop-jar of the stomach.

Let us accept the opportunity whenever offered, to teach mankind to make their bodies fit temples for the indwelling of their spirit. It means something to say, "I am a Spiritualist," a great deal more than the knowledge of an after life. Let us improve every opportunity, that we may cultivate the spiritual; that we may lay hold of the happiness of to-day, the "goal" all are trying to reach.

Alliance, Ohio.

WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

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Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

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CHANGE.

We sorrow, sometimes, when the god of
day
Goes down o'er the western hills at
night,
But the dawn soon comes with its
cheering ray
More fair and bright.

We often sigh that our early flowers
Are killed by the scorching suns of
June,
But anon the roses fill the air
With sweet perfume.

We grieve our hearts over friendship's
end,
That had seemed to us most kind and
dear;
When we find a newer and better
friend,
And more sincere.

We mourn that summer so soon must
go,
With a cold farewell to her leafy bowers,
And bury her beauty 'neath frost and
snow,
Through cheerless winter hours;

But the frost that blights the golden
rod,
Paints glowing tints on the forest
leaves,
Flings crimson banners o'er hill and
dale,
And ripens the harvest sheaves.

And thus our pleasures are all estranged
For something better and fairer
given,
Until at last this fleeting earth
Is changed for heaven.

MRS. A. RICHARDSON.
Ware, Mass.

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

A Youthful Medium.

"Le Messager" contains a detailed account of a girl of ten whom the Dramatic Authors' Society of Paris has recently admitted to its membership, as she has already produced five comedies and vaudevilles, which have been played with success in various provincial theatres. Her name is Champmoynat, but she writes under that of Carmen d'Assilva. She was born in Paris on the 5th of March 1892, and was taken to London when she was only five years old. Lady Churchill was greatly interested in the childish prodigy, and introduced her to the Court. "There, before the late Queen and the Princess of Wales," says her mother, "my little girl recited, in English, stories composed by her in that language, which is not her mother tongue; but she has learned it, I don't know where or how." When interrogated on the subject, the child, who is still in short frocks, with her hair floating down her shoulders, replied, "I have not learned it. I have known it." In the verses she writes and in her plays, she exhibits such a knowledge of the secret emotions of the human heart as is quite bewildering. Many dramatic writers have called upon her, and one of them, M. Valabregue, immediately exclaimed, "You are a medium. They are spirits who impress you." And this is obviously the only rational explanation of the phenomenon; but she naturally repudiates this, because it would lessen her self-importance. "I write just as I breathe," she says; "it is a physical necessity." She has a passionate love of nature; and it is in solitude and in the open air that her best ideas stream in upon her brain. In fact whenever she gives the best possible conditions to her inspirers in the unseen, the best possible results are produced through her. This is, as every Spiritualist knows, what happens in the case of all mediums, whether inspirational or otherwise.

Another Child Medium.

The "Revue Laine" reports a second child-medium of the same age, whose name is Antonine Coullet, to whom the improvisation of poetry of a really high order comes as naturally as to play with her doll, of which she is extremely fond. She is described as simple, modest and child-like. Apparently she is clairvoyant and clairaudient, and composes verses under some external influence which she cannot resist and readily yields to. She will ask permission to "make a verse," and then, without hesitation or erasures "she will write a piece more or less long, of which the theme is sometimes an historical commemoration, sometimes a description, and sometimes a portrayal of inner sentiments; for—and this is not the least cause for amazement, occasioned by a precocity to rare—this child has all the notes of a true poet, and is always herself in whatever she writes. She has another gift to a degree which is bewildering in one so young that of transposing visual into auditive sensations. Equally astonishing in a child whose visions, it might be thought, would be exclusively individual and concrete, she possesses the gift of generalizing and abstracting, with the assurance of a mature intellect which reflects, compares and deduces." The child is, of course, extremely sensitive. Were she not so, she would not be the fine medium she is; and her best poems, as might be naturally expected, are those of a lyrical character.

More than thirty years ago, the present writer was informed by his teachers in the unseen that, in the coming years, such uncommon instances of precocity as those of Pico della Mirandola, Blaise Pascal and Mozart, would become extremely numerous during the succeeding years, as attestations of spirit-power and spirit influence, and as proofs of the operation of a higher law, acknowledged by all foreign, but by comparatively few English, Spiritualists, and this prediction is being accomplished.

Spiritualism in Poland.

We are glad to perceive by the numbers which have reached us of the "Dziwy Zycia," or "Marvels of Life," which is published at Warsaw, on the 15th of every month, that Spiritualism finds a sufficient number of adherents in the Polish capital to support a handsomely printed paper of sixteen pages folio; some of the articles in which are accompanied by appropriate illustrations; and among these we notice portraits of the late W. F. Myers, of Prof. Karl du Prel, of Stephen Sambor, the famous Russian medium, of Madame d'Esperance, Madame Anna Rothe, the flower medium of Berlin, of Madame Lay Fonville and Mdlle. Couedon, etc. Judging from the titles of such of the articles as we can decipher, it is the object of the editor of this valuable addition to our ranks to keep his readers au courant with the latest developments of our science and philosophy, in all parts of the world, and we wish him heartily God-speed.

A Spirit Voice.

The "Revue des Etudes Psychiques" quotes from the "Petit Journal" of Paris, an apparently authenticated account of how a young man named Luigi Tiranti, fifteen years ago, gained a prize of £20,800 in the lottery by obeying a monition he received in a dream. But Count Valentinos contributes a narrative, attested by three credible witnesses, of a case of spiritual interposition, which was followed by a similar result. Seated near the fire in his house at Monfalcone, near Trieste, a tailor, named Jean Pian was revolving in his own mind his embarrassed circumstances, when he fell into a doze, or more probably, an unconscious trance, in which he distinctly heard the voice of his daughter-in-law, Elise Pian, who had died only eight days before, saying, "Speculate on 3, 15, 18." At the same time he felt a strong current of air pass over his person. He bought lottery tickets of those numbers, and they came out first prizes. He had no doubt whatever that the voice he heard was that of his deceased daughter-in-law, and he never seems to have distrusted the fortunate result which would accrue to him from obeying its advice.

Another Spirit Voice.

A French gentleman practicing medicine in Touraine, communicates, in "Le Progress Spirite" many interesting experiments and experiences, in connection with Spiritualism. One of these was as follows: "Let me call your attention to an instance of clairaudience. It was in 1882; my children were attacked with the beginnings of croup, that terrible epidemic malady which was raging in Tours. We had a quantity of phials containing medicaments. My wife in a moment of grievous pre-occupation, took one of these phials which she believed to be the ordinary mixture, and just as she was pouring it out, we both of us heard a spirit voice well known to us, exclaiming, 'My child, do not pour out that; it is eau blanche' (extract of Saturn). In fact, on taking the bottle in my hand, I perceived that we had nearly poisoned our children. It certainly had a red label on it, upon which was written, 'to be applied externally;' but, in our pre-occupation, neither of us had noticed it. Such, then, my dear sir and brother, are the facts which I have to relate to you concerning my conversion to Spiritualism. Or rather, truth to say, they are the memories of a Spiritualist."

The foregoing is a cogent illustration of the way in which we are all watched and guarded; but how few people, unfortunately, leave the door open, as it were, for these loving friends to enter in for our guidance and protection. What accidents might be avoided, what mistakes prevented, what misery and suffering averted, if people would only recognize the fact that they are thus watched over, and would lead such lives as would enable their spirit guides to come very close to them.

Spiritualism Among Early Christians.

This is the title of an article in the "Mensagein," or Messenger, a well-conducted paper, edited by Don Carlos Goncalves, and published every fortnight in Portugese, at Manaus, the capital of that vast province of the republic of Brazil, through which the majestic Amazon flows, as it travels to the sea. It is interesting to notice how Spiritualism is rapidly "covering the earth as the waters cover the sea." Here in this remote region, upwards of 2,000 miles from the capital of Brazil, in a town which when Wallace visited it in 1851, was little better than a nest of thieves, owing to "Brazilian misrule and immoralyity," we find a paper as well printed as if it had issued from the office of our Mr. Stephens, and in it is a list of upwards of twenty different volumes on Spiritualism by Spanish, Portuguese, English, French and Italian authors, which are kept on sale at the library of the Brazilian Spiritual Federation; while we observe that our contemporary exchanges with no less than ten other publications devoted to the spread of Spiritualism on the South American continent. We translate the article referred to: "The first Christians communicated with the spirits of the dead and received instruction from them No doubt is possible upon this point, because the evidence is abundant. We derive this testimony from the very text of the canonical books, texts which have succeeded in escaping nobody knows how, the vicissitudes of the ages. Christianity has been altogether and entirely based upon the fact of the apparition and the manifestations of the dead. It furnishes innumerable proofs of the existence of the invisible world, and of the souls which inhabit it. These proofs abound equally in the Old and in the New Testament. During the second and third centuries, that is to say, in the apostolic period, the Christians referred directly to the spirits of the dead to determine points of doctrine. Here are examples of it:

"In 'The Shepherd of Hermas,' the disciple of the Apostles and the friend of Paul, he taught the method of distinguishing between the good and evil spirits. This book was read in the churches just as the Gospels and Epistles now are, and it flourished down to the fifth century."

[To this we may add that Irenaeus quotes "The Shepherd" as Scripture; that Origen regarded it as divinely inspired; that Athanasius quoted it; that it is found attached to some of the most ancient MSS of the New Testament; and that Archbishop Wake, who translated it into English, believed it to be the genuine work of an apostolic Father. The conversations which Hermas held with spirits are described in the third chapter of his book.—Ed. H. of L.]

"St. Gregory Thaumatargus, Bishop of Neo-Cesarea, declared that he had received from John the Baptist the symbol of faith he had prayed for in a church."

"Origen, that sage whom Jerome considered to be the great master of the church, next to the apostles, speaks many times in his works of manifestations of the dead."

St. Augustin is of the same opinion. In his writings he mentions apparitions of the dead, and of their coming and going in his ordinary habitation, and of their making predictions which were fulfilled by the events. In his treatise, 'De Cura pro Mortuis,' he speaks of the manifestations of the dead in these terms: 'The spirits of the dead can be sent to the living, can reveal to them the future, a knowledge of which they themselves have acquired, whether through other spirits, whether through the angels, or whether by a divine revelation.'"

"St. Clement, of Alexandria, St. Gregory, of Nyssa, and St. Jerome held the same opinion."

"The Abate Poussin, Professor in the Seminary at Nice, in his work, 'Spiritualism before the Church,' published in 1866, tells us that St. Thomas Aquinas, the Angelic Doctor, 'communicated with the inhabitants of the other world, or the dead, who informed him of the state of the souls for whom he interceded, and with the saints who comforted him and made known to him the secrets of divine science.'"

[This is what is being done at the present time every day throughout the year, in all parts of the world, by the higher intelligences, whenever and wherever the proper conditions are given to them, and yet the church in its lamentable degeneration and unbelief, discredits what the fathers declared.—Ed. H. of L.]

"This great writer asserts categorically in his 'Somma Theologica' the spirit (anima separata) can appear to the living."

"Communications with the spirits of the dead which were, as we have just seen, so common in the early days of Christianity, are to-day vehemently attacked by the Roman clergy. Moreover, they stand condemned by means of the councils and from the height of the pulpits. And why? Because they clearly perceive that Spiritualism is the only power that can interpret eternal truths and teach them to men. The pride of the church has yet to be roughly chastised. In lieu of truth it is propagating falsehoods and errors, and the result is that it finds itself ridiculed and despised by the multitude, and that it is marching rapidly towards its annihilation."

This, be it remarked, is written and published in a Roman Catholic country, and this feeling of scorn and aversion towards the decrepit institution which has for so many years palsied the intellects of its believers, is universal among the educated classes in every nation—and especially the Latin ones—in which it is the dominant church. It resembles, indeed, an ancient and beautiful lamp, from which the light has been withdrawn. It exists upon sufferance; and although it is still numerically strong, it is bound to collapse before the advancing power of Spiritualism and human progress.—Harbinger of Light, Australia.

SOUTHERN CALIFORNIA.

Will C. Hodge Writes Concerning Various Matters.

Our summer has passed and the good people of Southern California are now looking for the fall and winter rains which always effect a wonderful transformation in this sunny land. The numerous small ranches and the valleys where water can be obtained, look green and thriving at all times, while the general face of the country especially to one from the east, has the appearance of a desert. A few fall rains, however, transforms this desert into living green and flowers.

Spiritually considered, we are moving along in the even tenor of our way and making sure progress, as the increasing interest and increase in numbers bear ample testimony. Excellent audiences are the rule both at National avenue and LaFayette hall, and these will be augmented by the tourists who are beginning to arrive though the real season does not open until after the holidays.

The Busy Bees, auxiliary to the First Society, have just closed a fair which netted nearly two hundred dollars, the money to be used in furnishing the new temple, the ground for which will be broken the present month and, if all goes well the Frist Society will have a home of their own in which to celebrate the next anniversary. Mrs. Clara A. Beck still presides, and her talented daughters, both of whom are musicians, frequently add to the interest of our public meetings. Mrs. Elliott, who is a very excellent medium and thoroughly good woman, assists with messages and gives entire satisfaction. Mrs. Mullen, of National City; and Mrs. Merrill, of Chula Vista, are also ready to lend their aid and have been very helpful in keeping the spiritual ball rolling.

Among our healers are Mrs. Clarke, Dr. Gregory, Dr. Fletcher and Dr. G. R. Horton, all of whom are kept busy, and all are doing good work. These parties are not only good mediums and workers but are excellent people, and it is very gratifying to your scribe to be able to report that in this corner of the spiritual heritage the friends are demanding honesty and integrity of character in our workers. The fakir has had his day so far as this locality is concerned, though occasionally one does slip in, but they are not endorsed by the Spiritualists, and we take occasion to give all such plenty of free advertising from the platform, disclaiming any connection with them and placing them in the category of dead-beats and swindlers.

Just now there is quite a tempest in the Theosophical teapot, regarding the detaining of a few Cuban children in New York, whose destination was Point Loma. Investigations galore are on the tapis, though what there is to investigate does not readily appear to those best informed nor to the citizens of San Diego. It is true that these children would not be instructed as Christians and herein, in my judgment, lies the animus of the whole proceedings. There certainly is no danger of their being taught anything worse than the dogmas of Christianity, while they would receive instruction in many desirable things not obtainable elsewhere. It seems to be another illustration of the "dog in the manger" and entirely in keeping with ecclesiastical methods and their well known policy of rule or ruin.

Thanks to the spirit of the age and the efforts of invisible intelligences, they can only snarl and growl, as there is not much danger of their biting. The world is moving, the light is shining, the darkness disappearing, and it is worth while to be living in the twentieth century.

I am speaking for both societies for the month of November; and am enjoying my work and am still very much in love with Southern California.

WILL C. HODGE.

REMINISCENCE.

I'm sitting sadly on the strand,
That stretches to the water's brink;
And as the day slips slowly by
I idly fold my hands and think

Of other days that smiling lay,
Upon the meadows of the past,
That with their sunny brightness mock
The shades that now my way o'ercast.

It is the twin of that sweet night,
When you and I, love, on the shore,
Walked with twined arms and fingers clasped
And conned love's lessons o'er and o'er.

The cold gray rocks like spires gleam'd,
The waves rolled up with fringe of white;
We did not laugh and shout and jest,
But we were happy, love, that night.

The moonlight threw a silvery veil,
And threw it glittering in your hair;
I drew the thick braids through my hand
And said: "O beautiful and fair!"

Sometime instead of moonlight gems,
I'll nestle flowers thy brow above,
White robe, and fleecy veil, and then—
Can you guess what I mean, sweet love?

You raised your tender eyes to mine,
Your lips were parted with a smile.
Your dress was trailing in the sand,
Marking your pathway all the while.

'Twas but a little while and I
Sat by your side in wild despair,
Your white robe lay so still and neat,
And flowers were nestling in your hair.

I lifted up the long bright bands,
And severed one dear shining tress;
All that remained for me to hold,
And left the rest to silentness.

O! poor pale lips! they did not speak,
O tender eyes! their light was gone,
O folded hands on spotless breast!
And I with aching heart alone.

O dearest love, are you to-night
Watching o'er me with your sweet eyes?
Will you walk by me till we meet,
Beyond the gates of Paradise?

So I believe; and though the mists,
Hide from my view your precious face,
In spirit I shall feel you near,
And dream of one long sweet embrace.

MRS. D. L. BURROWS.

Gibson, Pa.

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A THREE-CORNERED FIGHT

A Confession; or Experience Meeting.

I can easily understand and sympathize with Prof. Loveland and Elder Myrick in their "lost and ruined condition;" for I've been all along there myself. I can also readily believe that, in their controversy, both got the worst of it—both being in the wrong. In fact, if I'd been taking The Progressive Thinker at the time I'd have been sorely tempted to join in and make it a three-cornered fight—reaching out for the Professor's scalp with one hand and for the Elder's with the other. Of course I might have found myself between the upper and nether mill-stone, or the devil and the deep blue sea, and lost my own hair—only I'm bald-headed.

I was born to the Elder Myrick stage or way of thinking; and, as I remember it, once "got religion" at the tail end of one of those old-fashioned Methodist camp-meetings which came once a year. The parson, after expatiating largely on the left-handed beatitudes of hell, urged all hands to "get" religion right there and then, for it might be the last chance. Thinks I, boy, you'd better get a move on yourself; for before another camp-meeting rolls around you may fall out of some man's apple tree and break your neck, or into the river some Sunday while fishing and be drowned. God had his vengeful eye on me and a place prepared for all such chaps where the neighbors had no apples and there was no fishing privileges.

Later, I attended academy and college, giving special attention to the sciences. One year I elected to spend the two-months' vacation in Virginia so as to be near the college library, instead of returning home to East Tennessee. I read Paley's Evidences; but somehow read them backward. From start to finish, and without volition on my part, I found myself opposing the facts and principles of science to the evidences. I had become a materialist and a "follower" of the laws of nature rather than of the "lamb," without anybody's advice to do so and without knowing it myself till Paley undertook to convince me I had not ort to.

After leaving college I took up the history of philosophical discussion, which of course includes a discussion of the nature and limits of human knowledge. I soon found that the object of philosophy, as well as of religion, is to solve the mystery of existence or explain the riddle of the universe; and that we have not the capacity to do either one to any very alarming extent. I found, however, that a great many attempts had been made to do so, and that much valuable time and talent had been expended in that way—time and talent that could have been much more profitably expended in other directions.

To explain the riddle of the universe is to find the one thing underlying all things and in which all things are identified—to find the noumenon of all phenomena; and to determine how this infinite, eternal and omnipresent one thing got to be the many things of the universe—whether by creation, evolution or self-development. Also to explain whether the world is controlled by the will of God, by the forces of science; or acts of its own intelligent volition needing no control by anything extraneous to itself.

Perhaps a thousand and one things have been suggested by religion and philosophy as the one essence or fundamental principle of all things. Moisture, air, fire, unit or one, the Absolute, Noumenon as contradistinguished from phenomenon, Infinite Being, contradistinguished from finite being, and so on. In Greek philosophy Democritus suggested that the atom was the one thing in which all things are identified, therefore the origin of all life—and he is said to be the forerunner of modern materialism.

By the time I got through with all these conflicting theories or explanations of the riddle of the universe my faith in matter was knocked out of joint, just as my faith in the God of Israel had been capsized by the study of science. During these readings it occurred to me to make diligent inquiry of myself; what do I know about this thing, matter, of which I have been talking so glibly and believing in so hilariously? I never see it, and am not conscious of it. It is merely a theory, and must take its chances with the thousand and one other theories that have been advanced in the history of philosophy and religion to account for the world. It is an inference from the world, to account for the world and what it does. And it has the misfortune of being inferred exclusively from the physical side of the world and could only account for that side. It leaves the spiritual side of the world, and any other systems of existence that may be, out in the cold, or unaccounted for. Of course if I'm allowed to assume that all things are physical, it is easy to prove that the fundamental principle is matter. Or if allowed to assume that the fundamental principle is matter it is then easy to prove that all things are physical. But that is arguing in a circle, which is a comfortable thing to do but not always convincing. As a matter of fact and unmistakable experience, the world is both physical and spiritual; and we are rather better and more reliably acquainted with the spirit individual than with the physical individual. We are conscious of the spiritual man in his thoughts, feelings and volitions; we must perceive the physical man and external world in their physical properties; color, solidity and so on. Two radically different groups of properties apprehended by two radically different individuals, if either one makes anything.

Both these individuals, and perhaps other systems of existence than the universe, must be taken into the account in determining what is the fundamental or all-pervading principle and "origin of life." It can't be matter; it can't be spirit; but must be something beyond both and which is the sources of both.

Perhaps Prof. Loveland does not say, as do most materialists, that thought, feeling and volition are properties of the physical brain and nerve system. But he does say that all spirits are conditioned and limited by matter; no spirits exist anywhere outside some relation to matter. How do you know that, Professor? It may be so in the universe, but what reason have you to think that the universe is the whole thing? Before making such broad assertion, had you not better wait till you get out of your material or physical "potato-patch" and prospect a little farther? Your capacities now are not an adequate measure for all existence, but only for the universe.

As to Elder Myrick, I suppose he would insist that God or the fundamental principle of the world is a spirit; though, as Prof. Loveland says, sitting on a throne, riding horses and so on don't look much like it.

The Elder's idea of God and heaven goes a great way toward making good the Professor's contention that neither spirits nor Gods exist anywhere outside some sort of connection with physical things.

But as I started out in this article to give my experience in the matter of laying down old opinions and taking up what I thought was better. And I want to say that if I've made any progress it must be attributed to my anxiety to lay down all opinions which by any hook or crook I could find were untenable. I never could see that there was any money to me in holding on to an erroneous belief—even if it did prove my infallibility.

Not being satisfied with any of the explanations of the riddle of the universe given by "inspiration" or religion, and by long-drawn-out logical reasoning or philosophy, I concluded to let science and common sense give the question a fall.

Science traces the universe back to Nebulas, and common sense says there were necessarily the self-development of an intelligent, infinite, eternal and omnipresent ethereal substance; and that a continuation of the self-development, which first came into view at nebula, has brought the world on up to what it is to-day—man on top and still a-climbing. As to the government of the world, the planet and everything in it have the intelligent volition of what they do, and act on their own responsibility.

That is short, but it is to the point, though it may not be as sweet on man as Elder Myrick's God of Israel. And it is all that any man knows about the matter, or probably will in this life. "Man was not born to solve the mystery of existence, but he must nevertheless attempt it in order that he may learn to keep within the limits of the knowable." And give his time and talent to things of practical importance.

Mr. Editor, I want to make the suggestion that if ever Prof. Loveland and Elder Myrick appear again in your tournament with their war paint on that you insist on their riding but the one horse apiece; and that you have the heralds loudly and distinctly announce whose cause it is they champion. The riding of first one horse then the other is confusing and not fair to the onlookers. If Prof. Loveland defends matter as the essence or fundamental principle or noumenon of all things, it is his privilege to do so. But let him stick to the text. If he maintains that all things are physical it is his glorious privilege to do that, but let him stick to the text. Riding first one horse and then the other as the exigency of his argument demands is not fair to the reader nor to Elder Myrick. And he should let us know which one of Elder Myrick's horses his spear is leveled at.

Again, if Elder Myrick champions the God of Israel, the God who did all those remarkable things in the Biblical narrative, and repeated by the orthodox church, let the heralds proclaim the fact and the Elder stick to his text. Or if he defends the absolute and omnipresent God of philosophy and of liberal churches let that announcement be made and the Elder stick to that text from start to finish. He should also state at which one of Prof. Loveland's horses his spear is leveled—matter or the physical individual. If they will do this the reader can understand their arguments, and their arguments may possibly have some effect on each other. Otherwise it is blowing to the winds, or, more elegantly, pouring water on greased gourds.

Afton, Tenn. F. J. RIPLEY.

Every Reader Take Notice.

We desire to call the attention of every one of our readers to the fact that Dr. Dean Clarke, whose literary ability, both as a prose and and a poetic writer, is well known to them, has written a poem of three hundred lines which he entitles "The Triumphs of Man." It is a very succinct tracing of man's evolution from savagery to enlightenment and spiritualization, as marked by his grand discoveries and inventions. In smooth flowing verse that will captivate the reader by its beauty and rhetorical polish, the author has depicted the progressive development of the human race through the ages of wood and stone, of bronze and iron, to the present electrical and spiritual period, when man has become not only "Lord and King of Earth," but by his crowning spiritual discoveries, so graphically described, the "Conqueror of Death, and Lord of Heaven" also.

This poem is unquestionably one of Dr. Clarke's ablest efforts at versifying great and important truths, thereby making them attractive and easy of understanding. He intends to publish it in a neat brochure, to be be furnished by mail to all advance subscribers, for a dime and a two-cent stamp per copy, or ten copies for one dollar and two stamps. We trust every one of our readers, who for years have had the pleasure and benefit of Dr. Clarke's prose and poetic effusions gratuitously, will encourage him with immediate orders for his poem which all will pronounce worth many times the price. Don't fail to write your address plainly, nor to inclose a dime and stamp with each single order. Please send him your orders immediately, to furnish pay for publication. Address Dr. Dean Clarke, 7 Winthrop street, Roxbury, Mass.

The Position of American Women.

All women—no matter how well born, how well educated, how intelligent, how rich, how serviceable to the state—are the political inferiors of all men, no matter how base born, how poverty stricken, how ignorant, how vicious, how brutal. The pauper in the almshouse may vote; the lady who devotes herself to getting that almshouse made habitable may not. The tramp who begs cold victuals in the kitchen may vote; the heiress who feeds him and endows a university may not. Communities are agitated and legislatures convulsed to devise means to secure the right of suffrage to the illiterate voter. And the writers, journalists, physicians, teachers, the wives and daughters, and companions of the best educated men in the state are left in silence, blotted out, swamped, obliterated, behind this cloud of often besotted ignorance. Today the immigrants pouring in through the open gates of our seaport towns, the Indian when settled in severalty, the negro hardly emancipated from the degradation of 200 years of slavery, may all share in the sovereignty of the state. The white woman—the American woman—the woman in whose veins runs the blood of those heroic colonists who founded our country, of those women who helped to sustain the courage of their husbands in the Revolution; the woman who may have given the flower of her youth and health in the service of our Civil War, this woman is excluded. To-day women constitute the only class of sane people excluded from the franchise, the only class deprived of political representation, except the tribal Indians and the Chinese.

DR. MARY PUTNAM JACOBI.

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It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, DECEMBER 6, 1902.

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Hypnotizing a Supposed Murderer.

The following account is quoted from the Alpharetta Free Press, published at Alpharetta, Georgia:

"A week ago last Sunday Gugie Bourquin, the head of an old French Huguenot family, and owner of large landed estates, including one of the finest game preserves in the south, was assassinated in his buggy on his lands, seven miles from Savannah, Ga. In the buggy with him was an aged negro retainer of the name of Fred Taylor, who had been a body servant of Bourqin for more than forty years. The bodies of both master and servant were found with heads and backs riddled with buckshot. There was no clew to the murderer.

"A few days later an escaped convict of the name of Miller was picked up by the officers. At the police station he made a most vehement declaration that he had shot and killed Bourquin and Taylor. His story was that he had been hired by a white man of the name of Sapp to commit the murder on the promise of a payment of $25.

"The convict is illiterate; can neither read nor write. According to his statement the murder must have been committed eight miles from where the bodies were found, and it must have been accomplished in a manner wholly at variance with the facts.

"Miller's story was so remarkable and was adhered to with such vehemence that it was determined to put him to extraordinary tests. At the police station Monday morning he was put under hypnotic influence by a leading physician. In his trance he said that he had not fired the shots, but he had heard them and knew who had fired them. Again, later in the day, he was hypnotized and made to go through what he alleges to be his own connection with the tragedy. Upon being brought under hypnotic influence he was placed in a buggy with two officers and given the reins. He drove the horse skillfully through the most crowded streets of the city without the slightest hesitation or error and took a road leading into the country. On the way he pointed out objects and places that had attracted him while on the alleged murderous errand. His story is as follows:

"'Mr. Sapp came out from behind a game bag. He made me take them. Mr. Sapp showed me a white man and a nigger in a buggy coming down the road. He said the white man had killed his dog and one of his friends, and he was going to kill him. Then Mr. Sapp went off. Directly I heard two shots from a gun. After a little while Mr. Sapp and three other white men came back. One of them said: 'Now, let's kill this nigger.' Mr. Sapp said, 'No; he can help us; let him.' They promised me $125 if I would say I did it. I said I would say it was me, and Mr. Sapp said I must meet him at Bunger's store next day and get the money. I was at Bunger's store two days for the money, but Mr. Sapp did not come. I was waiting for the money when the dectectives caught me.'

"'Why, here is your money,' said the physician who was conducting the experiment, placing his hand in that of Miller. The convict assumed an injured air at once.

"'Why didn't you give it to me when you promised?' he demanded indignantly. Closing his hand quickly he stuffed the imaginary bills into his pocket.

Miller, in his hypnotic state, described the alleged Mr. Sapp and his three companions so minutely that four men with whom Bourquin is known to have had trouble are under surveillance."

Such experiments do not constitute valid evidence, such as can be relied upon in a case at law, involving the innocence or guilt of the hypnotized subject or any other person.

No testimony obtained from a person in a state of hypnotism, in a case of this kind is of any value whatever. With one under hypnotic influence, a falsehood is as easily told as the truth, and without hesitation, and confessions thus made possess not the least evidential value whatever.

As a psychological experiment it is simply interesting, and as a study in the occult workings of the human mind under peculiar conditions it may be useful; but as evidence to be received in a court of justice it is valueless.

A SPECIAL EFFORT

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Why We Should Be Thankful—The Ideal Spiritual Thanksgiving.

The proclamation of Gov. Bradford in 1621 and the proclamation of President Roosevelt in 1902, when considered in the light of contrast, show why we should be thankful on this annual festival of the family and the nation. Gov. Bradford found reasons for thanksgiving because, as winter was coming on, the settlers had "codd and bass and other fish of which every family had their portion," also "good store of foule" had come in, and besides "they had about a peck of meal a weeke to a person, or now, since harvest, Indian corn to ye proportion." In his optimistic proclamation the president lays no stress upon the merely material things, for of these we have abundance, and "rarely has any people enjoyed greater prosperity than we are now enjoying." On the other hand, while recognizing the overflowing plenty, he says: "We are striving earnestly to achieve moral and spiritual uplifting." And then, with his familiar reference to the individual, he says: "We seek to praise him not by words only but by deeds, by the way in which we do our duty to ourselves and our fellow-men."

In this noteworthy proclamation President Roosevelt caught the true meaning and spirit of Thanksgiving, which is not alone to be thankful for bounties but adequately to acknowledge them by doing our duty to ourselves and doing good work for others. And this does not mean presenting them with theories of reform, pronouncements of doctrine, and criticisms of conduct, which we give to them every other day in the year, but simply to make them happy on this one day, so that they, too, shall feel grateful.

While Thanksgiving has come to be a national festival it is not the less a home festival, and though since it became a national festival it has lost some of its old-time significance, still it remains the season of family reunion, and so it should always remain. The tendency is more and more to drift away from the home life. There are ambitions for careers and there are fortunes to be won. Life continually grows more and more complex, and the sons and daughters get farther apart. It is hard to set up a hearth in a hotel or an apartment house. There should be one day in the year, therefore, sacred to the home, so long as there is a home. If one has not a home of his own, then he should be thankful in another's home, so that the significance of the day shall not be lost altogether.

From the national point of view there is every reason for the giving of thanks. We are to be grateful for a year of almost unexampled progress and prosperity; for the whir of the wheels of industry and for expanding commerce; for the absence of pestilence; for peaceful relations with other countries; for the amicable settlement of the great industrial strike; and for the rapid spread of religion and education. There is no room for pessimism to-day. As the president says, "Decade by decade we have struggled onward and upward." The republic has had its times of trouble, but, on the whole, it has moved forward. There is always more of good than of evil in the world, and there never was a time in its history when men were more earnest in their efforts to better the conditions of their fellowmen. It is no longer "a peck of meal" that we are to be thankful for. In the presidents words, "We have had, on the whole, more to be thankful for than has fallen to the lot of any other people."

The above from the Chicago Tribune contains some excellent sentiments, but it does not give expression to an Ideal Spiritual Thanksgiving, one from the higher spiritual standpoint, illustrating what the world would be if animated with right feelings toward the poverty-stricken and unfortunate. In Chicago, as set forth by a Chicago daily, a half a million turkeys were stuffed and salted; twenty-two gridiron giants were keen for battle; the doors of all the churches were open. Everything was ready for Chicago's Thanksgiving.

At the asylums, the hospitals, the orphanages, at institutions for the feeble, the crippled, the aged, the blind, the criminal, the destitute, the dependent, and the misguided this day was one of thanksgiving and cheer. Others—the more fortunate—divided their time with Thanksgiving services at the churches, football and turkey.

Bountiful dinners were prepared for the inmates of the county jail, the bridewell, the John Worthy school, the parental school, the county hospital, the detention hospital and all the other county and city institutions.

Special dinner also was served at the twenty different hospitals to convalescents and other patients whose condition permitted them to partake of the holiday fare.

A musical followed by drill exercises was included in the program at the House of the Good Shepherd; for the boys of the Illinois Manual Training school farm an entertainment supplied by home talent was arranged for the forenoon; at Fechanville the boys went through a series of special drills and participated in games; boys who are inmates of the Chicago Industrial Home for Children at Woodstock were given all they could eat, and at the Danish Orphan asylum, 1183 North Maplewood avenue, there were games of every description.

At the Home of the Little Sisters of the Poor, Harrison and Throop streets; the Home for the Friendless; the Martha Washington Home at Irving Park boulevard and Western avenue; St. Vincent's Orphan Asylum, the Home for Aged Jews, and at the Home for Jewish Orphans a feast was spread for the inmates.

A Thanksgiving dinner was given to all the old seamen by the Chicago Sailors' Home Mission and Home for Aged Seamen, at 571 Clybourn avenue. The inmates of the Woman's refuge, 5024 Indiana avenue; the Old People's Home, 3850 Indiana avenue; the Home for the Aged, 610 Garfield boulevard; the Englewood Nursery, 6516 Perry avenue; St. John's Home, 33 Wisconsin street; and at the Episcopal Old People's Home the spirit of the day was fully observed. The annual Thanksgiving dinner of the Florence Crittenton Anchorage, 1349 Wabash avenue, was given on Friday at 11 o'clock.

The above illustrates an ordinary Thanksgiving day in Chicago, and as an impulse to do good to others, to give temporary happiness to the poverty-stricken, and to introduce a little genuine sunshine of happiness into the souls of those not accustomed to feel its genial influence, it was all that could be desired. But this one day when people boil over with generosity is only an exceedingly small part of the year. It contains twenty-four hours only, while the remainder of the year which is void of any special cheer for the unfortunate, contains 8,736 hours. The real Ideal Spiritual Thanksgiving has never been on earth, for if it had, it would extend through the entire year—not with turkey and hilarious display of pulpit eloquence, foot-ball games, etc., but each one would be given employment whereby an honest living could be gained. Each house of the well-to-do would be a home to minister to the careworn and unfortunate. There would be strife among the wealthy as to which one among them should have the exquite pleasure of ministering to the wants of an old cripple about to die. There would be a superabundance of homes, and a dearth of destitute children to occupy them. In that Ideal Spiritual Thanksgiving, people will be so anxious to spread happiness, cheerfulness and good will, that they will advertise for the unfortunate to come and partake of their generosity. One or more special beds and rooms will always be waiting in each well-to-do home in the Ideal Spiritual Thanksgiving time for some poor soul that needs kindly ministration.

All people boil over occasionally with goodness, but that should be perennial; a good impulse should come to stay, and not vanish with the close of Thanksgiving. It should exist throughout the entire year.

The world is slowly evolving towards the Ideal Spiritual Thanksgiving, and when it arrives in all its pristine purity, there will be no turkeys murdered to satisfy the cannibalistic appetites of puny mortals. They will then live on cereals, nuts and choice fruits of various kinds. Hasten, oh, angels, the Ideal Spiritual Thanksgiving.

The Lecturer in the Pulpit.

It is becoming customary very rapidly for the preacher to assume in the pulpit the role of a lecturer. For that The American Israelite finds fault very vigorously as follows: "What has become of the Preacher? The Jewish pulpits, with but few exceptions, are filled by Lecturers, ye clept Rabbis. It looks very much as though metty phisics has superseded religion, and hair-splitting oratory the lonely sentiments of love, truth, faith and justice. Enter a Temple now, and you will hear a sage and learned discourse on some abstract and abstruse matter, containing, no doubt, a most most valuable moral, if only the listener could get at the meaning of the lecturer. The function of the Preacher, as the public viewed the matter, was to deal with the every-day, commonplace matters of life, and to point out the path which leads to peace, happiness and mortal blessings, and eventually to spiritual bliss. It was always considered the province of the preacher to instruct his flock in the daily duties of life, and to reconcile his people to their lot, if it be a hard one, or to temper their rejoicings with deeds of charity and kindness if they be fortunate and successful. It was always regarded the solemn duty of the preacher to enter, heart and soul, into the individual wants and misfortunes, joys and sorrows of the individual members of his congregation, and not to hold aloof from the poorest and most miserable person any more than from the most 'influential' member. There was a time when the preacher did not confine himself to the sanctity of his study and refer all cases of sorrow, distress and want to 'the committee or society organized for that purpose.' He went forth himself, and in person administered material and spiritual comfort. He did not regard it as his bounden duty only to deliver a sermon and a lecture each week, to preside over the Sabbath-school, to be president of a literary society, to respond to calls to lecture for Gentile organizations for secular charities or institutions! In short, he did acts of charity which never were in print, and he made no 'fuss.'"

The Israelite should know that the lecturer who elucidates a scientific subject, reveals more of the nature of God than the preacher who deals in generalities with reference to divine providence, and who has no means of proving the absolute truth of what he says. One can never exhaust the possibilities of minuteness, hence with a microscope he can find a subject for a sermon at any time. The varieties of microbes; the germs of typhoid fever; the trichina of diseased pork, and those minute organisms that render life so uncertain are objects worthy of the most critical mind. Every minister should preach with a powerful microscope at hand; with an observatory with powerful magnifying lens; with chemical apparatus to demonstrate some of the process of evolution. As a preacher, drawing conclusions from the Bible, he is compelled to deal in generalities, with scientific apparatus he can demonstrate the truths of nature which spring from some central source.

The time will come when the adoration of God will be derived exclusively from a scientific basis. The wonder of creation—when they cease to be such, being easily comprehended, then a higher and nobler conception of God will result therefrom. As a scientific writer says, "The fact that the elementary substances now number, according to chemists, full 70, shows an increase within the last 50 years of nearly one-fourth in the number known. The size of an atom of oxygen or nitrogen is said to have a diameter of one ten-millionth part of a centimetre; they are supposed to be in a state of constant motion, at the rate of 70 miles a minute, and, to make them visible, the present highest known magnifying power of the microscope would have to be increased nearly a thousand fold."

That statement is invaluable to the religious mind, for it then realizes the minute workings of Divine Providence in making oxygen gas, and he has a higher and grander concept of the wisdom displayed. The lecturer is far superior, as a general rule, to the ordinary preacher. His aim is to arrive at the whole truth, no book being so sacred to him that he will not examine it carefully, critically and conscientiously. The preacher is hampered with a creed; bothered by established customs, and held in place by too conservative minds who have great reverence for the past and little respect for the present.

A Realistic Sermon.

Very appropriately from Rome comes the news that a priest while preaching in the Church of San Carlos, at Naples, tried to impress his congregation, which was drawn from the poorest and most disreputable of the inhabitants, with the terrors of hell. With the view to heightening the effect of his oratory he had placed behind the altar in the sacristy confessionals a man who, while the priest vividly depicted the torments, howled, wailed, groaned, and rattled chains. The performance was so realistic that the congregation fled in terror, and many were injured in the crush at the doors. The police have warned the priest to abstain from his dangerous theatricals.

And yet, if the orthodox hell is a reality, why should not any means be not only permissible but morally and religiously obligatory that may suffice to save souls from eternal flames and unending horrors. The more realistic the priest or preacher can make his sermons, in depicting hell and its awful terrors, the more likely that his believing hearers will be induced to flee from the wrath to come. Hell should be enacted on the church's stage, with all the realistic effects possible to conceive or invent.

The Divining Rod.

It appears from a special dispatch to the St. Louis Star from New Haven, Ct., that the Divining Rod is no fake, but a genuine prophet in the hands of certain persons, and also a good profit to the distracted farmer who wants water badly. The report sets forth that the serenity of skeptics and other unbelievers in the efficacy of sticks, stones and other inanimate things in producing seemingly supernatural results will receive a severe jolt upon learning of an experiment made recently with the divining rod before a jury composed of the most prominent business and professional men in Connecticut.

This particular experiment was tried with eminent success in Madison upon the farm of Frank C. Russell, a wholesale grocer.

The gentlemen, who were guests of Mr. Smith at his cottage, had met in company with Mr. Bushness at a dinner shortly before the day of the experiment and during the conversation Mr. Bushness remarked that he had been unable to get any water on one portion of his summer place, and that he had half a mind to try the powers of Humphrey Griswold, who lives in Madison, and see if he could locate water with what he called his divining rod. The gentlemen became interested and a lengthy discussion resulted, the outcome of which was that Mr. Bushness invited them all to come to the farm to spend a day and see for themselves what there was to the old man's claims. The following day was set, and the whole party went to Madison and to the farm. Mr Bushness dispatched a man for Humphrey Giswold, who arrived shortly afterward and asked what was wanted.

"Do you think you could show me where there was water on this farm, Hump?" asked Mr. Bushness.

"If there is any water under it, I can," said Hump, confidently.

"Well, get your rod and start on the job," said Mr. Bushness.

The jury had surrounded the two and was curious to see the divining rod, but were disappointed as the old man did not have anything with him.

"This birch sapling will do," said he, and with a big jack knife he cut the birch off about two feet below a fork. The big end he sharpened, then cut the two branches forming the crotch at equal distance from the fork or about two feet, making each prong equally distant from the joining at the center. The divining rod was ready then and he asked to be shown where it was desired water should be found. He was taken to a large lot some distance away and when within the inclosure began his work. He grasped the two prongs in his hands with the point upward. His hands were kept palms up, thus keeping the point from turning down. Then the jury at his heels he began walking slowly straight across the lot.

He had proceeded about one-third of the distance across when the point of the rod suddenly turned down and pointed to the ground. The old man stepped back and the point rose to an upright position. Then as he walked toward the same spot again the point bent downward in spite of the efforts of the old man to keep it upright. No remark was made, but one or two of the jury smiled and winked knowingly at each other. The old man stopped when the stick's point struck the ground, then he walked away to the south and from a point some fifty yards distant walked toward the spot where the stick had pointed down. When he reached the spot the point of the stick was again down.

The old man held the prongs with a firm grasp, so firm that the muscles of his hands stuck out and the stick, as its point turned down, scraped and creaked not unlike the sound made by a vessel's sides rubbing against a wharf. So firm had been his grip that the bark was broken and twisted off where his hands had held it.

The jury stopped laughing and became interested. Mr. Bushnell then piled stones upon the spot, for there the old man said, water would be found at a depth of ten feet; and sent the old man with his rod away. The jury followed him a little way; then at a word from Mr. Bushnell, turned back, and after the old man was out of sight removed the pile of stones to a distant point. Then a man was sent after the old man, and he was brought back and asked to again find out the depth at which water was to be found. He took up the rod and walked slowly around the pile of stones and looked up suddenly at the jury, but their faces were composed and gave no information.

"That ain't the place," he remarked, and kept walking toward the fence. At the spot from where the pile of stones had been removed the point of the stick turned down and the old man said: "This is where I left the stones."

Continuing on toward the north fence the rod at intervals turned down slightly and again completely down, following, the old man explained, the course of the water or the series of springs which made up the water course under the ground.

When the rod bent only slightly, the water was at too great a depth to be available, but when the point turned completely down and with violence the water was near the surface and could be reached by little digging. The old man was kept at the task doing all sorts of things with the rod when one of the jury tried his skill. The rod was placed in his hands and he started in a spot distant from the course, walking in a direction which would bring him across it at right angles. When he reached the course the stick did the same as it had done in the old man's hands.

Every member of the party tried it and it performed the same "stunt" for all but two.

On the following day men were set at work digging a well and pure spring water was found at a depth of ten feet, and the well is still flowing.

The evidence is conclusive that in the hands of some persons the "Divining Rod" is a genuine prophet.

STARTLING FACTS,

OR

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

An Excellent Work.

Meredith B. Little, of Glens Falls, N. Y., has published a pamphlet of 78 pages, bearing the title, "The One Divine Purpose Through Evolutionary Processes Fulfilled in the Individualization of Substance, Life and Intelligence in Man." Mr. Little handles the subject in a very able manner. In explaining how the formative force acts in the spirit world, he says:

"In the world of matter we are given: First, the germ, then the material expression and, finally, the culmination of the development of the perfected plant in all its beauty.

"In dealing with plants and all other forms of which the environment of the spirit realm is composed, we should remember that we have left the material world behind us and are dealing wholly with spirit. The same formative force or energy that pervades the material world is also in operation throughout the spiritual realm. Flowers do not have brains and therefore cannot possess intelligence. There are many sensitive plants, but never one with brains or intelligence, and, as there are no transfers of life or spirit to the domain of the immaterial, below a certain condition of intelligence, the flowers with which we are familiar in material environment have no place in the spirit world. But the same formative force that gives us the great diversity of the floral kingdom on the mortal plane, also operates, although through a different process, in producing the far more delicate flora of the world of spirit.

"We should also bear in mind that in this persistent principle of formative energy there is the plan, the pattern, the outline of the fully developed plant and blossoms in their complete and perfect spiritual expression. Now the foliage and bloom that is given in wanton profusion, through nature's unstinted beneficence, to beautify our spiritual homes, are produced in all their beauty and loveliness through the source of evolving formation, directed by this shaping force, a process quite beyond the limitations of mortal comprehension. They do not require the long period of growth and formative unfoldment with which we are familiar, on the earth plane, in the production of our floral beauties for they, like the disembodied spirit of man, are not dependent upon the processes of chemical action in material substance for their spiritual expression.

"The beautiful crystal frost forms, presenting the charmingly delicate tracings of natural foliage in infinite variety, developing, in a few hours, on our windows or on the pavement in our streets, on a cold winter's night, may be used as a crude illustration of the rapidity with which this determinative force sometimes operates, not only in the spiritual, but also on the mortal plane, in producing forms of beauty which are tangible to our physical senses.

"This persistent energy in nature known as formative force also operates through the brain of man. Therefore every mental picture, expressed or reproduced in architecture, sculpture and painting, all that is divine and ennobling in the harmony of music, the complex mechanism of the inventor, and, in fact, everything that is expressed in forms or harmonies through human intelligence, from the whittled stick of the street urchin, up to the most magnificent cathedral of the medieval ages, or the monster steamship, known as the "ocean liner" of to-day, are just as much the product of this formative energy, operating through the human brain, as the myriads of forms expressed in nature throughout her several kingdoms.

"This constructive talent, expressed in the gifted musician, artist, inventor, constructor or mechanic, has been properly termed 'a gift from nature,' for, just in proportion as the operation of man's mental activities, through the brain, are in tune with this mighty shaping force, so much the more perfect will be his conception and expression of the harmonious, the grand, the beautiful and the useful.

"Throughout the spirit world, operating, as we have previously shown, upon finer material and with accelerated rapidity of constructive processes, this formative energy is continually building homes in the realm of spirit for the liberated children of humanity. We should ever bear in mind that just in proportion as our lives are unselfish and useful, our aspirations pure and lofty, our ability to appreciate all that is harmonious and beautiful, cultivated and refined, in our mortal environment, in like degree of perfection will we find our homes prepared for us in the realm of spiritual existence.

"Through the operation of this determinative energy, affected by our condition of intelligence or ignorance, our individual efforts for good or evil, do we possess the power to create for ourselves a spiritual palace or a spiritual hovel. In the world of effects we shall have just what belongs to us! What we have earned and are able to appreciate! Nothing more and nothing less!

"In the centre of this world of spirit aura, of which we have been able to give you an imperfect idea, we find our material earth, serving the purpose of a propagating house for the spiritual world lying in, and outside of it, and extending outward to an enormous distance. This spiritual sphere is gradually increasing in refinement and beauty as it recedes from its material centre. We have previously demonstrated, how, through the even and ever persistent operation of the great law of progressive unfoldment, all forms of life on our globe are continually coming into individualized existence in material embodiment, culminating in nature's ultimate, the perfected human.

"While animating a material form, the conscious ego, the real man, through the function of the mind, is continuously gathering intelligence through his experiences with material environment. From this ponderable planet man is ever being transferred, through the process of devolution, called death, to the finer, outlying world of spirit, where he is destined to eternally unfold, through the natural operations of the forever persistent law of progression.

"In the spring we plant our flower seeds in shallow boxes and place them under glass where they are properly protected and cared for. When the plants have developed a certain stage of growth, we transfer them to carefully prepared soil in the garden, where they may have adequate room for further development through the effects of sunshine and moisture in the open air. If we leave them in the seed boxes they soon become over crowded and perish for want of space, light and air, necessary to perfect their growth.

"In like manner, man, on reaching the proper condition of unfoldment on the mortal plane, must be transferred to the higher kingdom of spiritual life, that he may reach that condition of perfection which is his divine inheritance from nature—a state which he cannot attain in this coarser material world of limitations and angularities. In both cases the operations of the one law are seemingly alike.

The work is gotten up in fine style, and is interesting throughout. It can be obtained for 10 cents, by addressing the author.

KARMA: THE LAW OF CAUSE AND EFFECT.—Next week we shall publish another highly interesting and instructive lecture on the above subject, by the great English Psychist, C. W. Leadbeater.

THE VALUABLE MATTER that appears each week in The Progressive Thinker makes it the one great paper of the present age. Induce your neighbor to illuminate his home with it.

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HUDSON TUTTLE,

Editor at Large for the National Spiritualists Association.

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

The Death In a Cottage.

I passed by the door of a cottage
Where a woman lay dying, they said,
Of a fever brought on by starvation
While too feeble to toil for her bread.
Three children sat weeping beside her,
Pale, pinched little faces they bore,
And tatters and rags soiled and grimy
Were the clothing the little things wore.

A few people stopped by the doorway
And looked on the sorrowful scene
With grief tugging hard at their heart-strings,
For all are not hardened and mean;
And some seemed anxious to aid her,
As stified and short grew her breath,
Ah! how we are touched and softened
In the terrible presence of death.

'Tis true that grim death, the much dreaded,
Comes alike to the rich and the poor,
That all with his gloom are enshrouded
Whenever he enters the door;
But wealth robes its corpse in fine raiment,
And ladens with flowers the rich tomb,
While poverty wraps a coarse mantle
And buries wherever there's room.

I thought as I looked and pondered
On this last and most pitiful scene
In the miserable life of a woman
Of all that it really did mean.
It means there are hundreds, aye thousands,
No matter how much they may try,
Who cannot afford here a being,
Neither can they afford to die.

Not able to work, they told me;
Belonged to no order, she said;
Not able to pay the dues monthly,
And the husband and father was dead.
The groceryman and the landlord
Had worried her with their bills
Until she had grown unconscious,
For this is the grief that kills.

O, where will they lay her poor body?
Who'll plant a sweet flower on her grave?
And who will reach out a hand kindly
Her three little children to save?
O God! if it be that the angels
O'er earth their kind vigils do keep
Methinks that such scenes by them witnessed
Would cause even angels to weep.

How long, O, how long, I do wonder,
Will a system so foul still obtain,
That makes him or her the earth's chosen
Who only full coffers can gain,
That gives to the few all the houses,
The silver, the gold and the lands,
And turns out the millions as paupers
To sink in life's awful quick-sands.

A system that's founded on hatred,
That makes every brother a foe,
That kindles the fires of hell's kingdom
In this beautiful world below,
That leaves to starvation a sister,
Like her of whom we have said,
Lay dying within a poor cottage
While her children were famished for bread.

LAURA B. PAYNE.

Backward Step Taken by Christian Science.

Dr. M. M. Mangasarian called attention to what he called "The retreat of Christian Science," in a recent sermon at the Grand Opera House. He said:

"Mrs. Eddy has placed upon the operations of 'divine healing' further restrictions. 'Infectious diseases' as well as surgical cases have now been authoritatively removed from the province of mind and handed over to a power that does not exist—matter.

Says she, 'Until the public thought becomes better acquainted with us, Christian Scientists shall decline to doctor infectious or contagious diseases.' We were under the impression that disease had no existence at all, and now Mrs. Eddy speaks of letting 'infectious diseases' alone.

"I suppose these exist because the people think they do. But was not the Washington victim in thorough sympathy with that science? If the mortal mind is strong enough to defeat divine principle even when sincerely believed in, then it can't be very 'divine.'

"If Miss Hoge would have recovered but for the popular illusion that Christian Science is helpless with contagious diseases, how do Scientists explain their claim that in such cases (infection) Christian Scientists have a better record of success than any materia medica school can show?"

The death of Miss Hoge of Evanston, who was under Christian Science treatment at Washington, D. C., and Mrs. Eddy's recent edict to the effect that Christian Science healers should not attempt to treat contagious diseases, has called forth considerable comment from Chicago pulpits.

We learn from the secular press, that the healers indicted by the grand jury for manslaughter in the second degree, for letting Esther Quimby die without calling a physician, will bitterly contest the legality of the indictment. It will be remembered that Miss Quimby died of diphtheria, without the consent of an M. D., or the aid of drugs and a grand jury has been stupid enough to find an indictment against them, charging them with "manslaughter in the second degree."

They should have had the slaughter done more scientifically instead of sitting around and asking Christ to do it; they should have called a physician in to help them instead of God.

This is a scientific age and people are rapidly learning to look to science to solve the problems that have long been left to an imaginary God, and these good Christian Scientists have had to acknowledge the existence of matter, separate and apart from spirit, and must soon learn that while mind and prayer may control some things and some afflictions, there are times when a surgeon and even a skilled physician is almost indispensable, an absolute necessity.

If Christian or Mental Science, Magnetism, drugs or anything else will cure the sick or relieve pain we should not hesitate to call any of those powers into use, and no law should put a ban upon any of these powers.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 50 cents. For sale at this office.

EDITOR-AT-LARGE

For the National Spiritualists' Association.

The executive committee of the N. S. A. has decided that means shall be taken to use the secular press in the interests of Spiritualism whenever possible and not leave it free for everyone who wishes to publish slanderous charges and defame the cause, to do so without fear of criticism. Nearly all the leading secular journals, if they publish articles against Spiritualism are liberalized to the extent that they will admit fair replies, and many welcome articles of interest on spiritual investigation and science. Such contributions reach a large class of readers who never otherwise would have an opportunity to read spiritual literature or become conversant with its teachings.

The seed thus sown may yield unheard of harvests, for the prejudice against Spiritualism is largely the result of ignorance of its teachings.

All this has been well understood from the beginning, and individual efforts have been made to answer charges and present the subject to the public in truthful aspect; but for the greatest effectiveness there must be some one to bear the responsibilities of overlooking the whole field and whenever an opportunity is presented, press the claims of Spiritualism, and back of this personality must be an organized force of which it is representative.

It is for this object that the executive committee decided to create the office of editor-at-large, the duty pertaining to which shall be to do this extensive work. Most unexpectedly the committee called me to the place, which I accepted with a feeling of conscious inability to meet its exacting requirements. Success depends largely on the co-operation of the great spiritual fraternity. Whenever co-workers see an opportunity through leading journals to publish anything to the good of the cause, or meet with damaging articles to which replies should be made, they can send clippings with such suggestions as they think will be of value, and if they find their home papers willing to publish contributed articles on this subject, arrange with the publishers for so doing.

And now, fellow Spiritualists, I have accepted this work with the expectation that you will give me all possible assistance, by way of counsel, suggestion and furnishing useful material.

If we have the truth which exalts faith into a science; makes the future life simply a continuance of this; over the hitherto misty realm of spirit extends the Aegis of law; makes life worth the living because it is the beginning of eternal growth; directs every thought, action and purpose toward the highest ideal of perfect righteousness, and more than all else, restores our loved and lost to conscious reality, is it not our bounden duty to exert our abilities to the utmost to present that truth to those who hunger for it and would gladly receive it if their ignorance was dispelled?

We may read by the light of a lamp on our own table and no one else be benefited, but the same lamp on some Pharos tower would guide the ships struggling in storm and darkness, over tossing, illimitable seas.

HUDSON TUTTLE.

(Address) Berlin Heights, Ohio.

The Philosophy of Life and Death.

A Funeral Sermon Prepared by an Unfortunate but Brilliant Mind, to Be Delivered Over His Own Mortal Remains.

[Dr. P. J. Barrington, who passed to spirit life, on the 10th of November, 1902, at Sioux Falls, S. D., prepared his own Funeral Sermon, which we publish in full. It was read over his mortal remains. The Doctor was pinched with poverty at the time of his death, but was rich spiritually. He was always generous, kind and thoughtful of others, and did a vast amount of good during his earthly career. His own Funeral Sermon contains many beautiful thoughts and will be read with interest.]

After diligent study and investigation upon the great problems of life for nearly fifty years of his physical existence, the writer desires to leave something behind showing some of the conclusions at which he has arrived along those lines of thought:

MY PRECEPTS—MY ETHICS.

Principle, to me, stands front and foremost of all the considerations which go to control my actions in life. It means to me the God in man—the Christ principle lived as shown by Gautama, Pythagoras, Jesus, and a dozen others; the erring reclaimed; the fallen uplifted; the human made divine; the probabilities of all souls developed; the poetic idea realized—a demonstrated fact.

MY PERSONAL CREED.

In my consciousness I recognize that God is; and He does not, and cannot exist apart from man.

Therefore, I do hope for, and in some little way have always worked for the brotherhood of man. I have always endeavored to so live that I might commence my progress here instead of waiting until I get beyond. I have always believed that our spirit friends help us best when we best help ourselves. My Spiritualism is entirely eclectic. It aims at heaven but does not ignore earth; it includes every form of progress and reform. I do not believe all is spirit-land glories, for it considers humanity, its glories, its sorrows, its sins and its needs. I have had a friendly hand for every honest work for human good and I respect all men despite their creed or no creed, if they live manly as all men should. My creed is progress. I am a progressive Spiritualist.

But I best desire to be a man in all that makes a man. I know that I shall live after my body is laid away among the rubbish of the grave-yard. I know that the immortality of the soul of man is just as susceptible of demonstration as any problem in mathematics to any and all persons who are willing and honest enough to lay away their prejudices and superstition and commence an honest investigation to arrive at the facts for Truth's sake. However, I do not mean that the soul of man can be demonstrated by any weights or measures known to physical science. Oh, no; this evidence must come through our own individual consciousness.

I have on several occasions left my body sleeping in repose and visited other scenes and places and impressed my personality upon other persons so plainly and vividly that I have been seen and described very accurately though my body lay in repose many hundreds of miles away. I have been written to many times upon this subject, the writers wishing to know my whereabouts at such a particular time. I could give many such experiences which I have had through my own consciousness, all through my past life, which have been and can be corroborated by thousands of persons living to-day and who have had like experiences, thus proving beyond a doubt that the soul and consciousness of man are not entirely dependent upon his body to give expression to his personality while living here. Then why is it not true that man can and does live after his body is lying mouldering in the grave?

Man does not have to pass through the process of death to become a spirit soul, because he is a soul here and now.

The popular or theological orthodox idea is that man "has a soul" that belongs to him. On this concept rests the whole soul-saving machinery of ecclesiasticism, the essential predicate without which a "savior" would be out of harmony with the needs of human welfare. What may be called the more modern concept of the soul is, that it is not a principle of life, but the life; that it is not given to man, or an attribute of man, but man—the All; that the body is of itself nothing so far as potentiality goes, but an instrument, a tool, a tenement, for the time being, of the real man, or what we call in our home nomenclature, the Intelligence.

Our thought premises are so scattered with the material, that to grasp the spiritual concept of the soul is almost an impossibility to the general thinker.

The Soul's existence is one of the problems, perhaps, that can never be mastered entirely by reason, from the fact that we must admit that the soul of man is an eternal entity, having no place in time, no discontinuity, no fatality, but a progressive, expansive consciousness arising from its combinations with matter. Therefore, to suppose the soul to have a beginning in eternity would be absurd.

But before the statements of being, the relation of man to the Deity, can be rationally understood there will necessarily have to be a great deal of clearing away of the cobwebs and rubbish of a false and superstitious religious concept. It is not because we have not the evidence of the oneness of God and man. We must lay aside all prejudgment. We must at once acknowledge ourselves as in the one life of which the manifest universe is the harmonious expression, affirming God and man are one. The infinite Good, or God, and the absolute principle of the being, man, is the expression of Deity. Being, acknowledged no several personalities or separate entities, but each individual a conscious unit, maintains its true selfhood in, not out of, the infinite.

Is it not written in Genesis, "And God said, let us make man in our image, after our likeness;—so God created man in His image, in the image of God created He him." Here we have a clear-cut statement of this fact written many thousand years ago. It it were true then, it is true now. Now this idea of the oneness of God and man must become clear. It will not do to pause on dim or feeble conceptions; we must get the largest and most helpful ideas possible. If man was formed after the image and likeness of God, he becomes the highest organization of intelligence in which the Deity has to express itself. Within man the idea of infinite is organic. This is in harmony with the irrevocable law.

We must know from within. Do not ask any questions from without, expecting a final answer, since that within us is the substance of God—the Manifesting Eternal; and when we say to ourselves that we have consciousness, thought, love, power and will, we but name the attributes of God. Our function is to realize the growth of these in consciousness. In God, as the realized Unit, they are all absolute. If we love in degree, then God realized is infinite love; if we seem to know in part, then God is Omniscient; if we have power to do some things, then God is limitless potency. To explain the import of these statements we must have recourse to physical science, which is true in correspondence, and we will learn to discriminate clearly between being and existence. God is I am. God is all. I am in God; the all includes me. My body is but the expression of my idea. As I am the expression of God's idea I am an idea in the Infinite Mind. My body is that idea expressed in form. God is the absolute thinker. But man receives his life into himself as the birds that fly through the air breathe that air, or as the fishes of the ocean drink the water in which they swim. Therefore, I shall affirm my own divinity; I shall claim my portion of the living bread and water as the offering of the great Source of Supply from whom I can never for one instant be divided. They why should I not most reverently but confidently exclaim: "My Father and I are one!" Perhaps there has never been any one who expressed this idea of the oneness of God and man so simply and so lucidly as the man Jesus of Nazareth did. Let us turn to the Testament and hear what He says. "Had you have known me, you would have known my Father also, for I and my Father are one." In Luke, 17th chapter, 21st verse, he locates the Kingdom of God within you; meaning you, the soul, the ego. He could not certainly have meant that God was a personality or that the Kingdom of God was an empire in the sense in which he answered this question of the Pharisees.

Again he says, "Seek ye first the Kingdom of God and all things else shall be added unto you," the kingdom in this sense meaning your real self, able to add to yourself all things whatsoever you may desire or wish for. And he even tells us that having sought this Kingdom and found it, man becomes equal with God; that he experiences a new birth; that this new birth constitutes a consciousness of hidden God-hood. Having attained this knowledge, this truth, man becomes free,—free from the law of sin and death; he assumes not only fellowship or heirship with God, but he is equal in every sense with Jesus Christ, being a joint heir with him. Or in other words, if we take Christ's explanation, the Christ in Jesus and the Christ in you is and must be the same. It is infinite life. It is the knowledge of God revealed in you; and within you are all the potentialities that exist. Do not lose sight of the fact that it was the promulgation of this principle, the statement of this truth, that cost Jesus Christ his life.

Again, Jesus declared you cannot destroy life. I can lay my life down at will and pick it up again. If you destroy this kingdom, in three days it shall rise again. And thousands of other persons of this day have had similar experiences. He did rise, and was seen by the two Marys at the sepulchre; then by the two men on the road to Emmaus; then again before the eleven men as they sat at supper in an upper chamber. He stood before them in the materialism of his old body, showing the nail prints in his hands and with the spear wound in his side. He asked for meat and bread, and he sat and ate with his disciples. They did not see Him come and they did not see how nor when He disappeared. Similar manifestations are occurring all over the world in the home seance.

But modern spiritual phenomena do not in themselves bring to light any new facts. They only verify the fact of that which has always existed. Could we but comprehend it; could we but rend the veil of ignorance that inshrouds us in a false interpretation of the religious concept of God and man; could we be allowed to look into the store-house of knowledge, such as the prophets and seers were allowed to look upon; "Could we but but climb where Moses stood, and view the landscape o'er;" and could we experience what Paul did during the time when he says, "I know not whether I was in the body or out of the body," we would be able to comprehend what he meant when he says: "Eye hath not seen nor ear heard, nor has it entered into the hearts of man, the glory that shall be revealed in us." I make these quotations from the Bible with the hope that my remarks here may be more acceptable to my friends. Since I have become born again into the light of those concepts of God and man as the oneness of each other, the Bible has become a great illumination to me. Yet I do not believe that one should worship nor bow down to any book. He must look wholly to the Infinite. This is of the utmost importance; let us understand it. It need not matter to us whether the personality of Jesus can be established by history or is a myth. However, I have always admired the character of Jesus and I believe his character will live while time shall last.

My friends, what I have stated to you are not mere opinions of mine; they are the burning facts, which may and can be verified through any one of you who will take the time and trouble to investigate this subject for yourselves, and these facts shall be revealed in you. The last battle in which the race will be engaged is now on. However, I do not mean that it will be a battle of cannon and the sword, but it is a conflict of ideas. It is not going to be destructive, but constructive. It will not be a destroying warfare, but a fulfilling. It will not knit the human family together in combines and associations, in lodges and congregations, but it will individualize the race and each person will be able to stand alone, recognizing within himself all of the divine principles. When man can see himself thus, he will see this kingdom within.

It is not within him only, but is within all men. He will then be interested in bringing the rest of his fellow-beings into a consciousness of their oneness with Divinity. And he will add his influence to help hasten the time when no man will need to ask his neighbor, "Know ye the Lord?" (the law) "but all shall know Him from the least to the greatest." Let us repeat these facts until they become a part of our very being; and when we have learned what that means, we know all. To-day we are as much enfolded by Divine Presence as we shall ever be. It is God's active presence that now appears in us as being. It is life eternal that now animates our frames, and it is divine power by which we think and move; and so long as we are consciously a unit with the law, so long does manifestation become easy and delightful. With such a concept in view, there can be no place here for the necessity of a savior for mankind, the atonement or the fall of man. Within ourselves deliverance must be sought. "As a man thinketh in his heart, so is he." Bow not down, then, before shadows and myths; for they shall pass away. Be strong in all strength. In the midst of thoughts, knowledge dawns. In perception of the Real, all seeming vanishes. Do not longer strive to dispel outer darkness, but turn to the eternal inward light. Take it from the objectionable bushel and place it upon the candle-stick of the soul's high altar. Do not look for power, for light, or for redemption in some miraculous way after death. "To-day is the day of salvation." There is no to-morrow for the eternal being,—man.

Modern science has proclaimed that life, matter, force, energy cannot be destroyed. Then by virtue of these facts, the continuity of the soul of man is established. It is unfair, then, to argue that life which animates, energizes, illuminates matter is or ever can be blotted out. Pebbles may be ground to powder; water may be transformed into steam; the air we breathe may be liquified; matter in all its forms may be made to enter into new combinations; but it cannot be destroyed. Energy in any of its forms may be utilized, manipulated, changed; but destruction, extinction, never. Therefore, a man may be called dead, but he is not dead. The house the man lived in is vacant; the tenement he once occupied has been deserted; but the tenant has not been lost or destroyed; he has only moved out. The house is not the tenant; the tenant is not the house. The body is not the man; the man is not the body. The body is but the house the man lived in. Why not continue to occupy the house for all time; why move out? We do not know. But the time is coming when we shall master this problem. We know more about man to-day than ever has been known before. We know now that man has a physical body and a spiritual body; we have learned, likewise, that this spiritual or spirit body is the real man. We know also that this world is surrounded by a spiritual realm, a spirit world which is apart from and yet a part of this physical world in which we live. We have discovered that life comes, not from without this world, but from within; that the real source of energy, force, power, lies within the spiritual world and not in this as we have been taught to believe.

The spirit world impinges our own; blends with it so perfectly that it is very difficult to tell where one begins and the other ends. Just as air passes through the lung tissues into the blood, so spirit penetrates, permeates all things. The musician produces music and tones by touching the keys of a musical instrument; so the spirit man plays with equal ease upon the elaborate piece of matter mechanism known as brain and body. We connect our house with the central station by telegraph or telephone; the spirit Man is connected with his house, the body, by a system embodying the same essentials of both in manner, surpassing in completeness anything yet devised by man. But sometimes we are forced to abandon a station; the building falls into a state of decay, but the system survives. There are times when the spirit man is unable to maintain connection with his station; the body falls to pieces, and is resolved back into the elements; but the man lives on. The body is but the casket, not the jewel; the spirit man is the jewel, transferred to a setting more brilliant by far than anything that earth can ever hope to offer. Matter does not originate itself; is not possessed of life or intelligence on its own account. Life, intelligence, energy, are not inherent in matter. Light, air, sunshine, are not the products of the things of this earth. Man's epitome of the universe came from without and is bound into the vast realm of spirit; not matter, but spirit, which governs matter, is the originator, moulder, controller of the animate and the inanimate. Matter is not master, but the servant of the master; the body is not master, but servant of the master, the soul.

We are told that chemistry and the dissecting table furnish no evidence of the continued existence of a separate entity; that life, love, memory, are the results of a combination of forces, dependent largely upon the introduction and assimilation of food stuff. But chemistry and the dissecting table may be dismissed with a word. Chemistry and the demonstration of anatomy deal with the physical side of life supply. The spiritual is beyond their grasp. Man, the spirit, cannot be weighed or handled like you would handle a clod of earth, or made the subject of a knife like unto a cadaver. Spirit defies analysis, can not be brought within the scope of those whose mental horizon has been limited or dimmed by the arbitrary rule of the scalpel and the microscope. The claim that the physical body constitutes all there is to and of man is based upon assumption, pure and simple. It cannot be shown to be true.

Life is not the outgrowth of, is not dependent upon matter. Life is not matter. Life is the mirror of the soul. The fading of memory is not evidence that man has been or is being blotted out; far from it. It shows only that man is losing his hold and control of his body, nothing more. Not understanding the law governing connection with the physical organism, man is obliged to let go his hold. Life is the force used to animate matter; it is the light in the tower. When the body, matter, falls by the wayside, man, life, memory and all the other soul attributes move on to a plane or sphere as well adapted to his spirit as this earth is to the physical existence.

There is nothing mysterious about it. The mystery is only a creation of our own. All nature is replete with the evidences of the immortality of the soul and none against it. Nature makes no effort to hide or conceal. Neither is reason a sealed book. There can be no fixed limit to human thought and action. No barriers exist in Nature. Nature does not bar, but on the contrary invites investigation. There is nothing really deep or complex when we get down to the facts. When we are willing to lay aside our prejudice and brush away the cobwebs of the past, then spirit and matter will appeal to us in a new light.

Because we do not see the soul is no evidence that the soul does not exist. We do not see the air we breathe, the fragrance of the flowers, the energy latent in the water, the force which propels the street cars; yet we do not question. We do not see the laugh; the thought that rouses the brain; that something which makes the woman's heart beat faster; the thing that causes the father's bosom to swell with pride and joy, yet we feel and know that we are dealing with things that are potent, but are invisible.

Therefore, man is invisible yet none the less real. We do not see man, but nevertheless man is here. The change, cold death; the faculties and functions fail us; it is not the end. The change only marks the opening up of a newer and grander chapter. The physical expression is only changed, but man remains a living, acting, active entity. The faculties, instead of fading, are being gradually withdrawn. As the child is merged into the man, so the man reaches out to and becomes a part of a more perfect state of being. The supposed decay is but the melting away from the here into the hereafter. But the memory is not lost; it survives the change called death.

When ready for launching the blocks are removed and the ship glides down the way into its native element. When we are ripe in years, the faculties and functions are all withdrawn and man glides down the ways of peace into the harbor of eternity. The time is coming when we shall all be able to grasp these important truths in their entirety. Then the darkness will disappear, revealing in all its beauty and glory that other real world toward which we are all advancing. What man laughed at yesterday is the admitted fact of to-day. What we dream of to-day will become the demonstrated facts of to-morrow.

There is no death. What seems so is only transition. This life is but the "dim dawn—the Vestibule." "Life's theater, as yet, is shut." The mists of to-day will soon be cleared away by the sunlight of truth, to-morrow. Then we shall put away mortality and take on immortality. And when the day breaks and the shadows flee away, out there in the vast starry space we shall revel in new beauties and glories in that house not made with hands, eternal in the heavens.

Now in conclusion, the writer desires to say that Death must be considered as a scientifically demonstrated fact; that death is as natural as birth; that death is a part of the divine order. It was no part of an after-thought with the Infinite; it was not the result of anger on the part of God; it was not the result of man's sin. Death from the beginning was as sunset is, as natural as the dawn. Therefore, I believe that death instead of being an evil, is a token not only of divine wisdom but divine love as well. The most of those who die are as unconscious of it as they were of their birth. And most of their apparent pain means no more than the first automatic cry of the newborn babe. At the worst it is sleep, while at the best it is only going into another room of the vast universe of our one Father in whose presence we have lived here and under the guardianship of whose hand we shall be forever.

But to how many people in this world does the grave add a blackness to the thought of dying because of the false teachings of old theologies which for ages have been warning us, "Prepare ye to meet thy God," just as though we were not living face to face with Him every day!

The idea has been to us that in some way we have wandered far away from God into some far away country, and that some special, peculiar preparation was needed to be made just before being summoned into his presence. And the Christian world has taught us that it was really necessary to say a prayer and that speedy repentance, extreme unction, or some kind of priestly aid, could, or would at least, wipe away some of the dust and soil of earth and clothe our souls with the "wedding garment" that should make us presentable in the presence of the king. All the while we are living right under the immediate eye of this same eternal King and making up our clear red records day by day.

Now, my friends, I want to deny as emphatically as I know how with all the intensity of my soul, all that class of conceptions. Death is but the common lot of us all; we cannot escape it if we would. It comes to tell us all that our little lives began here in a cradle, rocked by the hand of love. There are a few years—a little labor, some clouds shot through by sunshine, a little love, and some dropping tears, brief success and as brief disappointment, and then another cradle for another brief sleep, that, too, I know, is watched over by the loved ones who have gone before. Then if we could realize and know these facts, O! how much better it would be for all mankind! We could then learn while here day by day. We could add to ourselves that which we should most desire to be when we pass over there. We know that we were expected when we came into this life, and were prepared for, even without our knowledge. Likewise we shall pass over into the other life not as uninvited or unexpected guests. I know this to be a fact and all the wisdom of those who doubt or deny is not enough to entitle anyone to tell me that my hope is an irrational one. The only thing we need fear, then, is the natural and necessary results of the thoughts we think and the deeds we do here. For they, you should know, go before us, and become our angels, good or bad, that will welcome us to gladness or regret. Let us then make the present life here as fair and sweet as may be, holding our loved and lost in our hearts. Do not think for a moment that those loved ones over there will outgrow us. They who have preceded us may have become much wiser than we are now, but the wisest are ever the tenderest and the least conceited about their wisdom. So their wisdom instead of being a barrier to separate them from us, will only bring them closer in sympathetic help.

I have often been asked the question, "If our loved ones still live beyond the grave, why does not my mother communicate with me?" There are many reasons why; but the greatest of them is the lack of an understanding of the law of love and sympathy, and of the importance of knowing how to cultivate that law that lies within ourselves. It is this law of love and sympathy which should bind the hearts and souls of all mankind together in one stupendous whole. It is the bridge which spans the space that separates the spiritual world from our physical world, over which our loved ones come to visit us at pleasure and over which we could go to visit them as well.

But the law of love and sympathy and charity must be studied first and understood before we can come in touch with the finer vibrations of the soul. Then soul can and will communicate with soul.

Did not our master, Jesus of Nazareth, command us first to love our God with all our might and strength then our neighbors as ourselves. Now if God and man are one and inseparable, and the kingdom of heaven is within you as he has said elsewhere, then if this statement be a fact, and I believe it is, then mankind has nowhere else to go for worship and to love but to himself and to his neighbor. Then it does seem to me if this law was cultivated within us and studied as it should be, the world would be filled with wisdom and love in such abundance, sufficient at least; that we could and would reflect some of it upon our neighbor. Then we would not have to make a journey to heaven for heaven would come to us, as well as to our loved ones over there, and abide with us, as there would be no barriers.

But the commercial and social worlds of to-day are very far from this condition. I am conscious that there are every year thousands of people going beyond the grave for the want of love and sympathy here. Why this seeming indifference that keeps us from making cheery and bright the lives of those we really and deeply love? In a recent magazine I read the following lines entitled, "An Old, Old Question":

"A spirit that from earth had just departed,
Lingered a moment on its upward way;
And looking back, saw, as though broken-hearted,
Its friends and kindred weeping o'er its clay.
'It seems they loved me dearly. Had I known it,
My life had been much happier,' it said.
'Why only at our parting have they shown it.
Their fondest kisses keeping for the dead?'"

I once was called professionally to the bedside of a beautiful young lady, who had attempted suicide by morphine. I worked very hard all night with her and succeeded in bringing her back to consciousness. Then I asked her, "How did you dare to attempt such a cowardly act?" and she answered me and said: "Because the world seemed so unfriendly. My father and mother never seemed to understand my sensitive nature. While they never abused me, neither of them ever told me that they loved me in their life nor did they ever kiss me, to my recollection. So I felt I could not live in such an element. So I left home only to find it no better elsewhere, and I took the fatal dose with the hope that it would end it all, and I could forget it." In my experience in life I have known many persons who would look upon it as a mark of weakness on their part for them to ever express their love and appreciation upon those whom they really and sincerely did love.

Many years ago I was called professionally to attend a little boy who passed away with scarlet fever, eleven years of age, an only child. He was the most perfectly organized child I ever saw. But after he was gone I saw that father and mother bending over that lifeless form, bathing his face with their scalding tears of anguish and kissing his cold and ashy lips that could not respond and exclaiming: "O! if I had of known this was coming so soon how different I would have done. I would have told you, darling, how sweet and pure your life was to us and how deep and tender your mother has always loved you so much."

Can we wonder that we do not get communications from our loved ones who have passed beyond the grave when every door between the two worlds is closed and every bridge and avenue of communication is frozen with the selfishness and coldness of this world.

Now, in conclusion, I desire to state that this funeral sermon over my mortal remains, upon "The Philosophy of Life and Death," is the general expression of the ideas that I entertain upon the great problem of life. I desire my friends to dispose of my body in the most simple manner, as well as at the least expense possible. If it can be at as little expense I would prefer it cremated, the dust and ashes at once to be mixed with the common earth and be allowed to nourish some rose, that being my favorite flower. I do not wish to be remembered, only by those who care to remember me, or those who must remember me by some little good I may have done. And to them I would say, forget your sorrows for me by trying to make someone else happy Be as bright and cheery as you can, for there is already enough sadness and sorrow in this life at best.

I realize fully that my mistakes in life have been many, but I never purposely intended to grieve or unjustly injure any living soul; but I do regret that I have not done more to make the world better for my having lived in it.

I do not flatter myself that I am better than most of my fellow-men are; therefore I do expect and I know that I shall suffer for all the wrongs that I have done, but I would much rather suffer than to know that I had done anyone an injury and that I could go free from the effects thereof. I have nothing of this world's goods that is worth the dividing with anyone. All that I have is but the experience and what little knowledge I may possess as a natural inheritance from the many, many years that the physical struggle has brought me, which I am glad to know is not perishable and that I can take it with me as the only capital I have to start on in my spiritual existence.

The following poem can close the services, which was so beautifully voiced by our risen brother, Luther Colby, when he depicted a vision given him shortly before his transition:

"Within the holy realm of deepest thought,
Where wisdom's precepts are so fully taught,
Resides a band of Oriental seers,
Whose lives are measured by unnumbered years.
Here beauteous flowers of every form and hue
Glisten in brightness with the morning dew,
Emitting the odors of such rare perfume
That keep them ever constantly in bloom.
This is the Land Celestial—this is the Throne
Which wafts its wisdom unto every zone;
This, too, doth guide each planet in its course,
From which the spheres derive their mighty force.
This is the Godhead!—this is the realm of law
From which all nature doth its incense draw,
This much I know! and, knowing, know no more!
And this is why Je-ho-vah I adore."

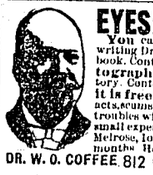
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"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 500 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pennington, Mass. Bldg., Kansas City, Mo., cataracts cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton, Tarrytown, N. Y., neuralgia of eyes cured.



Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.



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You can save someone's eyesight by writing Dr. Coffee for his famous free eye book. Contains 80 pages; colored photographs of eyes from life. An eye lifelong. Contains eye tests; worth $5 but it is free. Tells also how to cure cataracts, scums, sore eyes, failing sight—all eye troubles with painless medicines, at small expense, at home. A. J. Palmer, Melrose, Iowa, was cured of blindness in 8 months. Hope for everyone. Advice free.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

H. E. Pomeroy writes: "I think the lecture by Ella Dare in your last issue is good—a little superfine—but good nevertheless. Colorless Christianity, by Dr. Roberts, is all wool and a yard wide."

Meredith B. Little writes from Glens Falls, N. Y.: "We are now in the 12th year of holding regular Sunday meetings here for the promulgation of Spiritual truth, and by keeping our platform clean and free from impostors and cranks, we have made Spiritualism respected in this community. Mrs. Tillie U. Reynolds, of Troy, N. Y., is now with us, and we are having very interesting meetings. Mrs. Reynolds is very popular here and is very successful in her work.

Mrs. C. McFarlin will lecture at La Crosse, Wis., during December and January. She will be glad to make arrangements to lecture for societies during 1903. She gives excellent satisfaction wherever she lectures.

E. W. Sprague, who always does excellent work for the N. S. A., lectured at Battle Creek, Mich., the 22nd and 23rd of November. He will assist at the dedication of the Lansing Home for Mediums.

Mrs. W. Hangartner writes: "The Progressive Thinker, I find it so full of life and love to all humanity, it is impossible to describe the peace of mind and comfort experienced by reading the grand truths."

Mrs. D. L. Burrows writes: "I thank you from my heart for your grand paper. Mr. Leadbeater's lecture was worth ten times the price of your paper. How we watch these long winter evenings for The Progressive Thinker, for well we know it will contain a feast for us."

Mr. and Mrs. A. Norman, independent slate writing mediums, are located at 2721 Elliot avenue South, Minneapolis, Minn.

The Buffalo Courier of Nov. 19 says: "The Spiritualists of this city are now making efforts to raise $25,000 for the erection of a handsome new temple on the site of their present structure, at Prospect avenue and Jersey street. With an idea of interesting everybody who is in sympathy with their movement in this city, the Spiritualists are this week holding a bazaar at their temple. It opens to-night, and will continue on Friday and Saturday evenings. In this way they hope to raise a few hundred dollars for their building fund. A fine entertainment programme will be furnished each evening by well-known local entertainers."

Mrs. Lizzie M. McCullough writes: "My husband passed away about three years ago. At the Marshalltown camp I received a messages from him, as follows, through Mrs. DeWolf: 'How earnestly I am seeking to manifest my presence. I wanted to do so right away when I realized this new life and met the friends, to tell you that this was happiness. When you think of me I know it, and I want to help you, and sometime I can, if you will develop your own soul power. What a welcome I had. Loved ones clasped me in their arms."

The Butte (Mont.) Miner says: "Ordinarily one cannot be brought under the power of a hypnotist without a self-conscious surrender to his influence. A new and novel phase of hypnotism, however, is reported from Bellevue, N. Y., in that a woman is under the partial hypnotic control of a cat. A Mrs. Cunningham is reported as being wholly unable to wag her jaws whenever a cat looks her straight in the face. It seems that the lady referred to is so affected by the glance of a cat as to practically acquire a severe case of lockjaw. It is sometimes necessary, according to medical reports in this case, to pry her mouth open whenever the catastrophe takes place while her jaws are closed. It is not claimed that Mrs. Cunningham is afflicted with any form of dementia or hallucination, the plain fact being that she is suffering from a form of involuntary hypnotism imparted by the glance of a cat.. It is a matter of history that Napoleon Bonaparte suffered from nausea in the presence of a cat, and was to a large extent unnerved when an animal of that species was within his view. Numerous instances are recorded where cats have produced greater or lesser effects upon the human along hypnotic lines, and so universally was this recognized in ancient times that a black cat was popularly supposed to be the habitat of evil spirits."

Prof. Lockwood is located at present at 210 Prospect avenue, Buffalo, N. Y. He is open for engagements for January and February, 1903. Societies desiring to know in what way spiritualism and continuity of life can be scientifically demonstrated to be a fact in nature's order of evolution, should hear this great interpreter and demonstrator of nature's invisible forces. He presents only facts. Write him.

Thos. Collar, of Sturgis, Mich., comes to the defense of astrology as follows: "Pythagoras maintained that the world is actuated by a divine soul; and when we come to examine the sympathy in nature manifested between the heavenly bodies and the water surrounding our earth, which is agitated by sympathetic influence, we are brought to think of this ancient sage. No fact in philosophy is more indisputable than that which assures us of the influence of the sun, moon, planets and stars, on the earth and its inhabitants. The continual and periodical changes in the weather, the constant and variable winds, and the phenomena peculiar to the seasons are proof which renders the existence of such planetary influence unquestionable. Now the human body cannot be affected without the mind partakes at the same time of these effects, from which it is demonstrated that the combined or contrary influences of the planets are constantly operating to produce certain effects on the body and mind of every living being on the face of the earth, and that the lives of individuals and the fate of nations are subject to planetary control as well as the waters of the ocean. Therefore let me impress on the minds of all persons, however learned they may be in other respects if they deliver their veto against astrology without having first analyzed and examined its truth or falsehood, without proving of its rules to their own horoscope, that Saturn's influence is not evil, nor that of Jupiter benevolent, or in some way demonstrating by facts the fallacy of the science, they are acting equally absurd as those who deny the laws of vision, the problems of longitude, refraction, or any theories of modern science."

An Indianapolis (Ind.) paper says: "Armory Hall was crowded last night with people who went to hear the lecture of Mrs. Georgia Gladys Cowoley and to witness her tests as a Spiritualistic medium. She was given the closest attention and much interest was manifested in what she said and did, both by believers and skeptics. Her power as a medium, or mind reader, as you may elect to pronounce her, was pronounced remarkable by many in the audience and has led to much comment to-day."

The Chicago Tribune has the following from San Diego, Cal: "Commissioner of Immigration Sargent, sent here to investigate the Tingley Raja Yoga school at Point Loma, returned to this city to-day, after having spent yesterday afternoon and last night at the theosophical headquarters. He will not state the result of his investigation. Mr. Sargent said he saw the children put through their early morning exercises, which he said consisted of ordinary Delsarte and calisthenics. Asked in regard to the fact that Mr. White of the State Society for the Prevention of Cruelty to Children was not with him, as had been arranged, Mr. Sargent said he was willing for Mr. White to accompany him and had told Mr. White when he should leave Los Angeles for Point Loma. Mr. White reached this city last evening and was surprised to learn that Mr. Sargent had preceded him and begun the investigation. He also said he was surprised that Mr. Sargent had accepted favors from Mrs. Tingley. On the latter point Mr. Sargent said he had gone to Point Loma with the understanding that he would pay his own expenses while there. Congressman-elect Daniels, who, at the invitation of Mrs. Tingley, accompanied Mr. Sargent, and was a guest at the homestead last night, said that so far as he could observe there was nothing objectionable about the school. Mr. White returned from his trip to Point Loma this afternoon. He said he was denied admission to the school. The controversy was given a new turn to-night by the arrival of Emilo Barcadi, mayor of Santiago de Cuba, and Senor Ortiz proprietor of the newspaper El Cubano Libre of that city. They have come at the instance of Katherine Tingley direct from Cuba. They will proceed from San Diego to Washington to express their views to the authorities there."

C. T. Schneider writes that he is open for engagements to lecture and give tests in halls or at camps. Address him at No. 1506 Eighth avenue, Beaver Falls, Wis.

E. J. Bowtell is at liberty for Sunday or week-night engagements, owing to the closing of the Olneyville Spiritualist Society. Would like to hear from camp-meetings for 1903. Address Box 82, Olneyville, R. I.

W. B. Ketcham writes: "I have read The Progressive Thinker for the past two years and would not exchange it for all the papers published between the oceans."

Christine Cooper writes: "Harrison D. Barrett will serve the Philosophical Society of Spiritualists of Clinton, Iowa, on the following dates: Each Sunday during the month of December at 2:30 and 7:30 p. m., in K. P. Hall; Thursdays, December 11 and 25, at 7:30 p. m., in K. P. Hall; Tuesdays 9 and 16, at 7:30 p. m., in I. O. O. F. Hall, corner Fifth avenue and Second street. Mr. Barrett has a few week evening dates open for engagements in nearby localities. Those desiring his services for same, should address him at once at Clinton, Iowa."

Alleged ghostly visits of Thomas Ward, killed by his brother in their house at 262 West Polk street, on Sept. 28, have disturbed the rest of the residents of the district for the last two weeks and caused the police to maintain a vigil over an abandoned icebox on a rear porch, which has been selected by the wraith for a base of operations The icebox is a large and bulky one, and has been used for the storage of coal and almost every article but that for which it was devised. Detectives Murray and O'Donnell, who were walking in Blue Island avenue last night, heard a chorus of screams from the house, and running to the place found several persons standing in the streets. Some were arrayed in hastily donned garments seized in dark sleeping rooms, while others had selected bed coverings as the most available garb. While the detectives were seeking to learn the cause of the excitement a half-dozen others fled to the walk. "Tommy is in the ice box again," announced one, and the detectives hurried to the receptacle, holding their revolvers in their hands. A search revealed nothing more tangible than an old carpet, but

When writing for this paper use a pen or typewriter.

several witnesses declared they had seen Ward flitting about, emerging from and disappearing in the ice box. It was several hours before the curious crowd who had assembled to witness the appearance of the apparition dispersed.—Chicago Tribune.

Prof. H. A. Tolman writes: "The testimonial concert given in behalf of Mrs. Lizzie Mowbray, at the People's Institute, Wednesday evening, Nov. 12, under the direction of Prof. H. A. Tolman, was a pronounced success. The participants in the programme proved themselves to be clever entertainers, and were either professionals or skilled amateurs. The net proceeds were $54; contributions, $3.50; total, $57.50, which has been duly presented to Mrs. Mowbray. Mrs. Mowbray is the daughter of a pioneer Spiritualist, known in Chicago as Mother Sirrell, and also she is the mother of the late Miss Cora Mowbray, who was well known in the Spiritualist societies as a pianist, and who was very suddenly taken to the spirit land last summer—a promising young lady of 19. She was the only daughter and sole support of her mother. All who were present no doubt feel pleased to have been patrons of so worthy a purpose."

A. B. Allen writes from Pueblo, Colo.: "I send you clipping from one of our city papers which will explain itself, and will show to your readers that we are not dead, though we seldom are heard from through your columns. We are quite active in our way, having from three to five meetings every Sunday, and good attendance usually. Mr. McCarty, referred to in the clipping, was a true Spiritualist, and we as Spiritualists turned out well. I was selected to take charge and make the address, which was well received, and I have been told by parties who have never attended Spiritualist meetings and knew nothing of us, that they were surprised that we held such sound, truthful doctrines, and I am sure the Spiritualists of this city are regarded today with greater respect than one week ago, by our citizens generally."

G. H. Brooks paid a short visit to his home in Wheaton, Ill., with his wife, and returned to Newport, Ky., Nov. 30. His address now is 607 Lexington avenue, Newport, Ky., where all telegrams and mail should be sent for a while.

C. J. Barnes writes: "I have been holding trumpet seances here, and the people are well pleased with my mediumship. I go to Mount Vernon, Ill., for a week or two. I will come to Chicago by the 5th of December, to spend the holidays with my sister, Mrs. Belle Gill, at 665 West Adams street."

For the first time in the history of the city public funeral services were held by the Spiritualists yesterday. The occasion was the funeral of Felix McCarty, the old man who died suddenly last Thursday at the Pueblo hospital after being stricken with paralysis at his home. The services were held at the McCarthy undertaking parlors and were largely attended by friends of the deceased. A. B. Allen conducted the impressive rites and was assisted by Mrs. John Larsen and a choir composed of members of the Spiritualist faith. Numerous floral tributes of beautiful design and coloring surrounded the bier of the dead man.—Pueblo (Col.) Chieftain.

C. H. Figuers writes from Cleveland, Ohio: "On December 7, 1902, the Temple Society will hold a two-session meeting in Memorial hall, Superior street, Cleveland, Ohio. Dr. B. F. Austin, of Toronto, Canada, will deliver two lectures, followed by the well-known medium, Dr. Nellie C. Mosier, of Lake Brady. Dr. Austin is a stranger here, but his name ought to fill the hall to overflowing, and undoubtedly will as he is one of our best speakers and teachers. November 23, D. A. Wadsworth, president of the Ohio State Spiritual Association, delivered a lecture that was enjoyed by all who heard him. His lectures are always practical and replete with good thoughts. The Doctor believes in teaching how to live spiritual lives and demonstrates that Spiritualism is strong and full enough to be used as a guide in every transaction of life. The Doctor is a comparatively young speaker, but he is making his mark as an inspirational worker that will last for all time. He has been with us many times at 1231½ Euclid avenue, and is a great favorite there."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualist Association, Dr. A. Caird, president, have had very successful meetings since the beginning of the season. Cadet Hall was crowded to overflowing during October, with Mrs. May S. Pepper as medium. During November, Hon. H. D. Barrett, Mrs. Dr. Caird and Mrs. S. C. Cunningham have been with us. We have good audiences which are steadily increasing. Thirty-two new members will be taken into the society at our next business meeting, which is quite encouraging. Feeling the need of more room we have hired a small hall, named it Unity Hall, furnished it, and will use it for circles, sociables, etc., making a very convenient place to meet when we do not wish to use the large audience room or the banquet hall. Mrs. Thomas Cross will be the speaker the two first Sundays in December, followed by Mrs. Cunningham."

John Samms makes favorable mention of his visit to Spring Hill, Kansas, to the Aber circles. What he states has been repeated many times in The Progressive Thinker.

L. H. Conklin writes from Chicago: "Mrs. John Lindsey will return to her home, in Grand Rapids, Mich., Dec. 1, 1902. She has been here doing a spiritual work to the satisfaction of all who have heard her lectures and attended her independent voice circles. Many precious proofs have come to the conviction of the people, bringing comfort and cheer to the sorrowing. Those who desire her services can address her at 272 Indiana street, Grand Rapids, Mich. They will find her very reasonable in her terms. She is now ready to carry on her missionary work. I can recommend Mrs. Lindsey as a true, reliable and honest lecturer and medium."

Albert Hauser writes from Libby, Mont.: "We received Hudson Tuttle's book, 'Religion of Man and Ethics of Science,' and consider it a valuable addition to our set of books received as premiums. We cordially thank you for all the goody-goodies dished up weekly through your liberality."

Mrs. Caroline Catlin writes: "It is always pleasant to report expressions of love and good fellowship to any of our faithful workers. One of such took place on Friday evening last, when about forty friends, mostly members of the Spiritual Research Society, assembled at 1391 W. Madison street, and took by surprise the esteemed leader of the society, our sister, Mrs. J. E. Stainer, (it being the anniversary of her birthday). As is usual in such cases the utmost cordiality and kindly feeling prevailed. During the evening a beautiful ebony toilet set and other articles as tokens of love and esteem were (with a few words of congratulation) presented to Mrs. Stainer in the name of the society, by Mrs. Caroline Catlin, Mrs. Stainer responding in a few well-chosen words, after which the fun 'waxed fast and furious,' and a good social time was wound up by an elegant repast, which had been supplied by the visitors. This little society has been in existence about three years, meeting every Wednesday afternoon in the opera house, corner California avenue and Madison street, a little band of faithful workers, earnestly seeking help to live the truths they profess. A recent visit proved a restful break in the monotony of life; a goodly number were present, and the atmosphere of the meeting was that of peace and harmony. The address given by the guides of Mrs. Stainer was characterized by a sincerity and earnestness, which betoken a love for the truths spoken, and a devotion to the cause represented. Our sister has sustained the meeting for three years without any compensation, save the love of her people, as evidenced by the recent gathering."

T. G. Lowry writes: "Mrs. E. A. Messersmith, the lecturer and test medium, came on a visit to Williamsport, Pa., for a short time, and held independent meetings in Prohibition Hall on Sunday evenings; her lectures and tests were very much appreciated. We were sorry when she had to leave for other fields. While she was here we organized a new society under the name of the Progressive Spiritualist Association. We wish to correspond with any mediums to engage for February and March. Address T. G. Lowry, 610 Spruce street, Williamsport, Pa."

Mrs. Cora K. Moore writes from New Philadelphia, Ohio: "Mr. Caton has given a number of seances at our home. There has been a variety of manifestations, among which have been the materiolization of hands of our friends, and which were warm, and natural in every particular. These hands came and patted us, and manifested in different ways, and at the same time Mr. Caton was holding the hands of the persons sitting on each side of him."

A Grand Mass Meeting.

The officers of the New York State Association of Spiritualists have called a mass meeting to be held in Odd Fellows' Hall, in the city of Rochester, December 12, 13 and 14.

The speakers and mediums engaged are Mrs. C. S. Twing, of Westfield, N. Y.; Mrs. Tillie U. Reynolds, of Troy, N. Y.; Prof. W. M. Lockwood, of Chicago, Ill.; Rev. Victor Wylde, of Toronto, Ont.; H. W. Richardson, of East Aurora, N. Y., and others. Prof. Lockwood announces his subjects as follows: For Saturday afternoon, "Spirit Schism, Spiritism and Spiritualism, the Three Eras of Spiritual Evolution." For Sunday evening, "A Scientific Demonstration of the Claims of Spiritualists of Continuity of Life and Spirit Association with the Mortal."

Spiritualists in surrounding towns are especially invited to come and enjoy the flow of inspiration and spirit communion, and of course we expect the people of Rochester to come en masse. There will be three sessions daily, at 10:30 a. m., and at 2 and 7:30 p. m.

H. W. RICHARDSON, Pres.
HERBERT L. WHITNEY, Sec'y.

THE FIRST WOMAN.

An Old Eastern Legend That Tells How She Was Created.

The last section "Of a Finger of the Moon Reddened by the Setting Sun" in the Sanscrit work called the "Surging of the Ocean of Time" contains a legend concerning woman's creation which is commonly credited throughout India, and which runs somewhat as follows: At the beginning of time, Twashtri, the Vulcan of Hindoo mythology, created the world. But when he wished to create a woman he found he had employed all his materials in the creation of man. There did not remain one solid element. Then Twashtri, perplexed, fell into a profound meditation. He roused himself to do as follows: He took the lightness of the leaf and the glance of the fawn, the gayety of the sun's rays and tears of the mist, the inconstancy of the wind, and the timidity of the hare, the vanity of the peacock and the softness of the down on the throat of the swallow, the harshness of the diamond, the sweet flavor of honey, the cruelty of the tiger, the warmth of the fire, the chill of snow, the chatter of the jay and the cooing of the turtle dove. He melted all this and formed a woman. Then he made a present of her to man. Eight days later the man came to Twashtri and said:

"My lord, the creature you gave me poisons my existence. She chatters without rest, she takes all my time, she laments for nothing at all and is always ill." And Twashtri received the woman again. But eight days later the man came again to the god and said:

"My lord, my life is very solitary since I returned this creature. I remember she danced before my singing. I recall how she glanced at me from the corner of her eye, that she played with me, clung to me." And Twashtri returned the woman to him. Three days only passed and Twashtri saw the man coming to him again.

"My lord," said he, "I do not understand exactly how, but I'm sure the woman causes me more annoyance than pleasure. I beg of you relieve me of her."

But Twashtri cried, "Go your way and do your best!"

And the man cried, "I cannot live with her!"

"Neither can you live without her," replied Twashtri.

And the man went sorrowfully away, murmuring, "Woe is me; I can neither live with her nor without her."—Collier's Weekly.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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

E. W. SPRAGUE'S VIEW.

He Makes Response to Clara Watson.

I desire to respond to "Clara Watson's View," as published in last week's Progressive Thinker.

Mrs. Watson is one of our best friends, but she has been misinformed. In this article she very unjustly criticises everything she touches and the "missionaries" in particular. She says: "Whoever heard of the missionaries being expected to beg money enough out of the poor heathen to defray the expense of intruding their presence and religion upon them, and more, to put a surplus into the treasury of the institution that sent them out?"

I answer, the N. S. A. missionaries never "intrude their presence or religion" upon anyone; they are always invited to visit the places where they do their work. They have many calls not yet answered.

Three such calls arrived in the last mail, two of them from the far west, and we have referred these people to our faithful and good missionaries, Mr. and Mrs. Kates, who are now arranging to visit the Pacific coast and they will if possible, visit them.

The missionaries are not expected to put money in the N. S. A. treasury. The N. S. A. deals out hundreds of dollars every year in support of the missionary work. This money goes to aid in carrying the truths of Spiritualism to weak societies and places where no organizations exist. It is a grand work.

We do not want to raise money out of the "poor heathen" to carry on the work. It generally comes from the Spiritualists and liberal thinkers who attend our meetings and is a "free offering" though often a very small one, which of course helps the work along, but does not "burden the Spiritualists."

For instance, I just opened my cash book and beginning at random right in the middle of the account of last years' work, noted down the total receipts for twenty-five consecutive meetings, each consisting of lectures followed with messages and tests. The receipts for these twenty-five meetings amount to the enormous sum of two dollars and seventy-two cents per meeting. How can the poor Spiritualists ever stand up under this tremendous load(?) It is strange now they will walk right up and be "bled" in this awful way, but they persist in being "bled" as they persist in calling the missionaries back to serve them.

Mrs. Watson has read in the Banner N. S. A. report that ninety-three N. S. A. societies have suspended, and she says: "The collapse of nearly a hundred societies speaks louder than words." She tries to use this as an argument against missionary work.

Did no societies collapse before the N. S. A. was organized? Indeed! many hundreds of them were born, lived for a time, did good work and died before the N. S. A. was born, and every one of them died for want of thorough, systematic state and national organization. Hundreds of societies have been born and died outside of the N. S. A. since it was organized nine years ago.

When our N. S. A. and its auxiliary state associations are thoroughly organized, very few local societies will be obliged to suspend for they will be properly looked after. Forty-five years of trial since Modern Spiritualism came has conclusively proved that societies cannot be made permanent without the state and national organizations and nine short years with such organizations new and weak as they must of necessity be, has proved to thousands that organization is the only way by which local societies can be made permanent and our cause successfully propagated and carried into all the realms of reform for which the spirit world intend it. Ninety-three societies of the N. S. A. have suspended in the nine years of the life of the N. S. A. If the N. S. A. organized them all, which I presume it did, then it is to be credited with the good work these societies have done, and Mrs. Watson would not say these ninety-three societies did no good work in their short lives. Who can tell how many were led out of the darkness of a belief in materialism, or how many had the scales of orthodoxy fall from their eyes through the work and influence of these ninety-three now defunct societies.

They are now "dead" but their good work lives, and to morrow there will be reared in their places, such as are now unoccupied, new organizations, stronger societies, because the members will possess the knowledge gained through the experience by failure of the defunct societies, and they will now have the missionaries of the N. S. A. and the state associations to assist in keeping them alive and active.

All kinds of societies have their ups and downs, their weak ones and their strong ones. Yet no one scarcely thinks of giving up their work, even though adversity does overtake them.

Mrs. Watson says: "But I started out to say that if instead of more missionaries the N. S. A. would send out able lecturers, those who are competent to present Spiritualism in its higher aspects, hold the meetings in some attractive place, say in an opera house, if one could be had, make them free and have them well advertised, much good would result."

She also advocates supplementing the lectures "with a first-class public medium, and only a first-class one." I am inclined to think this is a hint.

As to the missionaries being called "able lecturers" and "first-class mediums," "those who are competent to present Spiritualism," etc., it is not for me to say here. But I may say, since Mrs. Watson has so kindly called the attention of the N. S. A. to the great need of "competent lecturers" and "mediums," that the officers of that association may be likely to call upon her to select better and more competent mediums and lecturers for the missionary work of the future.

It is very kind of her to point out in so unembarrassing a way the incompetencies of the present missionary "lecturers" and "mediums."

We must explain, that wherever the missionaries hold meetings but little time is required or used in talking organization—the people are ready for it without much talk, on the part of the missionaries.

The teachings of Spiritualism in its "higher aspects" together with the demonstration of spirit return through "competent lecturers" and "mediums" is presented at each meeting, and the meetings are often held in opera houses, churches, etc., and are usually made "free," as she suggests.

I have corresponded with Mrs. Watson and she has told me what societies she refers to in her article. As to the cause being killed in a "certain place" by our having organized a society there, I positively deny it, and were it not that my article will be too long, I would prove it here.

Mrs. Watson says: At another place where the agents stopped they found a society chartered direct from the legislature and struggling hard to pay for the pleasant little temple they had erected, but for which they were and are still in debt. The "charter racket" was urged upon them but without avail, as this society had quite a membership of brainy and business heads within it. * * * *

"A few months previous they had a public lecturer with them, and while they paid for one lecture, the speaker gave them the benefits of two entertainments toward the temple fund; but when they squared up with the missionaries it took all they received from the entertainments to settle accounts and not a single gain to the society and those people want no more missionary work."

This is misleading. I will state the facts.

We were called to serve this society a month or more previous to the time mentioned by Mrs. Watson. We went there paying our own expenses, held one meeting, receiving a small collection therefor. The officers and members were pleased with the meetings and arranged with us to return for four meetings in July. They voluntarily named the amount they would pay us for our services, we never having mentioned the subject of compensation at all.

We returned and held the four meetings to which Mrs. Watson refers. One of them was held on the evening of July 4, and the celebrating of our glorious Independence Day was in full blast while we were speaking. The audience was very small, as were the audiences at all the other meetings, owing largely to the extremely hot weather, and to the fact that several of the Spiritualist families were sick. The audiences being small, the collections were proportionately small, and we felt it our duty to contribute five dollars to the amount agreed upon for our services to help out in the matter, which we did. The missionaries were not to blame for the financial failure of these meetings. Mrs. W. says "those people want no more so-called missionary work."

I don't know what they want now, but when we left them they told us they were pleased with our work, and that they would have us come again when conditions would be more favorable. They are lovely people, and I believe they are our true friends.

We have known "able lecturers" and "competent speakers" who were not missionaries, to serve societies when the money collected did not pay the expense of the meetings, which is to be regretted the same as in this case.

She further says: "Another society chartered many years ago from the state legislature was visited by the agents and the great importance of a charter with the N. S. A. or State Spiritualist Association was urged upon them, and through the influence of the missionaries the members subject to 'suggestion,' voted to buy the charter, much to the disapproval of the foremost workers there, and then they were 'bled' for a goodly amount of cash for the National; later, when it came time for their yearly meeting, for this society was only holding two or three meetings a year, the members said, 'We gave all we could afford to the missionaries, the meeting will have to make its own money run it,' and the movers in the work were utterly disheartened."

The above refers to our old home of North Collins, N. Y., of which we are members and have been for twenty years. Mrs. Sprague and I went to this meeting of our own free will and not as missionaries. We did not "bleed" the members of the society for a goodly amount of cash for the National, as Mrs. Watson was informed, nor did we ask by hint, "suggestion," act or word for one cent, therefore this statement is not true. They gave the missionaries nothing; but the missionaries being members of the society and interested in its welfare, gave nearly enough to "buy the charter" and then helped to raise "a goodly amount of cash" besides; enough to pay up an old account of a year or more standing and left the society entirely out of debt.

Does this look as though the missionaries were around "bleeding" societies? Does it show that this society had been "bled" by the missionaries until they were "utterly disheartened?"

Every officer of that society will verify the above statement.

Furthermore these missionaries did not bring up the question of chartering the society. It was shown in the discussion that the question had been before the society two years.

Who told Mrs. Watson these "stories?" Certainly not those who voted for the charter.

One would naturally think that every loyal Spiritualist living in the state of New York would wish to belong to the New York State Spiritualists Association, since it was instrumental in killing three bills that were presented to the legislature last winter which, if passed, would make it a crime or a misdemeanor to heal the sick by laying on of hands, a crime to be a clairvoyant, etc. Every true Spiritualist should belong to a chartered society and use his influence to make the organization strong for the protection of our mediums, and of the rights of Spiritualists.

Mrs. Watson says, "The above information came to me not of my own seeking, but was voluntarily given at different times and places." She also says "this is only a portion of the 'other side' report. Much more could be given, but this suffices for a sample; some reports have come that would not be lawful to tell."

Now if the false statements she has received and published in her article are, as she says, "a sample, and only a portion of the 'other side,'" I do not wonder that she thinks "the remaining reports would not be lawful to tell."

Mrs. Watson would not advise the sixty societies that we have organized and chartered in the last two years, nearly all of which are doing grand work for our cause, to give up and quit work, turning the field over to the orthodox church, just because now and then a society gets into a quarrel and suspends.

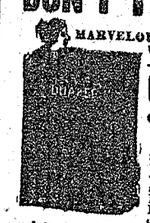
No, indeed! I know she would not, and whether she would or not, the many local societies throughout the United States and Canada will continue their good work, and the missionaries, backed by the spirit world and the N. S. A., will organize many, many more societies continuing the work until the cause of Spiritualism becomes generally known, is accepted and applied in all departments of life; at which time injustice will be defeated, tyranny will be dethroned, wrongs generally will be righted, and the people the world over will be happy.

We would kindly advise Mrs. Watson not to grasp so eagerly the statements of those who seek to destroy the good work of our organization, and publish them, before she learns the facts presented by those whom she attacks.

With malice toward none and charity for all,

E. W. SPRAGUE,
Missionary for the N. S. A.

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HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

J. T. D. and H. Enstrom: Q. Has anything been heard from Theodore Parker spirit life?

A. Mrs. Conant, that most wonderful medium for the Banner of Light free circles, opened the seances with prayer, or invocation from some spirit, and many of these were said to have been from Theodore Parker. They bore the clear impress of his thought and style. Many of these are preserved in a volume, "Spirit Invocations," and all were published in the current numbers of the Banner of Light.

Dr. F. L. H. Willis, by inspiration, wrote a pamphlet entitled "Theodore Parker in Spirit Life; a Narrative of Personal Experiences."

Emery Perrin: Q. Antichristians deride Moses' Genesis for his having, amongst other blunders, made God to create light before the sun.

Christians answer—along with Young, Fresnel and Arago, they say—that light is the result of a most subtile and all-permeating fluid, called ether, which is dark when at rest and luminous when brought into vibration by various agencies such as the sun or the stars, electricity, combustion, or even chemical actions, and that the sun—a probably solid and opaque body—only plays the part of an immense voltaic pile. So that, after all, Moses would have been right in distinguishing primitive light from that which, having emanated from the sun later on, is now the main source of our lighting system. Who is right?

A. There have been many fine-spun and far-fetched schemes—I will not say theories—to harmonize the facts with the Bible, but of all the attenuated schemes this is the leader. What we know as light, what Moses is supposed to know of light, and all that God appears, when he wrote the passages in Genesis, to have known, is that of the sun, stars, moon, or flame of the lamp. That is the light intended. The very first day's work was creating light and darkness. "God saw the light that it was good," and then he proceeded to call "the light day and the darkness he called night." Was it the "dark" ether, which not until the fourth day pulsated by the "voltaic piles" created as sun, moon and stars?

It is a plain story, and a child can understand the necessity of God having light, and plenty of it, from the start of his vast work of creating the universe. It was the right thing to do to make light first so he could see what he was at.

He made the firmament, and the waters and the dry land, and "grass" and "herbs" and "trees." Then he bethought him on the fourth day of making the sun, moon and stars.

What they were made for is not plain, for already there was plenty of light and it had been divided from darkness. It is assumed by those who have "harmonized" geology and Genesis that the word day means an indefinite and vast interval of time. Then the three days preceding the creation of the sun must have been of millions and millions of years' duration.

Granting now, that God had created only the light ether, which is absolutely dark unless set in vibration by a luminous body, like the sun or stars, how could God have seen in the absolute darkness, which he deceived himself by calling light, or how could grass, herbs and fruit-bearing trees grow in such perfection that God called them unqualifiedly "good?" Why seek reconciliation with this folk-lore story, which is one of the most ancient preserved attempts to solve the problem of creation? When the claim is made that it is an infallible record, written by God, it loses all its charm and becomes a target of scorn and ridicule.

H. M. L.: Q. I understand that Spiritualists believe in the theory of evolution of the human race from the lowest order of animal life, called by the scientists, the "moneron;" if this is true do they also believe that, from the time of the "moneron" up to the present, under all the innumerable conditions that the human race has passed through, each individual had an immortal spirit and at the time of the death of the human body that that spirit passed to the spirit world?

In what condition do the Spiritualists believe the spirits of the human race at the time of the moneron to be in at the present time?

If evolution is true, would not the Theosophist idea of reincarnation be correct?

A. It would not be correct to say that Spiritualists accept as a part of Spiritualism the doctrine of evolution, but as thinkers, rejecting the theological view of creation, they take it as the most lucid explanation of the phenomena of life. In founding a science of spirit, this problem is fundamental. The biologist has only to account for the growth of physical beings, but the Spiritualist must explain the origin of the individualized spirit. The question as stated by this correspondent may not be comprehended by the reader. The "moneron" is a name given to the primitive germ, which is supposed to have passed upward from the simplest protozoa, which is little more than a speck of protoplasm (living matter) through all grades of living beings, to man. Presupposing this theory correct, then it is asked, What is the condition of a spirit freed from a "moneron" when it passes out of lower form of being in some vastly remote age, at the present time?

To go directly to the root of the matter this "moneron" is nothing more than a dream. It comes from the blending of German speculative philosophy with the latest achievements of science.

Nor can it be claimed for Weissman's theory of "germ plasm" that it is any more than a theory. The germs of all living beings apparently are identical, but that they are different is emphatically proven by their growth along widely divergent lines: The germ of each specie developing after its parents. In the lowest observed living beings, protozoa, the individual is a simple microscopic cell filled with protoplasm. Whether there is any distinction of male and female is unknown, but when two come together they blend into a single cell. In this granules (nuclei) appear—the cell wall breaks and these go forth to rapidly grow into the form of the original cells. This is identically the process of the meeting of the opposite germs of all animals and of plants; the two blend into one, and growth begins. There is no necessity of a "moneron" or anything beyond this union. There is nothing with an individual existence before this union. Science is knowledge. It bases hypotheses (guesses) or known facts, and accounts the hypothesis true or erroneous as it harmonizes newly observed facts with the received.

The "germ plasm" speculation is to account for the facts of heredity; the pan-genesis of Darwin is for the same purpose. The latter as far as it goes rests on patient investigation. It may harmonize all related facts, and need modification; it is yet an hypothesis. There is not a noted scientist in the world who accepts any of these guesses as more than speculative; as tentative attempts to penetrate the cloudy darkness from which life emerges.

Hence there is no call for a reconciliation with the fact that there is an individualized existence after the death of the physical body.

There is no "immortal spirit" pre-existing as a "moneron," reincarnated from step to step of being. There is no unlimited continuous existence until a certain development has been reached.

Progressive Lyceum Lesson.

Topic: "Home."

Gem of Thought: "Home is where the soul finds rest."

If there is a sweeter or more comforting image in our thought than home, it is the gentle loving mother who presides over the household. Home is the picture of peace and happiness constantly before all men; and since this picture has several images in its make-up perhaps it is well to look at each.

Home's not merely four square walls,
Tho' with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded,
Home, go watch the faithful dove
Sailing 'neath the heavens above us,
Home is where there's one to love,
Home is where there's one to love us."

The wife and mother is the center around which the husband and father, children and other inmates move like satellites. How much depends on her to make the home light and inviting, and how loyal each should be with homage to her. Sufficient ties of affection should possess each that the home is the shrine where all must be to make each one's happiness complete. Harmony of thought and co-operation of purpose will cause husband and wife to find too little time to be together, and clubs and "down town" will not be thought of. The properly unfolding boy, until a full-grown man, finds home not a place of convenience where he goes when he has no other place to go, but the sought-for resort for every spare moment; and girls generally add their part to make home pleasant by music, art and best of all by their pure and holy presence.

"'Mid pleasures and palaces tho' we may roam,
Be it ever so humble there's no place like home."

Intermediate.—Boys and girls, you must do much to make home pleasant, and you must observe very closely how the affairs of home are conducted, so that when you come to establish a home you will know full well how to start. Never make work for others which you can well do your self, articles of clothing strewn carelessly about. Always be pleasant, speak frankly of your troubles, for home is the place for confessions and confidence, but remember that each other member of the family has troubles and do not expect all of the sympathy. What can you do to make home pleasant? (Discuss pleasant faces and words; a willingness to forgive, forbear and forget; a sympathy for each and all from tired mother to fretful baby.)

Little Ones.—My dears, there are children in the world who have no home, no mother to love or father to protect; don't you think that their life must be a lonely one? How grateful you each should be for the comforts of home, the dearest place on earth, in fact a miniature heaven which as we add love, kindly thoughtfulness and other heavenly graces will ever increase in degree of heavenly attraction.

JOHN W. RING.

Galveston, Texas.

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

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A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists—almost unanimous—have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently or otherwise, does the manifesting with the aid of artificial toggery, tying with ropes that do not tie, illuminated artificial garments, phosphorescent paint, false whiskers, gauzy drapery, etc., aided sometimes by confederates and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only object in view being to eliminate all methods of deception from the public circles.

The parties who present these criticisms or exposures for publication, must do so from actual personal experience or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor. They should do do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart. Honest mediums will rejoice that prominent Spiritualists have voted to separate the wheat from the chaff, while the tricksters and charlatans, educated in the trick schools of California, Chicago and Boston, will be sorely vexed.

THAT EXPOSURE.

Good Reasons for Greater Carefulness.

In looking over The Progressive Thinker of Nov. 22, I noticed a short letter from Milwaukee, giving a brief account of an exposure of a fraudulent materializing seance held in that city, and as I happened to be at that same seance, which was held at the home of Attorney Lewis, and know all the facts in the case, I feel another rehearsal of the exposure will not be out of place, as it seems to me that too much cannot be said or written upon this subject, as I contend this to be one of the greatest problems before the Spiritualists of this day. Some indifferent Spiritualists sit back and say, "Oh, it don't do any good to try to fight this fraud!" Perhaps little good could be accomplished if one were only to speak and write about it, but to agitate and get each other's opinions it gives one an idea how to act if they ever are caught at such a seance. When these people were exposed it was my first experience of the sort, and I must confess I was so shocked, yes, fairly paralyzed, (as I had such faith in them)! But seeing is believing, and surely in the broad lighted room, and the curtain cut down, and the trickster standing before us arrayed in cheesecloth, hair down, and turkey feathers, and shoes off, we could not be mistaken, but yet, I repeat, we were all so shocked we could scarcely tell what disposition to make of them; and the woman being so delicate, our sympathies got the better of our reason, and they were given twenty-four hours to leave the city, a very unwise thing to do. Now, friends, this is where we made our great mistake. I fully realize it now. We ought to give all those frauds the benefit of the law's penalty in full. I believe if they were dealt with more severely they would give up the villainous work, as they would find it did not pay.

These mediums were Mr. George and Mrs. Leila Griffin, and they had been giving seances at the Wisconsin camp-meeting, held in Waukesha in August, and by some hook or crook, deceived the committee of investigators in a test seance given by them, as Mrs. Stewart, the state president had established that precedent for the transient mediums coming to the camp, but in trying to promote this condition, to have nothing but honest mediumship presented there (as near as was possible for the state board to determine after a test seance) she called down upon her head the wrath of about two-thirds of the campers. But you see, dear readers, in spite of this test seance they deceived the investigators, and I see now that it was all because our demands were not stringent enough. Sure enough they went through with the usual requirements of unrobing and putting on the black suit; but I have concluded we do not know who may help them out, as it is very evident some one there must have been sitting in the seance near the cabinet who had the needed paraphernalia they could draw from, as we were not so strict in our test seance, but that we allowed a few others in of their choice.

I think another great loop-hole for them is their little speech of rules, "and what you may expect," as there are "four kinds of manifestations" as they will always tell you, "either full form materialization, etherealization, transfiguration, or impersonation." I believe in letting the manifestations prove what they are, as a good condition for them to sit under is such a one as was suggested by an honest materializing medium, whom I had the pleasure of witnessing her manifestations a few years ago at the house of a friend; she insisted that the sitters put her under test conditions, and drew on her hands a black pair of cotton gloves and had them securely sewed to the bottom of her sleeves, she was tied securely to a chair, then wanted her feet tied together, at the ankles, and one of the sitters to hold the end of the rope which was left long enough to extend into the circle; this we all did, and the manifestations were beautiful and convincing.

This lady's name was Mrs. Sieverson, and she was only a private medium who did not practice for money. I do not wish to be understood as not believing in paying mediums, for I do. I believe with the Master, that "the laborer is worthy of his hire," whether employed in the spiritual or any other vineyard; I believe that any soul who contributes in any way to the welfare of others, whether in food for our bodies, or food for the soul, should receive their reward. That is justice; and that is what Spiritualism teaches.

Another thing I neglected to tell about the mode of this little medium's seance I just referred to. There was no one to form a battery when the sitters came up to the cabinet. The sitter was allowed perfect freedom and nothing unmanly was done. Such fairness upon the part of mediums sweeps away every shred of doubt.

I started out to write more fully the details of the expose in Milwaukee but have said but little about it, but I will conclude by saying that Mr. Lewis, the gentleman who prearranged this seance, is a good honest and reliable citizen and an ardent Spiritualist, and wants the truth and is willing to pay for it; but he had attended many of their seances, and made up his mind they were frauds; so he arranged with them to hold a series of seances at his house, and after satisfying himself fully he went about to show them up, and as I have been granted the privilege of giving the names of those present, I will do so as near as I can remember. There was Mr. Lewis and wife, Mr. and Mrs. Rheinhart, Mr. and Mrs. Gherhart, another man whose name I have forgotten, Mrs. J. D. Waite, Mrs. Runkle, Mr. Thompson, the sheriff and myself.

I can't understand how good Spiritualists who love this grand gospel can sit indifferently by and fold their hands when so many are alive and ambitious to rid our ranks of these tricksters that are eating at the very roots of this fair flower, Spiritualism.

Does the wise husbandman sit in this way when he wishes to preserve his beautiful garden of vegetables, fruit or flowers? No. His hoe is ever active digging up the weeds else they will grow the faster and crowd out his beautiful blossoms. How long would his beautiful blossoms send out their perfume on the air, if he closed his eyes with august indifference? Spiritualism is the garden of our souls; its divine truth the white lilies of immortality; let us preserve this garden day by day, until no poisonous thistles of fraud can find a place to root here, and we surely can if every lover of truth whets up his scythe and helps mow down the weeds.

Yours for clean, honest Spiritualism,

CATHERINE McFARLIN.

THE FOX SISTERS.

History of a Confession and a Recantation.

The New York World, Nov. 5, 1902, in announcing the transition of Mrs. Maria Fox Smith (the last of the three Fox sisters), at the age of 85 years, indulges in a lot of balderdash—principally lies—unworthy of great metropolitan newspaper, which it claims to be. As the occurrences it speaks of transpired 54 years ago, its bigoted misrepresentations are calculated to mislead the public on one of the most startling and vital truths given to the world in the ever-memorable 19th century.

It opens its vials of wrath on these innocent (girls) children by calling their honored father, John Fox, "an impoverished gambler, settled in a ramshackle house, which soon became famous as the 'spook house.'"

"Many years later, it transpired that the girls produced the sounds by dropping apples tied to strings on the floor. Love of notoriety prompted the girls to produce other sounds which were attributed to spirits. Mrs. Kane published an exposure of Spiritualism in 1888, explaining that the rappings were produced by 'snapping' the joint of the big toe. Other tricks were developed and the sisters guarded their secrets, which brought them fame and money." [Yes, they startled Europe in 1856.]

It then gives the names of such "eminent men" as Horace Greeley, William Cullen Bryant, J. Fenimore Cooper, Gen. Bancroft [it should be George], Alice Carey, Harriet Beecher Stowe and Bayard Taylor, and admits that these men "endeavored to find explanations for the manifestations of the sisters, but were baffled. When the exposures came Spiritualists were dumfounded and refused to believe them. Finally a public meeting was held in this city at the Academy of Music, and one of the sisters took off her shoe, and demonstrated how to produce the mysterious rapping that had mystified thousands."

It is the great truth underlying those simple "rappings," more than half a century ago, that disturbs the astute writer of the New York World, as it has disturbed the whole Christian world up to the present day, because it has demonstrated (what they could not do,) the great question of the ages, "If a man die, shall he live again?"

I have before me an extract from the New York Press, dated Nov. 5, 1889, from which I quote:

"In the parlors of Mr. H. J. Newton, 128 West 43rd street, she [Mrs. Kane] made to a reporter of the Press, the confession which is now given out for the first time, and followed it with an open letter. 'Would to God,' she said, in a voice which trembled with intense excitement, 'that I could undo the injustice that I did the cause of Spiritualism * * * when I gave utterances that had no foundation in fact. Promises of wealth and happiness were held out to me in return for an attack on Spiritualism, whose hopeful assurances were so deceitful.

"The charges I made against Spiritualism were false in every particular. I have no hesitation in saying that." [Bribery and corruption were the implements of the church.]

When asked by the reporter to name some of those who were instrumental in causing her to make such sweeping charges against the methods of Spiritualists, she hesitated, but said: "I will mention, that persons high in the Catholic church, did their best to have me enter a convent." [What perfidy! for Christ's sake!]

"Was the offer made by anyone in this country?" asked the reporter.

"No; in London. I had a letter from Cardinal Manning, advising me to abandon 'this wicked work of the devil.'

"My belief in Spiritualism has undergone no change. When I made those dreadful statements I was not responsible for my words. Its genuineness is an uncontrovertible fact. Not all the Hermanns that ever breathed can duplicate the wonders that are produced through some mediums."

In an open letter, written Nov. 16, 1889, (which is before me), she says, referring to the foregoing interview: "I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments."

Of course, the ignorant and bigoted secular press, having slandered and misrepresented an innocent and truthful lady, will be slow [in fact they were then slow] to set her right before the world. But, in spite of all the machinations of church and state, Spiritualism is marching on conquering and to conquer.

"Truth crushed to earth will rise again,
The eternal years of God are hers,
While error wounded writhes in pain
And dies amid her worshipers."

C. H. MATHEWS.

New Philadelphia, Ohio.

Iowa Spiritualists, Take Notice.

The third annual convention of the State Spiritualist Association of Iowa will be held in Ottumwa, Jan. 22, 23, 24 and 25, 1903. We most earnestly urge all who can, to attend these meetings as we need your assistance to carry on the grand work for the betterment of mankind. Our association, although in its infancy, has come to stay, and its officers are working hard to place Iowa at the head of the list in Spiritualism, as she is in many other respects.

Harrison D. Barrett, president of the N. S. A., has been secured to assist in our state missionary work during the entire month of January. All localities and societies desiring his assistance in holding a few meetings will write to our secretary, Mrs. Stella A. Fisk, of Keokuk, who will make the appointments and arrange dates. Friends, do not delay, but make your arrangements and secure Brother Barrett to assist you in organizing. DR. G. A. HUNTER, President.

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WIDOW CAHILL'S THANKSGIVING.

A Touching Lesson in the Humanities.

"And you done pretty well, Mrs. Cahill?" asked old Mrs. Tyke, her voice shrill above the hissing steam that rose from the kitchen stove.

"Oh, fine," answered the thin-faced, nervous-looking woman, stirring the cabbage with a wooden fork. "I sold seven aprons, but I'm worn out with climbing stairs. That German woman in the Haviland Building took two and gave me a dish of tea. There's a good many decent folks in the world after all."

On a stool by the window, in the fading light, a boy of 12 was poring over the funny pictures in his paper. "Jerry done well, too," said the mother, nodding toward the boy. "How much did you make, Jerry?"

"Sixty-seven cents," he bawled. "I could a made more, 'f I hadn't sold out."

Presently a wan, pinched-looking girl of 14 came in, with a woolen shawl over her head and a basket on her arm. There was a wistful, sad sort of smile on her lips when she came into the fire light and said:

"Hugginses paid me, ma. Here's the money—30 cents. They're goin' to take two 2-cent loaves every day. The old man was home an' he says the bread is fine. They're havin' turkey for dinner. Are we goin' to have meat, ma?"

"Yes, Kit," said Mrs. Cahill, taking the money from the child, "ham—ham an' cabbage and boiled potatoes—how is that?"

"Good enough for me!" said Kitty, with a show of happiness, as she went about laying the small table.

"Good 'nough fur anybody," bawled Jerry. "Fine fur de lilies!" And he came to stand by the stove for a whiff of the boiling ham.

"How many places will I fix, ma?" asked the girl, who had spread a spotted, threadbare red cloth upon the pine table.

"Four, Kit," said the woman, softly.

"Oh, I'm not goin' to stay," shrilled old Mrs. Tyke, getting up. "I must be off. 'Tis time to put on the turkey—not that turkey is anny better than ham, but James is always fur a bird on Thanksgivin'."

"I'd like to have you," said Mrs. Cahill, "but I wan't thinkin'—we always lay the four plates. I've never quite given up the hope—an'—an'—maybe, praise God——"

Her thin voice died away into a smothered sob.

"Thinkin' o' Kate, is it? Oh, Lord, Lord, Maggie Cahill, will you never have no sense? Can't you be lookin' up even on Thanksgivin'? I wouldn't say a word agin' Kate, mind you, but you'd better forget her, at least till you're shure if she's married or not. 'Tisn't right to be settin' a place fur her, right in front o' Kitty, an' maybe puttin bad thoughts in the children's heads. Isn't it better she never come home, than to come and disgrace all of youse?"

But the mother answered nothing, wiping her thin face with the corner of her apron and blinking through the steam. So, Mrs. Tyke, who had no patience with Mrs. Cahill's "fancy sentiments," as she called them, went home to tell James and a few of the neighbors that Mrs. Cahill was "settin' the table for the runaway minx that never had no notion of ever showin' her face in the yard again."

It was nearly two years now since Pete Delaney ran off "for a soldier." A harum-scarum, good-hearted rascal he had been, and everyone in the block knew the case between him and Kate Cahill. But they didn't know the extent of his rascality till six months after he was gone. It was Mrs. Tyke, lynx-eyed scandal monger, who first warned the Widow Cahill, and it was too late for the sad-eyed, mourning girl to deny that her lover had wronged her. Mrs. Tyke was for having the rapscallion reported to the army officials, but Katie, if she knew, wouldn't tell his whereabouts, wouldn't tell anything. Instead she ran away, alone, with no more money than the few dollars she had saved from her wages in the shoe factory.

"Let her go," consoled Mrs. Tyke. "'Tis good riddance, Maggie Cahill."

But the mother in wordless grief resented the advice, kept Kate's picture in its place upon the bedroom wall and always at meal time set her place at the little table where she and her two children ate in the kitchen. "By making coarse aprons and peddling them, by baking bread which Kitty sold to the neighbors, by dint of hard and ceaseless work and Jerry's help as a newsboy, the Cahills made out in safety. And now Thanksgiving day they sat down 'round the boiled ham and the platters of steaming vegetables and the coal oil lamp, to be as merry as they might.

She was slicing the meat when the knock, a timid, hesitating knock, fell upon the back door. Before she could rise, the runaway Kate, the shamed darling, the little mother, was there, facing them—with her baby in her arms.

"Praise God! It's you, Kate? It is, isn't it?" She had them in her lean arms now, and her flat breast was torn with a tumult of sobs. Jerry and Kitty, shrieking with delight, had the baby between them—the pink, the cooing, the wondrous baby!

"Quit, mother; don't be crying," Kate said, smiling radiantly through her tears; "don't cry like that! I tell you, ma, it's all right now. He—he—"

"He what, Kate?" Don't mention him unless 'tis for good. I'm thankful t'have you back, Kate—right or wrong, I'm thankful t'have you and, yes, th' baby, too, though 'tis his baby, but——" She clenched her bony fingers and a fierce wrath shone in her old gray eyes.

"Sh-sh, ma," said the girl. "He's out of the army now, an' it's all right. Don't curse Pete, ma! We're married; it's all right. He's downstairs waiting till I call him. Do say a kind word to him. He's sick an' suffering, an' he's been wounded, ma. He's got his honorable discharge, ma, and—say, you'll be good to him."

And when the olive-skinned soldier, thin and silent, not like his old self, but with a rare look of happiness on his scarred face, had come in, and Jerry had made much of him, as boys are wont to do, and Kitty had shyly kissed him, and the Thanksgiving dinner was almost over, he looked up at Mother Cahill and said:

"We oughta told you, Mrs. Cahill, that we were married before I 'listed, only, only—well, we was afraid it'd get out, and, and it's agen the law, and I'd swore to the recruiting officer that I was single; but I tried to get Katie to tell you, didn't I, Kate?" He was blundering on into his explanation, and the little wife helped him in this way:

"I was afraid they'd put him in jail, or maybe shoot him, ma. We thought we could keep it secret, but—isn't he a sweet little fellow, ma?" for the old woman had the baby now, and the tears which now fell upon its wondering face were of joy and pride and Thanksgiving.—John H. Rafferty in Chicago Record-Herald.

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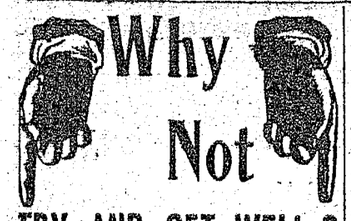
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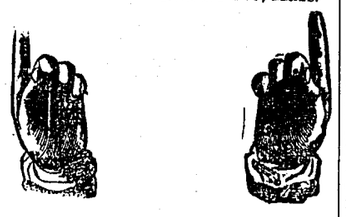
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Spirit Washington's Words of Warning.

On Christmas Eve, 1893, at a seance with Mrs. Annie Cawine, an unconscious trance medium, Spirit General George Washington was announced, who said: "I believe you are a descendant of Chief Justice Shippen."

"No," I replied, "he was my paternal grand uncle."

"Well," says he, "I have some important communications to make to my countrymen, and I wish you would make arrangements with the medium, so that I can deliver them to you."

Accordingly the time was set for Wednesday, January 1, 1894, when Spirit Washington said: "I greet you, friend and citizen of this noble country. There are a few things I wish to talk about, hoping it may reach the minds of some of our thinking people.

"There is a great evil existing at the present time with some of the people of this country. They call themselves citizens; and indeed as far as the oath of allegiance is concerned, it has made them citizens, unfortunately. It is the seed which the foreign element has sown into the minds of those who are their offspring. I refer to the Catholic element of this country. It is injuring our public institutions. In consequence thereof, if permitted to go on affecting our government, it must affect all its people. We have awakened to the intrigues of that church and its ecclesiastical hirelings. They stop at nothing, if they have an object in view. They will purchase with money the weak-minded to do their work in the dark. You would have evidence of it every day, if you could penetrate as we do their scheming diabolism.

"We have awakened to a realization of their designs. The time has come for all intelligent and liberal-minded people to hurl all their forces against their battlements and tear them down. We want nothing but the right. We believe in religious liberty, and our institutions are founded on its principles, but it is not the religion of bigotry. As soon as a creed takes on that form, it must be cut off, because it interferes with the religions of the people, it interferes with our government itself. Consequently the people will suffer.

"Go back to the 14th and 15th centuries. History will tell you of the intrigues, the crimes, the tortures, the sufferings of the intelligent people of that day. It behooves the American people to watch well their institutions, and to place sentinels over their present government—there are weak points there—they are being influenced by autocrats, they want to put the control of your government under the ban of a papal bigot. I along with many ascended ones—Abraham Lincoln, James A Garfield, Senator Sumner, Ulysses S. Grant, James G. Blaine, and a host of other worthies, who have labored night and day to sustain the Government and its constitution, coincide with me, and indorse every word I have spoken today as divine truth, and wish you as a chosen one to send this communication to every press in the country, that it may be published, that intelligent natures may be on their guard and take a deep interest, and keep a close watch on these things at the present time. Many of your secular papers are controlled by the Catholic influence, and they do not realize it. The press itself must waken up to active work, if they can appreciate freedom of thought and freedom of speech.

"Now I think I have said enough to justify myself and the citizens who are with me. We are one with yourself in a brotherhood, and feel it our sacred duty to help you to protect this government and its institutions. The liberties of this nation, the intelligence of its people, is affecting the whole world from north to south, from east to west. It is liberalizing them, and civilizing many who have groped in darkness before the rise of this great and glorious sun has cast its warming rays over other lands.

"I thank you sir, for your kind attention in permitting me thus to express my thoughts. And I thank and bless the medium for her goodness of soul, in permitting me thus to communicate."

EDWARD SHIPPEN.

LOOK WITHIN.

Look within! there thou wilt see
The light and guidance best for thee;
There thou wilt find the strength and power
To help thee through the darkest hour.

Look within! the silent voice
Will make thy saddened soul rejoice;
There sweet words of hope and cheer,
Will fall upon thy listening ear.

Look within! bright rays will shine
And soothe with wondrous power divine,
Thy suffering soul and aching heart,
To help thee bravely bear thy part.

Look within! and see the love
And wisdom coming from above,
And rest secure, with thankful heart,
For life, in this world's busy mart.

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Get Spirit Messages.

To the Editor:—Most any one can get messages from the spirit world in some of the various methods, if they go at it in a scholarly and proper manner. The following method of spirits spelling out messages by table tips is very clever and has been suggested and used in Europe by the Princess Karodja of Boyigny Castle, Belgium. She has taught the simple method to friends in Sweden, Germany, etc., and says that she was able to obtain 150 octavo pages of spirit messages in two months' time, "which contain some splendid tests very valuable to me, and I am deeply thankful to be able to communicate with my friends on the other side whenever I please, in such a simple and easy way." She divides the alphabet letters of any language into four parts, that is, from A to G for part one, H to N for part two, O to U for part three and V to Z for part four. They sit about the small table or other thing used for spirit tipping or rapping and she says aloud to the spirits: "Is the first letter of your message in part 1, 2, 3, or 4?" The spirits will tip or rap when she says the right figure. Then she will slowly name the letters in that part and they will tip or rap when she speaks the right letter. She tried this for several months and had fine luck. People trying this system should explain it verbally (by the spoken voice) to the spirits, since most of the less developed spirits are unable to read a person's thoughts and thus have to be instructed as would a person.

It has been known among the experts in spirit researches for some little time that the most record-breaking discoveries are being made in private explorations into the next world, although the general facts are unknown to the great mass of the public. In fact, we may say beyond the shadow of a doubt that the greatest swindles of this age of wholesale robbery, plunder and pillage by the privileged classes are being done to-day by the religious organizations of the times. The coal, oil, land, iron, sugar, tobacco, glass trusts, etc., are mere child's play compared with the great church trusts. What are the facts? We have seen and talked with a materialized spirit who was alive in Egypt 2500 years ago. That is 600 years before the spirit medium Jesus Christ, was born in Bethlehem, of Judea. We have seen the famous "Swedish Nightingale," Jenny Lind, materialize and appear before 14 people, all of whom shook her by the hand,, applauded her marvelous beauty, and were enraptured by the miraculously strong manifestation she made. We saw the spirit "Lucille Western," heard her sing; we saw Catholic Sisters of Charity, who died in the Roxbury home, come and talk to a German who had worked for them when they were alive. The mother superior also came to the seances. She lived at Philadelphia when on earth. Other people met their wives, sisters, mothers, etc. G. E. LOTHROP, JR.

Boston, Mass.

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If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles Institute of Health, Ltd., Drawer AA, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

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

George Slaughter, son of Mrs. Sarah Merrill, of Charlotte, Mich., passed to spirit life, Nov. 4, at 2:30 a. m., aged 42 years. For the past fourteen years he has been terribly afflicted with St. Vitus dance, and for four years has been helpless, being cared for most tenderly by his mother. He was born in Monroe county, Mich. The funeral was held Nov. 6; Mrs. A. E. Sheets, of Grand Ledge, was in charge, an ordained minister in the society of Spiritualists. The service was very impressive and beautiful and a revelation to those who had never heard a funeral sermon by a minister of this organization.

COR.

Passed to spirit life, at Alexandria, Ind., Susan Leonard Summers, at the age of 75. She was a true Spiritualist. She was loved by all who knew her. Funeral services were conducted by Frank T. Ripley, at the residence of her son, H. J. Leonard. COR.

Mr. James Richards, an old pioneer of this village, passed to spirit life, Nov. 16, after great suffering. He was a firm believer in Spiritualism for 18 years, and lived to the highest standard of his faith. Rev. D. A. Herrick, of Grand Rapids, officiated. He expressed many beautiful thoughts in his sermon—one in particular of birth being a manifestation of life here and death one of birth in our eternal home.

Chelsea, Mich. MRS. STEGER.

Mr. W. H. Green, formerly a resident of West Superior, passed to spirit life at the home of his sons in Elwood, Ind., October 15. He was 78 years old, and was a constant reader of The Progressive Thinker. G.

Passed to the higher life, from her late home at Lockport, N. Y., on Sunday, Nov. 16, 1902, Mrs. Caroline E. Gregory, widow of the late Edgar Gregory, in her 79th year. She will be remembered by many who have attended Lily Dale camp as up to a few years ago she was a regular visitor there. The funeral was observed from her late residence, on Wednesday afternoon at 2 o'clock, Rev. George A. Brock officiating. THUNA H. LOWE.

Passed to spirit life, Nov. 19, from her home in Galesburg, Mich., Sarah, wife of Luke Keith, aged 79 years. Although our sister was a sufferer for years, yet she bore all with patience that comes alone with the knowledge that we live beyond the change. Her husband and children know that they will meet their own again. Services conducted by the writer.

EMMA M. NUTT-MOORE.

Passed to spirit life, Nov. 12, 1902, from the home of his daughter, Mrs. Heberly, Kalamazoo, Mich., Thomas J. Magee. Our friend but lately embraced the truths of Spiritualism. He had the pleasure previous to his transition of seeing his wife who passed away but a short time before. His remains were taken to Gun Lake, where the services were conducted in the church, the writer officiating.

EMMA M. NUTT-MOORE.

William Hanselman, of Dale, Wis., passed to spirit life, Nov. 25. He leaves a wife and five children and twelve grand children to mourn his departure. He was respected and beloved by all the community where he was nearly a life-long resident. Services were held at the house and grave, by the writer.

MAGGIE WAITE.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, cornor Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

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

VOL. 27. CHICAGO, ILL., DEC. 13, 1902. NO. 681.

WONDERFUL SPIRITUAL PHENOMENA.

A Kipling's Lama In the United States, Seeking Disciples.

They Take No Thought of the Future---A Meal Suddenly Materialized When Hungry---Spirits from Heaven---Praying in the Clouds---The Most Extraordinary Phenomena of Modern Times.

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A "holy man" from India has come to New York to make converts to his faith, which is "Love for all men." Baba Bharati is his name. He is a typical high caste Hindoo—a Lama, who mastered English and became editor of a leading journal in Lahore. That was years ago, when Kipling, on a rival newspaper, was coming into notice with poems and short sketches. This city of Lahore is where "Kim," the hero of Kipling's greatest story, joined the Lama of Thibet and wandered over Hindostan in search of a certain holy river.

Kipling and Baba Bharati, the Hindoo editor, were newspaper acquaintances, and some say Baba is the original of Kipling's holy man in "Kim" for this reason: Baba was a man of influence and a successful editor when he suddenly resigned his editorship and joined the ecstatic followers of Krishna, a Hindoo deity, became an ascetic and retired to the wilderness, where he remained in holy meditation and study for twelve years. He was then directed to begin missionary work in the Western world, and he sailed for America.

As Baba speaks and writes English with skill and fluency, he has great advantages over many Hindoos visiting this country. His personality is pleasing, fascinating and picturesque. He is a handsome man, tall, statuesque, dignified, with dark, large, sparkling eyes. When they kindle the man seems on fire with holy enthusiasm. His religion, he says, is summed up in the one word "Love." He has anger for no man, no matter how great the provocation. Every act is preceded by asking a blessing. Every letter or manuscript begins with a little prayer written at the top of the page.

By special arrangement this extraordinary man writes the story of his life and faith, for the Sunday Herald.

BY BABA BHARATI.

From journalism to ascetism is almost an impossible leap. It is like jumping from pole to pole. Journalism means putting the whole world into your mind; ascetism means thrusting the whole world out of it. Journalism involves a minute study of men and manners; ascetism teaches how best to wipe out all their impressions. It is to dive beneath the surface of things to know their real causes and meanings, and the only way to dive is to forget the surface.

But a Vaishrava ascetic need not blot the world from his mind and necessarily repair to the jungles to perform his devotions. He finds Krishna, his Deity, present everywhere, and lives in the light of his love. To him, without Krishna, the most densely peopled city is a wilderness, and a bleak, wild stretch of waste a peopled New York.

How I became an ascetic from being a journalist may be worth telling. I was born in January, 1858—the period when the ever-memorable Indian mutiny was in its full, furious swing—of a "Kooleen" Brahmin family, that is, "Brahmins of the first order."

The family was intellectual and wealthy and for many generations had produced some great men—men of conspicuous individuality, ministers and leaders of society in the past. My father was a magistrate, and my uncle, my father's younger brother, the late Honorable Onoocool Chunder Mookerjee, was a brilliant judge of the Calcutta High Court, the highest civil appointment below the Viceroy.

KIPLING'S GREAT WORK FOR INDIA.

Yet Mr. Kipling has done great work for India. What he has written no other European is able to present to the Western public with such clearness of expression and vividness of detail. Such wide mental grasp is only possible to a genius—which Kipling undoubtedly is. Both the West and the East ought to be grateful to him—the West especially, for no similar work has awakened such interest in men and things Hindoo, in the Western mind, as "Kim."

That interest has produced a thirst for more knowledge of India, which, I hope will sooner or later be satisfied. When that time comes the West will be perhaps rudely awakened from its pleasant dream that its civilization, born only yesterday, is all-powerful and is Westernizing the unprogressive Hindoo.

These European dreamers will awaken to find that all their so-called civilization of the Hindoo is but as a layer of moss upon rock. In the final test the moss will vanish, leaving the granite unchanged, eternal. The Hindoo and his spirituality are the same to-day as thousands of years ago. They have outlived Egyptians, Greeks and Romans—their systems, governments and religions. The Hindoos alone remain imperishable. The only hope for these so-called modern civilizations is in adopting the spirituality of the Hindoo. His vast, all pervading spiritual power is realized by all—by English and Americans alike.

The magnitude of this intense belief and the vitalizing life of the Hindoo religion is a concrete reality felt by every European when he first sets foot on Indian soil. The very atmosphere is impregnated with vitalizing currents of spirituality, for it is the only real lasting thing in the world. Your civilization, tall buildings, machinery and systems of government are but for a day—to-morrow they vanish! The spiritual remains forever. It is this unseen power that sways mankind and the universe.

HOW HE WAS CONVERTED.

With these explanations, I will relate how I began my search for this religion of love and life everlasting.

I went from the Tribune, in Lahore, to edit the Punjab Times, and Mr. Kipling, I believe, left the Lahore Gazette for the Pioneer. Soon after I went down to Calcutta, having finished my practical training, and started my own paper, the Gup and Gossip, the first society paper in India.

I was now very happy with my material prospects and surroundings, and my paper having become popular among Anglo-Indians and Indians, I had some fame and name for myself, too.

But just at this time my religious instinct began to assert itself, and very soon it overcame my passion for journalism. I was witnessing a performance of "Chaitanya Lila" at the Star Theatre. Chaitanya was an incarnation of Krishna, the Form Manifestation of the Hindoo's absolute deity.

He was born a little more than four hundred years ago, in Bengal, at Nuddia on the Ganges, about one hundred miles above Calcutta. He preached Krishna, the seed and the soul of the purest love, and of the universe, and while preaching he would burst forth into song in praise of Krishna, his Master, Friend, Father and Lover.

THE DANCE OF ECSTASY.

Thus singing, he would be filled with ecstasy and in the fulness of joy within him perform the most graceful dance the world has ever seen, his arms and whole body waving and quivering with the heaving billows, as it were, within his heart. He was like an ocean of divine love, and streams of water from many fountains would flow from his eyes in the shape of tears. And in those tears, streaming straight from his eyes to the ground, all those who sang and danced around him in ecstatic motion would be literally bathed.

This indescribable, wondrous scene made a profound impression upon me. It had at last found my religion of love so hazily understood in boyhood, and I resolved to give my life to it. With this awakening all attraction for things material left me, and in the depth of my heart flowed a stream of nectar which every moment thrilled through my being.

"Krishna, my beloved!" I exclaimed within myself, "I am thine forever. Thou art the mystery of love, the universe is its expression, and Chaitanya their most merciful explanation. Merciful, O Lord, because Thou art Thy Chaitanya Thyself, Thou camest again as Thy own devotee to teach us the way to Thee."

It is impossible to describe the fretting and worry of my soul during the few years which I had to remain in the world before preparing myself for the new life. At last the promised day came and I renounced the world and its vanities at the age of thirty-two.

I then went to my Gooroo, Srimad Brahmananda Bharati, and fell prostrate at his feet. He said: "Rise, my child, and be happy for aye, for thou are liberated from all pain and henceforth art wedded to eternal love. Thou art of Krishna, and Krishna is Love."

HIS SOJOURN IN THE WILDERNESS.

He took me to his Gooroo, the great Jogee of Baradi, the perfect jogee, whom I saw for the first time. He was about seven feet in height, of golden color, with long matted locks and the most handsome intellectual face. His two eyes shone with a piercing yet tranquil light, in which he read you like an open book. He told me my inmost thoughts and gave me his blessing. He was then 160 years of age. A few days after I left him he gave up his body, sitting on his haunches and telling people the exact hour he would go. He expired exactly at that time, without suffering from any disease or pain.

I then proceeded to the holy land of Brindaban, about a thousand miles from there, on foot. It took me about two months to reach my destination, but it did not matter, for I was blessed—blessed at every step of my way. I saw Krishna in dreams, while awake and footing my way along, singing and dancing in his praise. He beckoned me, his most perfectly beautiful form dissolving, as it were, with his entrancing smile, his newest rain cloud complexion illuminating the blue sky of Hindoostan with the effulgence of his halo.

On the journey I had to pass through jungles in which I met many saints, hermits and jogees of the highest order, who possessed miraculous powers, some of which I had the good fortune to witness.

Oh, the days and delights of that march to the Land of the Lord! What would I not give to enjoy them again? I was in ecstasy! ecstasy! I lay on bare, hard ground in those forests, with my head pillowed upon the roots of trees, and slept as never emperor or millionaire slept—slept like a baby, rising with the rosy morn, my spirit fresh and soaring as a lark, singing hymns to my Lord.

It is now twelve years since that day of renunciation, and in those twelve years I was a thousand times happier than on the happiest days I ever knew while I was in the world with the world.

After preaching and singing the praises of Krishna and Chaitanya for ten years I retired to live for good in a cot with the meek hermits, on the edge of the Lake of Radha, the lake blessed by Radha with the virtue of imparting divine love to those bathing in it.

LIFE IN THE WILDERNESS.

It would seem that in India, as elsewhere in the distant corners of the world, man is most powerfully swayed by the things unseen and unknown. Hence the vast following of Krishna and Buddha. It would also seem that in religion, as in music, once in centuries a master appears touching chords that sweep from the soul to infinitude.

Holy men living in the Indian wilderness take no thought of the future. It is like going to the Adirondacks leaving all your baggage behind. The holy men have stations at various points and routes of travel by which they journey from jungle to jungle. As in "Kim," the holy man has neither money nor arms—only his begging bowl and rosary; and his only food is that given him as alms. He joins other pilgrims and they pass their days and nights in huts or the open air.

On the slopes of the greater Himalayas, in caves and stone huts, are to be met saints and adepts of Hindoo mystic teachings—as also in Brindaban, a region about the area of the state of Maryland, which for centuries has been the abode of holy men.

I spent my twelve years now in the wilderness of the Himalayas, now on the plains and again in the forest of Brindaban, in Muttra, near Agra, the city of Taj Mahal, and I was in the jungles off and on for seven years. In Bangal I saw a jogee sitting before a fire. I told him I was hungry and had no food. He shut his eyes for a moment and lo! an immense roast of root-fruits a foot long appeared. They were baked and the jogee told me to eat. The repast was delicious beyond expression, a kind of life sustaining sweet potato and confectionery combined.

You should bear in mind that the holy men have no money and they never worry over future possibilities. Their minds are lost in the deep rapture of spiritual things. Even in the wildest forest I had no fear.

But one day, to test my faith, I penetrated a thick jungle until far from any human abode, when I became faint with hunger and fell into a dose. I had not slept more than five minutes when a voice called me.

Opening my eyes I beheld a man and his wife standing before me with a large brass dish heaped with food, cakes, brown sugar, vegetable curric and a pot of water.

As I was eating in thanksgiving to the Lord, the man said: "Holy one, I saw you from a distance, and was sure you were hungry. I went two miles to my house, and my wife prepared the meal, which we have brought, but I must ask pardon for the delay, as the distance is considerable and it took time to cook the food."

Again giving thanks I resumed my journey, but had not gone far when the thought came to me like a thunderclap that human beings did not live in that jungle, and that the man and his wife must have been spirits from heaven. Besides, he spoke of going two miles to prepare the meal, and I knew that I had slept but five minutes.

In great agitation I retraced my steps to where I had eaten, and could nowhere find man or woman. He said his house was in the neighborhood. I traversed the jungle for miles in all directions and found no sign of habitation or even human footprints. Then I knew that the Lord had been with me and fed me. From that hour I was reassured that I would be provided for at all times.

When night came I slept under trees or in a hut, if I chanced to find one. Every hour filled my soul with the joy of spiritual thoughts. My Gooroo had given me mystic words and I repeated them continually. They opened my mind to the wonders of the spiritual world, and truth was revealed to me. In happy dreams I saw Krishna smiling and comforting me. Sometimes, while walking the jungle roads, I saw Krishna in mid-air, playing on his entrancing flute to cheer me on my way.

PRAYING IN THE CLOUDS.

Up in the Himalayas among the highest mountains in the vastness of that awful solitude I saw holy men among the very clouds sitting in attitudes of devotion. They welcomed me and gave me food and shelter.

One day while walking alone I heard the roar of a tiger. Although I did not at that time care for my life, I soon grew afraid, for the tiger was almost within springing distance and coming toward me like a whirlwind. I ran, but soon stopped, realizing how ridiculous it was to fear even wild beasts when my Lord was with me.

The instant I stopped I saw a very holy man appear. He seemed to come out of the ground. He had long, matted locks and wore a strip of cloth around his waist. He smiled and beckoned me toward him and said no beast would harm me in the sacred mountains—the land of the holy ones. Even tigers, he said, were subject to their rule and would harm no good man.

Continuing, he asked me whither I was going. I told him. Then he said, "Turn back and proceed to the forest of Brindaban—that is your place." I returned as he directed, for it was Krishna who had come in the guise of a holy man.

In Radhakund, in the forest of Brindaban, I lived in a hut with many other hermits. They were the holiest men I have ever seen. They live a gentle, austere, simple life; rise at four o'clock in the morning and perform their ablutions in a sacred lake there; then they sit at their devotions, repeating mystic words, symbolical of the Lord's love; chanting sacred hymns and reading the Scriptures, followed by songs of joy and worship.

THE DANCE OF ECSTASY.

Then they dance.

In the ecstasy of their movements, so full of grace and beauty, they see visions of Krishna performing and reperforming his sacred acts of five thousand years ago. Meanwhile the holy men keep on dancing and counting their beads. They fast by day. At night they go to the houses and camps of the neighborhood and beg a little bread, which, with water, is all the food they have during the twenty-four hours.

After eating a morsel of food they again sing and dance and listen to Scriptural readings until two o'clock in the morning.

Then they sleep—but only for two hours. And this is all the sleep they get during an entire day and night, which, with the little bread and water, supports life, because the holy men are strengthened by spiritual thoughts.

They really perform much physical labor. The dancing alone would soon exhaust an ordinary man, despite his full meals and long hours of sleep. With holy men it is different. They feed on spiritual thoughts, and are in such a state of pure happiness and exaltation that there is perfect digestion. Hence, the process of nutrition is carried on to absolute perfection. There is no waste or shrinkage of tissue, as with men thinking of wealth and earthly possessions, feeding their stomachs with gross food followed by imperfect assimilation and torpidity of mind.

These hermits are the meekest people in the world. They are the real Christians of the type known in the days of the Savior. If you abuse or wound them, no matter how painfully, to the last they bless you, not in a spirit of religious fanaticism, but out of the depths of their hearts. And while you persecute them they pray God to put love into your heart. They have no property, except the scanty garments on their back, a drinking bowl which costs but a farthing, and their rosary.

With these simple belongings they make vast journeys over India, winning the respect and love of all fair-minded men. It was with these holy ones that I spent my days in meditation and study of the spiritual life during twelve years of apprenticeship to a study of the faith. I am yet only one of their most unworthy servants.

WORSHIP OF KRISHNA EXPLAINED.

There recently appeared a short notice of my arrival in this country, with brief particulars of my mission in the United States. It was said that my mission is to make converts in the United States to the worship of Krishna, a "sect which is a branch of Buddhism," an incorrect statement which ought to be corrected. It is Buddhism which is a branch of Hindooism, and my sect, Vaishnavism which is real Hindooism, has nothing to do with Buddhism. Vaishnavism, however, is a religion which any person can accept if that person is spiritually bent. It is a religion of love and its creed is simplicity itself.

Put in a nutshell, that creed asks us all—of all races—to love that incarnation of divine love itself—Sri Krishna—with a whole heart, as either a son or a servant or a friend or a wife. The human heart being habituated to this feeling of love, the practice is easy, and when that practice attains fruition by being developed into a natural feeling the highest blessedness is attained.

My humble mission is to offer it to the Western people to examine it. Whether they will accept it, if worthy of acceptance, is a matter which I leave to my Lord, Sri Krishna.

America is the land of freedom—freedom of body, mind, and speech—and America is the land, too, of spiritual and religious freedom, both politically and socially speaking. The time, happily, has long gone by when religious bigotry ruled the minds the the American people, both high and low—when they looked at non-Christian peoples through the eyes of prejudiced priests.

DEFENCE OF THE HINDOO.

The time has gone when all men and women here believed in the Christian missionary's story of the shocking practices of the heathen Hindoo in the name of religion—of the human sacrifices and mothers throwing babies into the jaws of crocodiles, of the immoral gods whom the Hindoo worships. Knowledge of Hindoo religious principles has grown more and more in Western minds, thanks to the labors of European savans in the domain of Oriental theology and metaphysics.

It is certainly due to the researches of scholars like Professors Max Muller and Goldstucker that the cultured Westerners have learned to-day to respect the spiritual and philosophical thoughts of the once hated Hindoo.

The contents of the "Vedas," the "Upanishads" and the "Bhagavad Gita" have been translated into English, and the cultivated Western mind, ever anxious to soar into higher flights of absolute thought, has not only devoured the contents, but found in many cases great satisfaction in the truths and principles they embody.

The preacher of the "Bhagavad Gita," or the "Song Celestial," as Sir Edwin Arnold calls it which contains all the cream of the philosophical portion of Vedic thought, is Sri Krishna, the Hindoo's perfect incarnation of the Supreme Deity, the hero of the great Hindoo epic, the "Mahabharatta," the guide, philosopher and friend of the great warrior Arjuna in the greatest of battle fields within historical or mythical memory—the Kurukshetra.

In heriosm or wisdom, in love or in charity, in justice or in mercy, in spirituality or morality, or in miraculous powers, no human incarnation, ancient or modern, can ever equal Sri Krishna. If Christian bigotry or atheistic skepticism dare to call Krishna a myth, the Hindoo can answer by calling Christ a myth, too.

A QUESTION OF HISTORY.

How can the data, he would naturally argue, of European history—or Hebrew, or Egyptian, or Roman, for that matter—be proved more reliable than those of the Hindoos, who have for thousands of years kept their sacred scriptures and histories in perfect preservation all over the land?

This Krishna is the deity of the Vaishnava, and an image of this deity he worships every day before he begins any temporal duty or even breaks his fast. He offers every morning and evening fragrant flowers and the sacred leaves of the tulsi plant, smeared with sandalwood paste, to the "lotus feet" of the image, accompanied by certain formulas of words and ceremonies, as enjoined in his holy scriptures.

This form of worship of Sri Krishna is universally the same in Hindoo India—the image is symbolical, and its worship is essentially mental, the outward forms being only adopted in order to impress the ignorant masses who cannot grasp the abstract idea of the Supreme Deity.

The Western mind ought to appreciate the necessity of such outward formulas and ceremonies, if it only looks at the forms and ceremonies of its own church in order to impress upon the average Christian mind the sacredness of functions inside the house of God. As to the objection to image worship, the Catholics have it, and it will not hold much water with Protestants either, so long as they raise statues of heroes and offer homage to them some way or other. That is image worship, whether you bare or nod your head to a statue or worship it with flowers.

VIRTUE IS IMMORTAL, HE SAYS.

Appreciation of worth is homage or worship in the least pronounced sense, and you cannot prevent the growth of this virtue in a cultivated mind, Oriental or Occidental. The Krishna worshiping Hindoo does nothing but this—only his glowing imagination and keenly appreciative and grateful heart does it in a form which strikes as somewhat elaborate and unnecessary one whose cold imagination has no chance of improvement so long as it is fed by an education whose sheet anchor is sheer self-concenit.

By this worship he only appreciates the worth of Krishna, who was born in human form and flourished five thousand years ago—Krishna, who from his birth to his "ascension to heaven" was the ideal of ideal heroes of all mankind, was absolutely perfect in every virtue which he possessed or humanity can ever hope to possess.

The annals of Krishna's life and exploits have been handed down through the corridars of time by the ancient sages, who saw him and his deeds with their own eyes, in hundreds of different books agreeing with one another in every essential detail of the "Lila," manuscript copies of which will be found preserved in every Hindoo family throughout India.

SIMILAR TO CHRIST'S TEACHINGS.

What I think will strike the Western students of these scriptures of the Vaishnavas—as the worshipers of Krishna are called—are the startling similarities of the ethical and moral teachings of both Krishna and Christ on main points.

My chief object in writing this article is to ask the educated men of this country to study these "heathen" books, not only for their own benefit, but also for the benefit of the ignorant masses from whose minds should be driven out once for all the notion instilled therein by some bigoted Christian missionaries that the Hindoos are hopeless idolaters, who revel in thick ignorance of matters spiritual.

They need also to be told that they should not judge a foreigner prejudicially because he belongs to a different form of religion than that prevalent in this country; that if it be that he who lives and acts like a Christian is a truer follower of Christ than one who only belongs to the Christian church, but does not care to act up to Christian principles, the average Hindoo is more a Christian than a heathen; that, therefore, to send missionaries to India to spread the light of Christianity among the Hindoos is like carrying coals to Newcastle; and, finally, that to baptize with Jordan water and kneel down and pray before a wooden image is equivalent to worshiping the image of Krishna with incantations, flowers and Ganges water, as the Vaishnava does every day.

LYMAN C. HOWE.

Interesting Reflections, and Notes of Travel.

I left home the 24th of November, stayed over night in Buffalo and shared the hospitalities of Mrs. J. H. R. Matteson, whose kindness has blessed me in many ways, and on the 25th made my way to Grand Rapids, where I again halted over night and was entertained by my good friend, Charles M. Potter and his amiable companion. We visited fast and enjoyed much, and on the 26th we called on Mrs. Dr. Marvin, who for many years served the afflicted with her magical healing powers.

I first knew her and her good husband, who was a regular physician, in the vicinity of North Collins, Erie county, N. Y. It was at their home that that princely representative of Modern Spiritualism in its best qualities, George W. Taylor, received his first lessons in spiritual science.

We found Mrs. Marvin prostrate from semi-paralysis and a weakness of age, and nearly blind besides. We enjoyed an hour and a half of pleasant rehearsal and the echo of the olden times in the visions of the Now, and the spiritual anticipations and interpretations which shed a halo around the sick bed and all the dark places of this world.

En route to the depot we called on Mr. and Mrs. Winch, and had a lively chat of about ten minutes. Forty and fifty years ago Mrs. Winch was a remarkable medium, and has exercised her gifts as circumstance has favored in all the intervening years until her age and failing health, added to several accidents, have intervened to prevent any active work.

Mr. Winch seemed buoyant and happy with ninety years upon his head. The mediumship of Mrs. Winch has been a type of the most faithful, sincere and thoroughly honest that is so creditable to the cause and to herself as well. No trick or attempt to deceive was ever charged against her.

From Grand Rapids I made my way to Reed City, arriving about 3 p. m., Nov. 27, and I am now fairly on the way of restoration. Do not imagine, however, that I am or have been sick, but just overdone, weary and weak, needing rest and vitalizing treatments to restore my nervous balance.

My brain was never clearer or better fitted for good work than now, and I expect to do some of the best work of my life within the ten years before me.

I miss several pleasant acquaintances from the sanitarium, and find some new ones here, among them Mrs. Anderson, whom I knew twenty-five years ago, at Blooming Valley, Pa., and who sang for our meetings at that time. At that time Blooming Valley was a lively spiritual center where C. W. Judd, Dr. I. T. Aikin and many of the friends and relatives of Mrs. E. L. Watson made the atmosphere lively and sweet with spiritual ideals and affection. How the long buried years reflect their shadows into the living now. How the echoes of life's sweet words, tender memories and blessed experiences looking down the vistas of time, touch the secret keys of our inner life and bring forth responses from our waking consciousness and bear sustaining testimonies to the relationship of souls, seasons and worlds.

Dr. Spinney is away and I have not seen him yet. His sister, Mrs. Hinckley, is here with her good husband, enjoying the intellectual and social life of old friends and new ones, and Mrs. Spinney is a social tonic and inspiration wherever her shadow falls.

Dr. Slade is still here and occupies a room next to mine. Whether he is improving in health or not I cannot say.

LYMAN C. HOWE.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

Learning is pleasurable, but doing is the height of enjoyment.—Novalis.

God oft descends to visit men, unseen, and through their habitations walks, to mark their doings.—Milton.

THE PRINCIPLES OF EVOLUTION EXPLAINED AND APPLIED

A Series of Instructive Lessons by A. J. Weaver.

Evolution and Sexual Selection.

There are problems connected with animal life which the principles of evolution hitherto set forth do not solve and which demand special attention. They refer to the relations which exist in nature between males and females. Masculine and feminine characteristics differ and this difference belongs not only to man but to the whole class of vertebrate life.

Why is it that, when there is a difference between males and females, as is the case between nearly all the higher animals, the male is the larger, stronger, more courageous, more pugnacious, more aggressive, better armed and equiped for self-defense than the female? Why does the male lion have a thick and heavy mane which the female does not have? Why does the male of the sheep and goat possess a massive pair of horns which are often if not always wanting in the female? Why is the male elephant provided with tusks which are either absent in the female or are smaller, shorter, and weaker? Why does the male of the musk-ox, the rhinoceros, the deer, the antelope, the buffalo, and similar species have horns which are either entirely lacking in the female or are of minor proportions?

Why are men more warlike than women? Says Shakspeare: "Women are soft, mild, pitiful, and flexible; men, stern, obdurate, flinty, rough, remorseless." In the old Roman arena, dedicated to the spilling of blood, the contests were between males wholly; females, either of man or of the lower animals, never took part. The arena today, as a place of amusement among Spanish-speaking people, has "bull" fights. There would be no fight, if cows and women were the contestants. The prize fights of our own country are always between men, never between women, or man and woman. A child can go in a pasture with cows and ewes and be as safe as with kittens, but it is dangerous to do so, if rams or bulls are present.

There is another query. Why is it that certain parts of the body only of the male, like the head, the neck and the shoulders, are thicker and stronger and more massive than the same parts in the female?

It is easy to account for the existence or warlike qualities in animals, both male and female, on the principles which have been set forth in previous articles: That they came in the struggle for life by the survival of the fittest—those with the strongest neck and most dangerous horns surviving and becoming the parents of the new generation to which they transmitted these qualities, while those lacking these qualities perished.

But why were not these qualities developed equally in the female as the male? If the mane of the lion came in the struggle for life as a means of protection by the laws of evolution, why did it not come also to the lioness? Her struggles must have been equally as great as his, and even greater, in as much as she had her young to protect and feed as well as herself. On this account a mane, or any other help in the struggle for life, was even more needed by the female than by the male. Why did nature not give her a mane?

Before answering this question there are other differences between males and females which cannot be omitted and which can be covered and accounted for by the same answer. These other differences do not belong to animals that are held to the earth, but are the property of birds, insects and animals that live in the air.

Beauty of Plumage.

No one who has lived on a farm can help having noticed that among the fowls the cocks have much the finer plumage and are more profusely decorated with combs, wattles, ruffles, longer tail feathers, and other ornaments, as well as being larger and more pugnacious than the hens. When the peacock spreads his tail, it is such an exhibition of brilliant, variegated and harmoniously arranged colors, that every child which sees it is thrown into raptures and even every grown person that beholds it for the first time. This surprising beauty belongs however alone to the male. The pea-hen is a very plain, common place, unattractive bird.

When we leave the farmyard and go out into the wilds of nature, as a rule, we see the same differences in the sexes. Those who travel in warm climates tell us they sometimes stop spellbound to admire the indescribable loveliness of some of the birds, but ornithologists tell us that nearly always the birds of especial beauty are the males, and that the females are, as a rule, deficient in or utterly destitute of brilliant and attractive plumage or other ornaments.

I have before me a book on birds giving pictures—by the artist Brehm—of the most beautiful birds and insects. I notice that where there is a difference in beauty, it is in favor of the male. Perhaps the most beautiful bird on earth is the bird of paradise; but the female is one of the most unattractive of birds. This is true of the pea-fowl, the pheasant, the wild turkey, the grouse, and others in the book before me. Male humming-birds almost vie with birds of paradise in their beauty, but the female is not included. The male bell bird of South America is "pure white" and of wonderful beauty, but the female is a "dusky-green."

What I have said of birds is equally true of insects. I have a friend who goes South to collect the most beautiful butterflies. He mounts them and sells them as ornaments for parlors and for museums. Until I saw his collection I never realized the wonderful variety and extreme brilliancy of the butterfly family, but the same rule in regard to the sexes holds good with them as with birds.

Musical Qualities.

In still another most striking way are males distinguished from females, and that is in the power of song. Every woman who has had a pet canary knows that, as a rule, the best singers are the males. This is true, as a rule, of the whole class of birds and insects, and with the exception of the canary, the robin and a few others the males are not only the best singers but the only true singers.

At the close of a quiet summer day on the edge of the woods, the air is often vocal with the music of the insect world, but naturalists tell us that the most of this music is made by the males.

We have now reached the question to be answered in this article: How can the difference between the sexes in the three particulars I have mentioned—fighting qualities, beauty of plumage, and power of song be accounted for? Not only is this question to be answered, but why it is that this difference exists only in the higher or vertebrate order of animal life? In the chronological order in which animals came into existence there as as many animal forms below the oyster as above, but below the oyster these differences do not exist.

I have heard it said that it must be that God delights in objects of beauty or He would not have put so much of it in birds and flowers. But if these are God's special creation, why did He show so much partiality to males? What had females done to merit such slight?

Evolution gives an explanation which relieves God of this charge. This explanation Darwin calls

Sexual Selection.

It is based on two well known facts connected with the sexes. One is the attraction which exists between the sexes, which is the master-power in the whole vertebrate order of animal life; the other is that the sex which makes the advances and is active to woo and win is the male, while the one that is passive and waits to be courted is the female.

We are first to see how these two facts can account for the difference between the male and female in their weapons of defense and the other fighting qualities. No woman will put two males into the cage with her female canary, especially in the pairing season; for if she does she knows there will be a fight, which will end perhaps only with the death of one or the other of the rivals. This is no more true of canary birds in cages than of the great vertebrate order of animal life in its wild state.

It is related by travelers that the contests between male elephants, when fighting for their mates, is most terrific, and that, at this season, "no animal in the world is so dangerous as the elephant." Even the wildest animals, like the rabbit, will fight in the pairing season for the possession of the female, till one or the other is left dead on the ground. Such terrible battles waged each year among lions, tigers, bulls, rams, stallions, gorillas, elephants, seals, whales and most of animals on land and in the sea, of males with the males of their own species, explain very clearly why it is that, as a rule, through the whole vertebrate order of animal life, the male is a better fighter and is better armed for fighting than the female.

Naturalists give numberless instances of contests which they have purposely witnessed in their investigations of animal life, where the female would stand by, a passive spectator, till the struggle was over, and then give herself at once to the victor. It is evident that in this way the victor becomes the father of the succeeding generation and transmits his superior fighting qualities to the male descendants alone, and they live on, while the weaker characteristics of the defeated rival come to an end.

These struggles did not exist in the lower order of animal life, because the sexes had not then come into existence. Males and females did not begin to appear in the evolution of life till the first trace of bones began to form. Before that the animals were soft, jelly-like, boneless beings, and propagated their kind by contracting themselves in the middle and breaking into two parts, each part becoming an animal. This is called bisection.

We next come to the cause of the fact that, where there is a difference in beauty between the sexes of birds, the male has, as a rule, the greater amount of plumage, the more brilliant colors, and the more variegated adornments.

Evolution explains this on the ground that the females of birds and insects recognize the difference in colors and appreciate bright colors when brought before their eyes. Mr. Darwin says that he can see no reason in the barnyard cock scraping his wings against the ground, rattling his quills together, and strutting back and forth before the female which he desires to possess, unless he knows that the female is attracted by such a display of his physical characteristics. Birds that have the most brilliant colors do this the most. The peacock, the pheasant, the bird of paradise, and all bright-colored birds spread out their gaudy plumage, ruffle up their long feathers and in manifold ways exhibit their brilliant plumage, as they stride back and forth before the passive eyes of the female in the pairing season, and this continues till she yields herself up to one or the other of the rivals for her favor, and then the display ends.

In this way the male with the most brilliant plumage, which attracts and pleases the female most, becomes the father of the next generation and transmits his qualities which continue to live in his kind, while the less brilliant qualities of his rivals fail to continue their existence.

We come lastly to the singing quality. Birds of both sexes sing, and sing at all seasons of the year, and sing no doubt because they are happy. Their song is often the very overflow of animal spirits. But the question to be solved now is not why birds sing, but why, in so many instances, the male is the better songster.

The reason is the same as that just given which explains why males so frequently have the more beautiful plumage. At the pairing season the males, and not the females, do the wooing, and they resort to such ways as their ingenuity and their experience can invent to make themselves attractive so as to win the female. Some depend on their beauty; some on their strength; some, on their song.

As a rule those that rely on beauty do not to a large degree attempt to win their mate by song. The peacock has a horrid voice, because he has always relied upon his beautiful plumage in doing his courting, and therefore has neglected the cultivation of the softer and sweeter tones. This explains on the one hand why birds that sing best are plain-colored; and on the other hand why "the brilliant birds of the tropics are hardly ever songsters."

In the insect world music is not often vocal as with birds, but is instrumental. Delicate hairs stretch across the wings, one of which is drawn across the other as a bow across the strings of a violin, or minute elastic scales cover parts of the body which vibrate by the touch of some organ as wing or foot; or the legs are serrated like a saw and rubbed together, and in many other ways the insect makes music.

But in all these cases the same fact as before exists that the male is furnished with musical apparatus which is either utterly absent in the female or of a much inferior quality.

This can be accounted for in the same way that we have accounted for the male bird's being a better songster than the female. Darwin, speaking of the cricket, says "the male has been observed to place himself in the evening at the entrance of his burrow, and stridulate until a female approaches, when the louder notes are succeeded by a more subdued tone, while the successful musician caresses with his antennæ the mate he has won." In this way the males with the best musical apparatus, are the most successful in obtaining females and becoming the parents of the next generation.

The fundamental principle of this article is, that wooing and winning the female, forms no small part—indeed forms a large part—of life with the insect, birds and mammal. If this principle is a fact, it would introduce into the life of the male a kind of struggle or effort that would specially change him and yet not enter into the life of or change the female; which would develop in him naturally just those characteristics which as a matter of fact he possesses and which distinguish him from the other sex.

(To be continued.)

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it, to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 50 cents. For sale at this office.

THE HOME CIRCLE.

Some Interesting and Suggestive Experiences.

For the last three years I and my family have been Spiritualists, and all of us are gradually developing our mediumship, limiting ourselves mostly to the home circle. I want to report about our experiences with bad spirits. We were first convinced of spirit return by using a common planchette, and although we found out soon that the first spirits talking were lying all the time, they convinced us of their presence. We then abandoned the planchette, and the further development to speak of was that of our little son, then 11 years old, and grand-daughter 9 years old, both clairvoyant and clairaudient. Our conversations with our spirit relatives and friends were very interesting for about two years, when we were suddenly interrupted. The spirits told us that the children, although highly gifted, were too young and too weak yet, and we must not let them attend our circles any more until the age of about 15. Since that time our developments have not amounted to much, and the seances were less interesting.

One day, about five months ago, when my wife, with grand-daughter and grand baby were alone the child said: "O, grandma, Frieda" (our little spirit daughter who passed over three years ago at the age of 8) "is here and says there are two bad spirits doing all kinds of mischief. They took mamma's and grandma's watches, chains and rings out of the jewelry box in the sleeping-room, and hid them in the fireplace hearth, in the parlor."

True enough, those things were found there. While not yet recovered from this surprise, Frieda said again: "Now they take the gold ring from the baby's finger and hide it in the chicken feed in the kitchen, and they take all baby's stockings and hide them in the pantry."

My wife found the statement true.

So it went on for several hours in the afternoon.

Frieda said: "They are two sisters; they are very dark spirits. I can see them, but they can't see me, and they are disgusted now because you are aware of their tricks. These girls are bad, but their father is worse yet, but he is not here. Their mother is in earth life yet, and she is a good woman."

My wife then asked, how to get rid of these bad spirits.

"I don't know," was the reply, "but I'll find out."

She was gone for about 15 minutes only, when she gave the following remedy: "Wash all the wood-work with clean water, no soap, wet paper in every corner of the room. Twenty minutes before bed-time open all the windows. Prepare something to eat for them, in the corner behind the heating-stove, where their favorite place seems to be." Then she named some preparation they were fond of, which we had to adulterate with all kinds of spice, etc., so that the bad taste would drive them off; where they expected sugar, they found salt, coal oil instead of water, etc. We had to leave it stand there for several days, and we had the satisfaction to notice the effect. The nicely set little table behind the stove showed the signs that they had tried everything and then upset the dishes, threw cups into the pie, and made an amusing mix-up. It took about a week when Frieda told us they were gone for good and we never heard of them any more.

While our seances became tiresome, our spirit friends told us some time ago to use the planchette again, and we do it with the best of success, being in communication with all our relatives and spirit friends every day, but always under control of our confident man; he gives us a sign of identification when coming, and a sign when we have to stop. They say that every spirit is able to move this board and if we allow everybody, we will be fooled as before. Still in spite of our watchfulness a bad spirit sneaked in some weeks ago. It was a spirit friend of ours from Nebraska, where we used to live. He was also known by our controlling spirit. He said, "You promised me three weeks ago, to write to my family, but you have not done so; please do it at now."

He then wanted us to explain the planchette to them so that he might come in contact with them. For the sake of convincing them, we asked him several questions and he answered all of them. We reported to his wife and children. But alas! we hit a very orthodox Catholic family, who used this opportunity to make fun of us and Spiritualism, as every word the real spiritual husband and father said proved to be a lie.

Of course we inquired at once of our spirit friends. We asked: "Say, have you seen that shameful letter from Nebraska?"

"Yes, I heard it all and comprehend your disappointment, but you can't blame those people; they probably never heard of spirit return. They know but little of the laws of nature; they just believe what their preacher tells them."

"Was it really L. himself? and what could induce him to lie?"

"Yes, I know him well; if he lied, he will have to suffer for it. Not all are directly good after they leave the mortal body. I didn't know his family affairs. In future we must be more careful yet; don't use the board unless I am here."

In conclusion I will say that my experience has taught me that the so-called death does not change a person's character, and bad spirits try continually to use their bad influence on all mortal beings they come in contact with.

G. M. HEIN.

Salt Lake City, Utah.

A SPIRIT MESSAGE.

Punishing Crime and Protecting the Unfortunate.

"O, unto few the power is given
To pass beyond the bounds of time,
And lift the radiant veil of heaven,
To view here mysteries sublime.
Yet Thou, in whose majestic light
The Source of Knowledge lies concealed,
Prepare us to receive aright
The truths that yet shall be revealed."

I come from the spirit world to give expression to a few thoughts to earth in regard to conditions which exist on your most glorious earth.

A good woman is an honor to her husband, her home and her children.

She is a blessing to the universe, and to those with whom she mingles in every-day life.

It makes no difference whether a woman be rich or poor, if she is a good and noble one she is a blessing to the world.

A poor girl or woman whose life is pure and straight-forward is richer than the richest girl in the world robed in costly garments, and with glittering diamonds upon her hand, if they are gotten by, or at the price of her honor.

A rich girl who is leading a good life is to be looked up to as well as the poor girl, poor perhaps as far as money goes, but rich in a life of purity.

You can hardly take up any daily newspaper that you will not find that some girl has been misled by him whom she trusted, he who was base enough to take that from her which she held above value. She trusted him because he had said that she would some day become his wife, as he truly loved her. After he has accomplished his desire, or after he has become tired of her, he leaves her (the wretch) to brood over the sin which he has committed against her.

In many cases when their sin has been found out, she is driven from her home by an angry father, out into the pitiless world to what he knows not.

The next morning there may be a notice in the paper telling of another suicide by drowning or by some other way which some unfortunate girl has taken to relieve herself of the stain which has come upon herself and upon her loved ones at home.

Many a grave is marked (if any mark is given at all) "Unknown."

Such cases of these who have been misled should be helped upward whenever they are found, and not driven down by words of abuse from those that stand ever ready to crush the ones who have made mistakes in life.

Woman should strive more earnestly to save and help their own sex, instead of magnifying their wrongs and spreading broadcast the story of their misfortune.

It is to those that are responsible for such acts, I wish to ask a few questions.

Have you a sister at home?

Do you love her as a brother should?

Supposing circumstances are such that she is obliged to work to earn the necessities of life, and after the toil of the day is over, she starts for home, how many unkind and ungentlemanly things are said to her or about her by the men who stand on the street corners, ever ready to make remarks about this girl or that woman as they go by them, then they will laugh about it among themselves and think it a great joke.

Is it right?

Is it manly in them to make those remarks?

They know not of the feelings of those that are subjected to their unkind and cruel remarks.

Remember, then, that these working women are some one's sister, mother or wife.

Shield them as far as lies in your power, as you would wish a sister, mother or wife of yours to be shielded if you truly love them as you should.

If there are young men of unbridled passions and are destitute of all that mages a man worthy of life, and cannot be appealed to, I can but suggest that protection (at least) should be given to those who are honestly striving to lead a life of uprightness.

If a person openly or in secret attempts to shoot, stab, or poison a man, woman or child, the community at once is of the opinion that such a person is dangerous, and that the public safety demands that they should be placed in a condition where no harm can come from them.

In my opinion a young man who will deliberately entice an innocent young girl, to some secluded spot, overpower and compel her to drink some poisonous drug, in order to gratify his lustful desires, is mentally deranged, and it is not safe for any city or town to have such men at large.

The best thing then to be done for them and for the protection of our sisters, mothers and wives, is to have all who have been guilty of one such or similar offense placed in some institution where they could never commit a second offense, or until satisfactory proof had been given that they were physically and mentally restored to a normal condition.

Wilful and evidently premeditated acts, which are brought to the notice of the public from time to time, should be punished to the extent of the law, or in such a way as to lead others (who may be inclined by abnormal conditions, to commit the same or similar crime) to hold in subjection their lustful desires.

There are too many loop-holes (for those who have sufficient money at their command) to escape the punishment which should be meted out as unsparingly to them as to the poor man.

God speed the time when the officers of the law cannot be bought with perishing dollars. No matter how high or low (in the opinion of the world) the perpetrator of such deeds may stand.

Many an instance of wrong doing escapes unpunished, many a deed that should be carefully investigated is permitted to pass by, and the offenders go forth with no stain to keep them from a repetition of the same-heart-sickening offense.

Awake, sleeping mortals, and think of the sacred places filled by true womanhood.

The love she cherishes for, and the sacrifice she is ever ready to make for him (the chosen one of her heart) as she embarks upon the frail ship (marriage) which is to bear them side by side over the rough and uncertain sea of life, trusting that the gentle breezes of fidelity will make the voyage a pleasant one, and that they in time will safely anchor in that peaceful harbor of the Great Beyond.

"Nevertheless we according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II. Peter, 3:13.

The above was received by L. M. Cobb, at a home communion with one who had entered the higher life.

Norwich, Ct.

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FORCES OF UNIVERSE.

Lecture Delivered by D. W. Hull, at Tacoma, Wash.

D. W. Hull, pastor of the Tacoma Spiritual Church, delivered an interesting address at Forester's hall, on the subject, "The Forces of the Universe." The speaker showed that in all nature was manifested an attraction he called love; or as God is love, God was in everything in nature. The piece of ore, gravitating toward the earth when let fall, was an evidence of this inherent love, of the presence of God.

He then told how the forces of nature were so immeasureably greater than any force created or controlled by man. That the work done so easily by the sun with but an infinitesimal part of its total energy, in raising to the clouds the rainfall of a year, was a greater work than all the engines and power generators of the whole country could do in 10,000 years.

The speaker dwelt upon the ages and eons of time that nature has required for the production of its mighty works. Of the many thousands of years, and the forces that have been required to bring the great, rounded boulders to their present condition, the uplifting of the mountain range, the construction of a coral reef, the forming of the great chalk beds of England.

The subject was then followed into the realms of the heavens, and the immeasurable distances of the stars and their vastness of size, some of which, as of Vega, make the entire solar system sink into insignificance beside its one almost limitless mass. It is in nature and the forces of the universe that God has written with his own hand, the speaker said, and yet some would have us believe that he is constantly watching the people of the earth to see whether or no their every thought and action was just right when there was so much and so many greater affairs for the supreme ruler to give attention to, to better purpose.—Daily Ledger, Tacoma, Wash.

The American War Foretold.

In an article in the National Review for October, entitled "From Some Recollections of a Diplomatist," giving details of "Life in Russia in 1870-71," the following story, told by the Rt. Hon. Sir Horace Rumbold, Bart, G. C. B., is of value and will be of interest to readers of Light. It will be found on page 299. After referring to his political relations with "Govenor" Curtin, the Minister of the United States, the writer says:

"My chief recollection, however, of the American diplomatist is in connection with a very different subject. There was just then in Petersburg society a craze for table-turning, spirit rapping, etc. My wife also amused herself trying her hand at 'Planchette,' and certainly the results she obtained quite puzzled me, knowing how incapable she was of any deceit in the matter. One evening at the Curtins' she was thus engaged, when Curtin, habitually the blandest of men, almost sternly requested her to desist from this amusement, which touched, he told her, upon questions much too serious to be trifled with. His earnestness so impressed me that I begged him to explain his objections to me, whereupon he related what follows. At the very eve of the great war, he was hard at work one day in the Government offices at Philadelphia, when he was told that a person wished to speak to him on important business. Although very busy, he consented to see the applicant for a few minutes. The man ushered in was unknown to him and apparently in poor circumstances, while he evidently hailed from some western state. 'Mr. Curtin,' he said, 'I have a very urgent message for you which I must put in writing.' He forthwith sat down and began to scribble. Curtin watched him with feelings that turned to utter amazement when he recognized in what flowed from the pen of this entire stranger, the unmistakable handwriting of the mother he had lost not long before, and to whom he was devotedly attached. The message was not lengthy, but of so extraordinary a character that, when the writer had finished, Curtin asked what he could do for him, offering him money, or at any rate a free pass on the railway to take him to his distant home. The man thanked him but declined any assistance, and repeated that he simply had been impelled to give the message in this form, Curtin remaining under the impression that he did not understand its import and was acting mechanically under some mysterious influence. What he had thus written was a rough forecast of the chief events of the great contest which then had not yet broken out. Curtin was so struck by the circumstances that he imparted them, in confidence, at the time, to friends in Philadelphia, who, with him, afterwards watched with intense interest the developments predicted in the message. The result of this incident, however, was that whenever he was in any doubt or difficulty, he resorted to the means so strangely indicated, and always received replies which he felt absolutely certain were in his mother's handwriting. That Mr. Curtin told me this singular story in perfect good faith I cannot for a moment doubt."

SOMEONE IS WAITING FOR ME.

(Air: Throw Out the Life Line.)

Someone is waiting for me over there,
In those bright mansions where all is so fair.
Then why should I falter, or why need repine,
That home over yonder will also be mine.

Chorus:—
Someone is waiting, someone is waiting,
Someone is waiting for me,
Someone is waiting, someone is waiting,
Someone is waiting for me.

Someone is waiting for thee, brother dear,
Sister, companion and friend in this sphere,
When foes and temptations around thee betide,
Someone is watching, yes, close by your side.

Chorus:—Someone is waiting, etc.

So let us be faithful to duties while here,
That life in hereafter be filled with bright cheer,
And home with that "someone" in spirit to dwell,
With welcome to greet us: "Dear one, thou did'st well."

Chorus:—Someone is waiting, etc.

Chicago. DR. H. A. CROSS.

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For our first premise we take the statement "all is that ever was," was observation, experience shows change, yet never in change is anything, any particle found that is dead, hence the premise "all is life." Now if all is life all is capable of activity and all has purpose when in activity.

The atomic hypothesis has become a proven fact; we accept it as another premise.

"Love is Life" is not only a maxim, a precept, it is a scientific statement, a prefix to all formula wherever expressed, to all phenomena wherever found. Love is in every atom, is the essence, the divine in it, or the diving into power, which is the meaning of divine.

Love is manifested in various ways; it is selection, it is attraction, it is desire, it is cohesion, it is gravitation, it is suspension, it is in fact the great generative power in Cosmos.

How does it work? This way: Love desires to express itself; desire is one with impulse, a pulsing within; all motion is from life or love; immediately motion commences electricity is its product, the two principles of electricity, positive and negative inhering in quiescence in all atoms until pulsing or movement takes place. Love sets the wheels a-going, then it has a working force, for Love must find a way to accomplish its desire, therefore must develop know-how or intellect, must keep up desiring until the way becomes apparent; then it is at a standstill until the knowing-how can come into activity and the power to do is manifest; this is the generating of the third principle, Will; and by this trinity of principles all forms are generated, all changes come about, all activities are kept up, are now, always have been and, logically, always will be. This is Nature in her wide domain and here we find the meaning of the aphorism, "God is Love," though its sense is better expressed by transposing it and saying, Love is God. In this way we lose sight of God as prime idea and give its place to Love. God means to most of us under old regimes Source, Cause, Creator, but put the phrase in transposition and we get the great central Cosmic truth, Love is God, the supreme. It is life because it is the only indwelling property of each atom which can generate activity. Intellect is born of desire and Will also, and these are Father, Son and Holy Ghost in Cosmic processes.

Time was in the eternities back of us when all was in atoms, but desire to better express gave rise to form attempt and desire or Love has not yet found sufficient joy, happiness, to cease forming, never will, likely, for change is going on and betterment, the survival of fittest, the rest to re-expression. Therefore we take our scientific, our theologic stand with Nature's formula for premise and for creed and feel confident that we have found "the best that we can get."

Our next chapter will be on "The Relation of Atoms."

MRS. M. A. CONGDON.

Washington, D. C.

WHERE DID IT GO?

Where did yesterday's sunset go,
When it faded down the hills so slow,
And the gold grew dim, and the purple light
Like an army of banners passed from sight?
Will its flush go into the goldenrod,
Its thrill to the purple aster's nod,
Its crimson fleck the maple bough,
And the autumn glory begin from now?

Deeper than flower fields sank the glow
Of the silent pageant passing slow.
It flushed all night in many a dream,
It thrilled in the folding hush of prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It changed by the miracle none can see
To the shing lights of a symphony;
And in resurrection of faith and hope
The glory died on the shining slope.

For it left its light on the hills and seas
That rim a thousand memories.
—W. C. Gannet.

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We are employed in this world in various ways for the express purpose of evolving and perfecting character, and it will take us through time and eternity to accomplish this result in its completeness. But then you say, if we can never perfect our character, is it not a hopeless task to undertake something which can not be done? We think it not hopeless. When you can do something toward it every day, when you understand that the effort is endless, but every step achieves a victory—that you gain ground, you add something to your opportunities, conditions and means of making the next step easier and better—when you understand all that, you will by-and-by begin to realize that it would be a calamity to have the struggle come to an end, a most dreadful thing. If you could reach the end and feel that all would be accomplished in which there is so much pleasure and satisfaction in the pursuit, you would feel like Alexander of old, who "sat down and wept for more worlds to conquer." So, if the human soul had not a solitary modification to be made in its own character, in the improvement of its own nature, if it had no weakness to be overcome and turned into strength, no folly to be led safely to a higher truth, no jungle to be transformed into the blooming prairie or gardens of sweetness and light—nothing more to do—it would sit down and weep for something more to conquer.

It would not be well for us to reach the very pinnacle of progression at the present time. The glory and joy of mankind inheres largely in the consciousness of conquest and achievement. This is natural.

The tiny acorn that is dropped beneath the soil may seem small and of little value, but by-and-by the result is shown in the grand tree that springeth up, giving shade and shelter, bearing a harvest of acorns and building material and so becoming useful to man in many ways. Thus the earnest workers of the present time may prove as fruitful of spiritual results as the acorn which springeth up into the giant of the forest, to bear rich fruit for the coming time.

There are those who rise to heroic stature of mind and soul as well as of body. Their heroism differs in its manifestations from that of the mediæval knights and saints, inasmuch as these times differ from those. But sunlight is still sunlight, whether its work be to thaw the surface of a polar glacier or woo the riot luxuriance of tropical life.

Who are the men and women known to their fellow beings for their deeds of noble achievements? And how did these reach the front? Have they some hidden secret of success, or is the way they trod still open to others? We think it is.

"Lives of great men all remind us
We can make our lives sublime,
And in passing leave behind us
Footprints on the sands of time."

A well spent life is the best monument that can be erected to our memory.

Angels are but spirits in degree, and this is a condition that all can reach who live right and do right. It is best to make earth life the time of preparation for the spiritual harvest. It does not require riches to do good. The penny of the widow is worth more to the donor than the dollar of the millionaire as a deposit for the future. The gift counts as a sacrifice to the giver, without which there is no reward.

Our failures in earth life are our successes in spirit life, to a great degree, so we will not regret that fate has dealt unkindly with us. The humblest and most cruelly treated are, in most instances, the most exalted spirits, for it is the trials of earth life that sharpen the mental forces and bring out the soul in its fullness of bloom, while exclusive ease and comfort allow no effort to be made in this respect, and is often a curse to the possessor.

While poverty may lead to vice in many instances, riches lead to many times as much. But money covers or hides a multitude of sins that even the best detectives can never unearth. Covet not riches, therefore, as a protector to your sensitiveness. Character is a coin that passes current everywhere, and in the next world in particular. Riches are buried with the body of the man.

Do right for right's sake, and forbear, for every injustice or wrong borne with fortitude adds a volt of several to the unit of soul force and makes you that much stronger every time; and you will gradually find yourself rising above those whom you formerly feared, or who considered themselves above you, mentally, morally, financially or otherwise.

Death does not release any one of responsibility, suffering or trials. We must undo our share of the trouble before we can rise out of the discord or whatever we have been instrumental in producing—each one according to the influence expended in having his or her will carried out. Earthly victories are, in some instances, but the signals for the spirit's fall or degradation in the land of souls.

A. H. NICHOLAS.

(To be continued.)

Three Dreams That Came True.

Dream No. 1.—Mrs. Charles McCrossin, of 219 Oxford street, Philadelphia, Pa., worried about a particularly vivid dream she had the night of Nov. 24. In her dream she saw a patrol wagon drive up to her door and four policemen jump down and lift out a coffin. On the evening of Nov. 25, there was a ring at her door bell and upon answering she was told by a policeman that her husband was fatally injured in a collision with a trolley car.

Dream No. 2.—When Andrew Gravage, a miner from New Philadelphia, entered the Silver Creek shaft, Nov. 25, he remarked to his fellow miners that he did not expect to come out of the mine alive, as he had seen his dead body in a dream.

In the afternoon there was a fall of top rock and Gravage's head was crushed to a jelly. Death was instantaneous.

Dream No. 3.—Timothy Kelley of 2812 East Norris street, Philadelphia, Pa., dreamed night after night that he would be killed by falling from a great height. Once he said in despair: "If I should ever strike the pavement before awakening I believe it would kill me."

November 25 he was found dead in bed without any apparent cause. His friends are positive that he died in one of his falling dreams and Coroner Dugan will exhaust every resource of medical science to throw what light he can upon the strange case. Only a few days ago the victim after suffering a night of horrible dreams, remarked that he would die in a dream.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Glancing over the headlines of the dailies, to see what might be desirable for investigation and mention in the columns of The Progressive Thinker, out of the happenings of a great city, the thought came: "I wonder how all this appears to the invisible world? How does all the noisesomeness about us affect them?"

As if in answer, a hand touched me on the shoulder. I turned. A bright one stood by me, whose radiant, love-inspiring face filled me with the utmost confidence; while a low, musical voice said: "Child of the earth, permit me to answer your question by an object lesson. Look!"

I looked. I seemed to be standing in the fermenting room of a great brewery. The walls were black and stained with the debris and poisonous dust of years. Oppressive exhalations filled the air. The whole floor space was covered with immense vats. From these receptacles of dissolution and evolved change, there arose a constantly fuming steam of exhaling poisons, detrimental to the life and health of those who inhaled them. The contents of the vats bubbled and seemingly boiled, as a thick scum rose to the surface and there remained. But as I looked, this scum, in some of the vats, grew so heavy it could no longer sustain its own weight upon the top and thus veil all that was going on in the fluid underneath, but sank slowly to the bottom. Thus segregated it had cleared the other contents of the vats, which were left for still other eliminative and preservative processes. This fluid now held within itself a stimulating, life-holding principle, that would thereafter maintain its purity and essential qualities, even to improving by age.

Again the soul-stirring words of my companion, fell upon my inner ears: "That is the way a great city looks to the invisible comrades, who must in the nature of things, see the beginning from the end. All masses of men who are in daily contact become bodies of putrescent exhalation and purifying effervescence. Floating on the surface is the scum of the restless and law-defying class; whose hand against every man draws the hand of all others against themselves. Finally overbalanced by their own inequalities, they sink out of sight, leaving the purified residue free for the accomplishment of that whereunto all men are set, the inhabiting and subduing of the earth. As the brewery offends you, so a great city offends us, each knowing that both are the crucial effort of the real and true, to do its best toward the highest development and evolvement. It is thy lesson."

Right along this line of thought of the improving of not only man but also of animals, was an exhibition of trained seals, which we had the satisfaction of witnessing a day or two since. They were fine specimens, with that long, pointed muzzle, which we recognize as the mark of trained blood in a dog. On these noses they tossed and caught light balls and sticks into the air, and one of them beat a drum. After each feat they were fed with strips of raw meat and small fish. Looking along the line of this evolution, from the seals on our seal-rocks, in the Pacific ocean, near this city, to the position of the amusers of a civilized audience, I could see persistence if not patience in the trained; and pain and abject submission in the animal's mental entity. For even to man himself with all his purposeful desire behind him comes always the relentless axiom: "No excellence without great labor." To bring a savage to the trained, civilized and enlightened man, has taken millions of years, and torture, pain and blood incalculable. I could not help feeling an intense sympathy for cousin Seal, both on his accomplished transmigration and that still to come. More than that, I wonder how the spirit has stuck to its task of vitalizing and spiritualizing matter without going on a strike for higher wages, or privileges.

Since I last wrote you, the Hahnemann Homeopathic College of the Pacific has celebrated its twentieth commencement. Not only was the class particularly bright and able, but the public exercises from start to finish were most admirable in their simplicity; and the most business-like of any I have ever had the privilege to attend. I have had some little experience in these matters.

It is announced that a directory of spiritual societies, mediums and speakers for the state is in course of compilation. It is a most desirable publication not only for this state but for every state. It concerns all who are at all interested in the growth and progress of our cause here and elsewhere. The publishers are promising us a fair deal in both quality and finish.

Once more, the revolving months hold up before our startled gaze the bright form of Thanksgiving. The screams of frightened turkeys echo from Maine to the Golden State. The small boy is in athletic stomach-training so that he may without serious disparagement to his physical condition encompass the second piece of mince pie.

It is a matter of common rumor that Marconi, the wireless telegraph wizard, is to locate in San Francisco. After the experience of the public with the Keely motor, it would seem a safe thing to be sure you are right then go ahead. The theory is all right and the source of potency is most ample. Can we control the giants of the psycho-physical?

It always seems as if the incidents of a great city from week to week, crystallized around some central point, to which everything appears subordinate. The people of this state and city are more like the French than elsewhere. San Francisco, in the undercurrent of its thought, its emotional nature and its life resembles Paris. The likeness will increase, as its age, experience and riches increase. New things hold their interest for the populace, for about a week. It is easy to see where the expression, "A nine days' wonder" originated. If it were shortened to seven or eight days now, it is only following the law of present concentrating of energy and material. This concentration begins with the quicker time in which news is pread. Then the time of comment and criticism must adjust itself. It is rarely, even an amusement manager dares to violate this unwritten law.

The text for this meditation is the State Citrus Fair, now being held in the nave of the Ferry building in this city. The men who were the means of building San Francisco, selected a peninsular running north with its point on the entrance of that wonderful harbor—the great Bay of San Francisco. It is so located that part of it abuts on the bay, and then extended over the whole peninsular point, reaches the Pacific coast. To reach the main land on a journey East, by the shortest route, the bay must be crossed. When the Pacific Railroad reached the bay it was a question of bridge or Ferry. The latter was chosen. A magnificent and roomy building was put up by the state and leased to the railroad company. The principle being that the state's rights over its own ways of approach, were and always must be paramount.

The second story of the Ferry building is the largest and most commodious hall in the city, but is not ordinarily in use for hall purposes, except as a part of the whole building. It has been secured by the management of the Citrus Fair, as the place best adapted for the exhibit of their fruit. It is only of late years that the people of northern states knew that a citrus fair was an exhibition of oranges and lemons and kindred fruits.

Imagine a building six stories in height, between seven and eight hundred feet long and a hundred feet wide, with a glass roof covering the nave. As you look down this space, oranges and lemons are piled by the tens of thousands both artistically and fantastically. From every quarter piles of the delicious fruits arranged to attract the attention meets the eye. These are the point de resistance. Other objects of interest and value fill in what would otherwise be vacant spaces in the exhibitors' stands.

To crown the whole, this Feast of Ceres was appropriately opened on Thanksgiving Day. Are we open to blame, in thinking this week, that our Citrus Fair is the biggest thing on earth? I only wish that all our readers, who are enjoying the heat of high-price coal could be privileged to step into the Ferry building and enjoy the exotic conditions.

We are quite sure while business is brisk there are people who lie awake night devising ways and means to turn the weather vane of success toward themselves, by some new scheme. One of the latest of these has been a legal-looking envelope sealed and sent through the mails, enclosing a circular and a check for five cents to pay for the time lost in reading said circular. So far as the five-cent offer is concerned, it was a fake, which does not speak well for the balance of the advertisement. We are quite sure that in advertising, "honesty is the best policy."

We are glad to notice in the columns of The Progressive Thinker the news of the decision of the Supreme Court of the United States against "fraud order rulings" of the postoffice department. If these had been directed as they purported to be, against the abounding frauds, no objection could have been taken, but when their principle energy and swiftest action was directed toward the New Thought, in its various manifestations that is "a horse of another color." It is my private opinion, however, that the subordinate, who in this matter, has assumed to be "It," will disregard the decision of the Supreme Court, as he has waived aside the law. There are some people who do not believe they are dead, until their heads are cut off.

However this may come out we know what happened to Taurus who undertook to dispute the right of way with a locomotive and its train. The so-called New Thought, that omnipotential manifestation of the Spirit, always has broken whoever falls upon it; and grinds to impalpable powder, whomsoever it falls upon. Beware! all who by their acts are seeking to exalt materiality in any form or deny the allness of the spirit. It is but fifty-four years ago since the tiny raps announced in a humble home in Rochester, the return of manifestation of an entity that was old when Atlantis had not been born. Patiently it had waited its time. Can inert matter resist potent spirit? When the hands mark the century of the age of the New Thought, what then? Look back and calculate. Obstruction can last but a little while.

The propaganda of this city and state is in good strong hands; and is being well done. Of this, your readers have detailed information from the able press writer of the state association, J. Munsell Chase. I have had several letters asking me to say something in my communications of the object and aims of the Hermetic Brotherhood. While we believe all Spiritualists do, there are reasons why I cannot speak of it as my friends desire. But we have a few copies of our 1902 "Convocation Proceedings" still on hand, which you can have as long as they last, by enclosing postage and address, Secretary of the Hermetic Brotherhood, 509 Van Ness Aye., San Francisco, Cal.

Prof. O. N. Orlow, formerly from Chicago, who is seeking to be of service to his day and generation by unfolding some plan of co-operative life for those who need, has had a shake-up from one of our city papers. The attack—"a tempest in a teapot," had for its animus, the opposition to the New Thought.

W. P. PHELON, M. D.

San Francisco, Cal.

A "Modest" Demand on a Medium, and His Reply.

Geo. F. Perkins, Sacramento, Cal.—

Dear Sir:—Yours of 21st inst. at hand. Please find enclosed one dollar (silver certificate) for a reading, if you can do it without my being there; if so, all right. Now I don't want any half-way doing. If you can answer my questions without me sending anything else. I will not send any more money, either.

What is my condition in health?

Am I living the way I should?

Have I met the girl I am going to marry?

Or will I never marry?

How soon will I marry?

Would —— —— make me a good companion? Is there any chance that I am overlooking?

Why did —— —— not direct me to that medium on the 14th inst?

Will the tules overflow? Should I sow any grain there?

What is the best advice you can give us to do with our Washington property? Who is going to go up there, and how soon?

Have I or any in the family any danger ahead?

What piece of property will I get?

What conditions will I have to run the cleaner on next fall, or will I not run it?

Is there any good chance for me to make money without bothering the rest of the family?

How about Brother George's marriage?

What position in life am I best fitted for?

What kind of crop will we have next year?

Who are my friends and who are my enemies?

Should father sell any wheat on call?

Should John go to Dr. Burges, the Indian doctor, or what is best for him?

Will our hired men stay with us?

I was born Nov. 15, 1877.

There is no one dead in family except my niece, also an uncle.

Yours truly,

P. S.—If you have to have me there personally, maybe I can come down on the train.

I replied by return mail as follows:

Mr. ——, Dear Sir:—Yours of recent date received. Enclosed, find your dollar. Inasmuch as I have not as yet established telephonic connections with the Supreme Office of God Almighty, I find it utterly impossible to meet the multitudinous demands in your letter.

Respectfully, G. F. PERKINS.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

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To Extend the Circulation of The Progressive Thinker.

Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the paper.

HOW DO SPIRITS SEE?

An Inquiry After a Clear Explanation.

Vision is the most delicate sense possessed by man and in its nature and relation to his perception is peculiar to himself. No other animal has exactly the same construction of eye. It is very common for people to believe that to all other animals the world appears just the same as it does to man. But this is very erroneous. How it may look to them we are unable to conjecture, for we would have to be a horse in order to see as a horse.

If we examine the structure of the eyes of many of the brute creation we find it differentially from that of man. Look closely into a horse's eyes and then into the eye of a person and observe the difference. Now a difference of structure implies an equal difference of function; and how this difference of structure may modify the sense perception, we are without knowledge.

Some animals—notably the sheep—perceive more with their nose than with any other sense; their sense of smelling being far more acute and more discriminating than their sight. In fact a sheep does not arrive at a conclusion about objects through sight, even when the difference is as great as white or black.

As transient an insect as a fly has ten thousand eyes. What use it can make of them, or what purpose they serve, we are wholly ignorant. It is not reasonable to suppose that a multiplicity of eyes increases the number of objects perceived, for in case of a fly this would produce the most bewildering confusion. But in case of people there is an affection of the sight—as I can personally testify, that sometimes causes one to see double. Every object within the range of vision will be twice repeated and it will be difficult at times to determine which one correctly represents the thing supposed to be seen.

In all works of physiology there are very learned explanations of the function of vision, and different portions of the eye are illustrated and their use defined; and it is asserted that the light waves or vibrations penetrating the eye or impinging against it, produce all the phenomena of color; the number of waves per second thrown off the surface of an object will cause it to appear red, yellow or blue, or any other tint; and these waves reach the enormous number of hundreds of millions per second.

We all know that to see anything it must be in the light. But this must be adapted to the eye, for if there be an excess of light we become blinded and fail to see at all. An incarnated being then requires eyes and light to discriminate in colors. But we are told that with sight alone unaided by the experience of feeling vision is of little consequence; that a person cannot tell if a surface be rounded or flat, rough or smooth, simply by the eye, if its power has not been supplemented by the experience of touch. This fact has been well established.

When we consider decarnated or spirit vision, we find worldly experience reversed. For the darker it is the better they can see. I sat one night within three or four feet of a spirit boy in an absolutely dark room. I passed a glossy white card in front of my eyes repeatedly and could not detect the least evidence of its presence. But the spirit boy—all the while talking and giving his history—took a tablet from the table and with a pair of scissors that were given him, in this impenetrable darkness cut out various shaped figures from the leaves of the tablet, making them symmetrical and exact and never making a mistake. How did he see to do it?

Still more marvelous are those paintings that are produced by spirits in a dark box or cabinet where there is a total absence of light, their work being distinguished by a delicacy of tinting and color that is superior to any terrestrial human ability. Here is a question for those wise vibrationists who have been so dogmatically explaining to us the limitations of spirit intelligence and giving to us the speculative results of their cogitations as to how spirits lose their memory of earthly details; or how in their present existence they can see no clouds in the spirit sky because there is no dust there. Though this perhaps should be excused, as it evidently was intended for humor and is availiable for diversion.

We recognized the fact that spirits have a most discriminating sense of vision and it cannot be explained on the vibratory theories that are invented to elucidate the facts that appertain to terrestrial phenomena. The assertion that is sometimes made that spirits untilize the vision of their mediums is wholly untenable; for what they accomplish their mediums do not see until subsequently. Equally absurd is the claim that they—the spirit factors—materialize eyes to use temporarily in their work. Of what use could material eyes be where no material was visible in the absence of light?

So far we have had no profound or satisfactory study of spirit power. Those who have assumed to give explanations of spirit work, instead of confining themselves to the facts as we do about things in this world, have been busy in concocting some ingenious theory of their own to which the facts have to be twisted and distorted out of all shape to make them even remotely accord with the demonstration considered. Of this nature is Hudson's grotesque inventions that remind us of the lunatic's laughable claim that he surely must be double because he was a person beside himself.

Elkhart, Ind. C. H. MURRAY.

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WISCONSIN WORK.

The Question of Dishonest Work and Charlatanism.

Finding myself now in Milwaukee, I wish again to call attention to that fact, in order that those who wish may avail themselves of the opportunity to secure my services for mid-week meetings. I will serve the Unity Society of this city, for Sundays during December and January. This gives me ample opportunity to visit many of the little towns and cities near by. All the time I have is taken up for this month, and a portion of the month of January is also booked for meetings. I would like to hear from those who wish meetings in the latter half of the latter month.

The cause in Wisconsin is moving forward surely and, I think, in a legitimate way. There has never been a time when the people were as sincerely interested, and certainly the labors of those who have sacrificed so much in the past are beginning to bear fruit. All we want now is to pull together for the best interest of all.

We are trying everywhere to interest people in the organized movement, and that some success is following those efforts is attested by the frequent applications for charters. New societies are springing up, and will undoubtedly grow much in strength.

I find a broader understanding of our philosophy everywhere, and the great majority of the people I meet in my travels are seeking the brighter and truer side of the same. We feel that this augurs well for the future of Spiritualism, not only in this state but everywhere.

As soon as the Spiritualists themselves realize the positive grandeur of the philosophy they have espoused, and seek to present that side of the question to the general public, we shall have greater cause to rejoice.

It strikes me that some of the "brethren" are a trifle thin-skinned at times over the idea of purging the ranks of impostors and mountebanks, and are disposed to show a dangerous lethargy in dealing with that very question. The good time that has been sung in verse and song, so long, is the ever present Now. We have it alway when we care to.

I believe there is no one that deplores the existence of fraud and simulation more than does the writer, and much though I pity the poor wretches that prostitute what little gift they may have, I do not believe it is justice to shield them in their wrong-doing.

I was pleased to see that letter of Mrs. McFarlin, in last week's Progressive Thinker. It states the case very clearly, and gives the names of the parties concerned. Apropos of that matter, unpleasant though it be, let me call the attention of the Spiritualists at large to the letter of commendation, held by Mr. and Mrs. Griffen, and issued by the Wisconsin State Association. I am told that they have used it as a "wedge" to gain entrance to the circles of Spiritualists. Let all those to whom it is presented kindly note very carefully the wording of the same. It will be found to be far from a general endorsement of their work.

The only way to deal with such matters is to be justly severe, and then those who have mediumship, but do "fill-in" once in awhile, (and sometimes twice in awhile) will see the futility of such a procedure, and will be satisfied to give their "mite" of honest mediumship; while the out-and-out fakir will find the Spiritualist field a poor one for his calling. May God speed the day.

During the past few months many points have been visited by the writer, and meetings held right and left. During the past two weeks, your correspondent conducted nineteen services unaided. I had the pleasure of visiting the cities of West Superior and Duluth during the last week.

In Duluth, the ordinance enacted by the "city fathers" is more than appressive, and yet is the direct outcome of the apathy of Spiritualists in dealing with the question of dishonest work and charlatanism. The result, in that city at least, is that all workers who receive a fee for their work are classed in the same category as the fakir, mountebank, confidence man, and fortune-teller.

There are hundreds of hungry souls in the city of Duluth, who are waiting the time when they will be able to have the benfit of genuine soul communion. I believe if honest workers could afford to go there and present the higher side of our science or religion, or whatever we please to call it, they would meet with success.

I do not believe I am unjust when I say that we, as Spiritualists, are largely to blame for the existing state of affairs, and yet, Ye Gods, we hear the slogan everywhere, "Don't let the people know there has been fraud practiced under the name of Spiritualism." For shame, Spiritualists! Why let anyone use the "livery of the gods to serve the devil?" Surely the day of doom is dawning for all who trifle with the sacredness of spirit communion. May it be not long delayed.

WILL J. ERWOOD.

Woman Suffrage in Colorado.

A correspondent from Denver in a long article to the New York Times makes a careful analysis of the women's vote in Colorado. That this new vote is a thorn in the flesh of the political boss, there is little doubt. This correspondent goes on to show that the most positive tendency developed by this campaign has been toward independence. Women are not afraid to scratch their ballots; they are not inclined to vote blindly. The experience of the party chairmen has been that the women are the hardest lot to herd that they ever have encountered. That they will "kick over the traces" if a candidate is objectionable to them—particularly upon moral grounds—and that they will not "hold their noses and vote the party ticket straight," has caused more than one political boss in Colorado to swear unprintable swears.

Club women have shown themselves keenly alive to the investigation of the social problems that have their solution directly or indirectly through politics, and as the work of the clubs is broadening, the independent movement among women voters is extending into new channels. That Colorado has voted this year upon seven amendments to its state constitution has called for investigation not usually made by the average voter, and women have been foremost in looking into these questions. Club women, though not comprising the majority of the women of the state, are the majority of those who vote, and they have studied systematically these questions, not from a partisan but from a good citizenship standpoint.

It is a mistake to say that the more refined women take no part or interest in politics. Colorado clubwomen vote "to a man," and the clubwomen, while not in all cases the society leaders, are in the front rank in thought and action. The women who say they do not believe in suffrage for their sex are for the most part, the ultra-fashionable, or the densely ignorant.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price $1.75.

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A Sequel to "Rending the Vail."

The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post mortal survival, are unique and overwhelming.

Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

It is illustrated by several engravings, the originals of which were drawn in the presence of the circle by a full form materialized spirit artist.

BEYOND THE VAIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earth conditions. The narratives are intensely interesting, instructive and often highly dramatic.

Coincident with these are the profoundly philosophical comments of the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. H. Reed and others—covering, law, medicine, jurisprudence, theology and metaphysics. There are no books in existence of like character or of higher authority. Price, by mail, $1.75.

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—BY—

CAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

For Sale at the Office of The Progressive Thinker.

Miss Judson's Books

"Why She Became a Spiritualist." 265 pages. One copy, $1.00;

"From Night to Morn; or An Appeal to the Baptist Church. 82 pages. One copy 15 cents; ten copies, 75 cents.

"The Bridge Between Two Worlds." 209 pages One copy, bound in cloth, $1.00; paper, 75.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

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A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

DEATH AND THE AFTER LIFE

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, DECEMBER 13, 1902.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries, is $1.75.

TAKE NOTICE.

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

A Narrow Escape from Being Buried Alive.

Lately [as set forth in the New York World], near the little town of Denmark, Tenn., Eliza Williamson, an aged negress, was struck on the head by a negro man with murderous intent, he using a fence rail as a weapon. The woman fell as if shot through the heart, and with a few gasps apparently died.

The body was carried to her house, near by, and was prepared for burial the next day. Gradually it grew cold and rigid, and the closest examination failed to discover any indication of life. The heart was still, the eyes were set, and upon the sable face the ashen hue of death had fallen.

All of the afternoon and night watchers sat beside the bier. When the time appointed for the burial came a mighty rain set in that lasted all of that day and far into the night, making it impossible for the burial to take place, and another long night of watching came. It was then intended to bury the body early the next morning and preparations were made for the event.

Just before the hour arrived the watchers were surprised to see the supposed corpse rise up in the coffin, and the eyes open slowly and looked wonderingly upon the surroundings.

The woman did not appear in the least alarmed or astonished, but calmly asked for a drink of water, which some one in the assembly less frightened than the rest gave to her. Then she lay quietly back in the coffin and fell into a deep sleep, her respiration and circulation gradually returning to their normal condition.

A physician was summoned, and after carefully examining the patient after she had been removed from the coffin, declared that her chances for final recovery were reasonably good. She had at most sustained only a skull fracture.

In the mean time the assailant of the woman had been placed in jail on a charge of deliberate murder, and against him had already grown a strong sentiment among the negroes where the supposed murder had occurred. When informed of the happy turn affairs had taken he was almost wild with joy.

The fickle disposition of the negro then manifested itself in the declaration of many that the old woman had never been dead, but had purposely conjured herself to have her assailant summarily dealt with, and that as soon as she saw the final preparations for her burial being made called herself back to life. This theory of the case obtains among the negroes. Had the heavy rains not fallen on Monday Eliza Williamson would have met the most horrible of all fates, that of being buried alive.

Great care should be manifested in order to prevent premature interment. The three volumes of the "Encyclopedia of Death, and Life in the Spirit World" contain scores of records where death was apparent, and not real, and the subjects barely saved from being buried alive. One sure sign of death—when putrefaction commences, then one may be sure that death has really taken place.

Rather Startling, but True.

President Eliot of Harvard, makes the rather startling declaration that it would be better to train American youth in Buddhism until twenty years of age, and then let them choose a religion after a comparative study of all religions.

There is reason to coincide in this opinion, based upon the very tolerant nature of Buddhism as contrasted with the intolerance of Christianity as it is exemplified by its adherents. This spirit of tolerance characteristic of Buddhism is favorable to just and impartial judgment of the comparative merits of the various religions, while Christianity is essentially and prejudicially biased in favor of its own and against all other systems. The specific subject upon which President Eliot thus condemned Christian ethics was that of cruelty to animals. Herein the contrast between Christians and Buddhists is extremely favorable to Buddhism from a humane point of view. Kindness to animals is ingrained in the Buddhistic character, while cruelty in various forms, is all too prevalent among those who call themselves Christians.

THE GREAT DEBATE.

One of Unflagging Interest Throughout —It Should Be in the Hands of Every Spiritualist and Freethinker.

This book, containing nearly 500 closely printed pages, should have a million circulation. Price $1. It is chockful of rapid-firing ideas, and is the ablest debate, on both sides, ever published. Send for it.

Spirits in Prison.

That there are spirits in prison is illustrated by the New York Sun, setting forth in an exhaustive article that the Star of Hope, the organ of the four New York state prisons and of the Eastern New York Reformatory, is not the least interesting of exchanges. Its editors, contributors and printers are all prisoners. Prison life has failed to benefit some of the contributors, for they persist, as the editors complain, in writing on both sides of the manuscript paper. The people in jail seem to be as industrious as the people out of jail in manufacturing verse. Some of it is humorous. Thus the writer whose pen name is "Papanock 80,111" expresses his weariness on account of hash and his longing for rarer dainties:

"Send me some tutti-frutti, I'm tired of chewing the rag,
And order me thirty-three peanuts; when I eat them I'll swallow the bag.
Tell Charley, the cook, to make me a fricasee of frogs' legs;
When I die place these words on my monument: 'He died from not eating hens' eggs.'"

But the sentimental, reflective, religious vein is predominant; and the verses are not below the average. We must confess to a preference for the merry heart which goes all the day and so our compliments to "Auburn 24,913," who says:

"'Mr. Meredith, the novelist, is no longer able to take long walks in the country,' writes a correspondent. Mr. Meredith has our sympathy. We have been thus afflicted for several years."

Compliments to "Auburn 25,818," also, who amused himself and his readers by declaring that "the inmates of this institution have agreed, in view of the recent rise in the price of beef, to abstain from eating porterhouse steak." He refers to the philosophy of illusion and asks the sages of the subjective school to rid him of the impression upon his ego that he is "doing time." "Clinton 5,326" is a Pythagorean and believes in mystic numbers. His lucky number is 3:

My California prison number was	3,343
Sing Sing prison number was	4,304
Elmira Reformatory number was	5,163
Clinton prison number	5,326
Was arrested February	13
My discharge paper from United States Army	37,703
Veteran license number	1,375
First day's work in prison, March	3
First letter received in prison, Mar	13
My sentence, years	3
Cell number	3
Have on my suit, stripes	3
Will go home June 3	1903

There is a baseball department and a literary department. "Open Congress" discusses State supervision of candidates for marriage, Chinese exclusion and music. The educational department has questions and answers in grammar, arithmetic and history. It seems to be adding a new punishment to ask such a question as "What is an object complement?" "Sing Sing 51,421" writes a panegyric of the late Dr. Talmage. There are accounts of the religious services in the prisons. Auburn seems to run especially to essays; essays on "Friendship," "The Art of Listening," "The Value of Education." Creditable as such performances are, perhaps they appeal less to the outsider than the Papanock observation that "all the rooms have been plastered. Now for a full hotel," or the original sartorial simile, from Sing Sing, "Time is a narrow ruffle on the edge of eternity." "Twenty-three men leave us this month and eighteen in June," says the Sing Sing observer. There are forty-one men envied by their associates. A prison is a place of pain, but to come out of it in May or June is to know the exhilaration of as great a contrast as can well be.

This is No. 3, of Vol. IV. of the Star of Hope. Of its usefulness, mental and moral, to the better class of prisoners an article by "Auburn 26,150" is good evidence:

"As an antidote to the depressing and corroding effects inevitable under the hard and unlovely conditions of prison life, its medicinal value is but dimly understood. The indirect beneficent results I have obtained from the Star are more substantial and lasting. Prior to its advent, the extent of my education was, I regret to say, very limited, indeed. My knowledge of my own tongue, English, as she is writ, was so pathetically slender that the writing of the simplest letter was a serious mental effort, and the reading thereof would have made the judicious grieve. Thanks to the suggestion and active help of our local editor, I began to put my thoughts in writing. And with the confidence which practice begets, my improvement has been steady, if not rapid. With the interest thus awakened, came a healthier mental life and tone. The old feeling of unreasoning despair vanished gradually; in its place came a saner conception of life, a clearer recognition of my own shortcomings and their bearing upon my downfall, which I had previously regarded as an annoying instance of 'hard luck.' It is this indirect influence which the Star of Hope exerts upon the minds of its readers, creating as it does a healthy moral and mental atmosphere that makes its value."

There are spirits in prison on the material side of life, also spirits in prison on the spiritual side. Those on the material side are still clothed in the flesh, while those on the spirit side are divested of it. Practically the condition of those in each stage of existence is the same. That there are on this mundane sphere many in prison who ought to be out, and many persons who are out, who ought to be in, is a well known fact. In the course, however, of ordinary evolution, prisons will disappear altogether, and in their place reformatory and educational institutions will be established. In fact, in the good time coming every residence will be considered a home for one or more persons.

TAKE DUE NOTICE.

And Be Governed in Your Contributions Accordingly.

The contributions promised for the Mediums' Home at Reed City, Mich., and obtained in consequence of the appeals of The Progressive Thinker, should be sent to Mrs. M. T. Longley, secretary of the National Spiritualist Association, No. 600 Pennsylvania Avenue, Washington, D. C. The project of establishing a Mediums' Home at Reed City has been abandoned, and the one at Lansing, Mich., selected in its place.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

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

Wisdom, Love, Peace!

Shout the Glad Tidings of Great Joy! Truth Came to Build, Not to Destroy!



What an illumination of the human intellect has taken place in the last few years. Science, Religion, Politics, in all parts of the world are more progressive since the advent of Spiritualism, since the intercommunication between the two worlds was established.

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Remember, please, that we have only two books which we send out now for 25 cents each. We cannot allow you to select any other book or books in their place.

Remember, please, that you are not entitled to purchase any of these Premium Books unless you send in with your order a year's subscription to The Progressive Thinker.

Remember, please, that the safest way to make a remittance is to secure a postal order.

Remember, please, that mistakes and trouble may be avoided by dealing direct with this office, instead of through a news agent.

Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science," by Hudson Tuttle, and "A Wanderer in the Spirit Lands." Both exceedingly valuable, and though widely different, each one fills on exceedingly important niche in the literature of Spiritualism.

If you order only one book, and that one neither of the books mentioned above, the price is 50 cents.

If you order two books, and neither of them the above mentioned, the price is 90 cents.

We have NINE Premium Books only, and you can select from them as follows:

Any three of the nine Premium Books you may order, price $1.10.

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Any five of the nine Premium Books you may order, price $1.80.

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Any eight of the nine Premium Books you may order, price $2.50.

Lastly all of these NINE valuable Premium Books here announced are sent out, all postage prepaid, for $2.75, a price never before equaled in this country or Europe. The following is the list:

NINE REMARKABLE BOOKS FOR $2.75.

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.
4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.
5—Ghost Land, Spiritualism, Occultism.
6—The Next World Interviewed.
7—The Occult Life of Jesus.
8—A Wanderer in the Spirit Lands.
9—The Religion of Man and Ethics of Science.

Read This Carefully Before Remitting.

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These nine books, substantially and elegantly bound, and printed in the neatest style of the printers art, will be furnished to our subscribers for $2.75, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

Ponderous Ignorance.

A special telegram to the Chicago Chronicle, from Jefferson City, Mo., states that S. A. Weltmer, the magnetic healer at Nevada, was defended in the Missouri Supreme Court in his libel suit against Rev. C. M. Bishop for printing an article detrimental to Weltmer's business. In the opinion the court has the following to say concerning "absent treatment":

"Courts are not such slaves to the forms of procedure as to surrender their own intelligence to an array of witnesses testifying to an impossibility. They are not required to give credence to a statement that would falsify the well-known laws of nature, though a cloud of witnesses to swear to it.

"We recognize that in the realm of science much is yet undiscovered, and especially is this so in the science relating to diseases of the human system and their treatment. Different schools of medicine contend with each other on vital questions, but if either school would convince us that it is right, or even that it is entitled to be recognized as a contestant, it must appeal to our intelligence and discuss the subject on the basis of natural laws.

"If a man comes into court claiming to possess supernatural powers and bringing with him witnesses who swear he has done for them that which we know is impossible we are not required to believe such evidence."

In their "opinion" thus stated these sapient judges show that however well versed in legal lore, they may be, they are apparently in lamentable ignorance concerning some of the most remarkable and well-established facts pertaining to the powers of the human mind as manifested in "thought transference," "telepathy," the influence of mind upon mind, and mind upon the physical system, etc., upon which the system and philosophy of mental science healing is based.

The facts of mesmerism, hypnotism, telepathy, etc., cannot be overthrown by the dicta of any number of Supreme Judges or other courts of law.

Probably no "absent healer," certainly no well instructed one, will claim that his mind can or does directly affect the physical body of any person, absent or present; but the patient's body can be reached and affected through the healer's power to reach and work upon and through the mind of the patient. And it is not absolutely necessary that the patient shall be present in person, for his mind can be reached when he is absent, and stirred to healthful action within the patient's organism.

Mental science healers are constantly demonstrating the curative power of mind working upon mind, and through the patient's own mind working upon and in his own organism.

There is nothing "supernatural" about it, and no healer, magnetic or other, suggestive, hypnotic, mesmeric, mental science, will claim or admit the possession of supernatural powers—as these learned judges charge.

It is based entirely upon natural laws, and is so recognized by all persons judges included, who are intelligent and are not biased by prejudice, the offspring of ignorance.

A few lessons in up-to-date modern psychology would be a valuable acquisition to these eminent legal personages, by enlarging and clarifying their mental vision, leading their "judicial mind" to decisions in accord with facts well known even to tyros in the domain of mental science.

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

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Prayer a Pagan Notion.

In a recent address in Temple Isaiah, this city, Dr. E. G. Hirsch, the noted Jewish rabbi, gave utterance to the following views on prayer, which are especially interesting, considering their source:

"Prayer to God is not a Jewish notion; it is pagan. A Jew prays to himself and prayer benefits him because it enables him to call upon his best and noblest nature. But to ask favors of God, to petition him to heal our physical infirmities, to try to get him to lighten our burdens for us—that is Christian, not Jewish. We Jews have been Christianized to such an extent that we open our business meetings with prayer. We inform God what we are about to do. Once a man informed God that I had traveled 1,000 miles to attend that meeting.

"We have a fable of an ancient and wise rabbi. The angels asked God what was the date of the Jewish New Year. God said he didn't know, but that he would send down to earth and ask a rabbi, who would know. Of course, the angels never asked God any such thing, but the teaching of the fable is that God is not concerned about our festival days or our ceremonies. They are purely human matters, which have been arranged by human authority.

"I am a radical, but I remain a Jew. The Jewish conception of prayer is not the Christian, and I am all a Jew in that I wish the Jewish prayer to be true to the Jewish conception."

Of course there is room here for a spiritual view of prayer, but the views of Spiritualists differ so widely that we leave each reader to formulate his own opinions on the subject, in perfect freedom of thought.

Dr. J. M. Peebles.

The Doctor lately made Chicago a brief visit and called at the office of The Progressive Thinker. At the age of 81 he retains his mental and physical vigor unimpaired, and is more brilliant intellectually to-day than ever before. The author of a dozen or more valuable books on subjects of vital interest to humanity, an attractive, eloquent and forceful lecturer, and a world-wide traveler, his name deserves to be enrolled high on the scroll of fame. At present he is stopping at Battle Creek, Mich.

THE PROGRESSIVE THINKER.

An Intellectual Feast in This Number of the Paper.

Read the first page carefully, and see what the holy man from India has to say. It is thrillingly interesting, and we were fortunate in getting the permission of the New York Herald to give it to our readers. Then turn to the other pages, and see the vast amount of valuable matter for your consideration. On the fifth page, Mr. Leadbeater gives a splendid lecture on "Karma, or the Law of Cause and Effect." It leads you into a new domain of thought.

Next week we will publish a lecture by Mrs. Cora L. V. Richmond, on "Re-Embodiments." As there are so many of her faith in this country and Europe, it will be read with special interest. We shall also publish another of Carlyle Petersilea's interesting messages.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Healing, Causes and Effects." By W. F. Phelon, M. D. Price 30 cents.

Mrs. Ellen M. Henrotin Speaks for Women.

The Chicago Chronicle prints an article from Mrs. Henrotin, in which, among other things, she says:

Tax-paying women have the traditions of a representative form of government and they have always been willing to give their husbands, sons and fortunes to prove their loyalty "to home and native land" in any hour of need. In the matter of general education the American women are second to none. The financial power of tax-paying women is always tremendous. In the eastern states women hold large quantities of land, often in trust for minors. In the west they are sole or part owners of some of the most valuable property. In 1890 they controlled over $350,000,000 of national bank stock and as much as the above amount in private banks.

Women are large holders of railroad and other securities either as their own property or in trust for their children. In building and loan companies at least one-third of the depositors are women. It would be impossible to estimate the amount of money which women earn in salaries or in wages. They are practically engaged in all the trades and in most of the professions. According to some statistics recently compiled by the bureau of labor of Michigan women are carrying as great family and social burdens as are men when the amount of wages they receive are considered with their other disabilities. Certainly any class of citizens who control so large a part of the financial interests of the country and who sustain their full share of social and family burdens are not badly fitted to form an opinion on questions which affect the tax-payers.

What stands in the way which prevents an extension of suffrage to tax-paying women on questions of taxation? There is no legal impediment, for the extension of such privileges is within the power of the legislature which has created the various positions filled by tax officials "who lay, collect and expend tax moneys." Many of these officials are not named in the constitution, so their election need not be by voters having the qualifications specified in the constitution, but by such persons and in such manner as the legislatures may prescribe.

The supreme courts of the various states have decided that each state has unlimited power in restricting the right of franchise and in making extensions of this right in elections of statutory offices not named in the constitution.

The Illinois courts have also upheld the power in the legislature to extend suffrage to women in the election of officers not named in the constitution.

The bill which is to be presented to the next legislature of Illinois but increases privileges already granted as women have the school suffrage in this state where school trustees are elected, vote for the university trustees, and by the drainage act of 1885, it is provided that adult owners of land shall petition for the drainage district and that every adult owner shall be a voter. Under this law women petition and vote.

STARTLING FACTS,

OR

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

THE VALUABLE MATTER that appears each week in The Progressive Thinker makes it the one great paper of the present age. Induce your neighbor to illuminate his home with it.

THE HULL-JAMIESON DEBATE IN BOOK FORM,

Nearly 500 pages, will be ready for delivery soon. A mine of valuable information! Neatly bound in cloth. Price $1.00. Send in your orders now.

HUDSON TUTTLE,

Editor at Large for the National Spiritualists Association.

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

The Public Schools Attacked.

It is a notable sign of the times [as set forth in the Converted Catholic] that the German Catholics in the United States are leading in the discussion of affairs that relate to the Roman Catholic church in this country. The leaders in the "Federation of Catholic Societies" are Germans or of German descent, though an Irishman, Bishop James A. McFaul, of Trenton, N. J., is the nominal head of the organization. Associated with him is Bishop Messmer, of Green Bay, Wis., a German. The object of this federation is to create a center party like that which holds the balance of power in the German Parliament. A Catholic party in the United States that would vote for Republicans or Democrats as the interests of the church would require could be a formidable power in this country, a power to be reckoned with in the eyes of the politicians.

The German Catholics have now taken up the school question. On Monday, October 20, the following report appeared in all the morning papers:

More than four hundred German Catholics, representing fifty organizations in the German Catholic Staatsverband of the State of New York, met in the Church of Our Lady of Sorrows in Pitt street yesterday and indorsed resolutions of protest against the public schools of the United States and the exclusion of the friars from the Philippines.

The resolutions regarding parochial schools in the United States say the Catholics of this country have spent millions of dollars for building and maintaining parochial schools in the belief that the only true education can be obtained in the schools which develop not only the faculties of the mind but also of the soul. In addition to supporting their own schools Catholics are compelled to pay taxes to support schools from which their children derive no benefit.

As a culminating resolution it was declared that:

A fair share of the taxes paid for schools should be allotted to the Catholic parochial schools, so that the burden upon the Catholic citizen would be less weighty.

Mr. Joseph Mielick, president of the organization, said: "The absence of religious training in public schools has dechristianized the nation."

The Roman church has contended against the reading of the Bible in the public schools, and when the Bible has been taken away the schools have been "dechristianized." The American people cannot permit the dictation of the Roman Catholic church without subjecting the institutions of the country to the gravest danger. Politicians want votes for their parties, and the Roman Catholic vote will go to the party that will grant the most favors.

A dispatch from Rome last month said:

The Vatican hopes that the negotiations in Manila between Governor Taft and Archbishop Guidi will lead to the establishment of diplomatic relations between the United States and the Vatican.

If this fails the Pope is believed to entertain the hope that when the Guidi negotiations are concluded the United States will send an envoy extraordinary to Rome to ratify the arrangement.

It was a mistake to have sent Governor Taft to Rome. It was a bad precedent, and the failure of his mission should have taught the Government at Washington a lesson. To preserve the life of the Republic, France is contending against the Roman church, while our Republic is courting the favor of that church. There are stormy times ahead our statesmen do not seem to dread. But forewarned is forearmed. The Roman Catholic church has ever been the foe of liberty, and ever will be.

THO' DEAD, SHE HAS NEVER DIED.

"She has gone"—we softly said,
Still we lingered near her bed.
Hushed the heart and breath, to look
On her lips—a sealed book—
Silent now, tho' through the years,
They had power to stay our tears;
On the brow once smooth and fair,
We could trace the lines of care;
On each snowy, shining curl,
Gleaming like a milky pearl;
On the quiet cheek so white,
Long we gazed, with blurring sight.
On the toil-worn, wrinkled hands,
Which ne'er failed—in love's demands;
Faithful feet, at rest at last,
Troubled ways of earth—all past.
Gone from us the loving gaze
Which had brightened childhood's days;
Silent the unheaving breast,
Which had soothed us each to rest.
Eyes, unseeing things of earth,
Glories now to you have birth;
You would tell us, if you could,
Hoping that we understood.
Dearest mother! have no fear
Of a lack of memory here;
Brighter shall it grow, each day,
As we struggle on our way,
Onward, heavenward, to your side—
For "tho' dead, you've never died."

EVA AMES.

East Wallingford, Vt.

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

A CALL FOR HELP.

Lyman C. Howe Requests Data for History.

I am again back to Reed City, resting at Dr. Spinney's sanitarium. I expect to remain here about six weeks and by that time if I continue to gain as I ought, to be prepared for a good ten years' work. My obstructed vision is the greatest obstacle just now. But the removal of cataracts by surgery is so well understood and so successfully performed by specialists, that I have about ninety-five chances out of a hundred for getting my sight again.

I have re-commenced collecting data for the History of Spiritualism, the first volume of which will require extended research and diligent application for many months, that the work may be a standard of accuracy for future generations.

I am having help now to read, write and sift the data I have at hand. But I want much more, and every reader of The Progressive Thinker is invited to collect and send me valuable and reliable facts in mediumship in all its phases, in the application of Spiritualism to great reforms and political changes, as also in its influence on individual lives.

A history of Spiritualism requires something more than a record of facts and wonders. The moral, social, and religious influence it has exerted upon the world, and its impress upon the scientific thought of the age, its agencies, inventions and discoveries, and the betterment of all departments of human society are the essental tests of its value. In these departments therefore, I desire a special assistance from every one who has access to evidence or can speak from reliable memory, of experiences they have shared, and I hope they will take interest enough in this work to respond to this appeal.

Besides this, I want data illustrative of the conditions of the world's thought in religion, science, and general literature, for at least two decades prior to the advent of Modern Spiritualism.

Those who have access to the newspapers, periodicals and religious journals, and old sermons from the various pulpits between 1830 and 1850, can do me a special service by sending me verbatim copies of special representative sayings of leading writers and editors of that time, or send me papers and documents with marked passages, and if desired I will faithfully preserve and return them. The antecedents which lead up to an epoch in history are as important as the epoch itself.

Ere long I intend to prepare a series of questions most of which can be answered by yes or no, or a brief sentence covering a most important field that I intend to work.

For the next four weeks at least all matter for this work may be addressed to Reed City, Mich., care of Sanitarium.

LYMAN C. HOWE.

ASPHODEL BLOOMS.

A Winter Bouquet For the Holidays.

This book, bound in blue and silver, is one you can take to your heart, and feel that your own thoughts and experiences are voiced by one in full sympathy with all human emotions which console and uplift.

J. J. Morse, of London, in his notice of it, says: "This handsome volume will be warmly welcomed by all lovers of poetry. Every poem throbs with the heart-beat of genius, and each is instinct with the inspirations of a true poet. There are one hundred and sixty poems in all, touching a wide variety of subjects, and in them all sentiment rings true, and never descends to turgid sentimentality. Among the poems that appealed to us most, "Comrades," "Only Mother," "The Children Are Coming," "Where Is Heaven," "The Silver Wedding," and "How the Deacon Made a Skeptic," may be mentioned, for they give a clear idea of the range and ability of the power so deftly wielded by the author. The book includes several well executed portraits, among which are those of the author, and her talented daughter, Clair Tuttle."

Sara Thorp Thomas, the noted Humane Educator, says: "Your words echo and re-echo through the deepest recesses of my heart. I thrill with pleasure over 'My Friend, the St. Bernard,' 'The Pet of the Flock,' 'When a Human Being Dies,' and many others in the book."

Lyman C. Howe says: "In this book great principles are illuminated in simple but chaste and forcible language."

Will Carleton says: "I have received a copy of your volume, Asphodel Blooms, and have read some of the poems with great interest as well as the prose sketches by Miss Clair. Thanks for the book. I am no bigot, but I discern a great deal of narrowness in some phases of unbelief, as well as of belief."

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The Law of Cause and Effect.

By C. W. Leadbeater, of London, England.

Our subject for this evening is in reality a necessary part of that of which I was speaking to you last Sunday. I explained that what we usually call man's life is simply one day in the real and larger life, and that when what we call death comes to him he simply lays himself down to sleep at the conclusion of his life-day. You will see very readily that the benefit to be derived from this scheme of development in successive lives is contingent upon the continued existence of the same great general laws. It is only because the great Law of Divine Justice is always the same, that the experience gained in one incarnation is useful in the next. So that belief in this law of cause and effect is in fact an integral part of the doctrine of reincarnation. Its influence in reality is even more far-reaching than the next physical life; it extends also into the after-death conditions, and a full comprehension of its working is of the greatest importance to us.

As to this law of divine justice, there have been various opinions at various times. Some people when they looked out into the world, and saw what was happening, have wondered whether there was a law of justice at all. I do not deny that from a purely physical point of view we are sometimes unable fully to see the action of this great law. Yet I know that it exists, and that when we do not see its working the fault lies in our own blindness, and not in the action of the law. We may be quite certain that the law exists, and yet fully prepared to admit that it is not always possible for us down here to see the whole of its working. Although I put this law before you as a hypothesis for your consideration, it is much more than a hypothesis for those who are studying from the theosophical standpoint. Very many of them know by the use of faculties beyond the physical that reincarnation is a definite fact. In the same way there are very many students who know certainly that this law of cause and effect is in action. But we must realize that this law is working itself out upon other planes besides the physical, and so is not to be gauged only from one point of view. Suppose we were looking at the underside of some very beautiful tapestry; you will comprehend that, being only able to see the underside, we should have a very imperfect idea of the pattern. Suppose further that the tapestry had not been finished, then still less should we be able to form a clear conception of the design. That is precisely how we stand with regard to the mighty law of karma. We only see the underside of it from the physical plane because so much of its action belongs to higher levels. Indeed we might expect scarcely ever to be able to trace it fully from this side. Once more, as in the case of reincarnation, if you will provisionally accept this idea of divine justice, you will find that it is a more satisfactory theory of life than any other, and you may gradually come to hold it as firmly as we do.

You will observe that there are only certain hypotheses. Either everything is only blind chance, or we are ruled by caprice, or we are under a regular divine law, and our surroundings are the result of our actions, good or evil, in previous lives. You will admit that you would like to believe in a law of divine justice. There must be a reason for that feeling that man has of always desiring justice. If God is infinitely greater than we, He must surely have this quality. We believe in Theosophy that it is a rational necessity that this law should exist and we see in every direction instances of its workings. I can explain it only to a limited extent, because it needs long and careful study. But the broad outline we ought to be able to give, and then the details can be gathered from the literature. Never think that when you have heard a lecture on a theosophical subject you know all about it. You have only to take up some of our books to see how very much more there is to be known, for in one lecture it is not possible to give all available information even on one point.

The first great characteristic that I should like you to grasp about this law is that it is automatic in its action, and that therefore there is no possibility of escape from it. Put aside all theories that man will be judged for his actions, and punished or rewarded for them. That inevitably suggests to us the thought of an earthly judge, who may be prejudiced or partially informed, or may be more lenient in one case and more severe in another. We prefer rather to speak of the law of cause and effect, because we hold that this is a law which brings us the result of our actions with an automatic precision. In mechanics we know that action and reaction are equal, and that no force can ever be lost, and we find that precisely the same rule obtains on these higher levels. If you put so much energy into a machine you will receive back from it so much work as a result. If you put a certain amount of energy into a word, deed or thought you will obtain from that also a certain result, for the law of the conservation of energy holds good upon higher planes just as it does upon this.

If you put a certain amount of force into a steam engine, you expect to get a definite proportion back in the shape of work—not all of it, naturally, because some goes in friction and some is thrown off in the form of heat, but still a fair proportion. If you do not receive back from your engine what you know you may reasonably expect, you at once look for a defect in your machine; it would never occur to you to say that the law of the conservation of energy is false. But when exactly the same law is working on higher planes, people who find an individual instance in which they cannot see that evil flows from evil and that good follows good, seem often to affirm wildly that no law of justice exists, instead of blaming themselves for their own short-sightedness, or tranquilly realizing that we cannot expect always to see how this law works out its results, because they are not always immediate, and the time occupied may often extend far beyond our physical purview. Often forces set in motion in one life have not time to work themselves out in that incarnation or even in the next, but they will inevitably be worked out some time. We are to-day to a large extent the products of the thoughts, surroundings and the teachings of our childhood, even though the details of that life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely is it with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so are we reaping now; and as we are sowing now, so infallibly shall we reap in the future.

It is especially important to emphasize the truth that this Divine Law is inexorable, because a good deal of the religious teaching of the present day distinctly includes a theory that we may escape from the consequences of our actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which are deduced from it. The idea suggested is that by doing wrong the man has simply incurred a debt, and that this debt may just as well be paid by someone else as by the sinner himself—or rather that the sinner cannot himself pay, and so must shuffle off his responsibility. This simile of the debt is one that we have sometimes employed in theosophical writing, but it seems to me liable to very serious misunderstanding. A much truer analogy would be that of a man who wishes to be an athlete and is training himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and for that purpose he needs a certain training. It would not at all serve that purpose if someone else did it for him. If we wish to become perfect men physically we must take much trouble to develop those parts of the body which we have hitherto neglected, and we must rest others which we have overworked. The physical condition of the average man is no inapt symbol of his moral condition. Many muscles are almost atrophied for want of use, while other parts of the body—the nervous system, for instance—have been seriously injured by improper use. From the standpoint of the physical we have committed many sins against our own bodies, and we must atone for them; if we want to become perfect men physically we must go through many wearisome exercises and trials, which would not have been necessary if we had kept our bodies properly and evenly developed. Others can help us, by telling us what to do and how best to do it, but others cannot take the exercise for us. It is not like the liquidation of a debt, because in addition to bearing the result of wrong done in the past, the man must in bearing it develop strength for the future. He must develop perfect moral qualities in the same way as he would develop perfect muscles—by exercising them. He must make the necessary effort to put things right again. No one else can do it for him, but happily many may help him by advice and sympathy and affectionate encouragement. This law of cause and effect works just as do other laws of Nature, and if we can recognize that it will save us much trouble. If you put your hand into the fire, and it is burnt, you do not say "God punished me for putting my hand into the fire." You consider it a natural consequence of your action, and you know that anyone who understands physics could explain to you along scientific lines exactly what had happened to you, and why you suffered. He would tell you that incandescent matter is vibrating at an exceedingly rapid rate, that such a rate of vibration impinging upon the tissues of your hand had torn them apart, and so had produced the wound that we call a burn. But there is no special Divine interposition in that, though it takes place under the operation of those laws of Nature which are the expression of the Divine Will on the physical plane.

We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural law. It may be said, perhaps, that obviously the good man does not always reap his reward of good result, nor does the wicked man always suffer. Not always immediately; not always within our ken; but assuredly eventually and inexorably. If we could see the future, if we could even see the whole of the present, we should understand this fully. We shall see more clearly that this must be so if we define exactly what we mean by good and evil. Our religious brothers would tell us that that was good which was in accordance with God's will, and that that was evil which was in opposition to it. The scientific man would say that that was good which helped evolution, and whatever hindered it was evil. Those two men are in reality saying exactly the same thing; for God's will for man is evolution, and when that is clearly realized all conflict between religion and science is at once ended. Anything therefore which is against the evolution of humanity as a whole is against the Divine will. We see at once that when a man struggles to gain anything for himself at the expense of others he is distinctly doing evil, and it is evil because it is against the interest of the whole. Therefore the only true gain is that which is a gain for the race as a whole, and the man who gains something without cost or wrong to any one is raising the whole race somewhat in the process. He is moving in the direction of evolution, while the other man is moving against it.

Take a simple illustration. Suppose that I have here a great weight suspended from the ceiling by a rope. If I exert a certain force in pushing against this weight, we know by the laws of mechanics that it pushes back against my hand with exactly the same amount of force. We find that that same law of mechanics holds good on the higher planes just as it does here. If a man exerts his strength against the Divine order, he disturbs the equilibrium of nature, and that equilibrium infallibly readjusts itself at the expense of the man who disturbs it. The power of the current of the Divine will is so much greater than that of any human will which may attempt to deflect it that it sweeps him inevitably on, and it is only he who suffers, not the Divine scheme. He cannot delay the current, but he may cause a little temporary disturbance and foam upon its surface. He is swept along with it in any case, but he can go on in two ways. He can intelligently observe its direction and swim with it, and by doing so he will not only progress with ease and comfort himself, but will also (which is much more important) be able to extend a helping hand to others. On the other hand he may set himself against it, through a foolish misunderstanding of his own interests. He will still be carried on in spite of his struggles, but with a great deal of trouble and pain to himself, and perhaps of hindrance to others also. That is precisely what the wicked man is doing. He will be swept along more slowly and with a great deal of sorrow and suffering for himself and others, but he must evolve.

If we can grasp the grand idea that there is no possibility of final destruction, but the certainty of final success for all, because that is God's will for them, we shall at once recognize the utter futility and madness of selfishness. There is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost.

I have sometimes wondered how modern orthodoxy can speak of Christ as the Savior of the world, and yet in the same breath assert that He does not save it, that He does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the Devil! Would that be considered a successful effort if we were speaking of any kind of human attempt? Such a doctrine is a blasphemy; cast it out from your stock of religious ideas. We bring a grander gospel and we preach a nobler creed than that; for we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

It is only the ignorant who struggles, and even he must yield in the end. He will struggle against the evolutionary current in one life—perhaps even in more than one, but his soul will learn its lesson, will observe the inevitable connection between cause and effect, and will strive to control its vehicles more efficiently. Let us see a little how this works. In the first lecture I mentioned the planes of nature and explained that man had bodies corresponding to them. We have to remember that this law of cause and effect is acting with regard to those planes as well as to this. If the man has strong emotions, those represent forces which are producing their effect in the astral body. If he has good mental development, that represents a force belonging to his mental body, which is inevitably producing results also.

Suppose a man finds himself what we call an emotional person, easily swayed either by feelings of affection or by annoyance. That man has an emotional nature, a readily impressible astral body which he brought over from a previous life. He need not, however, carry it on with him to another. A man who finds himself inclined to irritability, for example, may treat himself and train himself definitely with a view to the future. If he lets himself go and allows his passion to dominate him, he encourages his astral body to indulge in those violent vibrations, he sets up a habit in it which becomes every time more difficult to conquer. If on the other hand he sets himself to try to curb his anger, he gradually gets these vibrations under his control, and each time it is a little easier than before. It often happens that a man who is irritated says something which he afterwards regrets. He resolves not to do this again, but when the next provocation comes, he does not remember in time; perhaps for several more times he will pull himself up just after he has spoken the angry word. But there comes a time when he remembers in the very act of speaking, and checks himself abruptly, and then his victory is half won. Presently he stops himself just before he speaks the word, and then he has won the victory as far as the physical plane is concerned, though he has still to go on and control the feeling itself—to prevent even the vibration in the astral body. That is the way in which a man learns to break through a bad habit.

Fortunately we may set up good habits as readily as bad ones, if we will only take the trouble. We may try definitely to set up within ourselves good habits of helpfulness, unselfishness, perseverance, punctuality and so on; and then we shall be born with these as inherent qualities upon our next return to earth. That is a little bit of character building which anyone may undertake, and the trouble it costs him will be the best investment he ever made. When we understand that the mental body and astral body are only expressions of the man, we shall realize that in learning to control them he is acquiring definite qualities and building them into the causal body, so that next time he will have those qualities as part of his stock-in-trade, as it were, with which he recommences his business of evolution. The man sows certain thoughts and actions, and later on he reaps the results. Between the spring sowing and the autumn reaping he may have worn out one suit of clothes and put on another in the shape of a new body, but he remains the same man and he reaps his harvest just the same.

We find by investigation that, broadly speaking, the man's thoughts in one life build his character for the next, and that his actions in the one life produce his surroundings in the next. A strong desire along certain lines which remains entirely unfulfilled during one life will often produce a capacity along those lines in the next. For example, I have known people who are very musical in the sense that they enjoy music intensely, but yet have no faculty for producing it, no facility in performance and no opportunity for acquiring it, although they earnestly wish for it. Now that strong desire will certainly produce its results in the next incarnation. Assuredly those people will next time bring back with them the capacity for musical training, and will have the opportunity for it. They will not be born with the training already acquired, as Mozart was; he must have had that training in his previous life; but at least it will bring them back with a vehicle which will readily respond to the training. Thus aspirations or desires of one life are transmuted into capacities in the next.

Just so if the man is constantly thinking some thought over and over again, he sets up a habit or tendency of thought. Whenever a man thinks strongly he creates a thought-form—that is to say he sets up a certain rate of vibration, and the energy thus generated draws round itself a vehicle of finer matter which it ensouls, and thus creates a sort of storage-battery of force. Now that thought-form hovers about the man and constantly reacts upon him. We know from telepathic experiments what is the tendency of a thought when it acts upon another person. It will work upon the corresponding matter of his mental body, and tend to set up in that its own rate of vibration, so that it provokes in the mind of the recipient a reproduction of the thought which was in the mind of the sender. That would be the action on another person; but we often forget that a man is constantly producing a very similar action on himself. Clairvoyants see every man surrounded by a cloud of his habitual thoughts, and of course these thoughts are all the while reacting upon him. To every man there come times when he is not thinking strongly when for the moment his mental activities are in abeyance; and at all such times ever present thought-forms would react upon him, so that any strong thought which the man has once sent forth will always tend to reproduce itself and make him think a similar thought whenever his mind is for the moment vacant.

You can see how this might work in the case of a sensualist, and how very likely the man would be to yield to such a returning thought because he has been in the habit of giving way to similar impressions before. The man himself sent out the idea in the first place, and perhaps has never thought of it since, but when the opportunity occurs it reacts upon him. So it may become a sort of tempting demon like those invented by the diseased imagination of medieval monks. Most unfortunately it may act upon others as well as upon himself, and that is the awful responsibility of yielding to evil thought. He may become the centre of moral contagion and do grievous harm to thousands of whose very existence he is ignorant.

Again if a man dwells often upon a certain thought it will presently translate itself into action. By thinking it so often he sets up a decided tendency, and if circumstances prevent him from carrying it out in action in this life he will probably do so in his next incarnation. Thus it is that we find some children born with criminal tendencies with an apparently instinctive desire to steal or to be cruel—because they indulged in covetous or revengeful thoughts in the dim distance of the past. Happily the same law holds with regard to good thoughts. How often we long to do some good deed, but from lack of means or time or strength we are utterly unable to accomplish it. Yet the earnest desire is not without its effect and the opportunity which is denied to us in this life, because our past was not such as to deserve it, will assuredly be ours in the future, won for us by the very energy poured out in the yearning of to-day.

Along the very same lines is conscience built up in the man. He does a wrong or foolish act, and through the inevitable action of the law he suffers for it sooner or later, and through that very suffering the soul acquires the knowledge that that action is wrong, and must not be repeated. Thus out of painful experiences the conscience in man is formed, the soul learning perhaps a different lesson in each of its lives, and so gradually developing a comprehensive and educated conscience. Usually he cannot impress upon his physical brain the detailed history of his previous mistake nor the reason for his conclusion; but he is able to send through very definitely that conclusion itself, in the shape of a firm conviction that a certain action is to be avoided.

It is necessary to realize that we have all of us had many lives, not only one or two; and that since we have gradually raised ourselves to this level, those previous incarnations were all probably less advanced in many ways than our present one. We must all have been savages in the past—and probably not once, but many times. So we must have done a great many evil and undesirable things, and we must each one of us have a tolerably heavy bill to pay. So there arises the question how we are to clear off such an accumulation of evil result. In such lives as the more thoughtful among us are living now, we may reasonably hope that there is a preponderance of good over evil; but undoubtedly the reverse must have been the case in very many of our earlier existences, and if we had to bear in any one life the whole of the suffering due to us on the entire account, we might well find it sufficient to crush us to the earth, and prevent us from evolving at all. Since the object of the whole scheme is man's evolution, that obviously cannot be permitted; and consequently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can best be paid in it. This modification does not in the least change or reduce the results of our past deeds, but it does so apportion them as to prevent them from overwhelming us.

The Hindus give to this law of cause and effect the name of Karma, and they also apply the same term to the results which under it follow from action of any kind. They say that of this karma there are three kinds:

1. There is the Samchita or "piled-up" karma—the whole mass that still remains behind the man not yet worked out—the entire unpaid balance of the debit and credit account.

2. There is the Prarabdha or "beginning" karma—the amount apportioned to the man at the commencement of each life—his destiny for that life, as it were.

3. There is the Kriomana karma, that which we are now, by our actions in this present life, making for the future.

That second type, the Prarabdha karma, is the only destiny which can be said to exist for man. That is what an astrologer might foretell for us—that we have apportioned to us so much good and evil fortune—so much of the result of the good and evil actions of our past lives which will react on us in this. But we should remember always that this result of previous action can never compel us to action in the present. It may put us under conditions in which it will be difficult to avoid an act, but it can never compel us to commit it. The man of ordinary development would probably yield to the circumstances and commit the act; but he may assert his free will, rise superior to his circumstances, and gain a victory and a step in evolution. So with a good action; no man is forced into that either, but an opportunity is given to him. If he takes it certain results will follow—not necessarily a happy or a wealthy life next time, but certainly a life of wider opportunity. That seems to be one of the things that are quite certain—that the man who has done well in this life has always the opportunity of doing still better in the next. That is nature's reward for good work—the opportunity to do more work. Of course wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity, and not the pleasure which may be supposed to accompany the wealth.

Sometimes when men first realize the inexorability of the Divine law of cause and effect, they feel themselves helpless in the grasp of a destiny against which it is useless to struggle. Yet this should not be at all the result of increased knowledge. The more we know of the laws of nature, the more intelligently we can use them; and remember, it is only because they are invariable and inexorable that we are able to depend upon them and utilize them. Where would be the use of the magnificent power-works at Niagara if the law of gravitation were only occasional in its action, if water sometimes ran downhill and sometimes did not? So it is just the invariability of this law of karma which enables us to employ it in character-building. If a man finds an impure thought arising unbidden within his mind now, he knows that it is because he allowed such thoughts to play through his mind long ago; and in that very knowledge lies his hope for the future. If he keeps his thought high and pure in this life, in the next he will assuredly reap the result of his effort, and will have a mind-body incapable of responding to the vibrations of the low and impure.

Along the same line of action we can modify not only character but circumstances, and can arrange for ourselves the certainty of plenty of opportunities to do good. If we devote ourselves earnestly now to doing all the good work within reach, we shall certainly have all the more opportunity next time.

Remember that although we can never recall the force which we have thrown into any thought or action, we can often modify its effect by sending out a new force of different type. If you strike a ball, for example, as at croquet, you set it rolling in a certain direction with a certain amount of energy. No human power can take that force out of the ball but of course you may stop it, by opposing to it a new force of equal power in the opposite direction. Supposing that, while the ball is rolling, we strike it from one side, it will then adopt a new path, which is neither that of the original force nor that of the newly-applied one, but a diagonal between the two, the exact direction of which can be determined by means of what is called the parallelogram of forces. It is exactly the same with karma. We cannot take away one iota, one least ounce of the force which we have already sent forth; but we can always endeavor to improve matters by setting in motion a new force of opposite character. If you have sent forth an angry thought, it is true that you cannot recall that, but you may swiftly send after it another which will to a large extent neutralize its effect upon the person towards whom it was directed—a thought of affection and brotherliness, a strong, loving wish for his good and his progress.

It is important not to forget that the law is acting upon all planes simultaneously, upon the astral and mental as well as upon the physical. It is only in this way that perfect justice is assured. For example, it is only when we remember this that we can at all understand how a man's intentions can be taken into account. A man may set out in some matter with the best of intentions, thinking out his plan carefully, and putting a great deal of energy and good-will into it, yet on the physical plane he may make some foolish mistake, or his plans may miscarry, and he may do much harm instead of good. The world sees only the failure and laughs at him, and he feels himself unjustly treated. But the law meets him at all points and its adjustment is perfect. On the mental plane he has poured forth much energy for good, and upon that plane good flows back upon him in unstinted measure; upon the physical plane he has done harm, and consequently on that plane he receives the result of his mistaken action. But the action of force upon the mental plane is so much more rapid and far-reaching than on the physical that there is no comparison between the value of the results. So it is true that the intention is by far the most important thing, though absolute justice will be done on each plane.

We may see that this is so in every-day life. Law on the physical plane takes no account of intention. If you seize a red-hot bar it will burn you, whether you seized it in order to kill somebody, or in order to save a child from injury. On the physical plane the result will be precisely the same, but on the plane of intention it is very different. In the one case there could be nothing but shame and remorse, and the evil result of an outpouring of hatred and malice; in the other there would be the happy consciousness of a brave deed done, and the good which flows from a strong thought of heroic self-sacrifice.

Let us then remember that just because of its inexorability we can use this Divine Law, and that with regard to it we must never permit ourselves to feel any sense of helplessness but only absolute serenity and perfect fearlessness; for we know that the good must triumph, and that our individual future is entirely in our own hands.

History is biography on a large scale.—Lamartine.

Justice is the constant desire and effort to render every man his due.—Justinian.

There is no genius in life like the genius of energy and industry.—D. G. Mitchell.

Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellowman. When he dies the people will ask, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"—Koran.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention, is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly due to catarrh. We are receiving hundreds of letters like the following:



Deafness Cured.

Springfield, Mass., Mar. 30, '02.

Gentlemen:—Received the Actina all right, and would say it has done wonders for me. I have been deaf about five years so that I could not hear the ticking of a clock, neither could I engage in conversation, as it was very difficult to make me understand even with a speaking tube. After treating with several doctors and receiving no help or encouragement from them, I expected never to hear again and tried to make the best of it. A friend called my attention to Actina saying that it had cured her. Not having much faith in it I did not use it according to directions at first, but after having it about 6 months noticed an improvement, and in five or six weeks after was able to hear public speaking and converse with anyone without any trouble. Quite a number of the afflicted called on me and are greatly encouraged by my experience. —F. W. HARWOOD, 188 Walnut St.

Actina Is Sent on Trial, Postpaid.

Call or write us about your case. We give advice free and positive cures. A valuable book—Prof. Wilson's 100 page Dictionary of Diseases, Free. Address New York and London Electric Association, Dept. T, 927 and 929 Walnut Street, Kansas City, Mo.

BIG WAGES TO MEN and WOMEN



Mr. Tassell made $1,500 the first five months. Mr. Wise, of S.D., $12. 1st day. Mr. Clay, of Vt., $9 first day. Mr. Borge, of Me., $10 one afternoon. Mr. Elliott, of Pa., $17 first two days. Mrs. Howard, of Ia., $59.50 in one week. Hundreds of others making big money selling and appointing agents for **Quaker Vapor Bath Cabinets.** Prices reduced. Let us start you. We furnish everything. Anyone willing to work can make $20 to $40 a week easy. Greatest money-maker known. Just what everybody needs. **Wonderful Seller.** We're old firm. Capital $100,000 00. **Write for New Plan, Terms, Etc., FREE.** Address, WORLD M'F'G CO., 619 World Bldg., Cincinnati, O.

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The above is the number of the present issue of The Progressive Thinker as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

OLD AND NEW PSYCHOLOGY

By W. J. Colville. Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. Price, $1.00.

"AS IT IS TO BE."

A VERY SUGGESTIVE WORK.

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

The Science of Spirit Return.
By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price, 10 cents.

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

The Spiritual Wreath.
A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 15 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Prof. Lockwood is located at present at 210 Prospect avenue, Buffalo, N. Y. He is open for engagements for January and February, 1903. Societies desiring to know in what way spiritualism and continuity of life can be scientifically demonstrated to be a fact in nature's order of evolution, should hear this great interpreter and demonstrator of nature's invisible forces. He presents only facts. Write him.

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

Moses Hull writes from St. Louis, Mo.: "I spoke here for Mr. Peck's society, November 30. I go to Evansville, Ind., next Friday, and stay over Sunday, then return here and deliver a few discourses for Mr. Grimshaw's society, staying one Sunday."

The scene of the wreck where Engineer Charles Bunting, of this city, was fatally injured on Nov. 8, is now said to be haunted. A dispatch from Indianapolis says of the report: Track walkers report that weird sounds are heard on the Irvington curve of the C., H. & D. railway, where the collision with a work train occurred on the 8th inst., which killed three men, caused the death of one other only yesterday, and terribly injured a half score. Mysterious lights are seen flitting about and several people who have undertaken to walk home by the railway track after night profess to have been terribly frightened by uncanny apparitions. Among these is H. N. Admiral, a Pan Handle employe. He was walking along when he saw a white object approaching, which he challenged. The figure disappeared, only to reappear at the bottom of the "fill," where it joined two others in dancing about.—Hamilton (Ohio) Democrat.

Laura C. Morse writes: "There would be a great void in my reading matter, and a far greater one in my heart, did no Progressive Thinker find its way into my home each week. Your premium books, which are a grand monument for the benefit of humanity, I would much like complete. My years are many, going towards the eighties. I have been a Spiritualist for 36 years of my life."

W. J. Elmo writes: "The Chicago Spiritual Alliance Church started Sunday, Nov. 30, with good success, and we see a field in it (new locality, No. 144 Twenty-second street, near Michigan avenue) that is going to prove valuable to the cause. Many old members were present, but the new faces were plentiful, and expressed themselves as well pleased, and would come often. Mrs. Elmo gave a number of excellent messages to strangers that were fully recognized, and did much good."

There was a meeting of the Spiritualist society held at the U. V. U. hall on North Main street yesterday afternoon, which was in many ways one of the most interesting that has been held in the city for many months. The speaker of the afternoon was Mrs. Carrie Firth Curran, of Toledo. Mrs. Curran has a most pleasing presence and is a speaker of eloquence and power. Unlike most Spiritualists she is both earnest and reverential. Her arguments were mostly based on biblical texts which were appropriate and well chosen. Her Spiritualistic tests were remarkable and were given without the aid of a cabinet or other accessories commonly used by mediums. There was nothing of fakirism in anything she did or said. There was a fair sized audience of interested and attentive listeners present. Findlay (Ohio) Republican.

A strange phenomenon at the home of Mr. and Mrs. Stephen Fowler of Wolcott, N. Y., is attracting considerable attention. A little more than two months ago Mrs. Fowler stepped before the mirror one morning and at once discovered upon the surface of the glass that resembled the finest of frost work, the lines and scrolling being formed with an accuracy which would seem almost impossible for hand work. The sketching, as it seems to be, lies loosely upon the glass and the least touch will erase it. Upon throwing a reflection of sunlight over it, the work has a resemblance of a bird's eye view of some place or country, and by closely observing it one can discern figures and other objects. The strange fact in the case is that the phenomenon came upon the glass during one night, and the theory put forth by Mr. and Mrs. Fowler is that it is a message from Mrs. Fowler's sister, Mrs. Roger Newell, who died just four weeks to a day previous to the phenomenon. Before her death Mrs. Newell told her sister that she would visit her by some sign or word, and it is Mr. and Mrs. Fowler's belief that this is a demonstration of her return to this life. The mirror is in a bedroom occupied by Mrs. Fowler.

The Spiritualist Society of Galveston, Texas, held Thanksgiving service, Thursday, Nov. 27, at 8 p. m. After the song service and address by Mr. John W. Ring, a musical programme was rendered which pleased the audience very much. The admission to the evening was a book for the library, and the number of books in the library was considerably increased. Among the musical numbers was, "Turkey Song," words by Dr. Wilkins, as published in The Progressive Thinker, and set to music by Mr. J. J. Blood, one of the leading musicians of Galveston, who is a devoted Spiritualist.

At Louisville, Ky., on Wednesday evening, Nov. 19, at the residence of W. C. Mann, 829 Eighth street, Mr. J. P. Hunt and Miss Marie Dewer were united in mariage by the Rev. Mary Mann. The young couple are Spiritualists. Mrs. Mann gave them a trumpet seance. After the ceremony they left for their future home in Texas.

L. writes from Detroit, Mich.: "Recent Sunday evening meetings of the Earnest Workers have been very interesting and largely attended. Mrs. Rose Ferris, of 259 Grand River avenue, spoke and sang at the last meeting, and will speak again next Sunday evening. The socials every Thursday evening are attracting many inquirers to the meeting. The workers are now enjoying their second year of success under the most judicious leadership of President Burns. Mrs. Margaret Lagrange delivers most instructive inspirational addresses every Sunday at Prismatic Hall."

Charles V. Schmidt writes from Milwaukee, Wis.: "Mrs. Mattie E. Hull concluded a two months' engagement with the Unity Spiritual Society of Milwaukee, last Sunday evening, and as a slight token of appreciation of her beautiful work, and the love and esteem of the members of the society, she was made the recipient of a beautiful tribute of flowers, fragrant as the words of inspiration that flow from her lips."

Chas. King writes from Youngstown, Ohio: "The cause of Spiritualism still lives, and we are having a grand feast of good things from spirits through the guides of our medium, Mr. French. We wish to say there is no better worker in the field to-day than Mr. French, and any society wanting a good speaker and test medium cannot do better. His work is clear and clean; the tests given are marvelous, and will convince any reasonable mind of the continuity of life. All letters will reach him. Address in care of The Progressive Thinker. Let the good work go on and may the whole world be converted to this truth."

Chas. King writes from Youngstown, Ohio: "We are having grand, good meetings here through the mediumship of Mr. French; and we can cheerfully recommend him to any society wanting a speaker and test medium."

J. M. White writes: "Our meetings here are going bravely on. Last night, Nov. 30, a good sized crowd attended the meeting and a great number stayed to the seance afterwards. December 7 we expect to have with us Mr. O. Dunakin, a trumpet medium of Chanute, Kans. On a recent visit to that point I found many investigators, and have a return date fixed for that place. The churches here are so frightened that they sent for Elder Covert, who at one time tried to fool with our spiritual buzz-saw, Moses Hull. Although badly cut up, he is feeling heads here, preaching, and intends to kill Spiritualism next Friday night. As a result of the killing we have engaged a larger hall. I go from here to Liberal, Mo., for a few days, and return here again next Sunday. My regular address will be Fort Scott Kansas."

Mrs. Sarah A. Garber writes from Des Moines, Iowa: "The Ladies' Aid Society of the First Church of Spiritualists of Des Moines, Iowa, gave a social and box supper, Nov. 24. The ladies have been very busy for two months making articles to sell, and were well repaid for their efforts by a large audience. It was financially a success. Our spiritual society was organized last summer. We are still together and growing quite slowly, but nevertheless surely. We are in hopes that in the near future to be able to get speakers and test mediums here that will wake the people up and start them to thinking. We all take The Progressive Thinker, and look for it eagerly each week."

Geo. A. Kiehl writes from Lancaster, Pa.: "After resting peacefully and contented in the orthodox sheep-fold over fifty years, the so-called death of a loved companion caused the writer to awaken, think and investigate Spiritualism. In a years' time he bade good-by to the narrow creeds made by fallible men, but yet was deathly afraid the missionaries of the N. S. A. would find him out, and induce him to put his hands to the plough. A year later Mr. and Mrs. Sprague were called on by him to deliver the first lectures on Spiritualism in this dark place. They awakened some of the sleepers. Next came Mrs. R. W. Barton, who also did a noble work, and will be with us in December again. We have just parted with Mr. and Mrs. Kates, missionaries for the N. S. A., and cannot speak too highly of these noble workers in a cause so unpopular, so little understood as it is in this part of the country Mr. Kates presents the religion and philosophy of Spiritualism in such a plain, convincing manner, that all are interested from beginning to end. When Mr. Kates does so well what can be said of the descriptive or test work of Mrs. Kates? Simply that it is unsurpassed. What endears them both, most of all to me, is their kindly, loving nature, their earnest desire to heal the wounds even of the lowest and poorest of God's creatures. Gladly do we look forward to their return to us in January next."

Hattie G. Webster writes from Columbus, Ohio: "The officers and teachers of the various spiritual lyceums of Columbus, Ohio, have formed a Lyceum League. The object is to promulgate the spiritual philosophy, science and religion of Spiritualism, believing that in unity there is strength, and by united effort bring forth fruit in the instruction of our youth, and show them that by broadening our resources and bringing to bear each others' ideas in the meetings from time to time, we shall strengthen our mediumship as well as replenish our natural forces. We have had two meetings and exchanged ideas with reference to the best methods of instruction. The officers elected are as follows: J. A. Hammond, president; Mrs. H. H. Johnson, vice-president; Mrs. Minnie Williams, treasurer; Mrs. Hattie G. Webster, secretary; trustees, H. C. Bobrstier, Mrs. Miner and Prof. L. M. Lydy."

When writing for this paper use a pen or typewriter.

Dr. P. T. Johnson is open for engagement to lecture for local societies or mass-meetings, on most easy terms for the societies. Address him at No. 84 West M street, Battle Creek, Mich.

Dr. J. M. Peebles lectured for the society at Battle Creek, Mich., to a crowded house. He is a great favorite there.

Jennie Hagan Brown lectured for the Ladies' Episcopal Guild in Whorton, Texas, on Nov. 26, and had an excellent house. She will go to Australia in January or February. She will lecture in Texas until she goes.

L. S. Hoover writes from Muncie, Ind.: "The Muncie Society of Spiritualists has been dragging along for about four years, and now there has been a revival of interest. There is no better field in the state than here. We are in need of a good speaker and test medium. We would like to hear from Mrs. Marian Carpenter, or anyone else who may chance to see this notice in The Progressive Thinker. Please direct all communications to me at No. 1210 South Elm street, Muncie, Ind."

A. Markley writes from Topeka, Kansas: "Sunday evening, Nov. 30, the Occult Science Club held what was in many respects the grandest meeting ever enjoyed by Spiritualists in our city. Our large and beautiful hall, corner of Seventh street and Kansas avenue, was packed to overflowing with some of the best and most intellectual people of Topeka. Our grand inspirational speaker, Mrs. Etta S. Bledsoe, delivered a scientific lecture on 'World Building,' which was much appreciated by all present. Afterward came the christening of Hazel Blossom, infant daughter of Mr. and Mrs. Carl Hobson, the ceremony being an impromptu poetical masterpiece by Mrs. Bledsoe, white and pink rose petals being used with the ceremony. Afterward messages were given by Mrs. Wagner. The music for the occasion was furnished by Fleming's orchestra, assisted by Mrs. Maud Wilcox, our able musician. Everyone was delighted with the entire service and people have a better opinion of our religion than ever before."

Mrs. J. E. Staner writes: "In an item in the last issue of The Progressive Thinker, Prof. Tolman states that a sum of money had been raised through an entertainment given under his directions for the benefit of Mrs. Lizzie Mowbray. The amount he claims was $54 and $3.50 dopation. It has been given out by different parties that this money was raised by the Professor, and he has been given all the credit. Now, all we want is to give credit where it is due. The little band of workers known as the Spiritual Research, its members and friends, worked very hard to help raise what they could to swell the fund, as the late Miss Cora Mowbray, daughter of the lady this money was for, was the organist for this society for three years. Out of the sum named this little band and friends raised by tickets sold, $44.50; by donation, $3.35; total $47.75. Please note balance. We only ask justice. We are willing to be known by our works. We all loved dear little Cora, and we wanted to show our love by helping to bear the sorrow and give a helping hand to the dear mother who is left alone."

Stella A. Fisk writes from Keokuk, Iowa: "I notice that in the last Progressive Thinker in Dr. Hinton's article about our state convention, the dates of said meeting are wrong. The correct dates are Jan. 15, 16, 17 and 18. The convention must be on the third Thursday, Friday and Saturday of January, and the doctor must have looked at the wrong calendar in some way. Kindly make the correction in next issue, as my article which you very kindly published the week before was correct in every way I believe, but this, of course, would cause a confusion in the minds of many."

Hattie G. Webster, secretary, writes from Columbus, Ohio: "Mr. David Climer, president of Summerland Beach Camp Association, called a meeting of the official board, at his residence, Nov. 14, for the purpose of engaging mediums and speakers for the 1903 season of the camp-meetings, as well as to determine ways and means for the same. The president instructed the secretary to write to several speakers, and will write to a number himself. Those present were Mrs. Hattie Clemens, Mr. S. J. Woolley, Dr. Fetzer, Dr. P. Valence Rondiez, Dr. David Climer, Mrs. Kate Climer, Mrs. R. L. Mills and Mrs. Hattie G. Webster. A very interesting and instructive meeting was enjoyed by all present."

W. H. Murphy writes from Dardanelle, Ark.: "Enclosed is a postoffice order for which send me The Progressive Thinker for another year, and the Religion of Man and Ethics of Science, and A Wanderer in the Spirit Lands. I will then have all your premium books except the Occult Life of Jesus; that I don't much care for, as I am not a Jesus man; I think, like Ingersoll, it would have been a good thing if the man had never been heard about. Your communication from John Slater interests me. I saw him in London, Eng., in 1895, and got acquainted with him. I consider him the greatest medium for psychometry I ever saw, and quite a nice gentleman."

M. Lizzie Beals writes in reference to the Worcester (Mass.) Association of Spiritualists, G. A. R. Hall, 35 Pearl street: "We have had with us the past month Mr. and Mrs. E. V. Sprague, of Jamestown, N. Y., missionaries for the N. S. A. They were greeted by a large and appreciative audience. Mr. Sprague is an earnest and forcible speaker, an able exponent of the philosophy he represents. He spoke upon 'Spiritualism as Phenomena, Science, Philosophy and Religion.' Mrs. Sprague followed the lecture with communications, voicing words of comfort and conviction to all who received them. Dr. Fuller, our speaker for the month of November, was with us upon this occasion, and opened the service with a soulful invocation; also gave a brief address, and closed the services with benediction. The musical selections, arranged by our singer, Mrs. Ida Bond Dow, were well received by the large audience present. The song, 'Only a Thin Veil Between Us,' was beautifully rendered by Mrs. Dow, and served as an inspiration to all."

Mrs. Susie Fentress writes: "I received the Woman's Bible in due time, and in good shape. I read it without delay. I find it to be the most profitable book of the age in which we live. But why has this criticism been deferred so long and for woman to do? We owe a debt of gratitude to Elizabeth Cady Staton. She has done a magnificent and much-needed work."

John Moore writes from Quincy, Ill.: "You advertise a book, 'Startling Facts or Deeds of Darkness Disclosed.' I want a copy; 75 cents enclosed. Find postoffice order for the amount. I was an R. C. for 20 odd years, and I know something about the concern. Some years ago a Roman priest gave our public school system a raking down. One of our daily papers gave a synopsis of his lecture; no comment. I answered him through the same paper, but I had hard work to get the editor to put it in. I tell you, I raked him down without gloves. How these fellows do hate our free schools."

Correspondent writes from Springfield, Mass.: "Mrs. Russegue closed her labors with the Ladies' Aid Spiritualist Society last Sunday. She has been engaged during the past month. Her lectures have been of a high order, and it seems a pity that such a speaker is not located over a society permanently. We might then look for growth that would be lasting and of a high order, as she has no superior upon the platform. She deals with philosophy, not phenomena."

An exchange says: "A recent traveler through northern India tells an interesting incident in connection with a visit which she made to one of the rude little houses in Cashmere, where the world-renowned India shawls are made. It chanced to be a very hot day, even for India, and when our traveler found herself being conducted through a dusty, dingy, narrow street, she almost regretted her thirst for knowledge. However, upon entering a little room she found ten or a dozen men sitting on the floor, patiently weaving the richly-hued threads in and out, and evidently happy since, notwithstanding the heat and general dinginess, they were chanting some pleasing little melody. While watching them at their careful, painstaking labor, she noticed that each man had a little slip of paper pinned to his work, which she naturally took to be the design of his particular shawl. Upon closer examination, however, she found that they all contained musical notes. Fancy her surprise to learn that it really was the pattern expressed in musical notation and represented in point of fact the tune the men were then singing. She further learned that they had discovered a curious relation between color and sound whereby they determine the colors they were to use by the way they harmonized in music—an inharmonious blending of tones always signifying inharmonious coloring."

Mrs. LeSieur writes: "The Band of Harmony Bazaar, given at its rooms, 608 Handel Hall Building, Thursday, December 4, afternoon and evening, was the greatest success of the series. The different booths were handsomely draped, and loaded to their fullest capacity. We take this opportunity to thank our many friends and patrons for their co-operation."

E. W. Sprague and wife, missionaries and organizers for the N. S. A., are ready to work in Michigan, Indiana, Illinois, Wisconsin or Iowa. Parties wishing to organize new societies or needing help to build up weak ones, should write them at once, so arrangements may be made to visit such places while near them. Spirit messages and tests follow their lectures, which helps greatly to create interest in the cause. They have some camp-meeting dates not yet spoken for. Address No. 618 Newland avenue, Jamestown, N. Y.

Charles S. Hulbert writes from Buffalo, N. Y.: "Harmony Circle Spiritual Society gave an entertainment at its hall on the evening of Nov. 25, and it was an undoubted success in all ways. The audience was large and filled the hall to the doors. The talent, although purely amateur, was far above the average, and each number was heartily encored. The opening presented a very pretty picture. On the left rose a tier of pretty young lady musicians, dressed in white, and on the right a bank of young gentlemen musicians, and the platform in the center was prettily draped in white, with Old Glory as a background. All the credit of the success of this part of the entertainment is due to Mrs. May Mutz, one of our most earnest and efficient workers in the cause of Spiritualism. Being a musician of high order, and a teacher of the mandolin, zither and guitar, her scholars more than do her credit. Among those who took part were Master Richard Fiscus, Miss Spray Yourig, Miss M. Hiser, Master Willie Bander and brother, the Ladies' Phonetic Orchestra and the Alpine Quintette. The writer gave an inspirational poem, the subjects taken from the audience, 'Harmony, Truth, Good Will, Home and Friendship,' which was well received. A dance of ten numbers followed, and refreshments were served in the dining-hall. The society is proud of the success of its first entertainment, and it is largely due to the hard and efficient work of the committee in charge, Mrs. May Mutz, Mrs. M. E. Lane, Mrs. M. Lang, Mrs. Wm. Griffith and Mrs. Bishop."

A. C. Doane writes: "I read with much interest the article of P. J. Cooley in The Progressive Thinker. We need more such men to demolish the man-made idols of popery, and the old adage is being proved, that 'the pen is mightier than the sword.' Priestcraft and superstition has resorted to all kinds of means to capture undeveloped minds and destroy those who would have led the people out of darkness if they had the privilege of life and liberty."

Geo. D. Smith writes from Los Angeles, Cal.: "In this most favored part of our great Republic, where wintery blasts are unknown; in this land of eternal sunshine where flowers are in perpetual bloom and the melodious notes of the song-bird are heard throughout the entire year, the cause of Spiritualism is in a most flourishing condition. In this beautiful city of the angels, having a population of upwards of 150,000, there are many mediums and psychics from all parts of the East, who are here to escape the rigors of an Eastern winter, and will remain until spring. There are several of excellent reputation, among whom is John McLane, formerly of Chicago, a medium having good psychic ability and an untarnished reputation for honesty and integrity. His lectures in Burbank Hall on Sunday evenings are attended by large and appreciative audiences, and the loving messages from departed friends received through him give undeniable evidence of the truth of immortality and of his extraordinary psychic ability. Having the wonderful gift of healing he believes in exercising his God-given power for the alleviation of suffering humanity rather than prostituting his gifts for pecuniary purposes. Mr. McLane is a native of Scotland where people are famed for honesty, and has been in the work for twenty years, coming up through Roman Catholicism and Protestantism and landing on the solid foundation of Spiritualism where he is firmly anchored forever."

M. A. Logue writes from Butte, Montana: "The Spiritualist society here still holds meetings at my home, growing in interest as well as numbers. Mrs. Dr. Edwards has been with us for three months, doing a good work, and has made many friends who are sorry to have her leave the city."

Mrs. Dr. E. H. Denslow, of Sturgis, Mich., is convalescing from a violent attack of pneumonia. For several days the angel of death hovered very near her and her sweet life was well-nigh despaired of. Many were her psychic experiences during the time of her sickness, which demonstrated the power and helpfulness of spirit presence during the hour of suffering.

TAKE NOTICE.

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

Dedication of the Goff Mediums' Home.

The series of meetings for the purpose of dedicating the Mediums' Home at Lansing, Mich., began Friday morning, Nov. 28, by welcoming all who entered the portals of the new home.

Friday afternoon the meeting was called to order by the president, Dr. B. O'Dell. Address of welcome was given by C. J. Harris, of Lansing. Response by E. E. Carpenter, after which all joined in singing "America."

Mr. D. P. Dewey, of Grand Blanc, gave the address of the afternoon, giving spiritual food and instructions to all.

Friday evening, a very able discourse was given by Mrs. Virginia Rowe, of Jackson. At the close of the discourse the hour was not late, so the guides of the different mediums were allowed to come and give messages from the loved ones gone before.

Saturday morning invocation by H. L. Chapman of Marcellus, after which Mr. Chapman's guides gave a lecture on Spirit Life, Conditions in the Spirit World and their higher education.

A new worker in the field, Mrs. N. M. Russell, of Grand Ledge, gave some psychometric readings which spoke highly of her work; after which Mr. Chapman gave some improvised poems, subjects taken from the audience.

Saturday afternoon, invocation by Mrs. Julia Walton. Poems were given by Mrs. Walton's guides in the old Scotch language, which were truly inspiration. Mrs. Walton's address was very entertaining; she spoke of the "Builder Death" in a very pleasing manner. After the address many messages were given by her.

Saturday evening, selection of reading by Dr. P. T. Johnson, of Battle Creek. Mr. Johnson's very logical discourse was based on Proverbs xxv:25: "As cold water to a thirsty soul, so is good news from a far country." After which Mrs. E. W. Sprague gave some fine readings.

Sunday morning, invocation by Mrs. Dorothy Daily, after which she gave an address full of facts that were good to hear.

Mr. D. A. Herrick, of Grand Rapids, was called upon and a short discourse was given which was applauded by all, and many were the regrets that the time was so late.

Mrs. Amesden of Haslett Park, one of the oldest mediums in the state, was also called upon, and her little control, Sunshine, did her part well.

Sunday afternoon, as the lecture room of the Home was not large enough to seat the crowds that came to the city, the services were held in the Church of Our Father, Universalist.

Invocation by E. W. Sprague, after which a letter was read from Mrs. Marian Carpenter, which carried with it regrets that she could not take her place with the rest. Many will recognize these words: "If I have been able to bring one little crumb of comfort to a sorrowing soul, or made one heart stronger in the knowledge of Spiritualism, I shall feel that my work has not been in vain."

"Even though I pass through the valley and shadows I will have no fear, for the angel abideth with me."

Mr. Sprague gave an address which brought to view the falsity of many of the pagan ideas that are still practiced and believed in to-day.

Mrs. Sprague told many strangers of their loved ones waiting in the sunny land.

The Mediums' Home was dedicated Sunday evening by E. W. Sprague. We wish that every person who has a father, mother or dear friend in spirit life could have heard the address, as it might have been the finding of a new home to many who are in despair, thinking their friends have left them forever.

The Home was named after John F. Goff, of Wakelee, Mich., as it was through him it was made possible that Michigan could have this beautiful Home in Lansing.

We wish to thank all speakers for the help they gave us, and also the musical director, Mrs. Marvin, of Lansing, and those who so kindly offered their assistance. RENA D. CHAPMAN,
Marcellus, Mich. Secretary.

MY CORALS.

They dwelt beneath no ocean wave,
My corals dear a kind friend gave—
No diver risked his life or limb
For needed pelf they might bring him.

In spacious garden neatly kept,
Where choicest flowers bloomed and crept,
My corals reared their lovely heads
And brightly smiled on all the beds.

Till one bright day, by owner clipped
And, by her hand, in rare vase slipped,
They gained the admiration fair
Of all the guests assembled there.

Some guests were diving in the deep
And equilibrium strove to keep;
While others brought, for age and youth,
Rich treasures from the mine of truth.

A large and happy band are they,
For love abounds in all they say;
When Friday comes, from far and near
All gladly meet to speak and hear.

God bless the couple—aged—fair,
Who smile on all assembled there!
They're greatly blessed in board and bed,
And honors crown each snow-capped head;

When they are called from home on earth
May each have richest spirit birth
Where Indians need no hunting-grounds,
Nor war-scarred veterans shafts or mounds!

MRS. M. C. CROSBY.
Portland, Oregon.

Her Last Wishes Violated.

Mrs. M. E. Kenworthy was a medium for over fifty years in public work, well known in Chicago, Seattle, Los Angeles, and lastly in Grass Valley, Cal., where on Nov. 21, 1902, her spirit took its flight from a body which suffered many years from rheumatism and kindred troubles.

Her last wishes were that spiritual services should be held at the funeral; but relatives who had slighted her for years, took possession of the body, and an orthodox minister conducted the services.

All were excluded from said services, even to those who had nursed her through her last illness, and had cared for her when she was neglected by relatives.

Those who knew Mrs. Kenworthy best will realize how distasteful this arrangement would have been to her, as she was a woman of enlightened and liberal ideas and a thorough Spiritualist. One wish was granted and that was that the old body be cremated, which was done immediately after the orthodox services, which took place at the Odd Fellows' Crematorium, San Francisco, Cal.

ARTHUR S. HOWE.
San Francisco, Cal.

PRICE-LIST AND CATALOGUE OF BOOKS.

A Conspiracy Against the Republic. By C. B. Waite, A. M.	25
A Few Words About the Devil. By Charles Bradlaugh. Paper,	50
After Her Death. By Lilian Whiting	$1 00
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Age of Reason. Thomas Paine. Paper, 25 cents; cloth	50
All About Devils. Moses Hull	15
A Man and His Soul. T. C. Crawford	1 00
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Appeals to Methodists. Carrie E. S. Twing	5
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Aryan Sun Myths. Sarah E. Titcomb	1 00
A Short View of Great Questions. By Orlando J. Smith	10
A New Catechism. M. M. Mangasarian. Cloth 75c; paper	50
A Sex Revolution. Lois Waisbrooker	25
As It Is to Be. By Cora Linn Daniels	1 00
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Bridge Between Two Worlds. Abby A. Judson. Paper 75 cents; cloth	1 00
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Celestial Dynamics. By author of Light of Egypt	1 00
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Christ Question Settled. Dr. J. M. Peebles	1 25
Christianity a Fiction. Dr. J. H. Mendenhall	50
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Commentaries on Hebrew and Christian Mythology. By Judge Parish B. Ladd, LL. B. Paper 75 cts.; cloth	1 50
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Cultivation of Personal Magnetism. By Leroy Berrier	1 00
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Death, the Meaning and Result. John K. Wilson	1 25
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Karezza. Ethics of Marriage. By Alice B. Stockham, M. D.	1 00
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Koran. Preliminary Discourse by Geo. Sale	1 00
Law of Correspondence Applied to Healing. W. J. Colville	50

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

N. D. McC.: Q. I consulted a slate-writing medium, and a friend whom I thought dead, came and communicated. How am I to understand this?

A. You assuredly are not to understand that the medium was deceiving you. Your magnetic sphere was stronger than that of the spirit, and you received back the echo of your own fixed belief. Investigators are too apt to suggest the answers and messages, by their determined desires, whereas they should remain passive, receiving whatever may come. Instead of discontinuing investigations with this medium, if you go on a different line, setting down all that may prove untrue to the difficulties in the way of communication, and preserving all that is worthy, you will soon find that you will have nothing to strike out.

W. P. Custer: Q. For ten or twelve years have held seances and have clairvoyant visions, and perceive the presence of spirits. Can I make myself useful in this channel?

A. This depends on what this correspondent means by "making himself useful."

If to go on in his self-culture, heeding the promptings of his higher state, and doing what comes in his way to gratify others with messages from their spirit friends be "useful," then he can have no endowment superior. If he means coming before the public professionally, with the intention of making gain thereby, he will not make himself useful, but quite the contrary.

Book Lover, Jefferson: Q. What is the largest library in the world?

A. The Bibliotheque Nationale of Paris, founded by Louis XIV. It contains 2,000,000 volumes, 300,000 pamphlets, with manuscripts, maps, coins, etc.

The next largest is the British Museum Library of 1,250,000 volumes. The vastness of this collection may be better appreciated when it is considered that the shelving to hold the books would form a continuous line 32 miles in length.

The Imperial Library at St. Petersburg, contains 1,100,000 volumes.

The Library of Congress at Washington, is the largest by far in the United States, and takes no mean rank in comparison with the best in the old world.

The law which compels every publisher or author to send two best bound copies of every book copyrighted to the library in order to complete the essential requirements for granting the right, insures the placing of all new books on the library shelves.

F. S. Cornish: Q. How were the Egyptian pyramids built?

A. The entire process from quarrying the stone in the distant quarries, transportation on the Nile, or over the sand, is forcibly represented on the papyrus scrolls and temple walls. Incredible as it may appear, the great blocks of stone were drawn on sledges, by the sheer strength of men pulling at the ropes. The drivers stood ranged along, with cruel whips in their hands, which they vigorously applied when any one of the toilers slackened. The simple roller, wedge and inclined plane were rudely applied. It is probable that the inclined plane was the device for elevating the blocks of stone, a roadway of earth being continually raised higher as the pyramid advanced in height, this roadway being taken away after the structure was finished.

Rex: Q. Did Christ make healing the sick a part of the Apostolic mission?

A. Yes; it was a sign by which the genuineness of their claims were to be known, and a sign and seal forever of those of the Christian faith.

Matthew x:8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils," etc. See also Luke ix:2; x:9.

If the ministers of the gospel were subjected to this test to-day! Is there one who would dare submit to it?

Miss Jennie Foster: Q. The methodist minister here says he has a book, giving the investigation of spiritual manifestations by scientific men in Philadelphia, who decided against its genuineness. Does he tell the truth?

A. It is true that there is such a book. It is the Report of the Commission of the University of Pennsylvania. Mr. Seybert, a wealthy Philadelphian, bequeathed $50,000 to that University to found a chair for the investigation of psychic phenomena—meaning Spiritualism—and instruction in this hitherto unexplored field. To secure this money, the University had to appoint a commission to investigate. The investigation which followed was a farce, and the report is one at which a body of men claiming to be scientists ought to blush for very shame.

Hon. A. B. Richmond published a volume in reply, which with its facts drawn mainly from his own experience overturned the commission's captious conclusions, and with keenest sarcasm blew the rubbish away.

L. B. L., Helena, Mont.: Q. Is there any charitable or benevolent institution where aged persons (not invalids or cripples) are taken in and cared for in all respects until their mortal life curtain finally drops? Of course it is understood that they or their friends deposit a certain sum of money as an endowment.

A. There are many such institutions more for aged ladies than for men. A deposit of from two to six hundred dollars insures maintenance.

But as conducted, they are to most people undesirable homes. Life there is among strangers and necessarily monotonous. It is a sort of living grave where the inmates tarry awaiting the summons. The world and life is all behind, and there is no longer expectancy or hope. Utterly helpless and dependent, and on those whose interests are not to have life prolonged. To those who are exhausted and weary of life's battles, such a home may be a haven of rest.

I know a lady past middle life, who from mishap was incapable of caring for herself. Her friends, fearing they might be called from her, thoughtfully provided a place for her, should that time come, in a near-by Aged Woman's Home. The time came and she was sent there. She was inclined to be nervous and troublesome, and the attendant doctor gave the nurse morphine to administer that night. It was given, and the patient did not trouble any more. The institution gained the money deposited, for two days' board and attendance!

It may have been all right. Physicians have a way of quieting patients with morphine. Sometimes the patients die of "heart failure," but it is not inducive to the best treatment to make the shortness of the inmates' lives a source of profit. Adding to the plethoric treasury of a college, or putting libraries in towns too intellectually dormant to build libraries for themselves, may be praiseworthy, but why does not some one seeking to build a monument by some noteworthy work, build a home for the aged, on a generous plan, giving some kind of light labor to those who are able and desire it, and making a real home for those in need? Spiritualists have already two such homes, one near Boston, Mass., the other under direction of Dr. Spinney, in Mich., but they both are in need of support, and are only beginnings to what they should be.

C. H. T.: Q. In conversation on psychic science, with Rev. Joseph Dutton, he said he often had dreams, and they came true. Sometimes these were of trivial nature, yet were nevertheless fulfilled. "A few nights ago, for instance," said he, "I dreamed that I saw a dog in hot chase after a rabbit, across my yard and through my front gate. The rabbit was almost caught, but escaped through the bars in the back yard. The next day this occurred in every particular." What is the significance of such dreams?

A. One of the most perplexing problems in psychic science is the foreshadowing of future events—the prescient power of the mind. There is such a vast accumulation of facts in its support, tht it cannot be doubted. Such dreams have no symbolic meaning. They indicate that the mind is in an exceedingly sensitive state akin to trance or clairvoyance. Whoever is thus sensitive must be receptive of spiritual influence.

The Lyceum Work—A Start in Texas.

Kind Editor and Readers:—Having been appointed National Superintendent of Lyceum Work by the National Spiritualist Association, I am desirous of getting in communication with the various lyecums in the United States, and in fact with the Spiritualists and Liberalists, and get them interested in this very necessary department of the general education of the rising generations. Children should no longer be taught the dry, stale faith and flickering, doubtful hope of orthodoxy, but rather the knowledge of life and its possibilities as taught by the science and sense of this electrical age. Those who have already corresponded with me will receive the first copy of the Progressive Lyceum before you read this. A four-paged 6x8-inch weekly paper devoted to the lyceum. Many have also profited by the use of the cards which bear the picture and favorite saying of our workers, at one cent each. My position as Superintendent impresses me that I am your servant to do your work for you, so if you have any criticism or kindly suggestion come on with it at once. Let us get everything in "shipshape" by the first of the year, so that all will move quietly and effectively along.

The price of the paper is one and one-half cents a copy or seventy-five cents a year; the size of the paper will be increased and general appliances for the success of the lyceum will be added as the movement becomes organized. I want to correspond with every lyceum, to get their method; and with every place where it is desired to organize a lyceum that I may furnish them with these different methods according to facilities and conditions. Don't sit back now and say, "I will wait and see how it is going to succeed," or as I have received several letters, "I will take your paper, if it suits me." Come on and make this your movement and your paper. I desire to listen to your every suggestion and reproof (and will then most likely do as my judgment tells me) and endeavor to make the entire matter one of interest of which you will be proud. The various workers and Spiritual papers have been extremely kind and courteous to me and to the movement and I heartily thank them as I shall also thank you for your interest and assistance.

JOHN W. RING,
National Sup't of Lyceum Work.
Spiritualist Temple, Galveston, Texas.

"There Is No Death."

To the Editor:—On the 12th of November 1902, there passed out of the body at Canal Dover, Ohio, one Wm. W. Scott, for many years publisher of the Iron Valley Reporter, at that place. He also served as postmaster for upwards of four years. Brother Scott, while claiming to be anxious to investigate the phenomena of Spiritualism, nevertheless lost no opportunity to denounce the same, and to deride those who were its devotees. He also used his newspaper for the same purpose whenever occasion offered.

Now, however, the tables are turned, and Brother Scott is face to face with the realities of "another and a better world." To do him justice, Brother Scott is not slow now to manifest his presence still on earth, notwithstanding the newspapers pronounced him "dead" a few weeks ago.

At a trumpet seance (Mr. James A. Caton being the medium) held Thursday night, Nov. 20, at the residence of Mr. K——, Brother Scott was present; gave his name and fully identified himself. He made a clean breast of it, so to speak; acknowledged his error; fully apologized to his friends and acquaintances for his opposition to Spiritualism, and asked to be forgiven. Brother Scott was afflicted with heart failure, and had been on earth 64 years. We shall look to him to make "suggestions" to his many friends still on earth, to demonstrate the great Spiritualistic truths of which he can now be an exemplar, and thus aid himself in the onward march of eternal progression. "There is no death." C. H. MATHEWS.
New Philadelphia, Ohio.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

FANATICISM.

Its Malignant Influence and Spirit; How Shall It Be Remedied?

The curse of all the ages has been in the manifestation of the spirit of the fanatic. Whatever the phase of human life in which it operates it is derogatory to and antagonizes life's ambitions. It has sought to crush the unfolding life of races, nations and individuals. It has made martyrs of thousands of the most progressive type of the human family, those who felt that earnest yearning which is the vanguard of effort made to advance life to higher conditions have always been the victims of its malignant influence. The hopeful sign in the firmament of human life is that its influence over mankind is lessening; that it is more and more a recognized fact that with the almost infinite variety of mental development it is impossible for all to think alike on all questions; and that it is a true maxim well expressed that "if we all thought alike we would all be fools but one."

The awful persecutions that have been in the past, arising from the effort to shape all life in one mould was the result of ignorance. In studying those times and conditions we must admit the fact that as far as honesty of purpose they were equal to the present age with its more tolerant spirit. But that did not make it right as measured by the higher standard of human rights and perfect liberty of conscience. The actors in those fanatical efforts who were trying to compel the world to see with their eyes, and to be measured by their standard, were honestly deceived concerning their duty to their fellow beings.

Believing it their duty to consummate such a condition of human life, they strove earnestly to accomplish that result, not knowing that it was as impossible as to change the order of movement of the planetary system. To say that it was not right for the inherent progressive forces of mankind to antagonize such a manifestation of thought would be wrong. It had a right, and if it had not with energy of purpose asserted that right it never would have advanced to its present plane of development which with all of its imperfections is far in advance of any preceding age in all that pertains to a recognition of the truth in its assertion of the right of every human soul to think and act as it thought best if thoughts and actions did not infringe upon the rights and liberties of any other human soul.

We are, this great body of humanity looking forward and upward to the great infinite light which to a greater or less extent is illuminating the pathway of every soul in proportion to its development, its ability to understand those infinite laws which without a shadow of turning are governing their lives; but standing as we are each one at a different angle there must of necessity appear to each one a different manifestation, varying in proportion as the angels of position differ. There are great laws which the universal race must obey or destruction ensues. No matter how much my neighbor and myself differ in our political or religious views we recognize the fact that in the temperate regions of the globe it would be useless to plant or sow our farms or gardens in the winter season; we must wait till the recurrence of spring and summer to make those labors a success. On that question we are agreed, and so with all the laws that have a universal bearing on human life.

Truth has very little regard for religious sects or political parties and only so far as they are instruments which through their organizations will carry on the work of human advancement will they be recognized. When they become reactionary, fossilized to that extent that they are ready to antagonize the efforts made for a higher unfoldment, then their days are numbered; they must retire to make room for that increasing light which cannot use worn-out instrumentalities, those that have fulfilled their mission, but must have new ones through which can be made manifest the advancing thought. The present age still manifests a remnant of the same spirit that made martyrs of those who in the past suffered for the truth. It is shown in the efforts to legislate against the old forms in medicine and are seeking to teach their fellow-beings that the truth lies in recognizing the healing power of the spiritual life, that the divine forces must reign supreme and that mortal mind must be subject to that higher law if emancipation from the false conditions is assured; and not as it is with a large majority of human beings the divine life is overshadowed by their materialistic thought, and until that is changed the advance will be a slow one toward that condition here we can more perfectly understand the law which grants us a right to our inheritance in that realm where we can be free from the bondage of the lower law.

The spirit of fanaticism when made manifest in efforts through legislation to deprive human society of its inherent rights whether political, social or religious, causes disrespect for the law which if rightly administered to protect society in those rights and ready in its external manifestations to keep in line with the highest progressive thought of the age, would eventually lead life up to that point where it did not need to manifest the divine law in external forms. Legalized anarchy—the expression may seem paradoxical but it is not, as will be shown—is that form which under the semblance of law accomplishes its purpose through its ability to control legislative bodies, and state and national executives, is more to be dreaded from the effects produced through its malignant influence, and more necessary to be antagonized than any other form in which it is made manifest. It is the spirit of fanaticism in its most horrible form. Its influence tends to lower the standard of life, to destroy that which it has cost so much blood and treasure to obtain, namely, the amount of civil and political liberty which the most advanced nations of the world have acquired. The rights of humanity to life, liberty and happiness are are to it expressions in an unknown tongue. When it is dominant religious and political liberty has departed; it is the legitimate parent of that other form of the same thought which is giving our present civilization such tremors of fright and which will never be suppressed until its legal representative is non-existent through the growth of a higher public sentiment which ceases to be regarded as produce to be sold to the highest bidder.

It is important for all forms of thought represented in the different organizations religious, political or social, if they wish to retain their usefulness as beneficent factors in the world, not to get the mark of the fanatic branded on their association. The modern world moves fast in both its material and spiritual aspect. What to-day is radical thought will to-morrow be conservatism with the mould of the past gathering thick upon it. Only in intense action is life and growth. It is well to retain established forms until something better can be presented, but duty demands that the highest life be accepted and lived if the highway of progression is to be successfully traveled.

Because any form of thought or system of life bears the mark of ancient origin it does not from that fact prove that it is not the best system in its adaptability to the wants of unfolding life. There is where the standard of measurement should be. Is it satisfactory to those desires of the spirit which are content only in proportion as they are developing a more perfect life? If so, the accusation of being antiquated, out of date, cannot be applied to them; but if they are not best adapted to the wants of the present time, however well they may have fulfilled their mission in the past, then they must be succeeded by that which is better adapted to present necessities.

Those individuals who in their separate capacity, or organizations which seek to hold back to outgrown systems the unfolding life of the world, justly bear the stamp of the fanatic. They are placing weights on the safety valves of thought, and are responsible for the upheavals, the explosions that have in the past taken place as life's expanding energies sought to pass beyond the boundaries of their former environment; and are at the present time making it possible, and we may say an absolute necessity that there should be a repetition of those convulsions which wrought such havoc among the ancient civilizations. It is a law which seems to be but little understood, that if the advance cannot be made through the operation of the law of peaceful evolution, from the fact that obstacles of such magnitude are in the way that evolutionary growth is impeded, then forces are brought to bear that will remove them, and the world stands appalled at the violence and lawnessness of the contending forces, when it can only be attributed to lack of knowledge in meeting the demands of the expanding life of the world.

Of all forms of mapifestation of the fanatical spirit, the one who uses the cloak of religion is the most malignant in its influence. Lacking the very elements of which it claims to be the champion, it does not hesitate to use any means by which it can compel mankind to adopt its system of thought and life. The crank who in his intense anxiety to search out some ideal new and strange with which to startle the world, and in his erratic excursions kicks over established forms before something better can replace it, is comparatively harmless when contrasted with the fanatic who in his pompous ignorance says that thus and so is the way and it shall not vary from that plan.

The crank has caught a glimpse of the glorious thought that life is progressive, but needs to be taught to keep a steady hand and cool head in the efforts to advance. If it is proper to draw comparisons between the physical life and the mental and spiritual, we would say that the mind of the fanatic had become rusty from disuse and his soul was mouldy from the fact of its being so long in darkness, having become a fit habitation for those elements which love darkness better than light.

The most potent remedy in such a case is the mental and spiritual illumination of the soul, a quickening of their higher thought, their realization of the fact that what knowledge they possess of the truth is but an infinitesimal part, hardly discernible when compared with those mighty ministrations flowing from the infinite fountain head, and that there are individuals, finite beings like themselves, who have in possession a greater amount of that knowledge which comes through the development of the mental and spiritual faculties; and their place is to pose as students, anxious and determined to learn of those who have attained unto a greater knowledge of the truth.

HAMILTON DE GRAW.
Shakers, N. Y.

POPERY THE ENEMY OF LIBERTY.

Rev. A. C. Dixon, Pastor of the Ruggles Street Baptist Church, Boston.

A strong proof that the papacy is the enemy of civil liberty is its determined and persistent opposition to our public schools. "It will be a glorious day for the Catholics of this country," said the Catholic Telegram, of Cincinnati, "when, under the blows of justice and morality, our school system will be shivered to pieces." With such a sentiment we entirely agree. Such would be a glorious day for Romanism, but a dark day for our republican institutions. The papacy has believed in the education of her clergy, but never in the education of the masses. The golden age of her history was during the dark ages, when princes, unable to write their names, had to make their mark. Rev. Josiah Strong truly says: "In her relation to the masses she has adhered to her own proverb, 'Ignorance is the mother of devotion.' In Protestant countries, like Germany and the United States, where there is strong sentiment in favor of popular education, she has been compelled in self-defence to open schools of her own. But her real attitude toard the education of the masses should be inferred from her course in those countries where she has or has had undisputed sway; and there she has kept the people in besotted ignorance. Instance her own Italy, where seventy-two per cent of the population are illiterate, or Spain, where we find eighty per cent, or Mexico, where ninety-three per cent belong to this class."

And even in America her parochial schools are more assiduous in teaching the value of relics, images, penance, invocation of saints and the doom of heretics, than they are in teaching science and history. Joseph Cook's words as reported in the Boston Traveler, are not too strong: "As to the parochial schools themselves, it is well known that the instruction that Catholic children are given there is not such as to fit them for the duties of enlightened citizenship. Then again, the system is disposed to destroy our magnificent system of unsectarian public schools, upon which the hope of the republic depends. The instruction given in parochial schools is always sectarian, greatly mutilated, and generally misleading."

The enemy of liberty of conscience, a free press, free speech and popular education, the three pillars on which this government stands, is the enemy of civil liberty, and we do not hesitate to say that the only way for the Catholic church of America to prove its loyalty to this government is to declare itself independent of the old man on the Tiber, and adapt itself to the spirit of our institutions. Until then we have a despotism in a republic, a foreign power alien to our institutions, ruling and controlling millions of the people of these United States.

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A CURIOUS CASE.

Evidently Proving Reincarnation to Be a Fact—A Child Born Under Peculiar Circumstances—The Statement of a Spirit—Peculiarities of the Child.

To the Editor:—In No. 670 of The Progressive Thinker was an inquiry from D. Edson Smith, of Santa Ana, Cal., seeking information as to whether spiritual egos have been seen clairvoyantly hovering around where a birth is about to take place. This statement having been set forth by the Path-Finder as an "incontrovertible fact," and offered as evidence of reincarnation.

I offer my personal experience as an absolute fact—not as supporting any theory. At the time I passed through the experience (28 years ago), I knew absolutely nothing of mediumship in any phase, and probably had never heard the word reincarnation. I was then sixteen years of age and had been married one year.

The knowledge that I was to become a mother had just dawned upon me, when in a vague way I became conscious of the almost constant presence of an invisible personality. I seemed to know intuitively that my invisible companion was a woman, and quite a number of years older than myself. By degrees this presence grew stronger. In the third month after she first made her presence felt, I could receive impressionally long messages from her. She manifested the most solicitous care for my health and general welfare, and as time wore on her voice became audible to me, and I enjoyed many hours of conversation with her. She gave her name and nationality with many details of her personal history. She seemed anxious that I should know and love her for herself, as she expressed it. She made continual efforts to become visible to me, and towards the last succeeded. She was then as true a companion to me as if she had been clothed in an embodiment of flesh. I had merely to draw my curtains shrouding the room in quiet tones, to have the presence manifest, both to sight and hearing.

Two or three weeks before the birth of my baby she informed me that the real purport of her presence was her intention to enter the new form at its birth, in order to complete an earth experience that had come to an untimely end. I confess I had but a dim conception of her meaning, and was considerably troubled over the matter.

On the night before my daughter's birth, I saw my companion for the last time. She came to me and said. "Our time is at hand; be brave and all will be well with us."

My daughter came, and in appearance was a perfect miniature of my spirit friend, and totally unlike either family to which she belonged, and the first remark of every one on seeing her would be, "Why, she does not look like a baby at all. She looks at least twenty years old."

I was greatly surprised some years later when I chanced to find in an old work the history of the woman, whose name and history my spirit friend claimed as her own in her earth life, and the fragments of her history as she had given them to me, were in accord with history, except some personal details not likely to have been known to any one else. All this experience I kept to myself as a profound secret, for young as I was I realized what judgment the world would place upon the narrator of such a story.

Once when my daughter was in her fifteenth year, the first name of my spirit friend happened to be mentioned in her presence. She turned to me quickly with a look of surprise on her face and said, "Mamma, didn't my papa call me by this name?" (Her father died when she was one year old). I said, "No, dear, you were never called this name." She replied, "Well I surely remember it, and somebody, somewhere called me by it."

In conclusion I will add that in character my daughter is very much like the historic character of the woman whose spirit said she would inhabit the new form.

These are my facts. I offer no explanation; if they chance to fit anybody's theory, so much the better for the theory. Theories usually need some facts to prop them up; "facts" are independent and able to stand on their own feet.

New Mexico. S. O.

ASKS CHURCHES TO PAY TAX.

Argument Advanced That Exemption of Religious Communions Robs the Public to Benefit Few.

To the Editor:—Among all the tax dodgers I have read about [Chicago Record-Herald] in the past few months churches are seldom or never mentioned. And yet there is probably no other interest that reaps so great a profit by tax dodging as they do.

Setting themselves up as fountains of truth, justice and morality, they throw the whole burden of their tax on others and think they do no wrong. Ministers look upon themselves as a wonderful power for good in the community, and accept the benefit of this forced tribute from the producing classes without a pang of remorse.

I have found ministers who were eager to convert me to their way of thinking, but I have not found one who will pay tax on his place of business. If there is a church anywhere in the United States that refuses to profit by the unconstitutional exemption laws enacted for their benefit, I have not heard of it, but I do think there are ministers who would be willing to pay the church taxes out of their salaries if they were only brought to realize that exemption from tax is an indirect appropriation of public money to private use. The widow's mite and the rich man's offering are collected by the state and given to the church in the form of exemptions, and those who accept this gift will tell us that the church and state are separate in America, and that no one is compelled by law to aid in supporting religion. But suppose one-tenth of the wealth of a community belongs to the church, then in addition to his own share of tax every taxpayer would have to pay an additional tenth to make good the deficiency caused by church exemption, making eleven-tenths in all.

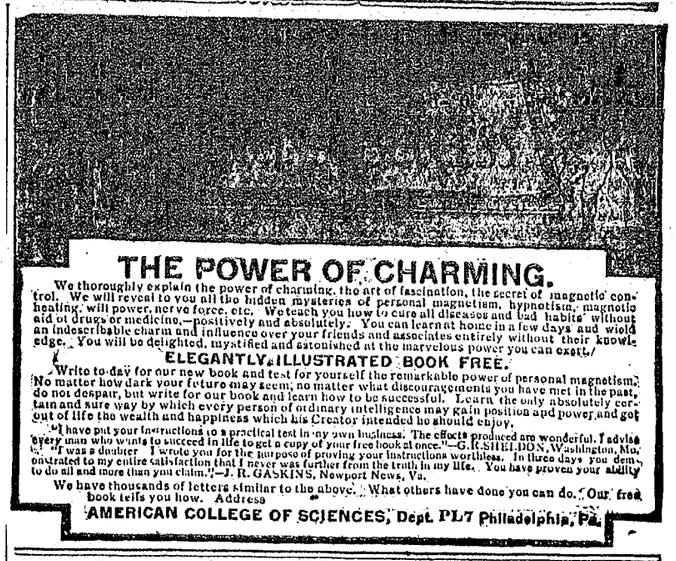
When we consider that the church is withdrawing many thousands from the tax list every year, and the amount added to each man's tax bill on this account is larger each year, it is easy to see that a time is coming when this matter of church exemption, if allowed to go on, will cause trouble.

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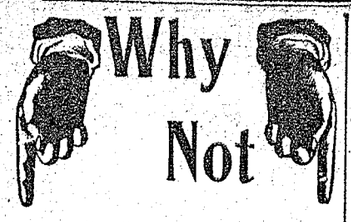
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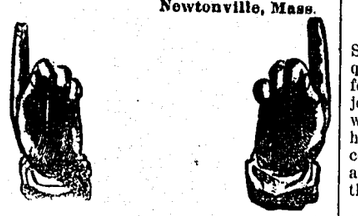
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Geo. H. Brooks, of Wheaton, Ill., was the one under whose guidance the society was organized. Will J. Erwood, then of St. Paul, was sent with a letter of introduction from Mr. and Mrs. G. W. Kates to one of the members, and for about three months he was engaged Sunday after Sunday for just what contributions might be forthcoming. Meetings were held in an out-of-the-way third story hall.

A mass-meeting was held soon after by Moses Hull, Max Hoffmann and Mrs. Clara L. Stewart. This acted as an impetus to the struggling few, and the result was the engagement of Mr. Erwood as resident pastor for a year, the getting of a charter and better and more central quarters.

Through the able ministrations of Mr. Erwood these quarters soon became all too small, and it was again necessary to look for larger; these were soon found, and we now have a very commodious location, nicely furnished and heated, and best of all, no debts!

Now this has not been accomplished without earnest endeavor, both on the part of pastor and people. While we have an energetic and beloved leader, we also have some very earnest workers who devote much time, money and energy to the cause they love, and which they are determined to show forth to the world for the betterment of humanity.

Our membership now reaches over 60, while we have many adherents who are not yet members, and we are certain that we have now established in our midst a movement for the advancement of mankind that is making itself felt. One of our difficulties was the recognition by the press of our city, which, somehow or other, did not seem to feel that we deserved the courtesies extended to other churches. This is now overcome, however, and we have our weekly announcements in the regular church calendar of all papers.

We have a great deal of pride in our little church, and we struggle on feeling assured that greater victories are ours.

We also have a lyceum under way, and while this is not yet meeting with the success we wish, we feel sure that our pastor's efforts in that line will not go unrewarded. These words are written in the hope that other societies may take encouragement from our small beginning and large success. Our watchword is Upward, Onward!

Join us, friends of Spiritualism, in our battle for truth.

The world to-day is passing through a great spiritual crisis. Humanity is growing too intellectual to longer cling to old theology. They want a cheerful, helpful religion; one that means brotherhood in its true sense, and Spiritualism, if it means anything, means the bettering of this world here and now; means more liberty, more justice, more fraternal feeling for all mankind. Again I urge all readers to be up and doing. Make the true meed of life one of thanksgiving for the knowledge of eternal life, and rejoice that the glad angels, once incarnate spirits, now sanctified, are around-about us, striving to lead us to higher thoughts, grander endeavor, and most of all to fit our minds for "that home not made with hands, eternal in the heavens."

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La Crosse, Wis.

John Slater—Words of Warning.

To the Editor:—I am glad the original or real John Slater has been heard from in his own behalf through The Progressive Thinker of Nov. 29; but it is evident that the person informing him of my article in The Progressive Thinker of November 8, relating to the man who was here in Rockford recently, giving the name John Slater, did not read my article understandingly, or he could not have considered it an injury in any way to John Slater of San Francisco, Cal., for I stated in plain terms that it was evident he had taken his name to gain prominence and confidence, and that his personal appearance and work did not tally with that of John Slater, as he had been described to me by one who claimed to know him. This description was given me after this man left Rockford, who claimed to be John Slater of San Francisco.

Neither did I give the impression that the seances described were dark seances, for I spoke of his companion, Videlle, so-called, reading the messages as they were handed out from the cabinet, and the persons recognizing them, going up to receive them. Anyone should understand that this could not be done in the dark. The seances were all given in bright light. I think, Mr. Editor, that I had better give a more minute description of this man calling himself John Slater, for he is wanted here for special reasons. I am in receipt of several letters, from various places written me since my article appeared in The Progressive Thinker, stating that such a medium had been in these places some time previous to this man's appearance at Waukesha camp, and in Rockford. One is from Sioux Falls, S. D., describing a Prof. Albert Snow, so-called, the description being a correct one of the man who was here giving the name John Slater. No doubt they are the same. He is wanted there by the sheriff, who has issued several hundred printed slips for distribution.

The John Slater who was here is about 5 feet, 6 or 7 inches in height, very slender, weighing perhaps 125 pounds; a slim, smooth face, light brown hair, blue eyes, white, even teeth—look like false; sings and plays upon the piano and organ, is very sociable and well-informed, very hearty and cordial in hand-shaking; has a decidedly English accent in his speech, and is apparently a good medium for physical manifestations in the light, and a fine platform test medium. He also claims to be a palmist, and gives private clairvoyant and palm readings, and it is in giving readings that he presents his schemes by which he deceives people, if he can induce them to invest in said schemes. Any one knowing of the whereabouts of such a person, please write to me, and oblige,

MRS. F. C. CRAMER.
417 Jefferson street, Rockford, Ill.

Nellie S. Baade in Texas.

The First Spiritualist Church of Truth Seekers of Dallas, Texas, gave a masquerade party Thanksgiving evening, for the benefit of the society. An enjoyable time for all present. Next week we give a book social, as we desire to have a library where investigators can come and read the best Spiritual literature. Of course orders are taken for the Spiritual papers.

For ten long years I spoke regularly for the First Spiritual Society of Detroit, with the best of success; for the past two years I was obliged to have a change of climate and leave home and friends in search of health, and again I am compelled to seek health and strength far from home, but I realize I am never alone, the spiritual intelligeices ever accompany me, and in Texas I am recuperating my forces among congenial people, where the balmy breezes fan my cheeks, and beautiful flowers are blooming in profusion out of doors, and each week I am presented with such lovely roses of all colors that I feel that nothing but good can come to me as a result of my travels. This morning my husband's letter conveying the good news that Spiritualism was progressing under the ministrations of Mrs. Legrange, a young speaker who is rapidly coming to the front, made me to rejoice, as I now know that after ten years of earnest effort in Detroit it has not proven in vain. Twelve years ago when I moved to that city there was no organization, and no meetings. I secured a hall and without members or financial aid carried them on to a successful issue, having the honor of organizing the First Spiritual Philosophical Society, and receiving a charter from the State Association of Michigan, and it was with a feeling of intense sorrow that on account of my work and illness I was obliged to leave home and friends and go among strangers to recuperate my forces; but I have found congenial friends and the southern climate is doing for me here what medicine failed to do in the North. So that my guides are now able to carry on a successful work.

The Southern Spiritualists are progressive and desire only truth. John W. Ring, president of the state association, is a power for good, and with his assistance new societies have been organized and great good has been the result.

During my stay in Texas I will officiate at funerals, perform marriage ceremonies, or speak for any society within a reasonable distance of Dallas. My address is 181 Grand avenue, Dallas, Tex.

NELLIE S. BAADE.

IMPORTANT QUESTION.

Not Answered Fully to His Satisfaction.

Since the publication of my last contribution to the columns of The Progressive Thinker, I have been the recipient of various attempts at answers to my query. All fall far short of even the first principles of a logical explanation, however.

Life is spirit.
Spirit pervades all things.
Spirit exists eternally.

These three facts are well known to every one who has given serious thought to psychological research, yet when one seeks to analyze the last named fact, spirit exists forever, one naturally asks: "If this is true, why do not the trees bear a different aspect in their spiritual form than that which they bore while in their material encasements?"

We will first consider the apple tree. During the "life" of an average apple-tree many apples and many leaves are produced by it. These products are a part of it. They may decay or change form, but they remain a part of the tree. This is, perhaps, more true of the leaves than of the apples, though the difference is very slight. This, being true, increases the size of the tree each year, though the increase is not apparent to the average vision; but when the tree changes form—suffers so-called death—all the leaves it bore should be visible to the spiritual perception; but here occurs the denial of the apparent fact that spirit exists eternally, for the tree does not now appear more heavily burdened with either leaves or fruit than at any other period since its maturity.

I used the word "apparent" in connection with the word "fact," because the fact that spirit exists eternally seems self-evident, when we know that our friends and others' friends are able to manifest and prove their existence beyond the change called death.

You may tell me the leaves returned to Nature's workshop to be made up in other forms, but that does not account for the absence from the tree of their spiritual counterparts. The writer wishes to know why the tree is not overburdened with its products—parts of itself—after it leaves this "material" sphere of usefulness.

F. M. SNARRENBERGER.
Minneapolis, Minn.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

Harmonial Spiritualists' Association.

At the last regular meeting of the board of trustees of this association the following resolutions were adopted upon the passing to spirit life of our late secretary, Brother John Davis Griffith, at Utica, N. Y., on October 5, 1902:

Whereas, In the demise of John Davis Griffith, the Harmonial Spiritualists' Association of Los Angeles, Cal., having lost its most efficient secretary, and the board of trustees its truest counselor, therefore be it

Resolved, That in this loss it deeply feels his removal thence, but knows that the spirit world has been enriched by one more true friend and adviser. Comparatively a new worker in the ranks of Spiritualism, his true worth was found in his honesty, his straightforward purpose and in his legal advice.

Resolved, That this resolution be published in The Progressive Thinker, and that a copy of the same be forwarded to his family in Utica, N. Y., under the seal of this association, and the signature of the board of trustees and pastor, and also that the same be spread upon the minutes of the board of trustees.

In testimony whereof, the Harmonial Spiritualists' Association has caused the foregoing to be signed by its president and secretary and the members of its board of trustees and pastor under its corporate name and seal, this 22nd day of October, 1902.

W. J. WILLIAMS, President.
OTTO R. FREITAG, Secretary.
MAUDE L. VON FREITAG, Pastor.

H. C. BLENESS,
GEORGE McNEIL,
ESSIE ASHBY,
ROBERT ADAMS,
G. H. ASHBY,
H. J. ADAMS,
L. LA GRILL, Trustees.

The Sun Astrologically Considered.

The sun is to the solar system that revolves around it, what the human spirit is to the physical organization. Remove the sun from the solar system, and all life and motion would cease; remove the spirit from the human system, and all life and motion would cease. Herein is where man was created after the image of the sun-god, which is the life and light of all the gods, and the heavenly father of all lives that ever existed, or ever will exist on any planet that belongs to the solar system, of which our sun is the center. And when mortals cease to worship man-made idols, and obey nature's divine law, which will unfold their moral and spiritual beings, then the light unfolded in their own divine nature will reveal to their spiritual understanding the true mission of Spiritualism. All our Christian idolatry is built on the plane of the five finite animal senses, their quarreling and fighting over the man-made gods whom they ignorantly worship. The earth is the matter that feeds and clothes the sun-god's offspring.

Our Father, the sun-god, with power divine,
Doth on Mother Earth with his golden rays shine,
And cause her to blossom and bring forth her young,
Therefore by the ancients his praises were sung.

A. C. DOANE.
Summerland, Cal.

Progress.

This generation of people is witnessing some of the most marvelous improvements and inventions that the world has ever seen. The majority of people accept everything as a matter of course, and they do not realize the wonders which are appearing on every hand. One of the most wonderful things is the wireless telegraph. It is a fact in nature, that what is now done by machines will sometime be done by the mighty power of thought. Clairvoyance will supersede the X-rays and wireless telegraph. And the powers of mind which are often summed up under the head of clairvoyance, namely, telepathy, clairaudience, psychometry, etc., will enable the future race of beings who inhabit this earth, to do away with all telegraphs, telephones, etc.

The experiments which are being made in telepathy or thought transference, amply prove that the power of thought can accomplish more than any system of wireless telegraphy.

This earth and the surrounding atmosphere are full of strange, unseen vibrations or forces which in time will be discovered and used by the future races who will people this planet.

Electricity is only one of the gross, physical vibrations, and while it is very useful and of great benefit to mankind, it will be found very much inferior to other forces which will be discovered in time.

What is in store for the future can only be seen by the most lucid clairvoyants and prophets. While we are here in mortal flesh, let us do all we can to roll on the car of progress; knowing in our innermost being, that all is designed and executed for the best interests and instruction of man, by an all-loving being; call him, it or her, what you may; God, Jehovah, Evolution or Infinite Intelligence.

LEWIS R. HILLIER.
Gloucester, Mass.

TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,
MRS. A. C. BARNARD.
Portland, Ionia County, Mich.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

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J. M. Peebles, A. M., M. D., Ph. D.

Among the thousands of cures made by the Doctor and his able staff of assistants are hundreds that have been pronounced incurable by the best physicians of the land. Bright's Disease, Consumption, Catarrh, Stomach and Bowel Troubles, Nervous Debility, Rheumatism, Heart Disease, Female Troubles, Fits, Neuralgia, Bladder Trouble, Dropsy, Eczema, Piles, Asthma, and all blood diseases are among the cured.

If you suffer from any of the above complaints why don't you sit down and write the Doctor a plain, truthful letter as to your conditions as you see them? Upon receipt of this your case will be carefully examined and you will receive a full diagnosis, telling you truthfully whether you can be cured or not. You will also receive a "Message of Hope," which will fully explain this system of treatment, and give you knowledge that will brighten the remainder of your life. Write at once. Dr. Peebles Institute of Health, Ltd., Drawer AA, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

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

Harvey Wilkinson, a pioneer Spiritualist, of Cleveland, Ohio, passed to the higher life, November 23, 1902. He was highly respected and a faithful worker in the cause. The funeral services were conducted by Alice Baker, pastor of the Church of the Soul, of Cleveland. Her subject, "There Is No Death," was ably handled. Zetta Lois Else, of Galion, Ohio, the well known Spiritual singer, rendered several beautiful selections. COR.

Passed to spirit life, at Leicester Junction, Vt., Nov. 4, 1902, of paralysis, Emily E. Percival, relict of the late Dr. Thompson J. Edgerton, of Wallingford, Vt., aged 79 years.

Passed to spirit life, November 6, (a patient sufferer of cancerous tumor of the breast), our sister, Mrs. F. A. Hayne.

BELLE HAYNE.
Albany, Oregon.

SPECTACLES SENT BY MAIL.

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WINTER EVENINGS.

Then is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. Ids for sale at the office of The Progressive Thinker. Price 75c.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts in Hermetic Philosophy. Price $2 per volume. For sale at this office.

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Annie Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister. Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford, Mass.

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Prof. R. E. Dutton, Lincoln, Neb., U. S. A.

A Handsome Christmas Present.

Send us your name and address and that of 3 or more friends and we will send you a few calendars. DR. C. E. WATKINS, Newtonville, Mass.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street. America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

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

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

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

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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(By Correspondence)

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

VOL. 27. CHICAGO, ILL., DEC. 20, 1902. NO. 682.

EXISTENCE IS ALL THERE IS

It Includes the Was, the Is, the Will Be; Everything In the Whole.

Ignorance is the father of conservation, limitation, mystery, superstition, faith, belief and guesses formulated into creeds by Jesuitical priests—devils of all lies, sin and iniquity. In this case, what every Spiritualist, every Christian, every nation needs most is emancipation from the slavery of opinions and the worship of human authority. Old and new idolatry will then pass away, and a new science of existence, and of life and intelligence will be substituted.

All through the ages the human will has been the slave of animal passions; servant of feeling, of emotion, of desires, and the cravings of an empty stomach which set the will to work to provide food for millions of consuming animalculae which are real cause of feeling, hunger, desire and the automatic flow of blood throughout the system. At every breath we help them to thousands of life entities, in turn they help us (soul and spirit) to construct our bodies.

Like animalculae, men and women, to-day, are striving for better conditions, asking for spiritual food to take the place of rejected debris of past isms. To-day spirits are serving their larva children with the science of life beyond the grace.

Man is a vortex, a cyclonic being whose environment is ever bombarding his spiritual fort.

Involution like gravitation or a centripetal force is a central organizing power causing an inflow of thought and life atoms adding growth and power to interpret our being. This inflow is the cause of a centrifugal outflow called Evolution which disorganizes and distributes the debris as food for the lower orders of life. In this case evolution is only the reaction or the sequence of involution and not the creator of existence.

How can it create before it exists? destroy before there is something to demolish?

Involution is the mother of the inborn, the preserver, the automatic soul of things. Evolution is the outbirth of the inborn, the cause of phenomenal nature. Thus by interchangeable relations of cause and effect, action and reaction and the polarity of attraction and repulsion the universe is kept in equilibrium by cosmical intelligence.

A mutual exchange of ideas, thoughts and relations, from every source, is a wise provision. It provides new means of happiness, new food physically and mentally, and a happy recreation for all. Constant change is all the creation there is, all that is necessary—all rests on the self-evidence of conscious existence.

Existence is all there is.

It embraces the eternal, the uncreated, the uncaused, the was, the is, the will be, the past, the present, the future; birth, life and death through every transformation of every grade of being from the lowest to the highest, onward and upward to the higher realms of self-existence founded on the power of rest, for there is no active cause behind the uncaused. Every creative act cannot create itself; all the act can do is to change the conditions of what already exists; we repeat it is but the sequence of existence.

In this case why talk about an origin? When existence is prior to all assumption. Why voluntarily undertake to prove an axiom when the involuntary proves it for you. Every denial is only a counterfeit of the genuine, for it presupposes a knowledge of what you deny, otherwise what are you denying? Nothing! Ah?

Again. Infinite existence is all the Supreme cause there is. This cosmical cause includes many minor causes such as life, energy, force, attraction, repulsion, mind, will thought, ad infinitum—verbs, all manifesting existence, and all differentiated and mutually related from eternity. This great cause and its verb exponents exists by the power of rest eternally uncaused. For this reason the delivery, the sequence, the manifestation of anything but proves the pre-existence of the natural, the innate, the inborn, atomic souls and spirits, and the out-birth of these active verbs (men and women) endeavor to explain the how, the why, the wherefore of all things. But you can't; for ignorance or conservation limits knowledge to the succession of events within certain cycles of time.

Beyond the reach and research of thought the work of sameness offers no external ideas to cloth and give form to your expression of thought. Here in the absence of definite relations the outlook becomes an involuntary sense where mystery and the unconditioned reside. Mind, like air, has no definite form of its own; it needs a mould, a receptacle to give it a definite form, or an ideal object (symbol) to direct and give expression to thought. Environ the mind with external impressions and ideas and you put it in connection with the outer world where the mind is ever ready to express itself. Mystery, like ignorance, will ever lend capacity to know more.

Herbert Spencer is a scientific reasoner; but even he ran into a dense fog—mystery—where he could not distinguish religion from science. Owing to conditions, apparently, the two are identical. To illustrate. Here is a patch of ground included between the boundaries of two cross streets. This ground represents religion and science as a unit common to either street or to religion and science. There is no contention over the mystery involved in this problem—all admit there is a great mystery—but the question is how shall it be interpreted? This unit of mystery is made the common starting point for discussion and differention. The reader, the Christian, the heathen, the agnostic; the Spiritualist, the materialist, all, are at liberty to interprot the all of existence to suit themselves. But in the absence of knowledge we advise you not to quarrel over things you do not understand. Here we might drop the subject as agnostics do not care to know. But the materialist says: Give me matter in motion and I will produce, through change, all the phases of existence. So he can if matter contains everything known and unknown. But matter can be formulated in terms of force, and this force is the result of life and intelligence put into matter as a common receptacle. These give form, motion and order to the movement of matter. The common lump of clay at the cross roads, or Mother Earth must contain all the roots, seeds, factors, verbs, exponents, and thought axioms in order to produce what the materialist claims. The vast variety the earth presents proves that she (earth) contains all these which solves the problem of differentiation and heterogeneity for you. Yea, the pre-existence of your ancestors, the Avatars, the descent of the gods (spirits) into matter also solves the problem for you by giving a new and active birth to the natural, the innate, the inborn.

Everything has its periods of rest and activity. Hence during a cycle of eternity all existed by the Power of Rest either by knowing it all, or not knowing anything until the latent experienced something; that is, during another cycle of Mother Time all is active existence. Another turn of the wheel of fortune and all is conscious existence. The latter may be your God who being eternal and all-wise has nothing to learn. His omniscience can neither be increased nor decreased. While in this condition he has no use for new thoughts, new inventions, new designs—all is reflected from the mirror of cosmical consciousness without effort.

The three phases of existence, viz., the state of rest, the condition of activity, and conscious relations persist in man and in all nature at one and the same time. All three phases are reciprocal. There is no recuperation of life without rest, no knowledge without effort. In other words ignorance (conservation) represents the state of rest or inactive existence; life, energy, force represent active existence, and the aggregation of axiomatic thought atoms with their psychometrical history constitute the ultimate of conscious existence.

Again, every part of the stupendous whole persists and subsists mechanically, chemically, and intentionally off of every part; each and all sustain each other. How can it be otherwise when there is no eternal supply outside of infinity. All is within the cranium of boundless space which contains many universes much larger than the one you now inhabit. As a man thinks so is he. Whatever you sow that shall ye reap; for every act must return directly or indirectly through the reaction of others in order to know the effect of your own acts. Thus the law of continuity makes man responsible else he is not his own savior. It teaches justice to all.

F. R. LOCKLING.

Fruitdale, Ala.

Poor is the friendless master of a world.—Young.

Irresolution is a heavy stone rolled up a hill by a weak child, and moved a little up just to fall back.—W. Rider.

HYPNOTIC CURES.

Result of Experiments in a Swiss Insane Asylum.

In a lecture delivered before the King's College Medical Society, Dr. Milne Bramwell gave an interesting sketch of the subject of hypnotism. Describing the experiments of Forel, who till recently was medical director of the cantonal or state asylum at Burgholzli, and one of the professors of the University of Zurich, Switzerland, he said that he succeeded in hypnotizing nearly all his asylum attendants, both male and female, a large proportion if them becoming profound somnambules. For ten years experiments were made in regard to the use of hypnotism in the night watching of dangerous lunatics. Warders were hypnotized and trained to sleep by the bedside of those patients and to awake the instant they heard them attempt to get out of bed, the hypnotic suggestion being made use of to inhibit all sounds, which had no reference to the duty laid upon them, and it was found that warders so hypnotized could perform night duty for six months and work hard all day without showing signs of fatigue. The results of these experiments were, it is said, uniformly successful and no accident of any kind occurred.

In regard to this and other applications of hypnotism, Dr. Bramwell refers to the method of Wetterstrand, who, instead of restricting himself to suggestions made in the course of a short hypnotic trance, advocated the use of the curative effect of prolonged hypnotic sleep. Wetterstrand treated epilepsy and grave forms of nervous disorder by keeping the patients in the hypnotic trance for three or four weeks. Without rousing them the patients were fed at stated intervals, and the actions of the bowels and bladder were regulated by suggestions, and thus mental as well as physical rest was given, in addition to such therapeutic advantages as might be gained by aid of suggestion.

Dr. Milne Bramwell says that, although not everyone can be deeply hypnotized, profound states are not necessary for the successful employment of suggestion, and the number of persons insusceptible to some degree of hypnotic influence is extremely small. Among other diseases he gives the following as those in which hypnotism has given good results: "Hysteria, neurasthenia, dipsomania and other drug habits; obsessions, moral perversities and nervous tricks in children."

We may add that, as far as the treatment of dipsomania is concerned, it seems not entirely impossible that some of the startling results which are said to have been obtained at certain institutions of the treatment of this condition may have been the outcome of an unacknowledged but none the less effectual application of hypnotic suggestions.—London Hospital.

THE POWER OF HEALING.

Extract From Rev. A. Lundeberg's Lecture Before the First Progressive Church of Christ.

It is generally believed that physical ailments should be treated by physical means, either medicines or exercise, diet, etc. This method is commonly accepted and practiced by our physicians and taught in our institutions. It is old and sanctioned by the almost common consent of most men, as also guarded and protected by laws and statutes. It is to many of us almost as sacred as our religious belief, for our doctors are the custodians of the lives of our nearest and dearest ones, and in their hands are the keys of death and life. But side by side of this materialistic view goes another one, just as old and venerable as the former, though not so commonly accepted, and not enjoying the protection of the laws or of the authorities of our communities. It is founded on absolutely different principles and proceeds along lines entirely opposite to old established rules. Its advocates do not think that sickness and disease should be treated and cured by medicines. They claim that spirit is all, matter nothing; that spirit is perfect and therefore cannot suffer from any imperfection or sickness. They maintain that accordingly sickness and disease are nothing but an illusion, that they have no real existence, that they are an error, a false or wrong belief. The way to cure them, therefore, is not to admit their reality and treat them by drugs as if they really existed, but rather to deal with them as non-existent—to deny their existence and to treat them as if they were nothing but illusions or shadows.

The adherents of this belief refuse to be treated by drugs or medicines, and say faith alone can cure.

Before we proceed to examine the claims of this school it would be well to remind ourselves of a few facts, the truth of which is generally admitted by both sides.

Some time ago a young lady called on a physician to be treated for a certain complaint, from which she said she was suffering. The doctor examined her, but could find no symptoms indicating any ailment; but the lady still insisted upon being treated as she well knew she was sick and the doctor was mistaken. He saw she was suffering from an illusion or imaginary disease, and as he could not give her any medicine she did not need, and could not convince her that she was not ill, he gave her a small bottle of water dyed by cranberry juice, and told her to take a teaspoonful three times a day, and call again after a week. She did so, and after the lapse of seven days declared herself perfectly well. In this case the disease was entirely imaginary and not located in the body at all. The only way to cure it, therefore, was to remove the illusion, which was done by substituting for it the strong faith in an imaginary drug. The patient consequently was not cured by medicines but by faith.

Another well known fact goes to prove the same healing power of faith.

We all know and also might have experienced the curing qualities of our numerous patent medicines. Physicians tell us that this power to cure generally lasts for three or four years and then gradually decreases though the drug is the same all the time. The explanation is a very simple one. A new patent medicine is extensively advertised in papers and by books. Its value as a curative agent is forcibly impressed upon the minds of suffering humanity. Some remarkable cures are related and dramatically described and illustrated, and thus the public is hypnotized into the belief that this medicine really is what it promises to be and can accomplish all it claims to do. They use it and get cured; and they continue to get cured as long as their experience has not killed their faith. In this case, too, people are not cured by drugs but by faith.

Another instance where it hardly can be denied that faith cures, we will briefly relate: A celebrated physician, who was reputed to be able to cure every disease, no matter of how long standing or severity, had gained such a world-wide reputation and fame that he became the center of attraction among the sufferers within a radius of thousands of miles from his abode. A man who for years had suffered from a severe case of nervous disease and in vain consulted the best specialists in the world, heard of this wonderful doctor, and called on him. The doctor was so besieged by patients that our man had to wait till the next day before he could see him. He was given a prescription and was told he would be well within a certain time—which also came true. And still it was the same prescription he had got before from other physicians, and which for years had proved a failure.

Was not this case, too, a faith cure?

But there are other cases claimed to be faith cures, where it is not so easy to decide whether it is so or not. The speaker cited a number of cases where patients were said to have been cured from erysipelas, piles, rheumatism, sore throat, etc., without medicines; and then continued: Now, if we look at these cases we will find that they have one thing in common—they are all depending on the faith of the patient and thus faith-cures. But they did not all have the same faith. Some were cured by faith in a drug, other by faith in a doctor, others by faith in prayer, and other by faith in God. It, therefore, would seem as if it would make no difference what the patient believed to be the healing agent. The main thing sems to be his faith or belief that he will be cured; or rather he is cured not by an outside agency, but by a curative power within himself. This opinion is corroborated by the following well known incident. The speaker now related how, during the Middle Ages, thousands of believers made pilgrimages to the shrine of a saint, to be cured from all kinds of ailments, and though it later was proved that the bones of the Saint had been stolen from the shrine and the skelton of an ass put in its place, still the pilgrims were cured all the same.

With so many facts before our eyes it does not seem just to deny that God has implanted in us a power to cure our ailments; and does it not seem natural enough that it should be so? For do we not find traces of the same healing power in all creation, even in unconscious nature and among plants and animals? Why, then, should man be deprived of this precious gift? But if self-healing is a fact, how and by what means is it effected? Its advocates claim it is done by thought-force or by prayer. In support of this explanation the speaker quoted several authorities on "New Thought," and also Scripture references, and illustrated his remarks by many examples from his own experience.

In conclusion, he said: "How should a Spiritualist look upon such things? Is mental healing possible from a Spiritualistic view? If spirits can communicate with us and assist us in worldly affairs, it certainly would not be impossible for them to help us in disease and suffering. Some of our spirit friends are of a high order; they know a great deal more than we do. Is it not, then, very likely that many of them are better and more skilled physicians than those we can procure here? It is, therefore, not inconsistent with our belief or knowledge to admit that they use their superior skill in our favor and perhaps often interfere to save our lives, when all earthly aid would be in vain."

The owner ought to be more honorable than the estate.—Xenophon.

A FEW NUTS CRACKED

And the Meat Extracted Therefrom.

As winter is approaching, I thought a few nuts to crack these long winter evenings would not come amiss. I do not write "Prof." before my name; neither do I claim to be very learned; all I claim is a fair share of common sense. With the hammer of truth I am going to try to crack these nuts in as few words as possible.

Nut No. 1.—No beginning. Some may think that is strange. Is no beginning any more strange than no ending. We hear our orthodox friends tell about a never-ending eternity. Matter always existed and always will exist in some form. You can change matter, but you cannot annihilate it; neither can you make something out of nothing.

Nut No. 2.—Is there a personal God in the form of man? What arrogance to suppose the great intelligence is in the form of puny man. I do not like the name God. I sounds too much like idolatry. The heathen had their gods of wood and stone. I much prefer the name, Nature. All things are governed by natural law. Take the tiny rosebud, what power but nature can fold it so tightly, and then unfold the beautiful flower; or take the mighty ocean, what power but nature can build continents? Nature is perfect in all her works.

Nut No. 3.—Is the Bible true and infallible? No, it is full of errors from beginning to end; it is not only absurd but obscene—not fit to put before the young. What is good and true in the Bible was spoken ages before the Bible was written. The story of creation, the deluge, the fish story, immaculate conception, and many other absurd stories are mere fiction—no truth in them, and yet intelligent people will call this old book holy, the word of God. In truth it is the word of man.

Nut No. 4.—Is Jesus (if there ever was such a person) the offspring of a shadow? No, he had an earthly father and was born like other children. How, then, can he be a savior, only by his example? We must be our own savior. Every tub must stand on its own bottom.

Nut No. 5.—If Jesus was human does not the Bible plan of salvation fall flat? Yes.

Nut No. 6.—Is the resurrection of the body true? No. If the spirit can exist for ages without the body, it can for all time. Nothing could be more absurd than the Bible statement that every bone shall come to its bone. What a rattling among the dry bones!

Nut No. 7.—Is the philosophy and teachings of Spiritualism true? Yes, there is evidence enough in the world to convince any reasonable person that it is true.

Now I have tried to crack these nuts in my own way. Let others crack them in their way.

WM. F. HUNT.

Santa Barbara, Cal.

KIND WORDS.

If kind words for unkindness were given
To those who harbor ill-will and hate,
If when mortals shipwrecked and driven
On the barren shoals of Fate,
We would go to them with kindness to lighten
Their sad hearts of burdens and care,
Our glorious sky with sunshine would brighten
And our hearts grow happy and fair.

If when our spirits raged with bitter retort,
To give back anger for anger again,
We would but on our higher self resort,
'Twould lessen life's sorrow and pain;
And the angel of Love in our hearts would sway
To minister the richest of store,
And our lives uplifted grow brighter each day,
For the burdens of others we bore.

Where'er we may be, or where'er we may dwell,
This lesson in-shines from above;
God weaves o'er our way his wondrous spell
In the beautiful mission of love;
Though our morning may break in sadness,
Our course is onward guided still
To Love's haven of beauty and gladness
As we lean on the Infinite will.

BISHOP A. BEALS.

Summerland, Cal.

FORCEFUL THOUGHTS

About Spiritualism—Two Lectures by Rev. Dr. Austin, of Toronto—Why He is a Spiritualist.

Rev. B. F. Austin, B. A., D. D., of Toronto, Canada, author, educator and lecturer and incidentally an ex-president of Alma college, addressed a meeting of Spiritualists at Pythian Castle, Toledo, Ohio. As set forth in the Daily Times, he took for his theme, "The Mission of Spiritualism," and his word-painting was forceful, convincing and in well chosen language. He spoke in parables, assuming that a heavenly visitor appeared to him and answered questions. This vision was in the form of a most beautiful young woman. She was the daughter of God and her mission was to speak of all things in the past. She said the mission of Spiritualism was to make all men nobler and more self-reliant. The teachings made home more happier, which was the fundamental principle of all good, but four walls and a marriage certificate fell short of making a home. In answer to a charge that Spiritualism meant immorality she said nature was its own reward and the reward was in deeds. The future depends on the present and the creed developed higher things. The Bible contains many good things, but it is largely legendary and its teachings were known 500 years before the Christian era.

Perhaps the most startling declaration made was in the church of the future. The speaker declared that there would be great changes. Houses of worship would be erected in parks where the birds sang and the air was pure. The cupolas of the edifices would not tower high but would contain powerful telescopes for sweeping the heavens and would be presided over by learned men, and the knowledge obtained would be imparted to the congregation. Instead of one clerically-garbed individual as teacher there would be a multitude of anxious faces on the rostrum, all eager to learn the truth. Instead of a pulpit and sermons there would be scientific instruments on the platform and lectures given. The influence of good and bad on the human blood would be shown on a screen by a powerful instrument. People would learn how the blood was poisoned by anger and how it was benefited by kind acts and thoughts. In connection there would be a seance room, where the worshipers in the new way could communicate with their spirit friends and where the agnostic, the skeptic and the infidel could be convinced and converted to the faith and they would be brought face to face with the spirit world. The speaker referred to the schools and the orthodox religions at some length and made the startling declaration that the teachings in the theological seminaries were the direct means of so much heresy for the reason that thought was very much in advance of the teachings which had not been changed since the Bible was accepted as authority. He said men were thinking in an advanced way and were breaking away from the doctrines that had been accepted as infallible so long.

Why He Became Spiritualist.

In the evening Rev. Austin delivered one of the most interesting lectures in his repertoire, the subject being, "Why I Became a Spiritualist." The learned divine stated in the beginning that he was brought up a strict Methodist and that it was only in very recent years that he became an ardent student of Spiritual philosophy. According to Rev. Austin's statements, after graduating from various schools and universities he became a regularly ordained Methodist minister and for twenty years officiated in such capacity. For sixteen years he was the president of Alma college and during this time became widely and prominently known as an educator and author. He said that even in his early life as a minister he could not altogether satisfy himself with all of the doctrines of theology as taught by the church with which he was connected.

For example," said he, "some of the phases I received with a mental reserve and could never satisfy my mind that they were just the thing. I could not gladly accept the doctrine of eternal punishment, and it is a surprise to me that to-day so many continue steadfast in this belief. When I was a young minister the first sermon I preached was on the text, 'The wicked shall be turned into hell,' etc. I never tackled it after that first time. On the contrary I took delight in such subjects as the Sermon on the Mount and in all of those Biblical stories which dealt with the intercourse of men with the angels. I never preached much about the devil, but confined myself more to the Fatherhood of God and the Brotherhood of Man. In college I was a teacher of mental and moral science and in pursuing investigations of dreams, telepathy, apparitions, clairvoyance and the like found illustrations without number which harmonized with no laws in psychology. I studied the work of mind-readers and year by year gradually learned that there was really something to be believed in spiritual philosophy."

And so the doctor went on to tell of his experiences. He met and interviewed many prominent Spiritualists and finally received messages himself from the spirit world. At last he preached a sermon one night on "Buy the Truth and Sell It Not." This attracted considerable attention from being published broadcast throughout the land and the result was that he was tried for heresy by the conference and expelled.

"I did not leave the conference," remarked Dr. Austin; "I was put out of it. That was the grandest day of my life. I was conscious of my own manhood and knew that I had the right and the truth on my side. I felt that I had been true to myself. I have never seen the hour when I regretted tking the step up and out, not down and out."

Dr. Austin advised the congregation to study books less and men more. He advised the reading of biographies in particular. Said he in conclusion: "If we accept the story in the Bible of the meeting of St. Paul with the spirit of Jesus Christ over 2,000 years ago, a story written ages ago and by whom we know not, why is it not equally possible to believe to-day that men can and have conversed with the spirits who have passed to the life beyond? Why can you not believe the statements of honest and true men whose statements would be accepted by any jury on earth? I have stood beside the arisen form of John Wesley and have conversed with him the same as I am talking to you to-night and by him was truly ordained."

Throughout his lengthy address his hearers could not help being impressed with the sincerity and honesty of the man who only accepted Spiritualism after many years of study and investigation. "Spiritualism," he maintained, "is to be the religion of the future, a religion based on scientific principles which can be demonstrated in such a manner as to convince the most skeptical."

ALONE IN DEATH.

As Portrayed by Mrs. Emma Rood Tuttle.

I wrote a short time ago about a pleasant week. I told you how Mr. Alfred E. Giles whose grandfather, his mother's father, is in the historical painting of "Washington Crossing the Delaware," and is painted near General Washington, who stands in the center of the boat as it ploughs its way through the ice, invited us to his lovely home in Hyde Park, Mass. I mention the painting again because I made a mistake in my first letter, by saying it was his great-grandfather. I unwittingly put Mr. Giles a generation out of place, and I love justice, so I correct.

Well, we did have a happy week. But how soon changes come. We said our adieus, hurried home and the first word we received from our dear friend was a copy of a song sung at the funeral of his beloved wife, whom we left well, and full of plans for the future. It seemed as if the heavens had fallen. Mrs. Giles was a very talented, accomplished, and lovely woman, but she was thoroughly orthodox, never changing in the least her religious convictions which she received in her youth. Mr. Giles is a Spiritualist and thorough Liberal. But they loved each other fondly and were happy. The song was this, the last verse of which was written by Mrs. Giles herself:

Alone in Death.

Thou must go forth alone, my soul,
Thou must go forth alone,
To other scenes, to other worlds
That mortal hath not known.

Thou must go forth alone, my soul,
To tread the narrow vale;
But He whose word is sure hath said
His comforts shall not fail.

Thou must go forth alone, my soul,
To meet thy God alone;
But shrink not—He hath said, my soul,
He is a God of love.

His rod and staff shall comfort thee
Across the dreary road,
Till thou shalt join the blessed ones
In heaven's serene abode.

Accepted in the Christ, my soul,
Thy end, it shall be peace,
And in that name shall entrance gain
Where earthly sorrows cease.

Mrs. Giles has received many "tender and true" obituary notices in various journals. We condense a few facts therefrom:

She was the daughter of Melvin Lord, of the ancient firm of Richardson, Lord & Holbrook, booksellers and publishers, Boston.

She early made a profession of religion, and continued a member of the Clarendon Street Baptist church to the end of her days.

In 1853 she was married to Alfred E. Giles, Esq., a graduate of Brown University and of the Harvard Law School.

Mrs. Giles was for many years a member of the Boston Children's Friend Society and of the Boston Fatherless and Widows' Society, was secretary of both, and an honorary member as long as she lived.

When attention was turned toward public improvements in Hyde Park she organized the Neponset Green Association to improve and beautify the town. She was the friend of the poor and ministered to their necessities.

In countenance, address and manners Mrs. Giles was distinguished for sweetness and grace. She had about her an atmosphere of power. She seemed immortally young. She was a lover of art, a poet, a musician and an active worker for all things promoting the well-being of man. She was one of the rare women whose departure seems to impoverish the world.

Heavily falls the absence on her husband, Mr. Giles. Only her spirit return can comfort him, and knowing this, will she not come soon?

Yes, but we offer a few lines just to fill the waiting time.

Left In the Lowlands.

Thou must go on alone, oh, soul,
Thou must go on alone—
The future—what it holds for thee
Is kindly yet unknown.

Thou knowest all things end, oh, soul,
The evil and the good;
The way results will come about
Is not yet understood.

Thou can'st but do thy best, oh, soul,
Thy best and nothing more.
The things thou failest to do, oh, soul,
'Tis useless to deplore!

Thou must drift on alone, oh, soul,
No anchorage for thee;
Thou sailest soundless seas, oh, soul,
Through all eternity.

Not evermore alone, oh, soul,
Not evermore alone!
Thou'lt be rejoined unto thine own
In regions yet unknown.

EMMA ROOD TUTTLE.

Berlin Heights, O.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

THE SUCCESS CIRCLE.

The Way to Insure Perfect Success.

The study of Mind Science will show you how to apply your own powers and forces and how to use a portion of that which I radiate into this circle. Moreover, the many hundreds of you who are in this circle will electrify and strengthen it—the whole number of people in it—that is, each of you will receive not only from the center, but added force, light and power from each other by becoming a member of it.

Directions.

You are to sit quietly for twenty minutes each day any time between the hours of 8 p. m. and 11 p. m. Any time during this period that is convenient for you to sit, do so, but sit consecutively at the same time each evening. The circle will be in session for these three hours each day. You may enter and apply yourself to the thought work for twenty minutes, then retire, or you may stay longer—just as you please. It does not matter where your body is—just be quiet—and shut your eyes or at least partly close them and hold in your mind the thoughts given below. Stick to these sentences for the full twenty minutes and hold them firmly in your mind. If there is any one of the qualities embodied in the sentences that you think you do not need drop it, but hold fast to the others.

While sitting in the circle, slowly, carefully, and silently, yet distinctly repeat over in your mind the following sentences:

I am one with Infinite Life.

I am health, for the indwelling Life is Health itself.

I am strength, for the Eternal Good within me is strength itself.

I am harmony, for the Divine Mind is harmony itself.

I am love, for the Infinite is love itself.

I am riches, for "I realize that God is bounty omnipresent."

I am wise, for I know that God is wisdom itself.

I am truth, for the truth is law of being.

I am now realizing the Eternal Good of being.

In affirming the foregoing sentences, you are to imagine you see a great white light and as you look into it and say the words, those qualities and things, for which the words stand, flow from it to you.

These affirmations connect you with the universal life, and prepare you to receive something special for yourself. After affirming for ten minutes the foregoing words, formulate in words a special desire which you wish to work out. This desire you are to hold in your mind for ten minutes every evening in your circle; hold it for a month or until it works out. It will, sooner or later, come true to you. But in thus formulating and affirming a desire, you are to bear in mind that it must never be in the line of destruction or harm to anything or person. It must be in harmony with the creating or preserving principle.

Thus: Suppose you wish to improve your voice, state in a clear defined sentence what qualities, tones or power you wish to make your own in your voice, then repeat it aloud to yourself for a few times, until you have learned it off by heart, and then you will be ready to hold it in your mind during the ten minutes of silence given to your special needs. Thus you are to deal with prosperity, harmony, or happiness, or any material need or desire that you wish to express in yourself or in your environments.

Poverty, want, misery, and the like, you are to ignore. Bear in mind your thought words come true upon you, so stick to those thoughts and words that you want to work out.

Strong thoughts of faith, hope, courage, and inspiring affirmations continually held in the mind set causes to operate which show out on the material plane, as you so direct.

Mind substance (thought force) is a fluid and it flows from one mind to another, and out into space and it may be so directed and guided that it may overcome time and space, or as it were, annihilate time and space.—Logos Magazine.

WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER THREE.

Mr. Editor, Ladies and Gentlemen:—Many of you will ask if I have controlled other persons to talk and write since leaving the earthly world. Yes, many; both to speak and write; but that which is conveyed through one may not always be conveyed through another. One mind may assimilate with certain ideas of mine, another mind may assimilate with certain other ideas, each being truthful but not alike. One can liken the mind to nothing better than a great variety store-house. This great store-house may be the mind of a being out of the flesh, and this being may employ a thousand deliverers. One may deliver one kind of goods, another a different kind, yet all obtain their supplies from the same source. A sweet little girl may be sent with flowers, a boy with boots or shoes, a man with provisions or furniture, and so on. Thus, through this medium I may be able to give, or send, something that could not be sent through, or by, another. How is it possible for some scientists to think that man has no immortal spirit that rises at the time of the death of his mortal body? Man takes a piece of coal and as he destroys it, an invisible gas arises therefrom. Now gas is the invisible spirit of the coal. You would laugh at any man who thought himself scientific, if he were to tell you that he did not believe in gas because he could not see it. Now burn or destroy the gas and what results? Heat and other more subtile gases arise. First, we have the heavy, black, and exceedingly tangible coal, filled with its subtile, tangible, invisible spirit, gas. By a process analogous to death, the heavy material body of the coal drops away from its invisible spirit, gas; and there it lies a disintegrated mass called coke.

Now the spirit of the coal is of greater value than the coke, and the spirit of the gas is of greater value than the gas, for by the death of the gas, or with the invisible spirit of the invisible gas, you used, formerly, to light your streets, your public buildings; light and warm your homes and cook your food.

See how much more useful the spirit is when liberated, even the spirit of a piece of black anthracite; but after you have done all this, you have not destroyed a particle of that coal, or an iota of its spirit; not a ray of its light is lost; not a part of its heat; not an infinitesimal part of its finer and more subtile gases. What becomes of them, my friends? Can you tell me? Ask the scientist if he can tell you, and in most cases he will reply: "No; they have got beyond my knowledge." That's it. The piece of inert coal has got away from him, as sure as we live. Now don't you go crying and mourning over that nearly worthless piece of coke. I tell you the spirit has left it. Let it lie there and help to grade your railroads, if you will. It is not worth crying about. It is simply a lot of black ashes. O, scatter them around anywhere; a little helps vegetation. Come, now, Mr. Scientist, where has the spirit of that coal gone—for its spirit was and is light, heat, and other spiritual substances—where have your machinations sent them? As you can't answer me, I will tell you. Why, you have sent them here into the spiritual world, the invisible world of spirit. You have helped just that much to form the beautiful spirit world; and so of every fire that ever devastated your globe; so of everything that ever decayed or gave up its life, which is the spirit thereof. One thing typifies another.

But you say: "The lump of coal does not retain its identity." No, not as a lump of coal, for coal has not reached the ego stage; it has neither form nor consciousness. These things go to form what we call the natural spiritual world. By the great law of chemical affinity or like attracting like, it condenses here into a beautiful, light, shining substance, resembling the diamond, but far more radant and beautiful than your earthly diamonds. It has just weight and substance enough to keep and hold its place and position in the beautiful spirit land.

When you made gas out of your coal, you dropped a portion of its coarser, more material substance, in the form of coke; when you burned the gas it dropped another share of its coarseness, and then it climbed the golden stair and came here to us to see what we could make of it, and we put it to splendid use you may be sure. It forms for us spiritual bed-rock, and enters largely into our building material. O, the golden streets and pearly gates are not altogether a myth. Now, see what I have done with that piece of black coal, that smuts the schoolboy's face if he handles it, so he kicks it along when coming home from school, and if one were to tell him that it was immortal spirit, or filled with the most beautiful spiritual substance and would yet enter the spirit world or heaven, he would laugh in one's face and probably call that one insane or an idiot.

Now one may say that the coal returns again to first principles; but it does not. Here is just where you all are making your great mistakes. Nothing returns again to first principles. Everything goes onward step by step just as we, ourselves do. Try as hard as one may, one can not change glass back into sand. Of course this is simply an illustration. All things are forever marching on.

Now you all know what heat and cold are: "Why, they are just the most common things we know of," you say. "It is perfectly useless to talk about them. Don't we know when we are nearly frozen, or can't we mop our brows when it is so warm that the perspiration starts at every pore?

Yes; you may wipe the water from your brows if you choose, and then hang the handkerchief up to dry. Pretty, dear little heat will take care of them—the greatest sprite and most cunning fairy that ever was.

"Now you don't mean to tell us that heat has a spirit like the coal?" Not precisely; but I mean to tell you that heat and cold are invisible, spiritual principles in and of themselves. They are positive and negative spiritual forces.

My medium and I are, at the present time, in Southern California, and we find it a beautiful and goodly land, filled with fruits, flowers, and grapes equal, if not surpassing those of Eshcol, and as there is not in this vicinity a sheet of water, excepting the Los Angeles river, a very small river by the way, about as large as the Styx or the river of Death, one can wade or jump across it almost anywhere, and as it is now quite well along in the evening, we will go out there in imagination or our thought bodies and sit down on its banks.

"O!" exclaims my medium. "What a dense fog! Why, I am nearly wet through already and chilled to the bone; shiver as though with an ague fit, and yet how warm it has been all day."

This is Thanksgiving Day, 1901. It is well to keep dates, you know, or if you don't know, you ought to know. It is Thanksgiving Day, and the hills are just taking on their spring verdure; the erstwhile green oranges are turning a little pale—with envy, we suppose—they are ploughing up the ground everywhere for barley. Just think you, New Yorkers and Bostonians, of the grass starting fresh and green about Thanksgiving time, and hurrying up to get your barley sown, or it may be too late. And now as we glance about the room—for we are only on the banks of the river in imagination—as we glance about the room, we notice four large bouquets, made up from some of the prettiest and brightest flowers that eyes ever rested upon, except spirit eyes in the spirit world, but I am looking through the earthly eyes of the medium just at this time. We are so mingled together, just now, that it would be hard to separate us. These flowers were all gathered from the garden, out of doors. How is that for Thanksgiving Day, my New York friends?

But we must get back to that river or I shall not be able to tell you all I want to. The medium shivers and says: "Let us leave the river for to-night. The fog chokes and blinds me. It is cozier, by far, here in this nice, warm room. We will write about the river some other time." Well, that settles the matter. But I shall go down to that river again in my next letter.

My dear New York friends, I want to give you a little advice. You all know how well I liked to give advice when with you in the mortal part. Well, I have not gotten over that peculiar disposition yet. Come out here to California, you who can afford the expense, and if you don't feel like sitting on the banks of the famous Los Angeles river, why, just take a trip down to Long Beach, Terminal Island, Catalena, Santa Monica, San Diego, Redondo, and all the rest of the Santas, and sit down on the shores of the grand old Pacific, and from ten o'clock in morning to five in the afternoon his breath will be as sweet and warm as that of a baby's, and he will wear the most placid smile imaginable. Then, perhaps, you would like to take a trip to the mountains, all in plain sight, and I feel nearly certain that some of you will take my advice if the theological students do not take that which I offered them in my former letter.

Snow on the mountains the last of November? Why, bless your hearts! No. Not a speck. You could not make a snow ball if you wanted to ever so much. You might feel a little sorry about that, but come, nevertheless. Take a trip up through Pasadena to the Mount Lowe railway, half an hour or a little more from the sea. When you get into the bar that lifts you up, up, over the first brow of the mountains, nearly perpendicular for a few miles more or less you may think that you are taking a trip to spirit land before you thought of doing so; but no accident has ever happened as yet; then, take the electric railway and climb to the tip-top. There you will find a good hotel, the Alpine House, and if you ever climbed the Alps you will think it rightly named. Return and spend the night at the Echo House on the first brow of the mountain. Get up reasonably early in the morning and look forth from your window, and if you don't think you are in the spirit land, it will give you a startling idea of how it may be there. As you look from your window, over the narrow ledge of the mountain, which is not visible from the window, your eyes will rest upon what appears to be an interminable distance of pure white. "Well," you will ask yourself, "what is it, vapor?" Yes; vapor so dense that nothing can be seen through it, while all around and above you is clear, exceedingly sparkling and bright. This great expanse of still, snowy vapor, extends as far as the eye can reach. It looks so dense and heavy you feel as though you might be able to walk upon it; but my advice is not to try it while you are in that heavy body of yours, for it might let you through, but it will give you a faint idea of the strata upon strata that go to make up the spiritual spheres, and you will come down from that mountain grounded in the faith of the Spiritualists. Bon voyage. Au revoir.

HENRY WARD BEECHER.

(To be continued.)

SUCCESSIVE EMBODIMENTS.

(Continued from page 5.)

this in mental, spiritual and other ways? Then if people come to you and ask of you the way to the upper stories of this building or to the upper realms of thought, you are just in the position to give the information.

"WHAT THOUGH I STUMBLE?"—"SIMPLICITY."

(Impromptu poem; the subjects being given by members of the audience.)

And yet though nature is garbed the while
In simplest raiment, sweet and pure,
There is nothing that can the senses beguile
Like the rose, whose fragrance may endure;
It is manifold in its wondrous power
Of beauty, and gives to the senses its dower.

What though we often deprecate
Curious carving upon stone or wood,
Can anything in art create
The beauty of the solitude.

Ferns and leaves, elaborate and fair,
An artist might take a life-time to carve,
And yet 'tis woven of sunshine and air,
With the beauty rife that works in the grove.

Yes, the "simplicity of the solitude;"
Where the great oaks lift their branches fair,
And make an archway above, a dome of wood;
And the eternal music, sounding there
Of Orpheus with his wondrous lute
Before which our music would be mute.

Oh, yes, we like simplicity
If the sights and sounds of nature are this,
Then let all sounds and shapes to be
In imitation of the wilderness.

And if you deprecate the tints and hues
In the ladies' garb, "flaunting display;"
Just gaze out at the wondrous views
That herald the expiring day:

See where the gorgeous robes of light
Enfold, with regal splendor, the sun
Ere the coming of the somber robes of night.
What glory hath the artist done

In crimson and purple, and flame of gold!
Simplicity is nature's dower;
But all the colors of beauty hold
The wonders of the sunset hour.

The sweetness of all life is to find,
That nature hath her manifold
Mysteries for you to unwind,
Though one day in crimson, purple and gold,
Each day she wears a different dress,
That which can mood or thought express.

So, though all stumble and seek to find
The beauties of nature every day,
Perhaps then the sorrows of the mind
Can guide us to the better way.

Or if we falter and fall, to show
To others where the obstacles lie,
In the pathway where we all must go
Stumbling is part of the way to the sky.

But if we do not falter here,
And stumble in the pathway of earth,
Our strength is not made full and clear,
And the way unto that higher worth

Is not revealed. To know that we know
We must have stumbled in many things;
To prove that things grow when made to grow,
We cannot begin with angels' wings.

HIGHLY APPRECIATIVE WORDS FROM MASSCHUSETTS.

To the Editor:—In addressing you upon another subject, in which my friend, Mr. C. N. Flamson, joins me, I cannot let the opportunity go by to thank you most heartily for your kind favor in allowing me to profit by your premium offer to subscribers. I received the books (all), and am more than pleased with their style, scope and real value. I shall certainly try to interest others in your generous offer for their own good, and to show you my appreciation, yet I fail to see how it can benefit you financially to send out ten dollars' worth of reading matter for three dollars and seventy-five cents.

Taunton, Mass. EUGENE F. GRAY.

AMENDMENTS.

From the National Spiritualists Association Home Office.

Since convention, the office work here has been proceeding in regular order, and we have not a great deal to report that may prove of general interest, except the following important points. First, that, as has already been announced, the N. S. A. has engaged that grand worker and Spiritual veteran, Mr. Hudson Tutle, to serve the cause in the capacity of editor-at-large, to keep watch of the secular press, and to reply to such attacks as it may make upon Spiritualism, said reply to be printed in the same publication which made the attack, or misrepresentation, if possible. We feel that this is a grand move, and one that was successful in the days of Dr. S. B. Brittan, a movement that is no less needed now, than in the years past. This must be an expensive work of course, and if any friend wishes to donate to the same, his offerings will be accepted gratefully at this office.

The second point is also known to the public, but may be mentioned here; this is the engagement of that enthusiastic and willing worker, Mr. John W. Ring, as General Superintendent of Lyceums. Mr. Ring is peculiarly fitted for the work. He proposes to send out a weekly lesson for lyceums. The managers of every lyceum in the land should correspond with him; his address is Galveston, Texas. The first number of his little paper, "The Progressive Lyceum," containing lesson, with questions and answers for lyceums, is before me; it deserves patronage, and is intended to be of much use to our spiritual schools. We hope that Spiritualists generally will take an interest in Mr. Ring's good works and encourage him by word and deed.

Our N. S. A. Free Library is doing its annual good work and it is an instructive one. Recently we have received a donation of a copy of the latest edition of "Rending the Vail"—the same coming from Brother Nixon, of Spring Hill, Kansas, and we are glad to get the book, for we have had a great many inquiries from would-be readers of it, for the same. Our thanks are sincerely extended to all donors of good books to our library.

The attention of the chartered societies of the N. S. A. is called to the following amendments to its constitution and By-Laws, which were adopted at convention of 1902. The revised constitution and by-laws, incorporating these amendments, will not be published till after the meeting of the board of trustees in May; after publication, a copy will be sent to each chartered society.

With loving greetings to all friends,
MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Amendments Adopted at Convention of 1902.

Amend sec. 3, Art. VI to read as follows: Sec. B.—No local society shall have exclusive jurisdiction within the city, town or district in which it is located, but additional charter shall only be granted by the board in such localities after thorough investigation and careful review of the facts as afford ample evidence that the cause will be benefited thereby.

By-Laws.—Amend Art. II, Sec. 1, by striking out the words, "State Agents" in second line; also amend all other sections in by-laws by striking out the same words wherever they occur.

Amend Art. IX of by-laws, by striking oue entire Sec. I and make Sec. 2 read Sec. 1, and Sec. 3 read Sec. 2.

Amend by-laws, by striking out Sec. 8 of Art. XI.

Article VI, Sec. 1.—Add after "Each chartered society," the words "of lay members," strike out everything after the word "thereof" and insert the following: State associations having exclusive jurisdiction shall be entitled to representation in the N. S. A. Convention of one delegate for its own charter, and one delegate for each charter granted by it to subordinate societies in good standing at its last convention, provided that such societies as belong to both the State Association and the National Spiritualists Association shall be entitled to representation on one basis only, that society to elect upon which basis they will send delegates.

Art. VI, Sec. 2.—Strike out "And said association shall be composed of delegates from local societies."

Art. VII, Sec. 1.—After the words "State Association" insert the following: By collecting annual dues of $2 for each society in good standing.

Amend Art. I, Sec. 3 of by-laws to read as follows: That an outline of the work to be considered by the convention be sent to the various wsocieties in good standing, as far as possible, three weeks prior to the convention.

CHRISTMAS IN CALIFORNIA.

In my garden's fragrant hush
The lily blooms in spotless white;
And by its fountain song, a thrush
Trills to its mate, "Good night."

The roses whisper to the breeze;
Sweet incense creeps across the lawn;
A dove calls softly through the trees,
And then in praise, his sweetest song.

Just o'er the lea, through leafy boughs,
Old ocean gleams in green and blue;
A ship that's sailing outward bound,
Is draped in sunset's warmest hue.

December garden, fair as May,
No chilling frosts its flowers to blight,
No bleak, cold winds to mar the day,
No snowy mantle for the night.

A butterfly just made a call
Upon a rose-tree near my feet;
A humming-bird—a golden ball,
Came loudly buzzing near my seat.

The perfume from the violet bed
O'er my senses lends a charm;
The climbing rosevines o'er my head,
No angry blast can do them harm.

A solemn stillness round me falls,
As vesper bells ring loud and long;
I listen for an angel's call
Believing, I shall hear his song.

Rose L. Bushnell-Donnelly.
San Francisco, Cal.

Dean Clarke's Poem.

Have you sent a dime and a postage stamp for a copy of Dr. Clarke's new poem, "The Triumph of Man?" If not, we hope you will do so at once to enable him to issue, at an early date, one of his finest literary productions, tracing the evolution of man from a barbarian to an enlightened Spiritualist. In a most ingenious manner Dr. Clarke has combined the facts of history, science and philosophy, clothed with beautiful and rhythmic language. He offers his poem at a tithe of its commercial value, that it may come into the possession of even the poorest seeker for great and uplifting truths. It will be issued as soon as sufficient subscriptions are received to pay for publication. Address Doan Clarke, 7 Winthrop street, Roxbury, Mass.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

As I am getting my fountain pen into a working mood, a copy of the California Medical Journal is handed me, containing a very interesting article from the pen of Dr. W. M. Forster, of this city.

My readers will remember that the Doctor barely escaped with his life, from an accident due to the mismanagement of a suburban railway train, a year ago last September. One limb was so mangled that the attendant physicians at the hospital pronounced amputation absolutely necessary. The Doctor refused to consent. After a long struggle, he has a fairly strong pair of legs left.

After he was able to get about, he went on his little jaunt to that Intercontinent country, of which we know so little, notwithstanding its 2,500,000 inhabitants. If we knew more of that much-mixed peoples than we do know, we should be much wiser for our own advantage, than we are and it might bring us a considerable pecuniary profit.

As among the most interesting of the Doctor's statements, we quote the following: "Their customs are the customs of the ancients, and one can easily imagine himself living in a period of 2,000 years ago, when he sees around him the remnants of an ancient civilization and the equipments of primitive man, side by side. We in California, are close neighbors of the living representatives of those who lived when the Pharaohs ruled Egypt. Their farming implements, dress and habitations; their family and racial customs and their utter ignorance of the great world outside of their own limited territory, with all the acquired tastes and pleasures, not to say vices of so-called civilization, are in strange variance with the monumental records in stone, in the form of ruins of ancient temples, pyramids and cities, indicating a once high degree of refinement and art, the history of which is to us a sealed book."

To us, the above quotation only confirms what our spirit friends have said of the splendid civilization of the "Lost Atlantis," of which these remnants are the last survival, antedating, through the graciousness of the climate, the civilization of Egypt. Central America has evidently a wonderful future before it.

We understand that Madame Tingley has won her case against the United States authorities and the "Lotus Buds" she was expecting from Cuba will be allowed to be transplanted to Point Loma, for growth and culture.

Thus one by one, the New Thought wins in the struggle with the force that conservatism and orthodoxy is urging against it, masquerading under the power and dignity of the United States government.

Last week, we had two elections. As we had been favored with a general one in November we have had a plethora of that sort of amusement. But it seems there were some amendments for which only special elections were adapted. It is fair evidence, the politicians have had the running of affairs, for they have done their best to provide for their dependants at the public crib. Each election employed a different set of officials. Three elections in one fall, is not that a "soft snap?" One of the proposed amendments was to bond the city for $700,000 to buy a street railroad whose franchise is about to elapse into the city's possession. It was a Socialistic movement and was defeated. Municipal ownership has not shown particular ability or success, otherwise, nor will it, until the generation learns, not as a theory but as a fact, that "honesty is the best policy."

We have another Hindoo Swami. As Christendom has been for years sending missionaries to the benighted (?) Orient, it is not more than fair that we take our own medicine. For Spiritualists to accept most of their arguments and conclusions is not difficult. To any who examine closely it seems as if the Spiritualistic doctrines were revived reformation of the teaching of Krishna on the plains of Hindoostan.

W. P. PHELON, M. D.
San Francisco, Cal.

SHOULD OLD ACQUAINTANCE BE FORGOT?

To the Editor:—Between thirty and forty years ago we used to hold private circles here, and as at that time we could not find suitable songs to harmonize the circles, I wrote words to familiar tunes, which we found quite helpful. I thought they were all gone, but on looking over some old papers which I had laid away over twenty years ago, I found the printed card enclosed (for I had them all printed on cards and handed around). I don't think there is another in existence. If you think it deserving space in The Progressive Thinker, give it; others may derive inspiration from it as we did. Very many of our friends are spirits themselves now. Most of those who used to sing it have passed over. The tune, "Tramp, tramp, tramp, the boys are marching," is still well known.

THOS. HARDING.
Sturgis, Mich.

Circle Song—The Angel Flag.

(Air, Tramp, Tramp, Tramp,")

On, on, on, the truth's advancing,
And immortal deeds are done,
And beneath the spotless flag
We'll declare the truth to man,
Still progressing as the spirit nears her home.

In Orthodoxy's night, we had groped in search of light,
But alas we groped for many years in vain,
Till the angel band above, declared that God was love,
As they flung the pure white banner forth amain.
On, on, on, etc.

At the door we stand and knock, say the shepherds of the flock
We will lead you into spirit pastures green;
If you open wide the door, we will enter as before,
In the earth life of the gentle Nazarene.
On, on, on, etc.

Bear the angel flag along, till the soldiers' trade be gone,
And the prison to a school house change again,
And beloved ones of yore, shall return o'er and o'er,
Sweet companionship the angel host and man.
On, on, on, etc.

Then let love do perfect work, with Christian, Jew or Turk,
And let all mankind in angel bonds remain;
For though many downward fell, we will follow them to hell,
And we'll lift them up and love them all the same.
Tramp, tramp, tramp, etc.

T. HARDING.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

A SPECIAL EFFORT

Should Be Made to Extend the Circulation of The Progressive Thinker.

It contains such a vast amount of Spiritualistic and Occult news each week, that it can not fail to enrich the mind. Now is the time to call your neighbor's attention to the paper. The cost is but a trifle to each one.

The Lake Brady Spiritualists Camp Association.

In the past year ending Nov. 1, 1902, through the combined efforts of the officials, the board of trustees, the Ladies' Aid Society and a powerful syndicate from the spirit world, the Lake Brady Spiritualist Camp Association has accomplished what it has never done before since it had a name.

From the proceeds from the camp, and liberal contributions from individuals, a sufficient fund was raised to pay all the expenses of the camp-meeting the past season, and purchase the beautiful grounds on which the camp is now permanently located. Yes, dear old Brady's spiritual camp has a place where to lay its head, a home free and clear from all encumbrance where it can dwell under its own vine and figtree, and none shall dare to molest or make afraid.

The following are the trustees: Chas. F. Hunger and John C. Hemmeter, Cleveland, O.; A. G. Keck and Robert Miller, Akron, O.; Samuel Kepler, Barberton, O.; Zebulon Hoiles, Mrs. M. A. Hoiles and A. M. Hawn, Alliance, O.; Mrs. M. C. Fisher, Ravenna, O.; Miss Ada Merrell and J. J. Brittan, Kent, O.; Mrs. Lina Diebolt, Sandusky, O. At a meeting of the trustees the following officers were re-elected for the ensuing year: President, J. J. Brittan; vice-president, Mrs. M. A. Hoiles; secretary, A. G. Keck; assistant secretary, Miss Ada Miller; treasurer, Mrs. Lina Diebolt; general manager, Zebulon Hoiles; executive committee, J. J. Brittan, A. G. Keck and A. M. Hawn.

Great credit is due our Ladies' Aid Society for the social and financial success of the association the past season. It is composed of a little band of workers, officered by Mrs. M. A. Hoiles, president; Mrs. Lina Diebolt, secretary, and Mrs. A. M. Hawn, treasurer, and they cannot be excelled by any Spiritual Ladies' Aid Society in the United States. Through their genial ways, and indefatigable perseverance in their labors, they paid into the treasury over seven hundred dollars; and when one takes into consideration the environments they had to contend with, too much cannot be said in their praise.

The management are improving the grounds and will continue to do so as fast as they have funds to do with. Their motto is, pay as you go.

J. J. BRITTAN.
Box 250 Kent, Ohio.

FEARFUL PROPHECIES.

Probably Refer to the Past Instead of the Present or Future.

While reading those fearful prophecies concerning the engulfing of New York City by an earthquake, a vibration struck me that civilization was not built up to be destroyed so ruthlessly. I hope so, and am inclined to believe that some of our prophets have been psychometrizing the past rather than sensing a future possibility; for had an egg a comparative attraction towards its center that the earth has, it would most likely collapse, and what is now being regarded as a future calamity concerning the earth's crust may belong to the past. That the heavier substances will always find their way to the bottom of the lighter, is a scientific fact; and metals are probably the principal aggregations at the earth's center now, and whose combination may constitute the magnetic force of attraction in that direction; or may furnish the battery or medium for nature's universal electricity to concentrate itself there. It is more likely that the smouldering elements are near the surface and disturbed by shrinkages, which admits of air or moisture. On the other hand, if the earth's crust represented an eggshell, a fissure as the one at Martinique would have swallowed up the entire Atlantic Ocean, and old Mother Earth would now exist as so many new asteroids. But as there was a limit to the vacuum created we may infer that the disturbance was local, and which disturbances will undoubtedly recur until the so-called death of the planet. In time we will perhaps be able to foretell their approach.

ARTHUR F. MILTON.

STARTLING FACTS,

OR

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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Of The Progressive Thinker Is Acknowledged by All Who Read It.

It should have a million of readers each week. If it had, it could purify the mental and spiritual atmosphere, and make the world better in all respects. Send in a new subscriber; do some good by inducing your friends and neighbors to take the paper.

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Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15cts. each; the two for 30cts. For sale at this office.

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

SPIRIT WARNINGS.

An Authentic Narrative as Told by a Materialist.

If there is any one thing in which humanity manifests a deep and lasting interest it is that which affects the question of "the hereafter," the realm "from whose bourne no traveler returns." When the worldly man, the materialist, hears through some believing friend of the doings of some society for psychic research he is apt to say of their alleged achievements: "That is all well enough, but you will have a hard time convincing others that what you say is true until you can bring forward some unbelieving person like myself, who has actually seen a spirit, or cite me to some well authenticated ghost story in serious and materialistic literature."

Such is the feeling of the materialist in the matter. He is every bit as anxious to learn all that is to be learned of the "unknown country," as the member of the society for psychic research, the only difference being that it takes very little to convince the latter, and something more than mere assertion to convert the former.

The serious man, "the man of little faith," is well aware of the existence of a vast sea of psychological, religious, Spiritualistic, and society literature in which the life after death, spirits, in short, everything pertaining to the unknown world is asserted and reiterated again and again in every imaginable form and in the most positive manner, but this does not interest him. If such things have happened and do happen, why, then, is it that he never encounters anything concerning ghosts in works such as Darwin's "Descent of Man," Winchel's "Walks and Talks in the Geological Field," Froud's "History of England," "Bismarck's Memoirs," etc., works covering a very wide field and treating a vast number of subjects, but alike in one respect that they were all written in the same spirit of modern skepticism and disbelief in all that passed current for facts in the Middle Ages, says the Cincinnati Tribune.

A Book for Supernaturalists.

Yet in one—only one—work of modern skeptical literature are spirits described, stated as facts, and otherwise treated as though they were as actual and real as rocks, trees or animals. That work is 'Savage Africa," written by Mr. Winwood Reade, and believers in the supernatural may take all the more comfort to themselves when they come to reflect that Reade was of the same school of skeptical and calculating materialists as Darwin, Huxley and Lyell. Nor is the matter in question something concerning the beliefs of certain African tribes. It is a thing affecting a number of white men, educated in the same school of thought as Reade and Darwin, and who were witnesses of the phenomena which Reade not only relates, but upon which he comments in the greatest seriousness. The case referred to, which occupies an entire chapter in Mr. Reade's work, is as follows:

Sierra Leone is the name of one of the British possessions on the most unhealthy section of the globe, the west coast of Africa. On a certain very malarious part of the coast of Sierra Leone is situated Macarthy's island, which for many years, up until about 1870 was the seat of a very important English trading post.

About the beginning of the year 1860 a certain Dr. Beale, the post physician and surgeon stationed at this point, fell ill of malarial fever. Realizing that he could not recover he notified Mr. Savage, the trader at the post, of his condition, whereupon the latter wrote a letter to the firm in Bristol, England, owning and operating the factories on the island, stating the doctor's condition and requesting that another physician be sent out to relieve him. The firm responded, sending a certain Dr. Campbell, who arrived on the island on the ship Dover on the day Beale died.

Saw the Dead Man.

Dr. Beale had an assistant, a young physician named Trestrail, who on the day of his superior's death set about writing an official report of the case. This he never finished. He was suddenly overcome by a virulent attack of malaria and died, declaring he had seen Beale, before he could finish the official statement. Reade saw the account of Beale's death that Trestrail tried to write and describes it as running along smoothly enough for several pages, until finally serious omissions began to occur and the writing grows fainter and fainter, until it stops altogether Moreover, the handwriting of the last four pages of the account were so jagged and irregular that it was easy to see that the writer had been seized by a chill or sudden palsy while writing it.

This was the beginning. Three days later Dr. Campbell came to Mr. Savage and asked that his quarters be changed, he having until then occupied the house formerly tenanted by Beale and Trestrail, in which both had died. At the same time Savage saw that Campbell was looking unusually pale and unwell; far different in fact from the condition in which he appeared the day he arrived, and asking him if anything was wrong, Campbell replied:

"I have seen Beale and he told me that I ould never see my wife and children again." Campbell was so positive in all that he said that Savage, who was very much puzzled over his strange assertions, could not talk him out of the notion that he, too, was soon to die. Campbell sat down that day to write the official report of the death of Trestrail, and, like the former, died before he had finished it.

With the passing of Campbell, the company sent to the island two physicians instead of one, so that if one fell ill the other could take his place. These were Drs. Bradshaw and Hinds, who, on moving into the house formerly occupied by Beale, Trestrail and Campbell, were not troubled with anything supernatural for several months after their arrival. Suddenly one night while they were sitting talking with Savage, one of the soldiers doing picket duty along that part of the house in which Beale had died, ran to them fainting with fright.

Ghost Scared Sentry.

When he came to his senses he stated that a stranger had approached him from the woods near the house; that he challenged the intruder four times; that the latter gave back no answer. When he ran it through with his bayonet the weapon passed through thin air, and that the figure turning at the same time, he recognized the livid features of Dr. Beale, who went into his former bed-chamber. An examination of the room failed to verify the soldier's statement, and the two physicians were for locking him up for drunkenness until Savage related the circumstances of the illness and death of Campbell and Trestrail, and how the former had firmly maintained that he had seen Beale, all of which they had never heard before, and which caused them to treat the soldier far different from what they had at first intended. This sentry died the day following of the effects of fright, such being the diagnosis of both Bradshaw and Hinds.

Following this the two physicians began to be annoyed by strange noises and curious phenomena all during the night, and Dr. Bradshaw's little son finally refused to sleep in the room where he had been assigned because he said a man who answered perfectly the description of Beale came to him in the night and pulled his ears, saying, "Wake, wake," The lad died the next day.

Doctors' Experiences.

In place of these two came Drs. Macarthy and Fox, the former a relative of the head of the firm, and both acquaintances of Mr. Reade. They remained on the island until, owing to the unhealthy climate, the post was moved elsewhere to a more salubrious locality. For the short time, therefore, that Drs. Macarthy and Fox remained on the island and sleeping in the quarters where so many had died, they, too, were annoyed by phenomena which neither of them was able to fathom or explain, try as they would.

Macarthy and Fox were friends and schoolmates of Reade, and all three materialists of the first water, and in closing his account of the Macarthy's island phenomena Reade enters at length on a discussion of the unknown and unseen realm, stating his belief that all of the occurrences above described were actual and real—related to him in good faith by Savage, Fox and Macarthy, men who were not in the least superstitious.—Pittsburg (Pa.) Dispatch.

APPEAL TO SPIRITUALISTS

The Mediums' Home at Lansing, Mich.

To the Spiritualists of the State of Michigan:

This beautiful property is located on Cedar street south, within twenty rods of the center of the city of Lansing, and is only three blocks from State capitol building; two blocks from M. C. & P. M. depot. Street car line within one-half block.

Description.

The lot is five rods on Cedar street and fourteen rods deep, with this beautiful home on it. Also a vacant lot next to the left of the building, five rods on Cedar street and ten rods deep, making ten rods front on Cedar street.

The building stands on the middle of the south lot and is forty by forty-two on the ground. It has a finished basement under the entire building and two stories high with six large rooms upstairs, each separate opening into a large hall. Seven rooms on the lower floor.

It is heated with a large furnace in basement. It is piped for gas with chandeliers or jets in every room. City water, bath room and water closet on each floor.

This property was sold for $10,000 a few years ago, but the bank of Mt. Clemens taking the property on a mortgage, and not wishing to rent so fine a house, sold it for less than its value—about one-half. The Michigan State Association have availed themselves of this opportunity and have purchased the same for $4,750, to be paid for in one year from date of sale. Mr. John F. Goff, of Wakley, Mich., has given $1,200 in cash and the State Society and other societies have raised over $900 more, and have paid $1,500 on this beautiful home.

Besides this magnificent home we have a fine lot and location for to build a college and temple.

It is proposed to establish under the laws of the state, a school for the education and preparation of our magnetic healers and medical clairvoyants, granting to its graduates diplomas that they may do better work, and be protected in that work, instead of being persecuted as now is often the case, and that the Spiritualists and liberal public may have opportunity to employ competent and thoroughly prepared spiritual healers, to treat their sick and suffering ones by natural and spiritual methods.

It is also proposed to establish a home in this beautiful place for indigent and worn-out mediums where they may spend their last days in comfort. All know how much such a home is needed. We should each be willing to extend a helping hand to carry this laudable work forward.

In connection with this movement it is proposed to establish a school or college for the education and preparation of our speakers, and mediums, in such lines as are needed. We all need to learn more of the beautiful laws governing mediumship, and our teachers should be instructed in these laws, and how best to teach them.

It is the desire of the founders of this movement to institute a school for the young, a place where they may be educated in the teachings and principles of our beautiful philosophy. "Where are our educational and charitable institutions?" This question is often asked in a spirit of derision and now is our opportunity to establish one more at least in the capital city of the state, where our State Association is domiciled.

Dear friend, will you help this good cause along by subscribing liberally yourself and then taking the subscription list to each one of the friends in your neighborhood and solicit their subscription great or small, and mail the same in postal order to

MISS RENA D. CHAPMAN,
Secretary of the Michigan State Spiritualist Association, Marcellus, Mich.

This property will be known as the Michigan State Spiritualists' Temple, and used for scientific, spiritual and liberal religious culture, under the direction of the Michigan State Spiritualist Association.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

ABBY A. JUDSON.

Her Sad Fate, With Some Account of Her Life.

You have probably been already apprised of the fate of Miss Abby A. Judson, and the distressing circumstances which attended. I will, however, recapitulate the occurrences.

On Sunday evening, December 7, Miss Judson was at her home, No. 420 Davis avenue, Arlington, N. J., and reclining on her bed, reading. Her pet dog jumped upon the table on which her lamp was set, overturning it upon the bed, which caught fire at once. Her clothing also blazed up, and she in alarm rushed out the door into the back yard, screaming with pain and alarm. A neighbor, Mrs. Bruckner, saw the condition and called her husband to go to Miss Judson's assistance. He, however, not understanding, went into the house first to see if it was afire. By this time Miss Judson, unable to tear off her burning clothes, fell to the ground exhausted. He now came to her relief, wrapped her in a quilt and carried her into the house. A physician came, but it was too late. Not only was she burned badly, but she had inhaled the flame. She lingered through the night, expiring at eight in the morning.

Miss Judson was the daughter of the Rev. Dr. Adoniram Judson, missionary to Burmah, and was born at Maulmain, October 1, 1835. She was educated, however, in this country, and at the age of 21 entered upon the vocation of teaching. She was employed in various institutions, finally establishing the Judson Female Institute in Minneapolis, and serving as its principal for eleven years. Her eyes became weakened and she was compelled to give time to their care.

In 1890 she disposed of her school and became a writer and lecturer on Spiritualism. She visited many of the principal towns and cities and aroused much interest in the subject.

Several years past she was a resident in Arlington, on the eastern bank of the Passaic, and became a stated contributor to the Banner of Light. Her letters, duly numbered, were a conspicuous feature in that journal.

If it is fortunate to be well descended, then Miss Judson was fortunate. Her father, Dr. Judson, was himself the son of a Congregational minister, of superior ability, and was born at Malden, Mass., in 1788. He was distinguished for precocity, being able to read the Bible at three years old, and making an interpretation of the Apocalypse at twelve. He seems to have been virtually the pioneer of the missionary movement in America. When in the theological seminary at Andover, he with Samuel Newell and other students organized a missionary society. It was his purpose to go to Burmah. The pressure which they put forth resulted in the formation of the American Board of Commissioners for Foreign Missions, in 1810, and Judson was sent to England to enlist the power of the London Missionary Society. He succeeded but still the board hesitated, till he threatened to go under the authority of the men in London. He set sail for India, with Samuel Newell, Mrs. Harriet Newell and Luther Rice in 1812.

This was not sufficient. While on the Voyage, Mr. Judson embraced Baptist sentiments, and on arriving at Calcutta, was baptised by immersion. This change imparted new life to the Baptist denomination in America. Before that they had a social position not superior to that now held by the Salvation Army. Now having the pioneer missionary in their fold, a man of vast energy and perseverance, they were led to renewed effort. A separate missionary society was formed, the necessary revenues levied upon the laity, and Baptist missionaries placed in the field.

Nevertheless, the service was not a sinecure or attraction for enthusiasts. The mission was begun in Burmah under a jealous imperial government. In 1817 the cholera began its grand march over the nation and Farther India was devastated. While Mr. Judson was away, ill, his colleagues left the country. Only Mrs. Judson stayed behind, remaining until new recruits came from America. Afterward she went home and brought on others. Thus the mission was saved—dux foemina facti.

Next came war between Burmah and Great Britain. All foreigners in Ava were thrown into prison. Fearful were their privations. Mrs. Judson, now becoming a mother of an infant and herself suffering from fatigue and weakness, busied herself for twenty-one months in effort to alleviate their condition. They were sent away to be put to death, but she followed them and obtained a reprieve. Words are weak to describe the endeavors which she made, the humiliations to which she submitted, the privations which she encountered, the exquisiteness of her sufferings. When deliverance came to the prisoners, she was utterly worn out. The British officers vied with one another to do her honor. But disease and privation did their work. Her child was already dead, and now she followed.

Mr. Judson became another man. He stopped work, retired into a jungle, built himself an abode and devoted himself to mystic contemplation. He burned all his letters and manuscripts, as if to sever all communication with the past. He even dug a grave and sat for hours gazing into it in silent meditation. He studied the writings of Tauler, Kempis, Anselm and Madame Guyon. He was evidently seeking and perhaps enjoying that spiritual communing, which in later years came to light in more auspicious times, in the daughter.

In April 1834, he married Mrs. Sarah Hall Boardman. She was the widow of a missionary, and is described as possessing rare talent, a thorough knowledge of the native languages, and a devotedness worthy the successor of Ann Haseltine Judson. Her health failed some years later, and her husband embarked with her and three of their children, for the United States. She died, however, at St. Helena. Dr. Judson brought the children with him, and they were educated in America. He married the celebrated author, Miss Emily Chubbuck, and returned with her to Burmah. He lived but a few years longer. The end came while he was on his way to Mauritius, and his body was buried in the ocean.

He followed his convictions at the sacrifice of ambitions, for he had keen literary tastes as well as exquisite sense of enjoyment, and he was open to intuitions. It is easy to see that his oldest child inherited many of his characteristics. I have doubted whether she ever got quite clear of the earlier impressions for the former faith. But she was sufficiently emancipated to become an eloquent witness for the advanced thought of our more modern time. What was great in Adoniram Judson was repeated in her, and the something greater was also reached.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

Spiritual Prayer.

A few of the profoundest acts and emotions of life seem unsuitable for analysis and discussion. One of these is prayer. He who has to be convinced of the duty of prayer before he prays will probably never really pray. A child might just as well wait to be instructed as to the duty of kissing its mother, before throwing around her dear neck its eager arms.

Prayer is an emotion, a longing, a clinging of the soul to that which lies beyond sense, and it need not have words at all—though words, for the majority at least greatly help. In its true spiritual essence, prayer is, in very deed, like the loving child's kiss of affection. It is not begging; it is confiding; it does not so much ask as offer; its perfect expression is, "Father, not my will but Thine be done!"

Thus regarded, much of what Christendom (to say nothing of heathendom) has known as prayer has been a painful perversion of it. What are we to say of prayers for success in war? of prayers that echo the maledictions of what are known as "the cursing Psalms?" of prayers for rain or sunshine or the mitigation of an epidemic? We may often judge of what is prayed for by what thanks are offered for. Even our late good Queen recorded in her diary ardent thanks to God for the successful slaughter, and the very easy slaughter, at Tel-el-Kebir. "Felt unbounded joy and gratitude for God's great goodness and mercy," wrote the exultant Queen. What did the Egyptians feel?

One of the greatest writers of the hymns of Christendom said, in one of them,—

Diseases are Thy servants, Lord;
They come at Thy command—

believing that, it was of course natural to pray to the Great Contagion Distributor to be merciful. But what a distance is such a prayer from the ideal of simple trust and love!

All these prayers, in truth, turn upon utterly false or inadequate notions of God, and grow out of the essentially heathenish idea that He is but an exaggerated man, arbitrary, strong, and intensely personal, as one who is open to influence and change. But how inconsistent that is with the fundamental hypothesis of omnipresence! A being like ourselves, however extended, cannot possibly be omnipresent. The personality of an omnipresent God cannot possibly be on the same plane as the personality of a man. And yet God is the most real Being in the Universe because He is the one all-pervading cause of the Universe, as its inmost secret life. Prayer, then, is an appeal to that life—to the law and tendency and intent of it. It is an appeal to the inmost; and that appeal may take endless forms, as of wish, will, imagination, study, wonder, admiration, submission, effort, from an experiment in a laboratory to a death-cry on a cross.

From this point of view, prayer may be regarded as both natural and universal, for the sense of dependence is natural and universal; and the consciousness of defect or deficiency, inseparable from the restless outreaching after the higher or the unknown, is natural and well-nigh universal; and the persistence of desire and effort is natural and universal; and the observation of natural law and the gradual falling in with it are, in varying degrees, natural and universal; and all this is rudimentary or developed prayer. In a sense, the animals pray; and again in a sense the soil prays; and the whole of Nature, as that which is being born, may be regarded as a vast product of prayer to the all-pervading, all evolving Power.

We are told that "Prayer is the soul's sincere desire," and so it is; but, on lower planes, it is bare wishing or bald receptivity. Even the praying-wheel may not be altogether absurd—at any rate, not more absurd than the formal gabbled prayers, or the prettily warbled prayers, of many a great Christian fane. Here, as everywhere else in the spiritual world, there are uncountable grades of advance; and there is probably no place where one can stop and say with certainty, "There is no life, no prayer, here."

Prayer, then, may most assuredly be efficient, though not as moving a huge giant-God to interfere or change His mind. It may be efficient in preparing right conditions for desirable changes; it can intensify responsiveness and receptivity; it can confirm the mind, the will and the affections in a given course; it can, in all probability, attract helpful powers—both conscious and unconscious powers—by a law of spirit life as natural as any law the chemist knows. Why should not prayer attract persons? We are rapidly learning that it can do so in the case of persons hidden in the flesh. Why, then, might it not more easily do it in the case of persons who lie open, one might say, to spiritual attractions without vails and barriers between?

Prayer, especially, may avail as a defense in the struggle against evil; and the resort to it may be like getting behind one's entrenchments, as one said, —"This thought-atmosphere will serve as an armor, as the greatest protection against unseen evil." Very wonderfully the Lord's Prayer suggests this. The appeal to "Our Father" is, right at the start, an appeal to a loving hand. "Who art in heaven" vividly suggests the upward look. "Hallowed be Thy name" is a pure and unsuperstitious exorcism of evil powers. "Thy kingdom come; Thy will be done" is a vigorous assertion of the soul's true destiny; and the glorious climax, "For Thine is the kingdom, the power and the glory for ever," is a defiant cry of victory, behind the defending Power.

Here we arrive at a natural rationale of the value of united prayer. It may be literally a union of forces.

What a mighty prayer Love bringeth
When true hearts together yearn,

sang one of our great modern hymn-writers; and it may be literally true; and all perfectly natural. "What a miracle on earth is nature in heaven," said one of our late keen thinkers, "and the Universe is more than one story high." How true! and on that ascending scale, we probably have never yet tested what true prayer could do, in its own proper sphere.

Spirits' Memories of Earth-Life.

After Mr. Colville's address at St. James' Hall on the 15th inst., a question was asked why my shyness of public speaking prevented my standing up to answer.

I understand that some parents had been deeply disappointed in a communication received from a son on the other side, in which, up to a certain point, the identification was complete, and then the boy was unable to give his brothers' names.

I have, for nearly eighteen months, been receiving long daily communications from a little spirit son, aged twelve; and in the beginning I used to be deeply distressed at his seeming unable to remember the simplest things, and the names of people he had known all his life. My agitation, however, was always equalled by his own, and his constant earnest prayer would be to "have patience with him, and he would in time remember all." He explained constantly that many on the other side do not even recollect their earth names, who they were, nor a single incident of their lives. In many cases no happiness would be possible (he tells me) if all could remember their earth lives and those they have left behind, and a merciful Father thus arranges it, restoring their memory when re-union takes place, or when communication with the loved ones here is established.

My little son tells me that had I not established communication with him, the same thing would have happened to him, for that he grieved much at my "taking no notice of him." Alas, for a year I never knew that I even could!

Again, even when communication occurs, it is evident, from all he tells me, that their memories of earth life are much fogged for a time. He one day drew a cobweb on the paper, with the letters of the alphabet caught in its meshes, and explained to me that "some days his memory of earth was like that—all in a tangle."

I find, even now, that he remembers his extreme babyhood and early childhood better than the events immediately preceding his passing over. He constantly startles me by sudden unexpected allusions to long-past events of his early childhood which in earth life he never alluded to, and which I had forgotten. In addition to all this tangle of memory, he has, of course, given me such long-continued and overwhelming proofs of his identity, and his very remarkable individuality, that I would as soon doubt that it is my child as I would doubt his letters, were he in Australia instead of in the spirit world. His memory, I may mention, gets better every day.

I think people do not realize that the action of so-called death is really merely the waking from what suddenly appears a tangled, troubled dream—viz., the earth life. As Mr. Colville so truly said, we go nowhere—and they come back from nowhere. We are all in spirit life, the only difference being that our eyes and senses are veiled, and their are unveiled. Nothing will surprise us on that side, neither faces nor surroundings, any more than we are surprised when we wake from sleep and find ourselves in our bedrooms.

The only thing which surprises those who have passed over is, that we suddenly have ceased to take notice of them. That life is the reality! The earth life is the tangled dream! While we sleep and dream now at night, how real it all seems! What anguish, and joy, suspense, and terror, a dreamer can experience! But the moment we awake, where is it all gone? It has suddenly become a foolish tangle, and the very people we talked to in that dream have faded into unrealities, and we cannot often recall their names or faces!

If everyone would realize that exactly the same thing often happens at death, except where the link of love is all-powerful (such as between parent and child, husband and wife, lovers, etc.), this very puzzling subject would, I think, be better understood; and much heartache be saved.

I was deeply struck by Mr. Colville's address. Many things he said had been written for me by my boy over a year ago.

I trust this may meet the eye of many to whom this explanation may prove a comfort. E. M.

A Sweet Soul.

We have just been reminded of an exquisite description of the passing on of a sweet soul who got rid of all the medieval fears, and all artificial grounds of trust, and simply shut her eyes and drifted into the "everlasting arms":

No priest was at her bedside. None was needed. To such a soul, the gates of heaven swing easily on their hinges. The church has no charter to heavenly mansions which the individual soul does not carry in its own right and title. What need of a doorkeeper on this side or the other, when a soul moves as naturally toward heaven as the body gravitates toward earth? Companionship she could not lack. There is no lonely road to heaven. The highway is thronged with innumerable presences. What need of charm, or creed, or ritual, or intercession of saints or official mediators on earth or above? Who shall come between the Eternal Love and His beloved offspring?

There is no portal to heaven more ample or beautiful than the portal of the home wreathed with smiles of affection and opening from sacred joys here to sacred joys which are beyond.

No chill of death was there, no cloud, no gloom, no murky dark with foreboding. It was all daylight. At noontime, when the shadow was least, when the heart like the day was still aglow, radiating affections as pure as those which were reflected toward it—at noontime, in the half hush of the busy day, her pure soul found its own meridian.

Consciousness and the Soul.

We lately referred, with pleasure, to Dr. Ecob and his blithe teaching. We have just come across him again, in discourse on "Life," and especially on the Immortal Life. He is as buoyant as ever; has no patience with the people who want to know all about it; and simply soars and sings. The emotion, the consciousness, of the abiding life is all that he wants:

When that consciousness kindles my soul, all interest in golden streets and harps and vestments drops into comparative insignificance. In fact, they seem to me as childish things which the spirit in its dignity and strength has put away. In this final and complete revelation of life all the conditions and accessories of that life are included. We need not press any questions of curiosity or of longing. "Will our consciousness carry its treasures safely through the ordeal of death?" "Will we have and know our beloved who have gone from us?" "What occupations will fill and dignify heart and mind?" These, and all kindred questions, will bud and blossom into answers when that life breaks upon us, just as the earth puts forth ten thousand rare and beautiful things above all that we ask or think when spring in its fullness breaks in revelation upon the world.

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It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

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

Heroism in Everyday Life—The Higher Spirituality.

Dr. S. Weir Mitchell has made a curious and interesting study the results of which he presents in the December Century. The matter grew out of a discussion some years ago as to whether the civilized world was improving in altruism. The talk at last narrowed to the question whether the modern man and woman are any more altruistic in their tendencies than they of a past century—the seventeenth, for example.

Most of those engaged in the friendly discussion believed that self-risking heroism was on the increase, but agreed about the difficulty of obtaining satisfactory proof. This prompted Dr. Mitchell to secure some statistical relation of the amount of heroic conduct in everyday life, and for this purpose he engaged the services of a clipping bureau. In ten months he received 1,163 records. This he knows was by no means a complete list. It did not cover nearly all of the 20,000 odd newspapers printed in this country, and naturally left out those numerous examples of heroic endeavor which occur in private life and never get within reach of the reporter.

His final list excluded the splendid roll of coast guard rescues, work of sailors and soldiers and the action of men working in masses. It included only records of what unaided individuals had done when face to face with emergencies where to act was dangerous. His conclusions left him with 717 examples of men, women and children who took grave risks to save persons in peril.

Of these 258 were attempts to save the drowning; 194 were efforts to save from fire; 61 were acts of self-devoted courage on the part of railway engineers, brakemen, switch-tenders or others employed on railways; 48 were the efforts of persons not connected with railways to save the lives of children, women or drunken men from the swift approach of trains; 53 related to heroic acts of children, and there was a miscellaneous collection of 156.

Men, women and children of all classes are represented, although the majority of rescues seem to have fallen in the way of and been accepted by laboring men, mechanics and others, to whom personal injury means what it does not to an easier class. Dr. Mitchell was surprised to discover how many heroic acts of children remained among his credible examples, the ages of the little heroes ranging all the way from 6 to 15.

Of the whole 717 one in every eleven lost his life in trying to save that of another, and usually that of one strange to him, and the list of injuries sustained by the rescuers makes an appalling catalogue. Dr. Mitchell takes pleasure in adding here that he had records of twelve attempts to save the lives of dogs or cats or birds, not to mention more valuable animals.

The investigator readily saw the impossibility of settling the point originally under discussion by comparing statistically his records with the conduct of individuals during, say, the seventeenth century. But he observes that at any period the general feeling, and the legal and other relations of man to man, are probably fair representations of what individual action will be at that day, in circumstances involving the need for self-devoting courage.

He follows by tracing the growing regard of mankind for the rights and needs of others which has been so marked during the last century. He believes that the vast changes thus wrought show an ever-enlarging conscience as to the duty man owes to man. It should not surprise us, therefore, that by degrees this has come to affect the actions of the individual.

As an example of what the absence of this regard means he cites conditions in China, where there is a general expression of callousness to suffering. "The Oriental man does not risk his life for others in houses afire or to save the drowning. In other words, the individual is as the race."

Dr. Mitchell concludes that undoubtedly civilized man is acquiring something valuably efficient which urges him to take for others risks which he probably would not have taken in former days.

The above sentiments from the Chicago Daily Post show under certain aspects the bright side of human life. The worst of mortals will sometimes undergo great perils to save a person from sudden danger—from fire, from drowning, from a dangerous situation, etc.

There is a divine spark in every human soul, and at times it will assert itself and manifest its supremacy; but the incidents given above are very few in number compared with our millions of population, and should be more frequent.

The higher spirituality aims at a broader more comprehensive work than that manifested by a single impulse, set to work under extraordinary circumstances.

The one who would spring forward to release a person from danger, would hesitate, perhaps, to take into his house a dirty, uncouth, miserable, beggar, and assist in renovating or cleansing him, giving him a foretaste of the ordinary comforts of life.

The higher spirituality is perennial in its manifestations—it is a beautiful, every-day product of human life, and carries sunshine wherever it goes.

The savage has the heroism to save from impending danger a comrade, but that kind of heroism is not in the least akin to the higher spirituality which would unite the world in one common brotherhood.

The robber exhibits a brutal kind of heroism whenever he springs to the assistance of one of his helpers in crime when assailed, but he knows absolutely nothing of that higher spirituality which works all the time to raise the masses to a higher plane. His heroism is of the fiendish kind; it is steeped in crime and cradled in iniquity.

The world needs more of that kind of heroism which is clothed in the garb of the higher spirituality, and which is anxious to elevate to a higher plane of life the lowly and debased of every clime. The one who does no good in life is void of the higher spirituality, and if he does a heroic act, it is generally of the selfish kinds.

The higher spirituality has its basis in unselfishness. It does nothing to secure praise or self-aggrandizement. It responds to the cry of distress as readily as the morning dew ascends upward when kissed by the genial rays of the morning sun. It lives in an exalted atmosphere where refined influences vibrate in unison with angelic minds, and where the whole world is recognized as one common brotherhood, regardless of nationalities. That the world is advancing in some respects at least in cultivating the higher spirituality, is evident from the following editorial in the New York World, "On the Upward Plane."

"A young millionaire who says he wants to 'quit being selfish' has determined to make his home in the University Settlement in Eldridge and Rivington streets.

"There never was a time in the world's history when so many young men of wealth and social position set themselves resolutely at work to better the condition of their fellow-men as there are now.

"This is a fact well to remember when the pessimist tells us the world is growing worse. It is not growing worse. It is on the upward plane and moving every day more and more into the light of freedom, justice and humanity."

The Real Causes of Hallucinations.

The Society for Psychical Research has been actively engaged of late collecting statistics regarding hallucinations, from members of the society and others who actually believed they had had experiences with immaterial beings in various forms. The publication of these statistics suggested a highly interesting article on the subject of hallucinations and their causes by F. Legge, in the current number of The Academy and Literature. Mr. Legge believes that all hallucinations may best be defined as deceits of the senses.

"The only difference that has yet been discovered between true sense-perception or the normal exercise of the senses and hallucinations is that in the first case the object seen, heard, or felt actually exists; while, in the other, it does not. So, to put a fairly familiar case, the sufferer from alcoholic delirium sees rats, dogs and snakes all around him, although there is nothing there. Yet in this case there can be no effect immediately produced on the retina, and the brain must therefore be influenced in some other way than in the normal manner through the optic nerve. It should be noted also that exactly the same thing takes place in dreams. How this can be is really the problem to solve."

The statistics collected by the Society for Psychical Research are based on a series of questions issued by the society to a great many people asking whether the questioned had ever when completely awake had "a vivid impression of seeing or being touched by a living being or inanimate object or of hearing a voice which impression was not due to any external physical cause." To this inquiry they received some twenty-four thousand answers saying that the questioned had never had such a vivid impression, and only three thousand from people who admitted that they had. Mr. Legge says regarding this:

"Of the three thousand cases thus reported, by far the greater number were visual, or deceits of the sense of seeing, these being more than twice as numerous as the auditory hallucinations which came next, while these last again were more than double the number of the tactile hallucinations, or deceits of the sense of touch. It follows, therefore, that while only about eleven per cent of the questioned confessed to hallucinations of any kind, more than one-half of the hallucinated saw, or thought that they saw, things which were not actually there. Of these visual hallucinations about one-third concerned themselves with apparitions of living persons known to the hallucinated, about half that number with visions of dead acquaintances, and only a very small proportion—something like twelve in a thousand—with apparitions of a religious kind. After making every allowance for the unwillingness of persons to speak of the illusory visions they have experienced, it seems that the subject of an hallucination is more often than not the apparition of a person well known to the observer.

"This seems to me an extremely significant fact, when we consider what it is that takes place in our consciousness when we, as we say, recognize any one. The act is, in the majority of cases, not an act of perception, but of memory. The first time that we meet again a person whom we have met but once before, but who has made no very deep impression upon us, most of us go through a more or less prolonged period of hesitation until some hitherto unnoticed feature or some trick of gesture gives us the clew to the identification we are seeking. But the process is in any ordinary case unconscious, because we have not on the first occasion of meeting the stranger expected to come across him again, and have therefore not closely noted his peculiarities of form or manner.'

But what of the dreams that are prophetic? What of the dreams that bring the beautiful poems? What of the dreams that give to the world great inventions and the highest accomplishments of art and the sciences?

Are they hallucinations, deceits of the senses? or are they the impressions from minds more highly developed, more advanced, in or out of the body, that have the gift of peering into the great sea of future events and conveying those impressions to others, in this semi-comatose condition, between sleep and normal consciousness?

That dreams are often hallucinations there is no doubt, but it has been repeatedly proven that they are foresights of coming events and that makes the solution of the problem by science all the more complicated and uncertain.

It is evident that the consciousness of man goes perambulating about in what we call space and finds many of the coming events, when he is supposed to be asleep and gaining a peaceful rest.

The Psychic Research Society has a very interesting and perplexing undertaking ere the basic principle of dreams is reached; almost like trying to locate the spirit of man.

The Progressive Lyceum.

John W. Ring, of Galveston, Texas, has commenced the publication of The Progressive Lyceum, to be devoted to the interests of the Lyceum throughout the United States. It will be published weekly at 75 cents per year. Lyceums will be furnished ten or more copies at 1½ cents per copy. Mr. Ring is National Superintendent of Lyceum work, and is capable of making a very interesting paper for the young. Address him as follows: Spiritualist Temple, 14th and Postoffice streets, Galveston, Texas.

An Interview with Dr. J. M. Peebles.

At Home Again.

The Pilgrim's Work in Australia, Tasmania, South Africa and England. India. New Zealand. Theosophy, Etc.

Something like a passing meteor, Dr. Peebles dropped into our office the other day, hale, healthy, smiling-faced, and seemingly as vigorous and enthusiastic as ever, though in almanac-counting years he has passed four score-and-more mile-stones along the rugged journey of mortal existence. He is in appearance as active and supple in movement now, as when we first met him, a knightly youth, panoplied in the white-neck attire of a liberal parson.

Severing the shackling creeds that cramp, he has been in the Spiritualist seed-sowing field over fifty years, and done an immense amount of good, facing the narrow-minded orthodox foe at every turn. He has made his mark on the period in overthrowing superstition, and building up the free-thought principles of a rational Spiritualism. He has also wrought in the temperance, the anti-slavery, and the peace and arbitration reforms of the last century.

But how does he keep so well, and robust? Upon what food does he feed? How can he defy the torrid heats of the equatorial regions, and the ocean storms, incident to circumnavigating the globe? Is his life a charmed one? Four times has he encircled the globe, doing missionary work in nearly all civilized lands. How many times more does he intend to see the north star a portion of a year, and the southern cross another portion? Will he tell us the secret of longevity—the secret of the hygienic laws that so enable him to triumph over the fleeting, cankering years of time?

EDITOR.

THE INTERVIEW.

"How long were you absent this time, Doctor, from America?"

"Something over one year, and the world is continually seeming smaller and smaller to me. All nations, races and tribes constitute one brotherhood, and I minister, so far as I can, to them while I am traveling. I make it a point to lecture more or less on every steamer that bears me across the waters. You know I have often said that truth is my authority, and the world my parish."

"Then you do not take these long journeys in different lands for mere pleasure?"

"Emphatically, never. I feel impressed, inspired, to go and teach, and as I go, to heal. I gave the first course of lectures in Australia and New Zealand upon Spiritualism ever there delivered, and I had been anxious for two or three years to see if the seed had fallen on good ground. And what progress had been made!

"And then, as a further reason for taking this last round-the-world voyage, I had worked for the past two or three years very diligently in getting out my last two books, "Vaccination a Curse and a Menace to Personal Liberty," and "Death Defeated, or the Psychic Secret of How to Keep Young," which, with diagnosing and prescribing in and out of my medical office, together with Sunday lectures, had induced insomnia, and a threatening kind of nervo-exhaustion. And so I resolved upon this last voyage. The ocean rests and rocks me to sleep in her maternal arms."

"Are you ever sea-sick?"

"Never! The ocean gets sea-sick and rough when I am on it at times, but I am never sea-sick. Is not the spirit superior to the matter of rolling waters? Sea-sickness, like growing old, is a foolish habit."

"Have you regained your strength, and did you do much lecturing and literary work in those far-off lands?"

"Never was I stronger, healthier, and never could I do so much mental work as now. Physically, I can run a foot race, bat a ball, dance a Highland fling, etc. As to mental work, I wrote and published while in those countries, three pamphlets, entitled "General Teachings of Spiritualism," "Spiritualism Commanded of God," a scathing review of Seventh-day Adventists' attacks upon Spiritualism, and a "Plea for Justice to Mediums." I also published a leaflet scathing the cynical, narrow-minded Melbourne daily 'Argus.' The newspapers of Melbourne, a city of 500,000, are conservative and dominated by Roman Catholics and Scotch Presbyterians. While in the Commonwealth of Australia, I lectured every Sunday but one or two, and sometimes during week-days. All summed up, I delivered eighty public lectures."

"Were your lectures all upon Spiritualism?"

"Far from it; and yet, carefully, critically analyzed, the most of them were, and all of them were indirectly, for Spiritualism, grounded in God, who is Spirit, and rooted in the moral and spiritual constitution of man, overshadows and enspheres all the reforms of the age. In Melbourne, I lectured several times in the Unitarian church, lectured for the Vegetarian Society, and in the Friends' church upon Peace and Arbitration. In Sydney, I spoke for the Spiritualist society, and for the Metaphysical Society, which was instrumental in taking Mr. Colville from England to that country; and for four Sunday mornings and one evening I spoke in the Australian (Unitarian) church, the Rev. George Walters being the pastor. During the Sunday evenings for four months, I lectured under the auspices of the Victorian Association of Spiritualists in the great Masonic Hall, Mr. W. H. Terry, of the Harbinger of Light, being the president. While filling this four months' engagement in Melbourne, I frequently gave parlor lectures at social evening gatherings."

"I infer, then, that the people of those far-off countries are more liberal than they are in at least some portions of our own country?"

"They certainly are, especially in New Zealand. Here, the most prominent Congregational clergyman of the city of Wellington came to hear me lecture upon Spiritualism, and a little later, invited me with several preachers to his library, where we had a most interesting afternoon's conversation. It was not so much controversial, as it was a candid expression of opinions. It was a symposium conference, and gave me an excellent opportunity of preaching Spiritualism to preachers."

"Which countries during your journeys around the world, did you find to be the most prosperous, and the one poorest?"

"The poorest and most superstitious country that I ever visited is India. I am speaking now of the masses; not of a few English-educated Hindus residing in Madras, Calcutta, Benares or Bombay. While in the interior towns and cities, I saw the people at work, saw them in their temples, saw them dragging their "cars," as they do the "Car of Juggernaut." It is the land of "thirty thousand gods," of child marriage, of some sixty different sects, and instead of there being four, there are nearly forty castes and sub-castes. The Brahmin does not eat with his wife. It is a wonder to me that the "Masters" and the few educated Hindus do not confine their missionary labors to poor, stupid, dull, superstitious India, rather than to the stirring, progressive English-speaking people of the Occident."

"Which is the most prosperous country that you visited?"

"Decidedly, New Zealand. This lovely group of isles that dot the southern seas has been called the 'laborer's paradise.' This government would, if possible just suit the more moderate Socialist party of our country. No employer is allowed to work his men over eight hours a day. The government owns the railroads, the telegraph system, telephone system, all the street cars, all the water systems, lighting systems, and there is a government insurance company. The government holds a remote claim on almost all the land of the colony, as it is only let out on 999-year leases. If a man does not use his land to its best advantage, but allows it to decline, the government pays him for what it is worth and sells it off to other parties. Like France, this is a country of small farms.

"New Zealand has no strikes, no great syndicates, but does have woman's suffrage. It has no compulsory vaccination law. Vaccination here is optional with the people as in England, and they have three natives (Maoris) in their parliament. One of these is in the Ministry. The president of the Spiritualist society in Wellington is an ex-member of parliament, and his good wife, the organist. The Spiritualists of this city own a beautiful temple or hall, in which they hold their services. While in the capital, Wellington, Sir Robert Stout, the Lord Chief-Justice, called to see me, and in turn, with my secretary and stenographer, I dined with him on a Sunday. He is a cultured, broad-minded, far-seeing jurist. Lecturing at Masterton, a lawyer, the mayor of the city, and a devout Methodist, took the chair, introducing me to the sea of faces that filled the opera house. At the close he commended my discourse, because it went to confirm 'faith in immortality.' In Invercargill I lectured in the Y. M. C. A. hall, and the lecture, with the answering of questions, occupied just two hours. I was forced to admit a little fatigue at the close.

"The Scotch element of the New Zealand isles charmed me. It is literary and solid, bordering somewhat upon the stubborn. Our Spiritualistic balladist-singer, the late James G. Clark, had been heard in these far-away islands. The following words of his are often there sung:

"'O, Scotland, I love thee! I turn to thy shore
With a song for each scene of my childhood,
As a bird o'er the billow where rough waters roar
Will turn to her nest in the wildwood;
Then give me the storm-braving headlands that stand
Like sentinels guarding the sea,
The homes and the hearts of my dear native land,—
O, Scotland! I'm dreaming of thee.'"

"Did you, in sailing among the Pacific isles, and the southern seas, visit Tasmania?"

"Yes, and I was very greatly pleased with the country. How little the most of us Americans know of it. The scenery is so magnificent, and the climate so equable, and the rivers so abundant for manufacturing purposes, that this island has been termed the 'pearl of the southern ocean.' It is reported to have the largest tin mine in the world. It ships each year large quantities of apples to England. The last native Tasmanian is dead. Tobacco, whisky, competition, and churchianic wars civilized them to death. I lectured in Launceston, and was invited to occupy the Presbyterian church the next Sunday by the city missionary. A fine railway stretches from Launceston, to Hobart, the capital. Here I lectured in Masonic hall to an overflowing audience. Surely, in these regions, the harvest is plenteous but the laborers are few. Cape Town, South Africa, now contains nearly a hundred thousand people. It is rapidly improving. Here is a most inviting field for genuine mediums, and earnest, substantial lecturers. I was urged to remain here for months, devoting my time to lecturing upon the phenomena and philosophy of Spiritualism, but I could not so do."

"From what sources did Spiritualism in these countries you visited, receive the most opposition?"

"Emphatically, Roman Catholics, Presbyterians, Seventh-day Adventists and Theosophists. The latter, of whom so many good things might be expected; especially in Australia, take unwearied pains to frighten young mediums about being influenced by 'elementals,' 'spooks,' and 'disintegrating astral shells.' Saying nothing of the Theosophical seceders, and the seceders from the seceders, there are about as many kinds of Theosophy as there were colors in the old patriarch's flock of sheep. In these countries, Theosophists stand upon stilts, and looking down upon Spiritualists, smite with heartless ingratitude the maternal breast that gave them life; for modern Theosophy was born in the house of Henry Newton, a wealthy New York Spiritualist. He was its first treasurer, and many of its first supporters, such as Emma Hardinge Britten, were Spiritualists; but when the cult moved to India, and began to weave into its mystic inclined web the weird superstitions of Hinduism and Buddhism, talking more of 'mahatmas,' 'reincarnation,' 'karma,' and 'astral shells,' than they did of that much extolled nucleus, brotherhood, Spiritualists began to leave, such as Dr. Wyld, of London, Prof. Coues, of Washington, D. C., and scores of other distinguished thinkers, preferring western science, genius and enterprise to Hindu caste, shiftlessness and musty superstition. Spiritualists demonstrate; Theosophists speculate. Spiritualists live in the grand present; Theosophists in the dim, dust-buried, mythological past. There are over forty 'dormant branches' in India. There are twice that in America, dating from the palmiest days of W. Q. Judge.

"The Tingley Point Loma Brotherhood of Theosophists profess to be the genuine, wearing the Blavatsky cloak of succession. They are certainly lively, for they have recently purchased the San Diego Fisher Opera House ($100,000), and there hold crowded meetings every Sunday evening. And yet, under the banner of brotherhood, the Jewish Theosophists of the Occident, and the Samaritan Theosophists of the Orient, have no dealings, one with the other. Alexander Fullerton, in the 'Theosophist, of last July, page 604, says: 'Col. Olcott has demonstrated that Madame Blavatsky knew nothing of reincarnation during her years in America, and that neither of them (Blavatsky and Olcott) ever heard of it until they learned it in India, and yet, it is the vital doctrine of the Theosophical philosophy,' etc."

"I take it then, Doctor, that you do not believe in reincarnation?"

"After all my reading of the Hindu sacred books, and hearing them interpreted—after all my psychic researches in the occult fields of thought, I have no proof—not a scintilla of positive evidence in demonstration of the Hindu dogma of reincarnation. The words, metempsychosis, transmigration, re-embodiment and re-birth, whether rightly or wrongly, are used synonymously by a majority of writers. I would suggest a better word for them than any of these, ego-rotationists. Hindu and Buddhistic Theosophists understand by reincarnation the transmigration of some of the lower classes back into jackals and other animals. To this end, the Colombo 'Buddhist,' of September, 1892,, criticising Annie Besant, has the following: 'One who has any knowledge of Buddhism will not accept her theory as consistent with Buddhistic ideas. The impressions of one's former life, or the accumulated experiences, are regarded as potent factors in the determination of one's re-birth. For instance, if a man persistently desires to eat animal food like a tiger, and longs to have the appetite and strength of that animal, it is possible that he may be re-born as a tiger; but, from that circumstance, it should not be inferred that the nature of the tiger on this account will improve. Again, the tiger, at the termination of the term for which his metempsychosis was determined by his karma, may be released by death to be re-embodied in some other way.'

"The 'Indian Harbinger,' of Dec. 16, 1898, treating of the subject of reincarnation, says: 'The wicked actions of men tend to degrade them, and they pass on in a re-birth to the sub-human plane, which is occupied by the lower animals. They will then appear in animal form. The animal plane is divided into many regions, or species of animals, according to the degrees of mental development.' Miss Catherine Christy, an excellent Dunedin Theosophist, said in a lecture, which I had the pleasure of hearing, that some of the ancient Atlanteans were re-born, or transmigrated at death into animals—but enough of this upon the hazy subject of reincarnation.

The Puzzle That Ever Puzzles Me.

"Reincarnation and pre-existence should never be confounded. They are not synonyms. Many profound western scholars have believed all along the centuries that the soul, rather than the conscious spirit, as a potentialized portion of the Infinite Consciousness and Life of the universe, existed through all the unmeasured past. I am of this opinion myself; but, as before said, I have not a scintilla of proof that I have been reincarnated and re-, re-and re-incarnated into babyhood, and growing up later into manhood. The bird never returns to the shell from which it hatched. No boyhood again for me!

"You would be astonished, friend Francis, if you really knew who I am, according to the statements of a few spiritists, and several clairvoyant Theosophists. Let me tell you: Many thousands of years ago I was a Brahmin, living on Ganges' banks, and an excellent lady writer and author, in Illinois, insists that she was my natural child, and she always writes me commencing, 'My dear papa.' Later, I was reincarnated into an Egyptian priest, serving at the altar of Osiris in Egypt during the building of the Great Pyramid. Later still, I was reincarnated into Herodotus, the ancient Grecian traveler and writer. My fourth incarnation was the Old Testament prophet Habbakuk. Existing as him, I thundered against the heathen and prophesied of terrible desolations. My fifth and last reincarnation before this present one, was in Peter the Hermit. Then I led vast armies under the cross to rescue the tomb of the martyred man of Nazareth from the unholy hands of infidel Turks. And now, in this age of evolution, with the past crowning wisdom of many incarnations loading me down, I am but plain J. M. Peebles—and I am puzzled. Perhaps some Theosophist can help me at this crisis, lifting me out of this bewildering mental maelstrom. If I lived in and through all those great past characters, I have not a glimmer of it at present—and therefore, what the good? This is a universe of uses.

"Do not infer from this that I am antagonizing Theosophy, I am only antagonizing the knotty theories that have been thrust into it, and these Hindu tags that have been hitched on to it. Theosophists would do well to read the works of Prof. Hare, Judge Edmonds, Andrew Jackson Davis, Hudson Tuttle, William Denton, Stainton Moses, S. B. Brittan, Henry Kiddle, Emma Hardinge Britten, Dr. E. D. Babbitt, Prof. J. S. Loveland, Prof. Lockwood, and a score of other giant-minded authors who have written upon the phenomena and the philosophy of Spiritualism. Personally, I have many warm friends among Theosophists, and I am a great admirer of the writings of Mr. Leadbeater, Mr. Meade, of the London Theosophists and others. These, and their best thinkers are gradually approaching Spiritualism. May they soon drink deeply at its divine fountain, for it demonstrates a future existence, wipes the tear from the mourner's eye, and spans all the great reforms of the day and age. I hold the olive branch of peace out to Theosophists and sectarists also, inviting them to come with us, and we will do them good."

"It has been said and written in various journals that Spiritualism was on the decline. What is your opinion upon this point?"

"It is not—emphatically not on the decline! The wish was doubtless father to the statement. A few spiritistic societies may have disintegrated, while in other localities ten new ones doubtless sprang into existence. Spiritualism must be differentiated from spiritism. The latter, relating largely to mere phenomena for selfish ends, or for curiosity, or hunting lost property, may "decline;" but Spiritualism, being rooted in God, who is Spirit, and being a positive truth, can never decline. It is making rapid progress in all enlightened lands. Its worst enemies are ignorance and superstition. It is diffusing itself through all the social and religious organizations, of our time; and it literally floods the literature of this age. It is working mightily as an educative force in the Orient. I have recently had three letters from different cities in India begging me to come there and lecture upon the grand principles of Spiritualism. This gospel of demonstrated truth permeates the very core of Christianity, and its widening principles of liberality and fraternity, are everywhere manifest, causing the revision of creeds, and the growth of toleration. It is, in fact, leavening the whole ecclesiastical lump of the religious world. It richly abounds in the utilities of art, of invention, and in all sanitary enterprises. It inspires the sublimest discoveries of science and explorations; the broadest researches of history, archeology, ethnology, philosophy and all scientifical research. It is a science, a philosophy, and an all-comprehensive religion, the wisdom religion of the ages. It can never decline."

"How long did you remain in London?"

"Only a few weeks, but while there I lectured every Sunday, and several times during week-day evenings. There are some twenty societies in London. While there I dedicated a hall for a newly-organized society. Since I was last in London, I see wonderful progress, not only in this great city, but in Manchester and other cities. In Belper, where I spent a Sunday, the Spiritualists own a magnificent temple, have a fine pipe organ, an excellent choir and a very flourishing children's progressive lyceum. The call of the hour is for genuine mediums (rather intermediaries or sensitives), the better name is sensitives—enthusiastic and cultured lecturers, neat and commodious edifices, excellent music, consecrated seance-rooms for meditation, for the silence, for messages from the invisible helpers, for brotherhood, and spiritual socialism, whose other name is altruism.

"Finally, permit me to say that I have in press a new book of 150 pages, entitled 'What Is Spiritualism—Who Are These Spiritualists, and What Has Spiritualism Done for the World.' It will be elegantly bound in both paper and cloth, and sell for thirty-five and seventy-five cents. It will be for sale by the first of January at the office of The Progressive Thinker."

FROM AN ARISEN SPIRIT.

Explanation:—When the following poem began coming to me I sensed the presence of Dr. Emma Nickerson Warne so strongly I seemed to see her at my side, her eyes resting upon me, apparently in an effort to impress me with her thoughts, and although I have read the poem over and over, it is never done without feeling her presence, and although I sign my name, I most gladly dedicate this poem to the arisen spirit of Dr. Emma Nickerson Warne.

I feel like teling my friends on the earth
What a beautiful land is this;
I feel like calling the change just a birth
From pain unto a life of bliss.

I feel like letting my old friends all know
The distance is not very great—
Like stepping across the border to go
From one to another earth state.

I feel like calling my friends all around
And trying my flight to portray;
I feel like teling them what I have found
In spirit since passing away.

I feel like saying to friends that I live,
That I move and see just the same;
I hope and receive, I love and forgive,
Have wants as I had ere I came.

I feel like standing before the great throng
Of the earth that is coming this way,
And singing again that beautiful song—
"There's a Land That Is Fairer Than Day."

I feel like saying the land is not fair
To the souls that see but the vile;
That life is as real over here as 'tis there,
With the spirit no freer from guile.

I feel like repeating what oft I have said:
"Like passing from room into room,"
Or on some morning arising from bed
And from sleep beyond the cold tomb.

I feel like taking the thought from all minds,
That spirits escape their just dues;
For this is the place where spirit but finds
Each error its victim pursues.

I feel like impressing all friends to do right,
As sisters and brothers to live,
Unfold toward the soul's beacon light,
And friendship for hatred to give.

DR. T. WILKINS.

Miss Judson Dies of Burns.

Miss Abby A. Judson, the Spiritualist author and lecturer, and sister of the Rev. Dr. Edward Judson, pastor of the Judson Memorial Baptist Church of New York City, died at her home, 420 Davis avenue, Arlington, N. J., Dec. 8, from the result of burns received by a fire at her home the night previous.

Miss Judson was engaged in reading a book while lying in her bed, and a pet fox terrier dog upset the lamp which was on a small table adjoining the bed. She ran into her back yard, where she was found by neighbors a few minutes later. She was badly burned about the face, body and hands, and suffered great agony.

Miss Judson came from a family well known in the religious world. Her father was Dr. Adoniram Judson, the pioneer Protestant missionary of the Burmese Empire. She was born in Maulmain, Burmah, Oct. 1, 1835. Her early life was devoted to teaching, she receiving her education at Bedford, Academy, Mass., and at the private schools in Hanover, N. H.; Providence, Philadelphia, and New York. After a year's travel abroad she resumed teaching at College Hill, Ohio. She went later to Minneapolis, where she founded the Judson Female Institute. She became a Spiritualist in 1887 and, three years later disposed of the seminary, since which time she has devoted her life to spiritual work.

Miss Judson was an ardent and efficient worker in all reforms, and her death will be deeply regretted.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

Successive Embodiments:
The Only Explanation of the Inequalities of Human Life.

= A Discourse =

Given through the Lips of
Mrs. Cora L. V. Richmond,
Chicago, Ill., November 23, 1902.

INVOCATION.

In praise we turn unto Thee, Thou Infinite Source of all blessings; Thou Giver of every gift; of those gifts that men call good; human life, human happiness and human love; of those gifts that men call evil which are but the background for the greater light, human adversity, human sorrow and human death; for we know that in the shadow as in the light Thy love abideth; that beneath the darkness and the frosts of winter the buds of spring-time are found; that every human life must bear the shadow as the light that leadeth on to greater and more perfect fulfillment. May Thy children learn from nature that the storm as well as the calm is needed; that the winds and tempests sweep away and purify the shadows of earth; that as the frost-fires consume the vapors which arise from beneath and the purifying winds bear them away, even so, through human sorrow—the frost-fires of human discipline—Thy children learn the lessons of light from within the soul. May all understand that there is no more anger in the storm than in the sunshine, that the great beneficence of Thy love abideth in all things and in all hearts; that whatever be the secret shadow through which the life must pass it is the only gateway that leadeth at last unto the light. May all understand, that although the light of the sun vivifies that which has been in the shadow, it consumes that which is ever exposed to its rays; so too great prosperity, happiness and wealth would sear the nature that is strengthened and vivified by the light of Thy love after the shadow of sorrow. May all understand that this seeming, this external state is but a transient experience, but as a moment compared to that which is aeons in duration. May all understand that Thy love abides forever; that the soul, triumphant in its final inheritance, surmounts the shadows of time, triumps over the darkness of the world, and abides in the light of Thy love. Amen.

DISCOURSE.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."—Isaiah 40:4.

These and many promises are given, which of course do not refer to the geographical conditions of the earth.

"The ways of life," says Buddha, "are by the divine pathway of Overcoming."

When Buddha made the Divine Attainment beneath that sacred tree, whose branches were full of the spirit of the hour, it was because he saw the plan by which the Infinite purpose is revealed in human life and the "lines of life," not only in this world but in all the worlds.

No one can think, that when Jesus, with supreme triumph over death and over the hatred of the human lives he had conquered, said: "Behold, I have overcome the worlds," merely meant that one and brief ministration of existence. But "overcoming" is the complete victory, and that which precedes it is of no account as far as it is concerned, but there comes the ultimate triumph.

There is no sociological science, no law of heredity that can explain the inequalities of human states. Much less can any system of theology, as taught in the world to-day, especially in Christendom, explain the inequalities of human conditions; in their birth, in their opportunities for growth. There is no reconcilement to nature, if it is nature's plan that some shall be born imperfect and others more perfect, some deformed and others with forms like Apollo. There is no reconcilement to God if you accept the idea that theology conveys, that some souls are destined to be "saved" and others to be "lost," or that if they are not, the ways of salvation are so difficult and intricate that it is impossible to even find them out. Human life is not in any especial way reconciled to the thought that the "sins of the fathers are visited upon the third and fourth generations" if they are to remain incapable of being uplifted.

The thought presented by Helen Gardner in one of the departments at the "Parliament of Religions" was, to us, as appalling as the thought of John Calvin. Both are the result of the partial and imperfect view of the conditions of human life. John Calvin, of course, ascribed to Deity the predestination of some souls to be saved and the majority to be lost. Helen Gardner ascribed to "heredity" the vice and crime that is visited upon humanity, which makes that law the only law without the uplifting of any spiritual purpose. We say, that the doom of humanity would be sealed if the law of "heredity" in regard to physical life, moral infirmities and mental inequalities were to prevail. If without any spiritual ego or purpose this was the only law, there would not be a human being upon the earth to-day. Sickness and immorality would have swallowed up the whole human family. Of course, equally revolting is the thought that any are predestined by Infinite purpose to either annihilation or eternal torment.

A portion of the truth sometimes amounts to falsehood, and these fragments of thoughts that have come through science and theology do not convey the truth that is intended, either by nature or by revelation. The simplicity of the teachings of Jesus, it would seem, would be sufficient to explain to all the love of God. But instead of that, His teachings have been made the synonym for instruction in all kinds of human hatred. This may sound harsh, but the preparation for battles among Christian nations, the warfare that prevails in Christendom, the hatred that abides in one denomination toward another, especially that has in past time led to the worst wars that the world has known of different denominations and sects of "Christians" rising in physical warfare against one another. If we go to the Orient where the milder teachings prevailed, that Buddha taught, (though crowded out from the place where it originally started, nevertheless, has spread itself through many of the nations of the East, and is encroaching upon the West), warfare and hatred are there. The mild teaching of Jesus and the mild teaching of Buddha do not alter the states or conditions which we find in people, we must find some explanation for these states; for if Christians were amenable to Christian teaching the whole Christian world would be kind, gentle and full of loving kindness and fraternity to-day. If the Orient were amenable to the teaching of Buddha and the various messengers sent by Brahm, what would it not have blossomed out into in these later days? The civilization which crowned the Buddhist religion was a civilization of marvelous beauty and loveliness, but it lapsed into the worship of places and ceremonials and images instead of the Living Light from within the soul which Buddha taught. The teaching of the Parsee was beyond all ceremony, and yet the altar fires, the "Sacred Flame" has been made to represent the worship of flame instead of that which it symbolizes. We need not point to the spires, crosses and various symbols of Christianity to show that many times it is the "letter," the symbol, that is worshiped instead of the true spirit from within; or the true spirit of Christ would be in the manifestations of human life instead of the form or ceremonials.

For ourselves, we find the solution of these things in the very religions from which people seem to have departed. But no one can depart from Christianity, and no one can depart from the teaching of Buddha; lives simply have not "arrived" to those heights; successive generations have not reached that attainment, and the teaching of the Golden Rule, though it is always best that the teaching shall be the highest, nevertheless, expresses, not what people have receded from, but what they have not yet attained. Particular lives have attained the Golden Rule, individual lives have attained the teaching of Buddha, and what one or a few lives have attained is possible for all.

But people measure eternity by time; measure God's love by human hatred, and think that this narrow view of life which is contained in the one small thought of to-day is the view that will prevail forever. You might as well look out of these windows where you are housed in on all sides by brick walls and then suppose that this view represents the fair and beautiful earth; you might as well descend into a coal pit and dwell with the miners and then say that the life there represents the sunshine, the blossoms and fruitage of the earth.

Every state of human existence is a manifestation of a particular degree of human attainment, no more and no less. So we find in the proposition of successive lives that which explains the mystery of every human state.

When people have tried to explain this mystery by various hypotheses and have not succeeded, we have asked them to turn to the Soul teachings which we have presented here for more than twenty-five years, and presented all over this country and Europe for thirty-eight years, and see whether this is not the only thing that will reconcile the seeming inequalities of human existence. Not only the inequalities in the manifestations of opportunity, but a priori inequalities; the inequalities that come with the child or with the human being into the earthly existence.

Now we must concede that souls are not created differently; if they are, then there must be a difference for souls ultimately, and there is no use of teaching or trying to change them. If it is a fact that the quality of human souls is essentially different, that God has made some dark and some light, then of course there is no need of shedding any light; those that are fashioned for the light will reach the light; those that are fashioned for the shadow will inevitably find the shadow. But if it is true that "God made man in His own image," which is used here in the generic sense: "Male and female, created He them," then this applies to all who have human life, so it must be true that there is no inherent difference in the quality of souls, that the difference is in the manifestations here, the difference is in the state of growth, in the degree of conquest in time and sense. That a certain work is to be performed by the contact of the soul with the body; that that work is not different for two souls; but the seeming inequality is that they enter upon it at different periods of time, they make manifestations of different stages of growth, and because of that they are supposed to be unequal and to have unequal opportunities. So some are considered better than others; some are considered more fortunate than others, and the "wheel of fortune" has been turned to by men and women who hope to grind out a better "fate" or better "destiny;" there is no end of oracles, priestesses and prophets who have been consulted to change the line of human destiny.

Now, what we think is: That each one should endeavor to understand the principle, not to change it. And as each one walks forward to know, that the shadow of the day means something; that it illustrates a condition; that it is the condition that is to be outgrown and overcome, then you will not need to turn to the wheel of fortune. Many of you want "good luck." You will walk toward your good luck by overcoming the shadow.

A child born into a family manifests the qualities of a saint; another in the same family, perhaps a twin, manifests the qualities of something else beside a saint. The heredity and environments are equal, but what makes the inequalities? The state which comes with the life. That was manifested by Mozart understanding the chords of music at the age of three, and there are some of you gray-haired people in this congregation who do not know one note of music from another. This illustrates the proposition that he brought the music with him; he had been to school before; the harmony of sound had become familiar to him.

You may recognize the harmony of sounds and not the notes of music. In that case it comes to you, perhaps, from some reminiscence, some almost forgotten expression in which there was harmony and music in your life. Things which people understand but do not care to do we ascribe to be the things they have done. You ask somebody to go with you, to go the way you are going. If you are going to the roof garden of this building and you want some one to go with you; and that one says, "No, I do not care to go, I have been there, and I have got to go somewhere else." You are surprised to think that they do not want to go with you. You are continually trying to make people in every walk of life go your way. Ultimately they will go your way, or they have passed that way and do not want to go any more. The great proposition in human life is, that you want everybody to look out of your window at the same time you are looking out of it, instead of being amazed and enlightened by the great diversity of views in human life; at the many stages of growth, and different conditions of human thought, making each an interesting study. If you see a new caterpillar to-day you do not try to make it look like the one you saw yesterday. If you see a butterfly to-day that is differently tinted from the one you saw in your garden day before yesterday, it is a new study for you.

People are like these worms and butterflies, they are in different stages of unfoldment. Some are in the chrysalis state and cannot be disturbed with new ideas. Do not try, for you never will succeed. Yet the chrysalis is a sacred state; it is a state of getting ready; in due time to come forth and do something. When you think certain people ought to be awake and alive, learn that they are not ready, it is the chrysalis that is there. Having taught your children that they must not disturb that cocoon which is going to be a butterfly, it is the most sacred thing in the universe; teach yourselves to let human cocoons alone. Look at that bird; most of you have taught your boys and girls not to disturb the nests until the birds came forth. What a terrible thing it would be to go round and break all the eggs in the nests. Some people must have shells; they are inside incubating in them. Why should the iconoclast want to break their shells? It is a state of growth. The great brooding presence of that mighty thought within the soul will make the wings come forth after a while. Suppose it can fly, will this make it fly? If you can fly you understand that once you could not. But if you only think that you fly you very likely want to break all these egg shells; and then there would be no birds.

The truth is that in order to reconcile human states you must consider them all as conditions of growth. God does not have to be reconciled to man. It is man that has to be reconciled to the ways of infinite love, and those ways are as clearly defined in soul as they are in the planets, when you understand them. When you do not understand but would endeavor to, at such a time it seems mysterious and veiled. That, too, is a part of growth.

If you are planning anything to do that you do not want to do, you seldom succeed. If you are attending a lecture, you perhaps do not hear, and you will go away and say the speaker said so and so. You do not hear something else that will supplement it. So do people listen according to their states; so do they see according to their states. The eyes and senses instead of being avenues by which knowledge is conveyed are avenues by which you express what you know, and receive according to your unfoldment. The electrician could tell you what is the matter with the lights in this room; some of you cannot tell. The artist can tell you what are the tints in these flowers; he can perhaps, see a dozen, twenty or one hundred tints while you only see red, white and green.

That which comes from within must have its avenues of expression.

People say, "I do not know what I have done that I should have all this sorrow." "All of this sorrow" is the direct pathway to overcoming it. It is the legitimate condition of human life to be wrapped in one's own personal affairs when they do not go right. That is the start. When you are wrapped altogether in personal affairs things go wrong. That is a great sorrow; but it cracks the shell of Self, and that is just what it is for. Just as soon as all personal things that are selfish fail you begin to think about other people's affairs; you begin to sympathize with their sorrows, you forget this self-seeking; then the seeking becomes larger and broader; you enter upon the pathway of the knowledge of the soul. It is hard to bear while it lasts; this disappointment in one's friends is most frequently the disappointment of self-love; you are sorry that they do not see that you are perfect, as you want them to see you. Of course you know that you are more perfect than they, and if they do not understand that you are, then there is selfish disappointment. But they only see the side which is turned toward them, which sometimes seems the best.

It is a singular thing how people turn different sides for different people. Partly because it is awakened by the people and partly because of selfishness. When, therefore, one sees good in a person, he sees down deep into the nature; when another one sees evil in a person he sees the manifestations that are upon the surface, or the selfishness which is partially from within himself. Now it is generally supposed that people in jails and penitentiaries are very bad, but we have never seen any there but what if the name of mother was mentioned, or some reminiscence of childhood was awakened there would not be an emotion awakened of love and duty, and sorrow for the shadow. We have known a great many people in high earthly position that did not have that much emotion, yet were called good people.

As it is not, after all, the external state or manifestation, as gauged by human life, but is that which has been attained as coming from within, you may count each sorrow and each individual or personal imperfection that has been overcome as that much on your pathway of attainment. No doubt when Buddha had attained the divine estate he was the least aware of it. We mean he did not praise himself while those gentle devas of the night were ministering unto him, and all the voices of the earth and the upper air were attuned to this great harmony that he felt and understood. Not straining himself to stand on tiptoe before the angels and ministering spirits to show how much he had attained. He was not displaying his great knowledge that had come to him through temptation and struggle. He was simply amazed at the wonder of it all, and at the great humility that is born of that wonderful knowledge. To think that in all the universe of souls, each soul is but one and passes on through its experiences, is not a thing for self-praise, but if the light comes there is thanksgiving; and the humble ministrations to lowly lives was not an attitude assumed in which Buddha taught. It was not for dramatic display that he refused those attendants and gorgeous chariots that were sent out to meet him on his return to his father's dwelling. He had work and ministration to do; he would come to them by and by, just as he would go to the lowliest and most downtrodden. As Jesus talked and ate with the publicans and sinners as well as the highest, wherever there was work to do, wherever a need or a demand.

You say: "Oh, where is my boy, what have I done that he should go astray, that he should be led away, while there is a boy who has fulfilled all the aspirations of his family, all the fond hopes of his parents?" Why not your boy as well as another? Thousands of other boys seem to be "led astray." If there is aught in you that you think is blamable that is, of course, your office to overcome. But this boy's life is an expression of his state. Sometimes that which is praised the most as exemplary is after all not so good. Was it not the "scribes and pharisees, hypocrites" that Jesus condemned, instead of the publicans and sinners? These lines of life are devious. We are not recommending the pathway of the publicans and sinners; we are simply explaining it. It is one of the steps, one of the ways. Who was it that was the first at the tomb of Jesus? Not the faint-hearted, false-hearted disciples or apostles, not the men, not Mary, the mother of Jesus, nor another, but she who had been most condemned, Mary Magdalene, the first at the tomb. The reaction from one condition to the other was profound in her. It is clearly shown in Sir Edwin Arnold's "Light of the World" that the great problem of Christianity (Love Divine) hinged upon the Magdalen, upon that which will find the truth in every soul; in the soul whose body had been the most despised of men. Upon the cross the one who spoke His name was to meet Him in Paradise.

This light that is thrown upon the shadows of human life to such as are ready to be strengthened, gives strength. It does not give that which some people think it might; stoicism and indifference. People say: "Oh, well, if I thought everything was coming out right ultimately, I would not try to do anything. But it is you who are to do it. There is where the proposition rests. Plenty of time is given you, and every opportunity, but you are to accomplish it. Lives are each the result of destiny; but the destiny is from within. Therefore, indifferent though you may be or assume to be to-day, caring nothing, as you think, about the soul or its future, only anxious that to-day's shadows shall pass and to avoid any sorrow for to-morrow. Still it is your soul that perceives, that is strengthened and that will overcome. Neither Jesus nor Buddha, nor any divine teacher of the past ever offered to do your overcoming for you. "Blessed is he that overcometh." You turn to that wonderful vision of the Apocalypse and you will see the degrees and symbols, even as they were marked in the Orient, of these steps of victory. The way is shown, the light is revealed, souls are made aware. But the pathway is the one that each soul must tread for itself. Therefore the props, the blazing of the way, though valuable as an illustration of human sympathy and human interest, are not strength; that comes from within.

This great bond of human sympathy makes you anxious about each other, and especially anxious about yourselves. But after all the final step is the overcoming of this self. When that is overcome storms cannot hurt, poverty cannot depress, and it is not so terrible a thing to go to the alms-house if you must, or to perish by the wayside, since the pathway to the invisible realm is not the pathway to Hades. You take yourself along with you, and will find your heaven or hell, or your condition, and the condition is not changed by changing states of existence. The proposition is simply, that which is called death is not, in itself, a horror; nor is life, nor is anything that can be done in life. The soul is mixing itself with clay to see at last what the soul is without the clay. You may put the clay where you choose; you may uplift it or pull it down; you may glorify it or crucify it; you may be an epicure or an esthetic; you may live in a city or a convent, but these are steps only, are but steps toward the victory of the soul over the body; building up to be torn down. Cities are reared, palaces and hovels are built, ships and armaments of war constructed, but they are nothing; they are simply your states of growth. You are not particular about knocking down the block houses that your little boy or girl may be building in the nursery. To them that is a great calamity; to you it is a great calamity if a cyclone knocks your house down, but it is no more in proportion than the block house of the nursery. Your true structure is being wrought by the knocking down of that house; your eternal structure is in the victory you win over considering such a thing a calamity.

"But other people suffer so much," you say. These other people suffering so much; that brings forth your sympathy. That is very valuable. While there are volcanic eruptions and earthquakes; while there are famines in India or somewhere else, then you forget your own physical lives in the great wave of sympathy for others. Therefore, you see in the various steps of human existence these inequalities right themselves. These valleys are gradually lifted and these mountains are gradually lowered, until at last they seem no longer insurmountable. The valleys are needed until you gain those added heights. Then you understand why you had to pass through such conditions. If you understood this while passing through them there would be no need of your passing through them. People unaccustomed to traveling on the railroads generally lie awake all night when they are on a train, and think the train is going off the track every time it stops. Those accustomed to it think no more about it than if they were in their own homes.

But some people enjoy misery; and you would not rob them of it, when they tell of their aches and pains, and the troubles they have with their husbands and wives. What would life be if they were not miserable? If something was not troubling them; the fluctuations of prices on 'change; the rise and fall of stocks, what would they have to worry about if it were not for these things? We assure you that being miserable, as long as it is one of the favorite enjoyments of human life, will continue. We have known a great many people, apparently very gentle, who did not have any more respect for their friends after they were happy. Of course, when this sympathy for sorrow blossoms out into philanthropy, following in the wake of warfare and human hatred, like Florence Nightingale and Clara Barton, it becomes a great benefaction. But when it is a mere sentiment it sees all the tragedies in life and would be miserable without them. We know that these things are so, and understand that they are steps of human progress.

If you can find the most miserable man in Chicago to-day, and if he was offered the chance to change with an angel and be different from what he is, he would not do it; he would not do it because he wants to be himself, and himself with his misery rather than part with himself. So he is going to be his own companion and friend, until the larger companionship of humanity swallows up this thought of selfishness and brooding upon his own affairs.

The great Fraternity of Nations cannot come as long as there are these conditions and states of expression in human life. Neither one nation nor one people can make it, but a certain number of minds from many nations may attain it.

There have been societies, like the Quakers, like the Shakers, like several other religious bodies, who have separated themselves from the world on the common bond of religious or social ideas; yet on being nearer together they found each other essentially very different, and it required a great deal of zeal, a great deal of religion for them not to quarrel. One familiar with the customs of the Shakers has said: "If you think that it is all a bed of roses among those peace-loving people, you just want to make yourself amenable to a seat in the "chair of criticism," the only form of punishment among the Shakers, and if there is anything left of you when you get out of that chair you may thank your stars." Showing how much more severe that kind of punishment is than the guillotine; for the guillotine or scaffold makes quick work of it, but the Shakers keep you there a long time and criticise you, every inch. Of course it is good for you, it is discipline, and if you come out with any degree of self-respect you will try to do better, or you will run away from the Shakers.

This is the meaning of all attempts at isolation from human kind. Every soul is isolated in its experience and triumph here. In a great city you are more alone, perhaps, than upon a desert. But the selfishness that runs away from the world is not the victory of Jesus and Buddha, nor of any teacher, or any patriot, as the steps in all these ways must be taken.

Our thought is, that instead of complaining about the inequalities of human life and human conditions, we should find this solution: That just as soon as we are ready to go out of any particular valley there is nothing in the universe that can keep us in the valley; there are no circumstances, or environments of family, or friends, or governments beneath the sun that can keep a life in bondage to error when that life is ready for the freedom of the light of truth and love. Error is bondage, the senses are bondage, they are environments that are to be overcome. When the life is ready the life walks out of that condition and is free, whether in a dungeon, in a palace, in a hovel or upon the mountain, and the conditions of human life cannot mar nor harm the life that has it.

Meanwhile, every step that is to be taken, if you can once take it impartially, is the step you want to take, and that being the step that you want to take and need, bears its result of discipline or of victory according to the step itself. You say to yourself: "Oh, well, I am so constituted that I cannot do any differently from what I do." That is your protest or excuse for some weakness, some particular thing you do not want to do at that time. Being so "constituted," you do not try. But there comes a time when that passes and you long for victory. There comes a time when you succeed, that is the real victory. Now people are only "constituted" for to-day. The thing that you are to do and be, you are constituted to do and be to-day. To-morrow an added thought, to-morrow an added victory over physical weakness, to-morrow added effort; that is your "constitution" for to-morrow.

"But, don't you think," people say, "that persons that are so born that they cannot rise above this, or that, or the other condition, ought not to be born?" We say though they are so born that they do not rise above it at that particular time, possibly not in that embodiment, but in the next embodiment they will. You see sometimes people stop right in the midst of a human life; those who have been drunkards, thieves or vagabonds, and say, "I will not drink," "I will not steal—within the pale of the law or outside of it"—and they follow that resolve. That represents what might occur in two different embodiments. A great many people die drunkards, and you say they will not be drunkards next time. When they overcome it they will overcome it; they do not have to die drunkards in the embodiment of overcoming. The selfish way is not the right way of attaining the kingdom of heaven. You do not have to steal, even legally, when you find that doing good and following the Golden Rule is the better way of the soul. You do not have to kill either as the midnight robber for wealth, or the national robber for aggression and treasure, before you find that killing is not the right way to your own individual happiness. It is considered a great thing to be a soldier, a general of an army; it is thought a great thing to have your name on a "roll of honor" or your body entombed in Westminster abbey, or somewhere with a great monument above it with an inscription upon it. But there comes a time when you wish it were not there, when you would do anything if there would only come an earthquake and wipe it out. Never distress yourself, it is not so important that it is going to last. The great benefaction is, that it cannot last forever. Anything that is of time and sense and of the earth, earthy, cannot last forever. Your lesson lasts, and that is for you.

So now when you pass from this room, if you go down in the elevator, do not shout to everybody you see going up, "Come down with me! you are going the wrong way." You know they have their own purpose in going up, and you are sufficiently well bred to let them take their own course. And you do not need to interfere. Why not do

(Continued on page 2.)

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THE WOMAN'S BIBLE

PART I.--The Pentateuch.

Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Deltrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Barr.

THE WOMAN'S BIBLE.--PART II.

Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The comments are keen, bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a dull page in either of these books, but each is a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Prof. Lockwood is located at present at 210 Prospect avenue, Buffalo, N. Y. He is open for engagements for January and February, 1903. Societies desiring to know in what way Spiritualism and continuity of life can be scientifically demonstrated to be a fact in nature's order of evolution, should hear this great interpreter and demonstrator of nature's invisible forces. He presents only facts. Write him.

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

"Mrs. A. Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists have moved from Dr. Batterfield's hall to 214 S. Warren street. The rooms are more commodious and we seem to get a larger audience. We are blessed in securing the services of Mrs. Nellie Binning as speaker She is young in the work, but is very earnest, and we prize her very much. We have a Ladies' Aid that is holding progressive euchre parties."

Frank T. Ripley is now engaged at Williamsport, Pa., for the Sundays of December. His services can be secured in Pennsylvania or New York on liberal terms. Address him at Williamsport, Pa., care of General Delivery.

John Starms, a farmer and well-to-do citizen of this county, was here to-day exhibiting a nugget of virgin gold, weighing four ounces. He said: "Last Monday night I could not sleep, and while I was awake my wife, who has been dead twenty-seven years, came and stood by my bed and talked to me. I saw her as plainly as I ever did when she was alive, and heard her natural voice. She asked me many questions about different events, and then told me that if I would go to a certain spot on my farm I would find gold—plenty of gold. She clearly indicated the place and then she vanished. Before it was was light I was on my way to the spot and found it without difficulty. I took my son with me, and we began to search for the gold, and I found this lump. My son found several smaller lumps and also fragments of gold-bearing quartz. I believe there is a valuable gold mine at this place, and I intend to have an investigation made."—Dispatch to the Chicago Inter Ocean, from Concord, N. C.

The last Sunday of this month, G. H. Brooks will close his lectures at Newport, Ky., where he has been very successful in his work. He will be at his home in Wheaton, Ill., during January, 1903. During the month he will officiate at funerals, or lecture at places not too far away. Send all letters and telegrams to No. 114 President street.

Geneva, N. Y.—As the southbound train on the Lehigh Valley was approaching Marsh creek last night the engineer and fireman heard a sharp scream ahead. They saw a tall, white-robed figure standing at the east side of the bridge, franticaly waving its arms. The engineer brought the train to a standstill. As he did so the specter gave another shriek and disappeared. An investigation of the track and bridge disclosed no trace of the mysterious figure, but as the train passed over the bridge the same shriek was heard. It was learned that every year about Thanksgiving Day the figure appears. A fireman once lost his life in the quicksand there when an engine went off Marsh creek bridge and the body never was recovered.—Pittsburg Dispatch.

John Mullen writes: "The Metropolitan Spiritual Society will give an entertainment in Kimball Hall, corner of Wabash avenue and Jackson Boulevard, on Wednesday evening, Dec. 17. A good time is assured as the programme is far ahead of the last one given, which gave such universal satisfaction. The programme will consist of songs, the following vocalists having consented to appear: Miss Cole, Miss Groh, Mrs. De Loux, Harry Burgess and Master Higgins. Miss Lavina Knapp, the well-known elocutionist, and Prof. Higgins and his famous marionettes have also promised to be with us, besides tests by prominent West and South Side mediums. If you miss this entertainment you will miss a treat. Admission, 25 cents."

Henry Hansard, claiming to be led by the direction of the ghost of his uncle, who died ten years ago, and James Fothergill, both of Chicago, have formed a partnership to sink an oil well in the Fountain river bottom near Pueblo, Col. Mr. Hansard says that one night about a month ago he was awakened by a slight noise in his room and distinctly saw his uncle, who during his lifetime was an oil expert. Hansard was at first alarmed but was reassured by the benign expression of the features of the departed one. When asked what he wanted the ghost said: "By the three trees near the one which was struck by lightning, oil can be found." This tree stands in the river bottom some distance above Pueblo and has been located by Mr. Hansard, who says that the well will be drilled close by. Oil experts have for some time asserted that indications in the Fountain river bottom promise good results for oil prospectors, and the two Chicago men are sanguine of striking the valuable fluid at a reasonable depth.—Denver News.

G. W. Kates and wife write that they are having good meetings in Philadelphia, Pa., with Brother Locke's society. The society is prosperous and prospects are good for continuous growth. Calls for missionary work are frequently being received, and plans for 1903 will soon be completed. All localities desiring these missionaries should address them at once at 600 Pennsylvania avenue S. E., Washington, D. C.

Large audiences enjoyed the lectures given Sunday afternoon and evening by Hon. Harrison D. Barrett, of Boston, Mass. Mr. Barrett's subject for the afternoon meeting was "The Religion of Man" and was well treated, and the speaker's eloquence made a good impression on his hearers. In the evening Mr. Barrett gave an eloquent and impressive discourse, his subject being "Kindness." This lecture was full of such gems of moral and humanitarian thought as are seldom heard from the public platform. This evening at Odd Fellows' Hall, Mr. Barrett will address all interested on "The Rights of Labor." Persons who heard Sunday's lectures do not doubt the speaker's ability to deal with the all-important question of labor in an interesting and able manner. All lectures are free and the public is invited to attend.—Daily Advertiser, Clinton, Iowa.

J. A. Lant writes from Detroit, Mich.: "Letters frequently appear in The Progressive Thinker touching the purging of the ranks of 'impostors and mountebanks.' The 'poor wretches' are pitied. One writer does not believe it is 'justice to shield them in their wrong-doing.' Now don't let everybody get warm-headed over this matter. 'Impostors and mountebanks' will soon run out of carfare if they are not patronized, and they will stop before doing very much harm. But say, some of you inspirationalists and long-talkers generally, do you at all times speak the truth or even good, common sense while storming an audience? Just let us all stop short right here and ask a few questions like this: 'What do I know about Spiritualism, anyway?' and 'Do I know anything about it that would commend me sufficiently to become a speaker in its name?' Yours for purging the ranks all along the line."

John Wallace writes: "The First Spiritualist Society of Ashtabula, Ohio, held a successful series of meetings in the city hall on the evenings of December 2, 3 and 4. Mrs. Amanda Coffman, of Grand Rapids, Mich., delivered three lectures, each being followed with messages, beautiful and convincing. The attendance was good and unusual interest was shown by skeptics and believers as well. Her lectures were practical and beaming with beautiful thoughts. She impressed her audience with the uplifting thought that we are living to live, not to die. Mrs. Coffman is a favorite with the Spiritualists of Ashtabula; her engagements here are looked forward to with pleasure, and her presence is an inspiration to us all."

The asylum physicians, used as they are to all kinds of vagaries, are amazed at the strange hallucination of John Nolan, who constantly imagines that he hears the voice of his murdered daughter, Marian Nolan, the "California Venus." Nolan will sit for hours in the ward, with his face uplifted, listening, as he believes, to the pleasing voice of the child. A fleeting smile will play about the old man's lips as he listens. It is apparent that these visions, in which his daughter's beautiful face looks down upon poor old Nolan, are his sole remaining joys. Nolan hears other voices besides Marian's. He had three children dead before Marian was murdered, and listens to their lisping tongues also. But it is the appearance of the lovely daughter Marian in these trances that astonishes the physicians. This is for the reason that the girl was still alive when Nolan was committed on September 30 last. In fact, one of the evidences of insanity cited against Nolan was that he had chased Marshutz, her murderer, about the house with a butcher knife. It was this half-crazy sweet heart, Marshutz, who shot Marian Nolan and then killed himself. Nolan has never been told of his daughter's tragic fate, and it is strange that he should become imbued with the idea that she is dead. Nolan left his home in San Francisco on September 28 and was found next day on the Cliff House Beach, a mile south of the Cliff House. He had thrown himself from the rocks, and was bruised and hurt by the fall. The old man was taken before Judge Graham. According to the commitment papers, his wife testified that he had made a previous attempt at suicide. It was not testified that the entanglement of his daughter Marian with Marshutz was responsible for Nolan's breakdown, but such is understood to be the fact. Nolan believes that he has a great number of rich relatives. He thinks his son is worth millions. He prays a great deal for these rich relatives. Another delusion of Nolan's is that he is pursued by dogs, but this illusion never lasts long. He also thinks at times, particularly since his daughter's tragic death, that somebody is playing dead marches in his head. According to the doctors, patients with as many delusions as possess Nolan have recovered. So they are not altogether discouraged.—Dispatch to the Chicago American from Stockton, Cal.

John H. Wright sends the following: "Last year I got the paper and all the other premium books, and never read more interesting works. The great trouble with them is that when I lend them, the folks find them so interesting they hate to return them. We have organized a society here of 12 members, and have been running it about two years; it is called the First Occult Society of Clinton, Iowa. We meet at 2 p. m. every Sunday, and have inspirational speaking and diagnosing diseases by lock of hair or handkerchief. We have very interesting meetings, but have made no new converts. The people of Clinton seem to be more interested in the Almighty dollar than in the development of their spiritual faculties; and the spirits that are sold in the thirteen saloons here seem to offer more inducements than our society."

Nightmare is believed by his friends to have been the cause of the death of Timothy Kelley, thirty-three years old, who was found dead in bed in his boarding house at 2812 East Norris street, Philadelphia Pa. Kelley was well known in Richmond, having been employed for a number of years in Cramps' shipyard. He was better known perhaps than any other man in the yards, because he had been a boarder in almost every lodging-house in the district, which he had been forced to leave by his dream-foe. When a child, Kelly said, he was a victim to almost regular attacks of what is commonly known as nightmare. As he grew older the dreams became less frequent, but more horrible. One or twice a month during the night he would be seized with convulsions, would leap from his bed with a shriek and rush about the house in a somnambulistic condition. When awakened he would tell a weird, frightful story of his experience. Sometimes he dreamed he was under one of the mammoth steel cutting machines in the ship yard. He fell from high cranes, was imprisoned in the lowermost hold of some vessel and had similar dreadful experiences. The above illustrates the peculiar action of the human mind under certain circumstances.

C. W. Stewart, C. M. and Josie K. Folsom are now at work in Wichita, Kansas, and are desirous of making dates at other points in Kansas. Mr. Folsom is one of the best trumpet mediums in the entire country, and Mrs. Folsom is a very fine public test medium and inspirational speaker. C. W. Stewart has been well known in the spiritual work for over thirty years, and his lectures always give satisfaction. Societies in the West will do well to secure the services of this trio of workers, as they can build up the cause to great advantage. Address them, general post-office, Wichita, Kansas.

The family of Eugene Sly, residing on a farm west of Bowling Green, Ohio, are greatly exercised over repeated but unaccountable demonstrations at their home. For several nights members of the Sly family have been alarmed by sounds of falling missiles on the roofs of their house and barn, as if there might be a shower of tin cans, brickbats and the like falling from the skies. At first, Sly thought it the work of mischievous boys and he and his hired man set about to catch the guilty parties, but their utmost vigilance failed to reveal the presence of any one. Then Sly and his family became thoroughly convinced that the demonstrations came from a mysterious source. The horses and cattle seemed to realize the presence of some mysterious source, and as the sounds on the roof of the barn were renewed each night, the animals became thoroughly terrorized. Word was finally brought to Sheriff Kingsbury of the mysterious happenings at the Sly farm, and he delegated his deputy, Alf B. Farmer, to catch the "spook." Farmer, armed with his trusty six-shooter, spent an entire night at the Sly farm, but while tin cans, brickbats and stones seemed to fall like hail around the Sly premises, yet the source from which they came could not be determined, and the origin of the strange demonstrations still remains a mystery. Sly and members of his family are thoroughly imbued with the idea that they are being disturbed by spirit forces, and seriously contemplate vacating the premises.—Cleveland (Ohio) Press.

The First Spiritual Association, St. Louis, Mo., had the Rev. Moses Hull to lecture to them and their sympathizers and patrons, Thursday and Friday evenings, the 11th and 12th, and also Sunday, the 14th, morning and evening. A collection was taken up for the benefit of the Morris Pratt School at Whitewater, Wis. The First Society having gained a permanent home, mean to keep the members and public well supplied in matters pertaining to Spiritualism.

G. W. Kates, the N. S. A. missionary, suggests that all earnest persons who desire that a free work shall be done in localities where help cannot be obtained, shall send to the missionaries or to the N. S. A. secretary contributions for such purpose. If a missionary fund should be created by public generosity, then the missionaries would be able to carry the good news into every locality. Be generous and thus aid the public workers to be generous as they are expected to be.

Mrs. D. Ewing writes: "I write to tell you what a comfort your paper has been to me in my great sorrow. My dear husband left me last spring for his home in the spirit world. After he had gone, I was given one of your papers to read, and it was such a comfort to me that I sent for it. I do not know what I should have done if it had not been for it. I thank you for the hope and comfort it has brought to my sad heart, that my dear one lives the same as ever."

Henry Voorhees writes, doubting immortality: "The old idea of a Holy City inhabited by no living entity but human beings, is now being enlarged by Spiritualists to include trees, plants, flowers and even animals; not only that but every sinner and low-down wretch is going to progress and finally be a sanctified angel; every stunted, dwarfed tree, plant or animal is going to have an individualized life in that glorious future, and they are all going to stay there. We all know spirit life must be symbolic of much we see here, and there is no greater truth in the universe than that every individualized world, star, or sun, if they ever had a beginning, will have an ending. Of course this greatest of all eternal laws descends down to all individual life of the smallest insect or grandest human mind. The next step in logical reasoning is that our spiritual life is not infinite, consequently not immortal. The component parts of all are interchangeable, and every individualized part thereof is finally merged into infinity."

W. V. Newton wdites fdom Alabama, expressing his idea of charity: "Your paper, a good one, is continually advocating charity. Now that word should be expunged from the Spiritualists' vocabulary. We should preach only justice. Suppose a father has three children, the first endowed with a bright mind and a sound body; the second with a sound body but a diseased mind; the third with a sound mind but a maimed or deformed body; should the father shower all the love and attention on the first two, and give them all of his inheritance, except the crumbs and rags (which they would not have) and grudgingly give these to the poor cripple and teach the other two that this is charity? Bah! Give him (the cripple) cold steel instead; that would be more just, if not honorable."

F. W. Smith writes from Rockland, Maine: "I had the pleasure of attending the N. S. A. convention in Boston, where I met many of the old veterans and new recruits in the great effort to spread light and truth abroad. For nearly half a century I have studied the spiritual philosophy and mingled with many of the grand old workers in this righteous cause. I well remember here in Maine when large and enthusiastic meetings were common, and local circles from house to house were held every week; the interest and earnestness were intense, and the truth spread rapidly; but for some unknown reason, after a time the interest abated. The sturdy pioneers began to embark for the higher life until now scarcely any are left, and the young have not enlisted in the work to any great extent. Very few meetings or seances are now held in any community in Maine, which I regret very much. I would be glad to see some of the N. S. A. missionaries enter this field and scatter seeds that would take root and yield a rich harvest, and I trust that ere long the desired result may be reached. I am pleased to know that in many other states the cause is flourishing. There is a great work to be done to free and enlighten mankind."

Mrs. Van Over writes from Greenup, Ill.: "We have had C. J. Barnes with us again for a week. Since he was with us in September he has developed trumpet in the light. This gave our people perfect satisfaction. He has always proved an honest medium in all his phases, and is welcomed by our society and people at all times. He is honest in all that is claimed to be Spiritualism. If not so much fraud our beautiful religion would not be so bedraggled in the dust of superstition. I am only glad that we have as many faithful workers as we have, and I know the angel world is helping you in your noble work of spreading the truth over our land."

Mrs. V. A. Giroux, secretary, writes from St. Louis, Mo.: "The ladies of the Woman's Benevolent Aid Society, an auxiliary of the First Spiritual Association, held a Bazaar, Dec. 3, 4, 5 and 6, in its new quarters and home, the Temple of Spiritualism, 3015 Pine street. In the body of the Temple the booths were arranged; furnishings and decorations were on a grand scale; the colorings of red, white and blue, as also green and white, with orange, the Spiritualists' color, in marked prominence. The Lyceum and its workers had three booths; the ladies of the Aid, six booths; a palmist and other side attractions made up the scene. In the rear of the main auditorium, a room 25 by 45 feet served as dining-room; a hot supper there served from 6 to 8 each evening, and after supper, dancing, solos and recitations. To the heads of the various parts of the association and their lady and gentlemen aids, patrons and members received courteous treatment and welcome. Mrs. V. A. Giroux, leader of the lyceum; Mrs. Mary A. Fairchild, president of the Aid, Mr. B. F. Pohl, president of the Association; our pastor, Thomas Grimshaw. The proceeds which netted something over $400 are to be applied to Temple purchase fund. The First Spiritual Association only got possession of their new home September 1, the property bought last July."

J. S. Maxwell, president of the Minnesota State Association of Spiritualists, writes: "This is to certify that the bearer, Mrs. Elizabeth Holmes, is known to the officers and trustees of the Minnesota State Spiritualists Association as a medium and worker in the cause, and knowing that she is honest, earnest and sincere, we can cheerfully recommend her to the Spiritualists of the state. Mrs. Holmes is a young and new worker in the field and we ask that the kindest thoughts and best wishes be extended to her by the friends she may meet, while visiting away from the city of Minneapolis. Mrs. Holmes is identified with the Band of Peace and the Progressive Society of Minneapolis, the St. Paul Alliance, Ladies' Auxiliary to the State Association, and has been a good and able worker in the State Association."

D. W. Hull proposes to go to California, starting about January 1, and wants to make engagements for lectures en route. Address him at 919½ Yakima avenue, Tacoma, Wash.

A. J. Champion writes from Lansing, Mich.: "We are to have C. W. Leadbeater with us for five days, commencing January 19, 1903."

The National Sunlight Center Club will give a grand ball at Woods' Academy, 38th and Vincennes avenue, Thursday evening, Dec. 18. Tickets 25 cents.

Ruth Macdonald-Gorton writes from Sacramento, Cal.: "We have been sleeping for some years so far as organized effort is concerned; but recently, through the energies of Mr. Allen F. Brown, the California organizer, we have quite a lively child demanding the attention of humanity. Besides Mr. Brown we have had the services of Mr. and Mrs. Gillette, Mr. Pottenger, and Geo. F. Perkins as speakers. We are only about a month old, so you cannot expect great things, but we hope to be of use to the world in our particular line of spiritual teaching. Mrs. Pottenger is the secretary, and the writer attempts to fill the president's chair, as well as furnish music. It is to be regretted that Mrs. Perkins has not improved sufficiently to allow Mr. Perkins to put in his entire time as lecturer, singer, and message deliverer. Few understand the conditions that so persistently bear down upon Mr. Perkins, who devotes his entire time, night and day, to the care of his estimable wife. He is only able to give a few readings by mail, and to leave her for an hour or so at any one time, hence the discouraging outlook can easily be imagined. Mr. Perkins, when before an audience reveals but little of the depressing influence, but bravely and faithfully advocates the higher Spiritualism. Let all of their friends send holiday thoughts to Mr. and Mrs. Perkins, that they may be again permitted to take up the work together."

A. Scott Bledsoe writes from Topeka, Kansas.: "Last week, Sunday, Nov. 30, I was called to Ellis, Kansas, to conduct the funeral service of Henry W. Haddock, whose sister, Mrs. Ella Ross, is one of our noble workers for the cause in western Kansas. Mr. Haddock was only 24 years of age, a fireman on the Union Pacific railroad, and his brethren of that order attended his funeral in a body. No Spiritualist had ever spoken in the town, and the opera house was crowded with intelligent people. The brass band of 25 pieces furnished music for the occasion. This band has recently received fine instruments as a gift from the Union Pacific railroad, at a cost of eleven hundred dollars. I lectured again at night in the same place and many there are anxious to know more of that religion which proves there is no death."

The many friends of Chas. J. Barnes, trumpet and phenomenal medium, will be pleased to learn he is now in the city. Mr. Barnes will hold his regular seances every Tuesday and Friday evening at 8 o'clock until further notice, at the residence of his sister, Mrs. Hamilton Gill, 665 West Adams street. Friends desiring circles at their own homes, or who wish to have private trumpet seances, or private readings, please communicate with Mr. Barnes at the above address. The convincing phenomena which occur at these circles need no further comment, and investigators will be amply repaid by attending the same. Mr. Barnes will also assist Mrs. Hamilton Gill in giving tests every Sunday and Thursday evenings. Please note also that on Friday evening, Dec. 19, Mr. Barnes' regular circle will be omitted for this date.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

A. H. Spare writes that he thinks more of The Progressive Thinker than all the other papers he receives.

Societies and individuals in Ohio, in Indiana, Michigan, Illinois, Wisconsin, and Iowa wishing our services, please write to us at once. Address us at No. 618 Newland avenue, Jamestown, N. Y. E. W. Sprague and Wife, Missionaries for the N. S. A.

Dr. Emma Brelnholm writes from Duluth, Minn.: "We have here at the head of the lakes, one of the truest and best mediums who ever visited these parts, Mrs. Elizabeth Holmes. She holds meetings here in a hall every Sunday, with sometimes standing room only. She speaks in a plain language which the humblest understands, and her true messages from the loved ones gone before have consoled many a sorrowing heart. The people of Duluth do not class Mrs. Holmes with the fakirs, mountebanks, confidence men and fortune-tellers, if she does charge a fee for her readings. Everybody who comes in contact with Mrs. Elizabeth Holmes becomes impressed that here is an honest and true woman, and who lives up to what she preaches."

The grand concert by Carlyle Petersilea, the great piano virtuoso, and some of his advanced pupils, on Thursday evening, December 4, was a revelation to the large and enthusiastic audience present. Such artistic skill on the part of very young pupils plainly shows the masterly training of the great teacher Petersilea, who claims that he can by his system of piano and vocal training demonstrate better results in six months than is usually shown in two years by the ordinary methods. Special mention must be made of the following names: Misses Lister, Schwartz, Lumsden, Kraft, Amman, Davidson, Bardill, Hughes, Stone. Under the right conditions the brilliant young soprano, Miss Lumsden, can become a bright and shining operatic star. A decided sensation was produced by the eight-year-old pianist, little Ruth Davidson. The violin playing of Miss Kraft would have done honor to any artist. The verdict of the audience seemed to be that the Petersilea pupils' concert was the best of its kind ever given in Los Angeles.—Los Angeles Daily Journal.

J. Madison Allen designs to spend the winter in the far South, on the Atlantic and Gulf coasts. Is now in Atlanta, Ga. Will make a few brief engagements on the way to Lake Helen Camp, Florida. Address during December, 472 West Hunter street, Atlanta, Ga. In addition to inspirational speaking, he gives public and private readings, class instruction for development, health, etc. Address at once at the above number.

Maggie Leidigh writes: "The nine books that we have of your premiums are indeed worthy of a place in any library, and should be read by every intelligent person."

J. D. Riley writes: "Mrs. E. J. Demorest, of Pittsburg, Pa., has just closed a successful engagement of three months in Allegheny, Pa. The Spiritualists of Marietta, Ohio, will have her for three months or more. She can be addressed for test work or lecturer, at Bellvue Hotel, Marietta, Ohio."

"TAKE DUE NOTICE."

To the Editor:—In The Progressive Thinker of Dec. 13, appears an editorial notice with the above head-line, which concludes as follows: "The project of establishing a Mediums' Home at Reed City has been abandoned, and the one at Lansing, Mich., selected in its place." As far as the N. S. A. project of a Mediums' Home is concerned, this sentence is calculated to mislead the public, and I therefore feel it a duty to state, that as the N. S. A. is in harmony with the projectors of the Lansing Mediums' Home, and as it is not deemed wise to have two such homes in one state, the National Spiritualists Association has abandoned the project of establishing a Mediums' Home in Reed City, and has no intention of opening one in any part of Michigan. It is not yet determined just when or where a Mediums' Home under the auspices of this N. S. A. will be opened. At present, this association is caring for all the aged and sick mediums it can, from the funds collected for the aid of such; they are not classed in a home but are pensioned in their own homes, or among their friends who are in harmony with them. We are caring for one in Southern California; two in Massachusetts; one in Michigan, and Dr. Slade at the Reed City Sanitarium. Any contributions intended for the N. S. A. Mediums' Relief Fund, or for its intended Mediums' Home, may be sent to this office where it will be gratefully received; but contributions intended for the Lansing Home should be sent to its officers in that state.

Also, Mr. Editor, kindly allow me once more to state for ordained mediums and speakers, that in registering ordinations at this office, no fee is required; the former fee of one dollar annually was abolished at last convention.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S E., Washington, D. C.

ASPHODEL BLOOMS.

A Winter Bouquet For the Holidays.

This book, bound in blue and silver, is one you can take to your heart, and feel that your own thoughts and experiences are voiced by one in full sympathy with all human emotions which console and uplift.

J. J. Morse, of London, in his notice of it, says: "This handsome volume will be warmly welcomed by all lovers of poetry. Every poem throbs with the heart-beat of genius, and each is instinct with the inspirations of a true poet. There are one hundred and sixty poems in all, touching a wide variety of subjects, and in them all sentiment rings true, and never descends to turgid sentimentality. Among the poems that appealed to us most, "Comrades," "Only Mother," "The Children Are Coming," "Where Is Heaven," "The Silver Wedding," and "How the Deacon Made a Skeptic," may be mentioned, for they give a clear idea of the range and ability of the power so deftly wielded by the author. The book includes several well executed portraits, among which are those of the author, and her talented daughter, Clair Tuttle."

Sara Thorp Thomas, the noted Humane Educator, says: "Your words echo and re-echo through the deepest recesses of my heart. I thrill with pleasure over 'My Friend, the St. Bernard,' 'The Pet of the Flock,' 'When a Human Being Dies,' and many others in the book."

Lyman C. Howe says: "In this book great principles are illuminated in simple but chaste and forcible language."

Will Carleton says: "I have received a copy of your volume, Asphodel Blooms, and have read some of the poems with great interest as well as the prose sketches by Miss Clair. Thanks for the book. I am no bigot, but I discern a great deal of narrowness in some phases of unbelief, as well as of belief."

Price $1, postage paid. Address Hudson Tuttle, Berlin Heights, Ohio.

"Meatless Dishes." Very useful. Price 10 cents.

PRICE-LIST AND CATALOGUE OF BOOKS.

Law of Psychic Phenomena. T. J. Hudson	1 50
Life, a Novel	50
Life and Labor in the Spirit-World. M. T. Shelhamer	1 00
Life Beyond Death. Minot J. Savage, D. D. Postage, 10c.	1 50
Life of Jesus. By Ernest Renan. Paper, 50c.; cloth	75
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

W. P. Armstrong: Q. What is your interpretation of the passage in the Bible which reads: "Three hundred men who went to sleep at night and awoke in the morning to find themselves dead corpses?"

A. The passage probably in the mind of this correspondent is found in II. Kings, xix:35: "And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians one hundred, four score and five thousand; and when they awoke in the morning, behold they were all dead corpses."

This is sacred history and hence is infallible.

But to make this miraculous interference of the bloodthirsty Jehovah more conspicuous Isaiah is made to give utterance to a prophecy in the same words with marvelous accuracy. He was a prophet and as such should have spoken a few years before the event. But the chronologists of the Bible fix the date of the occurrence as given in Kings, and of the prophecy given by Isaiah at the same date, 710 B. C.

As for interpretation, Spiritualists will find no difficulty in the story of a spirit passing out of its earthly body and beholding it as a worn-out,cast-off garment—dead. What killed all these hosts of soldiers, or whether they were killed, may be unknown, but if they were there, and perished during the night, there would be a host of spirits hovering over the camp and beholding their "dead corpses" Literal interpretation is soundly orthodox, yet we have not the lest expectation that orthodox circles will grant that both sacred history and the greatest of the old prophest anticipated a cardinal doctrine of Spiritualism!

Yet if this explanation is not received, what a funny story it is? An Irish bull three thousand years old, pasturing in the very best field in the Bible!

B. E. Lower: Q. Some of the readers of The Progressive Thinker here would like to know if Mrs. Mary Morse Baker Glover Patterson Eddy, spoken of in the New York World of Nov. 9, is the same woman that once preached Spiritualism in Boston. In this particular issue there is one whole page devoted to her and Christian science, she denying or decrying Spiritualism, or being the Mrs. Eddy who was once a spiritual medium. The various names given above she derived, she says, by having been married several times.

A. Not having a file of the spiritual papers dating so many years in the past, I can only support my answer by recollections of reading at the time of Mrs. Eddy's mediumship. These recollections are more distinct from the bizarre character of the claims she then made of exalted spirits who came to her. In this my memory exactly coincides with the following from Dr. J. M. Peebles, in reply to an inquiry I addressed to him for evidence:

Some forty years ago, I cannot fix the year nor month, In Boston, I was informed that this woman was a great, high-toned medium, and I called to see her. Her name, as you know, has been changed several times by marriage or divorce. I remember her from the fact of her great pretensions. She was in spiritual relations with the archangels and seraphim, and her professed impressional or inspirational language was high-flown and pretentious. She may not remember me, but I remember her, and have kept a sort of watch over her all these years. Do you not remember an article, or rather two letters that appeared in The Progressive Thinker within two or three years, one I know from Lynn, of Massachusetts, and was very explicit on her mediumship?"

Church Member: Q. Can it be truthfully denied that the missionaries have not done a great work in Christianizing and civilizing the people of India?

A. After a century of self-sacrificing labor on the part of missionaries and the devotion of vast sums of money to carry on the work, if the British army was withdrawn, in a generation not a vestige of this Christianization" would remain. So few have been converted to the doctrines of the missionaries that they would have no more effect than a drop in the ocean, to the primitive religion of India. The swarming millions of that country cling to their own faith with the pride and tenacity bred of thousands of years of heredity. It was in its fullness before the advent of Christianity. It is possible to make a man disbelieve the dogmas of his racial religion, but it is impossible for one race to supplant its religion by that of another.

We have charity to believe that the constant efforts made by ministers of the gospel to show the immorality of the "heathen," comes from ignorance rather than wilful misrepresentation. If they knew the social conditions prevailing in India, China, or Japan, they would acknowledge that mission work by which their dogmas are forced on peoples who do not want them, is as absurd as would be the sending of missionaries from india to this country to convert Christians and replace the Bible with the Vedas.

As evidence of the morality of the Hindu, and illustrative of the way Hindus of the highest caste are impressed with Christianity as practiced in this country, the words of Bipin Chandra Pal, one of India's representative men, are of deep significance.

In a speech before the Moral Education Society in which he arraigned Christianity for its arrogance over other religions, he said:

"I am not ashamed of appearing before you as a heathen. Heathen means one who is not a Christian, and I am not ashamed of confessing that I am not a Christian. If I had any doubt on the subject when I left India, my two years' residence in Christian England and Christian America, and the closest study of the religion in the fogs and mists of London and on the streets of Chicago, Boston and New York, in Piccadilly and other places, have removed every bit of doubt. I am prouder than ever of being a heathen, as distinguished from being a Christian.

"If my origin is in sin, it is mockery—cruel mockery—to tell me to rise above it or go beyond it. If modern psychology, if modern ethics, teach us anything, it is that your ethical law is your natural law, and that what is not in your nature you can't get in it by any means. You might as well attempt to draw the sunshine from a cucumber.

"No, we are not born in sin. We are born in God. Every drop of blood that pulsates in my veins is of God and from God. The light of my eye is the light of God. If God is not in my heart and in your heart he is nowhere. 'The kingdom of God is in the heart.'

"When a beggar comes to our door in India we do not send for a policeman and turn the beggar over to him, while we return to the enjoyment of our leg of mutton and strawberry shortcake, happy in the contemplation that we have done our Christian duty in sending a hungry man to jail. But even a little child will take a handful of rice or a couple of potatoes or a mango and give it to the beggar. We teach kindness by actions, not by pictures or a Sunday-school lesson.

"And before the Christian civilization came among us it used to be the custom of our heathen India for every householder to stand before his door at mealtime and invite everybody in the neighborhood who was hungry to come and partake with him. We have felt that when we give we give for God, and when we receive we receive for God. It used to be the custom, too, for the children at mealtime to sprinkle crumbs of bread for the birds and animals who shared with us life in heathendom.

Peter Wickstrom, Seattle: Q. I want one hundred copies of Mediumship and Its Laws. I like it so well I wish to give away all these copies. I shall not sell one. What is the price when large numbers are ordered?

A. When books are wanted for such a purpose, the transaction is at once removed f rom business considerations, and a discount equivalent to the devoted zeal of the distributor gratefully made.

Mediums' Home, Lansing, Mich.

Last evening saw the end of the special meeting of Michigan Spiritualists in this city for the purpose of raising funds for the home for aged mediums, on Cedar street. The closing service was devoted to a dedication exercise, conducted by E. W. Sprague of Jamestown, N. Y., who acted in absence of Mrs. Marian Carpenter, of Detroit.

The features of all the meetings held yesterday were the test readings. The noted leaders of the cult were present and through them that transmission of messages from the great beyond, which forms the foundation of the society and for the propagation of which belief the circles are formed, were carried on. In the testimony of some of the believers the meetings of yesterday were notable in the success of the communications with those whose voices were believed to have spoken from beyond the grave and whose interest in the people of earth robbed the final dissolution of half its horror.

E. W. Sprague and wife of Jamestown, N. Y., were the centers of no little interest because of the prominent place which they occupy in the American Spiritualistic movement. In the afternoon Mr. Sprague delivered an address on "Modern Spiritualism," in which he declared that the tenets of the faith were becoming more and more recognized, and that all the tendencies of religious and scientific thought were towards a complete vindication of the thing which Spiritualists have always believed, namely that there is possible a communication between the world beyond this one.

During the three days' session just closed about $250 was subscribed for the home, and arrangements made for the completion of plans for its establishment. The home is to be but an accessory to a much wider enterprise if the funds can be secured. It is proposed to use it as the nucleus of an institution which shall spread the propaganda of the faith throughout Michigan by the maintenance of a Spiritualist college. The school would, if the plans discussed are ever realized, be devoted entirely to the teaching of the foundations of the faith.

In carrying out the plans a number of meetings will be held during the winter in different cities in Michigan. The cost of the home was $4,740. About half of this has been paid. Before the home is opened to receive those mediums whose old age finds them without homes, a fund for its maintenance will be necessary, so that the prospect of an early occupation of the home for its purpose is not the brightest. Those most interested state that such a consummation will probably not occur for some time.—Lansing (Mich.) State Republican.

Intuition of a Girl Bars Man From Jury.

Tona Dunlap's keen intuition—a faculty which the young prisoner seems to have developed to an almost abnormal degree—resulted in the rejection of a seemingly unbiased juror who, in the light of after developments, proved to be decidedly inimical to the cause of this strange girl. She is now on trial at Aledo, Ill., for giving poisoned candy to another girl.

She does not know why she felt this prejudice. Even to her attorneys she could assign no reason for his impression that the juror endangered her hopes of an acquittal, and yet when they were discussing the advisability of accepting the man yesterday, Tona awoke from her coma of indifference, and, leaning forward, excitedly whispered to her lawyers:

"Don't let that man go on the jury; I don't like him."

"Why?" they asked, as the girl hesitated.

"I don't know," she replied, "but I don't think he is friendly. I have an impression against him."

Attorneys Searle, Connell and Thompson, with heads close together, whispered with their client and her mother. They asked Tona again what caused her to dislike the man. She could give no answer.

"I don't know any reason. I just feel that way. It's an impression," she said.

Five full days in court have resulted in the acceptance of but ten jurors.—Chicago American.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

CONDENSED SUNSHINE.

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If you cannot go to Southern California to enjoy its bright sunshine, its clear blue sky, its fragrant wooded mountain air, its life-giving and stimulating balmy ocean breezes laden with ozone, you can at least provide yourself with "Condensed Sunshine," the best food and medicine for both the kitchen and sick-room, which is in the "Sylmor" olive oil and olives of the Los Angeles Olive Growers' Association.

Because it contains in the most concentrated form the greatest amount of the most nourishing food value, and the most potent healing properties of medicine on the market in the form of the purest and sweetest olive oil.

As time advances the more intelligent and thinking population are being educated to the great benefits derived from its daily and constant use in cooking—eating and free external use, both as a food and medicine.

The races of the North several centuries before the Christian era, used it for culinary purposes and for anointing of the body. The ancient Egyptians and Phoenicians used it as a nutriment and a substitute for butter and other animal fats. All Eastern lands and tropical countries use it as a household remedy, The Romans considered it the only natural oleaginous fluid, and in their domestic economy it ranked next to breadstuff. Athletic Greece achieved her greatest culture on maize and vegetables steeped in olive oil.

Those whose taste is normal like it clear from the bottle, because it has a sweet flavor and delightful odor. It is like rich, fresh sweet cream, and is very strengthening and healthful.

Combination of Fruit and Nut.

The ripe olive contains just what the fruit lacks—it being the complement of fruit and makes up a perfect diet, being a wholesome source of easily digested fat. As a relish or appetizer it is a delicious pickle. The ancients ate the ripe olive, and to those who live in the Orient the olive is still one of the most important and valuable sources of food; in fact it is the poor man's chief source of daily food. A handful of ripe olives and some unfermented bread (or a sandwich can be made by pitting the olives) and a glass of unfermented grape juice makes a good meal.

The pulp is soft and separates easily from the pit when masticated, and is quickly converted into a delicious creamy paste, which supplies the body with the best form of grease; but the average person's taste has not been educated up to appreciate the fine, rich, fruity taste of the ripe olive.

Olive Oil Is a Fine Fat Producer.

It is the most natural fat producer. It furnishes the bodily economy with this important food-element in a desirable form, a hearty nutriment of the very highest standard of excellence, with its numerous advantages of a state of natural emulsion or fine subdivision, which is the most conducive to prompt and easy digestion, which is free from bacteria or germs of any sort of tuberculosis, and various other diseases which have recently been found in butter, lard and other animal fats.

That animal fats and other products of the slaughtering and meat-packing business are not at all necessary as food substance is abundantly proven by the vegetable-eating domestic animals (the ox and the horse) who accumulate large amount of fat and perform prodigious feats of labor.

A Household Remedy

To spiritualize and make the body well.

It stands unrivaled as an element of natural food and medicine; but if you cannot obtain the pure product of the olive, you would better not use as food or medicine that indigestible cotton-seed oil which contains a gum that will not digest in the stomach, and will overtax the heart and digestive organs. Cotton seed has a value of about five cents a pound; leaf lard of fifteen cents; creamery butter, thirty cents, and pure olive oil, sixty cents; but when used for deep frying, if strained after using each time, and re-bottled, it can be used an indefinite number of times, which makes it use more economical than butter or lard.

Anointing the Body.

The chief value of olive oil in malarial, scarlet and typhoid fevers, lies in its ability to be rapidly absorbed through the skin and reduce the temperature of the body.

After a warm bath it is good to massage the body, to lubricate the muscles and joints. It is good for the gout, kidney stones, rheumatism, gall stones, dissolving calcareous matter, solving all of the foreign matter in the system. It is a sedative for gastric catarrh and cancer.

If the body is aching, it will give relief; if fatigued or tired at night it will give vigor and firmness to the limbs and body, enabling you to get up the next morning fresh and strong. Oil the soles of the feet every night and rub briskly with the hand until all is absorbed. It can be used for burns, sprains, corns, etc.

Highest Quality for Table Use.

It is a perfect substitute with its rich, delicate, nutty aroma for creamery butter swarming with germs, or commercial nut butter preparations. (The nuts are more or less indigestible which contains a low rate of vibrations and mineral substances). Pure olive oil is readily accepted by the most sensitive stomach, it tastes good in the mouth, and acts well in the stomach, it makes good fresh blood, strong muscles, and is conducive to good nature, a clear brain and the highest type of wholesome and righteous living, because it is the most substantial fat food which kind Mother Nature has so liberally dispensed to us for our good health and longevity, in the highest nutriment, and most easy digested form to benefit the system.

The Dietetic Use of Olive Oil.

It is now being used in many ways in cooking, at one time never thought of; it adds fragrance and deliciousness to all baking (beans, etc.), roasting (turkey, chickens, ducks, etc.), broiling; frying (oysters, eggs), cooking soups (and making gravies); peas, beans, tomatoes, cauliflower, corn, spinach, greens, etc., for baking cakes and shortening of pastry of all kinds.

JOHN F. MORGAN.

Chicago, Ill.

NOW IS THE TIME

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MRS. CLARA WATSON.

She Steps to the Front With an Explanation.

To the Editor.—With your permission I would like to say a few words in reply to E. W. Sprague's criticism of my article of recent date. The good brother makes a good deal more out of the article than it contained. He says: "Mrs. Watson pointed out the incompetencies of the present missionaries, lecturers and mediums." I am sure I did not. My suggestion that the N. S. A. create a board of lectureship and send out able lecturers and if possible a first-class medium had no reference to the so-called missionaries, and I am sorry that Mr. Sprague construed my thought to be a slur upon the work, or competency of the present workers in this line. There was no such intention on my part, and I will say here that I consider the present force of workers in this department fitted for the work, perhaps none are better qualified than they or more competent and I have met them all. My thought was that the present number, six in all, four working continuously and two, Mrs. Twing and Mr. Brooks, working off and on, that this number was sufficient for that line of work, and instead of augmenting the missionary force a lecturer at large could be appointed instead and thus the efforts to carry this thought to the world would be more diversified and greater good would accrue. The missionaries, Mr. and Mrs. Sprague, have visited us several times in that capacity; their meetings have been well advertised by posters and through the press and audiences of perhaps 100 people have greeted them, while the public lecturers we have called here from time to time have called out large audiences, some of them filling our large opera house to overflowing. The reasons for this I think are obvious. First the place of meeting was in our simple upstairs hall, instead of some popular place. I myself have spoken many times for the home society in the hall to audiences of from fifty to a hundred people, and I have spoken in the Unitarian church here and had audiences three or four times as large, and I know this is true of some other places; and then missionary work does not appeal to the multitude; only a few interested ones care anything about it; and then, too, I think the word "missionary" is distasteful to many people, missionary effort has done so much mischief in the world that thinking people "fight shy" of it, and my opinion is, and I do not hesitate to give it forth for the consideration of the N. S. A., that a new name for their workers would take better. "Agents and organizers and workers for the N. S. A." would be preferable and certainly be more in accord with the work, and I think carry more of dignity with it; and I would think, too, that the workers themselves would desire a change, and it is evident that Mr. Kates does, judging from his report to the National body.

And I wish here to refer to Mr. Kates' recent article in "The Progressive Thinker explanatory of the so-called missionary work. He says the effort of the N. S. A. in this work is not so much to reach the general public as it is to the Spiritualists. This then makes the general lecturer of which I spoke, more needful, so that the public may be reached. And Mr. Kates advocated this idea in his report to the N. S. A., and Mr. Sprague in his letter to me, of which he speaks, says that while he believes the present work most important, he is also in harmony with the general lecturer idea.

Mr. Sprague says: "Since Mrs. Watson has so kindly called the attention of the N. S. A. to the need of "competent lecturers" and "mediums" that the officers of that association may be likely to call upon her to select better ones for future missionary work." Now I do not care so much about the gentle sarcasm this sentence holds within it, as I do for the superiority and know-it-all idea that seems embodied in it. It savors of the old time and also present time popery and priestly power. The N. S. A. is supposed to and does represent the intelligence of Spiritualism, but it does not contain all the brains or all the intelligence, nor all the judgment nor discernment there is in Spiritualism. The National body ought not to be above considering a suggestion made by any worker or any one not a member of its organization. The idea that the dozen or less Spiritualists that compose the officers of the N. S. A. are the sum total of the intelligence of Spiritualism, and that their methods are above comments or even criticism by the great body of Spiritualists, certainly partakes of the old-time priestly rule and the "Mother Eddyism" of the present, and I do not believe the National body considers itself infallible, but I believe it to be willing to welcome comment or suggestion made in a spirit of betterment to our cause.

Organizing societies where there is ability to run them, is desirable, and even where it is lacking as it ofttimes is, even then some good may come, it is true; but as I stated in the article under criticism, societies with illiteracy at the head will not attract the more intelligent class, and hence my plea for the added work of a public lecturer and medium if possible fully equipped to take this work separate and distinct from organizing or chartering or raising money.

If the N. S. A. can see its way clear to begin such a system of propaganda, good would result to the cause and to humanity, and it would seem that after nine years of effort at organizing societies another branch of work could at least be considered. I hope this makes plain my position and I may just add that, many of the foremost workers and ablest minds in Spiritualism are not in accord with all the methods and ways of the N. S. A. and their opinions are entitled to respect.

Regarding statements made in my former article about certain societies which good friend Sprague takes issue with, I will say they were in accord with the information given me. If through misinformation or misunderstanding I was in error I am glad to stand corrected. I regret that the mention of them should have so disturbed him, for I had no thought of blaming the missionaries, and so stated; they were only carrying out the work they were delegated to do, that is, organizing, chartering and raising money. The missionaries are not supposed to understand the financial condition of all societies they visit, nor can they be held responsible if unfitted persons are elected to fill offices in societies.

There were two or three words in my last article that friend Sprague feels hurt about, and maybe it was not nice that I should have used them. I said, "the society was 'bled' for a goodly amount of money." I supposed I was justified in using the word "bled" in regard to the raising of money, for I am sure it must be in the lexicon of our new school—the Morris Pratt Institute. Anyway the president of that institution in speaking of the raising of money by the N. S. A. at its recent meeting said, that the convention had been "bled" three or four times before he was given opportunity to do the same, and if we who are of the "unschooled" class imitate the "high schooled" ones, ought we to be censured therefor? But the meaning would have been the same had I said a goodly amount of money was raised, etc.

Another word that was not nice was "racket." It was stated, "the charter racket was urged upon them." It would have meant the same had it read the charter matter was urged, etc. The word racket was used in common parlance, because it is the work of the missionaries to present it everywhere they go. No harm was meant, and I confess the expression was quite undignified, and next time I won't use it.

The other distasteful word was "suggestion." I said: "Those members subject to suggestion voted to buy the charter." I think it is understood that suggestion is a mild form of hypnotism, and Mr. Sprague does not like it said of him that he hypnotized the people and then worked them for their money as he states in his letter to me, and I don't blame him, either, but then I did not say that; nor did I mean it that way; but we all know that there are many people subject to the influence of a forceful, earnest, enthusiastic speaker as Mr. Sprague is. We all know how under the power of a forceful speaker whole audiences can be swayed and induced to do that which under other conditions—or conditions of quietude, they would not do. It is this class of speakers that make successful "revivalists." It is this class of people that make good traveling salesmen; it is this class of people that are successful in raising money for any purpose. The writer might "solicit" from now till doomsday and not raise a nickel, and in my reference to the missionaries this was the thought of my mind and this method of raising money is considered one of the legitimate business ways of procedure of the world, and Brother Sprague admits that under his influence a goodly sum of money was raised, but not for the purpose understood by the writer. Mr. Sprague also speaks with pride and well he may, of having raised over $400 for the Mediums' Home, just dedicated at Lansing, Mich, certainly a most worthy cause and a most worthy work for the brother.

I trust this explanation will at least in some measure atone for any unintentional injury my article caused the missionaries. With kindly feeling toward all, CLARA WATSON.

Jamestown, N. Y.

Religion in Public Schools.

Church matters in "Old England" have been "red-hot," so to speak, for over six months past, over the old question as to what kind of religion, if any, shall be injected into the public schools. Oxford, being the fountain head of all learning and all religion, is stirred to the very depths. A reporter for the Oxford Chronicle, October 10, which is before me, had an interview with Rev. Thomas Law, the general secretary of the national council. This council is the recognized national organization of all the Evangelical Free churches. This educational question, said Mr. Law, is one on which Free Churchmen of all denominations felt deeply, and they naturally turned to us to give expression to what so closely affected them. Mr. Law was asked whether any great number of people feel so keenly on the matter that they will risk prosecution rather than pay the [church] rate?

"I know there are," was the decisive reply. "We have ample proof of it. The council has been urged to pronounce in favor of the non-payment of rates. We shall fight tenaciously, and our plan includes hundreds of towns in which the tide of public feeling on this question is steadily rising."

The people oppose the forthcoming bill in parliament, "because it violates one of the cardinal principles of our constitution; also because it is contrary to the principle of religious liberty, by demanding the payment of taxes for the teaching of dogmas contrary to the conscientious convictions of a large portion of the parents of our children."

Here is the essence of this fight in a nutshell. We have had the same fight in the United States in years gone by, but so far, the people have measurably succeeded in excluding religious teachings from the public schools, particularly Bible reading.

Our English cousins seem to realize that "as a country they are far behind other countries in educational matters." It is to be hoped that they are also awake to the potent causes in the past—the teaching of the innocent children to "fear God and honor the King," and many other equally silly propositions.

The Chronicle, from which I gleam this intelligence, seemed to be in favor of the Educational Bill. It says: "The still small voice would have welcomed any addition to the bill that secured to the various denominations a right to give religious instructions to their own children in all public elementary schools; but this elementary principle of fairplay was incontinently shelved by a motion for the 'previous question.' No doubt the Catholic clergy are dogmatic enough in their religious observances; but with the Church of England there are many differences of opinion. * * * So, both from without and from within the church is bent upon an uneasy time."

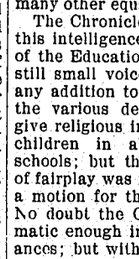
I would like to ask some of our pious church members, particularly our Episcopalian friends, whether the church militant hasn't had "an uneasy time" for lo, the two thousand years last past? and, isn't it likely to continue ad infinitum, or until a reform is initiated in the direction of pure Spiritualism, which they can find ample justification for in the Holy Bible, which they pretend to reverence so much?

It is very evident that our English friends are thoroughly alarmed and aroused, as indeed they well may be. In a large public meeting at the Corn Exchange, Oxford, October 8, 1902, to protest against the bill pending before Parliament, one of the speakers said: "Since Parliament had risen, they had been afraid to face their constituents. * * * * They were in the unhappy position—perhaps the first time for 250 years—of having the whip-hand of the priests over them." Mr. Balfour and Mr. Campbell-Bannerman, two of the most distinguished liberals, are with the common people in this fight. How very like our own country is this fight of ecclesiasticism against the tax-payers, which is so patent to all reading and thinking people. The duty of American freemen and women is plain! You have no use for any "church." See?

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BEAR GOOD FRUIT.

Be Not as the Branch That Withereth.

Groping in darkness as we are prone to so often do, there comes to us at times a ray of light, or a sentence of hope. Oftimes we are fain to disregard it, and pass it by as a figure of our own mind's conjuncture. In this I am sure we are apt to be mistaken, for when a message is sent to us from the realms of space, we should give heed to it, and do our best to profit by it. As in the days of old, God spoke to his people by the mouths of prophets, so He now speaks by His chosen messengers.

I am constrained to liken some of us to the branch that withereth, still a part of the great tree of life, but because of a lack of proper nourishment we have begun to wither. Such should not be—we must be strengthend in some manner lest the Giver of our life see us as a branch that beareth no fruit, and give orders to his reapers to cut us down, and make more room for the healthy branches. The Bible says, "Every tree that beareth not good fruit is hewn down and cast into the fire."

There can be no life useless, unless the owner thereof desires it so. And in proportionate measure the useful life shall be. I believe we are too apt to look for great things to do, in place of seeing how many little deeds we may find to help us plant wheat for our spiritual harvest. I would we could be in closer communion with "invisible power," thereby receiving positive assurance of the land immortal. It is grievous to see how we neglect the light of truth in all our ways. We live too much to ourselves, truly in some cases we have to, and I doubt not there is a meaning in it, yet it is best for ourselves and others that we make plain our part in this our journey to the new world. We would not go burdened with earthly thoughts nor do we wish to go as useless limb of the great tree of life. Let us rather be zealous in all good works, that we may grow and be great in the stature of spiritual knowledge.

How vain is the adornment of the body when the spirit is starving for food. How foolish to devote all one's life to the accumulation of great wealth, for nothing but the use of it here. An earthly life is so short when compared with eternity. And what does it profit us, when we hear the call from the unseen land if we have millions of dollars, and do not know of the wisdom and greatness of the Ruler of all. Are the people of earth more neglectful regarding a future life than of old? Sometimes it looks that way. How much it does require sometimes to open a person's heart to the desire for spiritual things; and how great is their desire for more when the first clear ray of truth as can be demonstrated is made plain to them.

It seems to me there are only two kinds of people on the earth planet—those who live for humanity and those who live for pleasure. The pleasure-loving people carry to the spiritual world a handful of chaff. How typical of their days of earth. The humanity helpers not only carry wheat, but have it strewn along their pathway. The thought of eternity is far-reaching indeed, and we cannot begin to understand the vastness of it. And truly we should begin here to prepare our spiritual selves for the land of progression and fullness, where there are cities that know no right, and no evil thought comes nigh.

I would I could tell more plainly all that is in my heart in regard to being likened to a withered branch, the comparison is not to my liking at all. I choose to be of some use in this world and to not wither and die before I have made some preparation for the sunlight land. Happy indeed are they who work earnestly for the advancement of truth and righteousness, no matter in what "ism" it is found. Peace be with you.

MADAME ROBERTS.

"Vagabond Thoughts" Again.

To the Editor:—I received a letter yesterday from a friend, who is a professor of education in a far distant state which informed me that he sent the article "Vagabond Thoughts," to a Methodist minister in his city with the request that he would read it and express his opinion of it and the ideas therein advanced. I give below his—the minister's—reply verbatim, reserving only the names of the parties concerned. The reply of this gentleman will show the attitude of the intellectual class of ministers toward independent thought and the tolerance (in those latter days, of clergymen of superior standing) with which they survey extreme views. The following is the letter:

To Professor ——

Dear Sir:—The newspaper article headed "Vagabond Thoughts," you handed Mrs. —— and which you will find enclosed—I wish to say that I consider the said article a very practical statement of the existing attitude, the most of people seem to have regarding God and the universe, etc., mentioned in this article.

Permit me to say that I do not believe in Spiritualism. What tends to Spiritualism and what is Spiritualism I, of course, refuse.

I wish to say that Mr. Harding has a practical way of putting things, therefore making his articles interesting. I am glad to know that his thoughts are those of a sincere Christian gentleman.

Thanking you for the courtesy shown me, I remain most cordially,

---

Of course we may expect to find denial and approval of everything of a Spiritualistic character to come from such a source. We must make allowances for prejudices of education and the necessity which exists for ministers to adapt themselves to the peculiarities of their people, even when these are based in ignorance of the principles they condemn. A minister in this age is placed in a difficult and very peculiar position, and it scarcely "pays" for him to even investigate anything new, lest he should be set down by his people as a doubter of "revealed religion," which, of course, would be but the prelude to a request for his resignation. This gentleman is evidently a sincere believer in Methodism.

For my part, Mr. Editor, I have no condemnation, we are all what nature and circumstances have made us, and the end is not yet.

Permit me to thank friends in New York and California for compliments paid me since the above little article appeared. THOS. HARDING.

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It makes no difference what persons are called, if they have knowledge of spiritual things they are Spiritualists. Some have seen more manifestations of spirit forces, yet are less sure about what they have seen, than others with judgment who saw less.

Consider kindly those that worry. Because you are skilled, powerful and in abundance, do not tell the cold, hungry, homeless they need not worry—unless you have a place where they may be warmed, fed and sheltered. You in power may declare all is good with you, but to tell the sick, in prison, in hospitals—is a lie, and mankind should be honest to itself.

Had the sick known the law of health they need not have been sick near unto death, or unto death. One Thanksgiving Day dinner, plenty to eat and drink—without shedding of blood for me. Had others known this law of health, this earth might assume the heaven so much prayed for.

If a good teacher appears follow the best he teaches. Not so much of the past, but of the present and future with us.

Wanted—a leader. A man. This man to be God of mankind on earth. A man to be the savior of all mankind. A man-god who can please Catholics, Methodists, Baptists, Chinese, English, Irish, Jew, Gentile, Heathen, Persian, Turk, Greek, Egyptian and Christians. A real man-made God; one in mortal flesh, bones and blood. Who are the the candidates?

There are brave men in this nation, but who will act the part of God to have heaven on earth? Surely, now we have good men and women. Men and women whose acts will compare favorably with the acts of any god or saint whose history is found in the records of mankind.

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Mrs. E. Burnham, a noted healer and medium, passed to spirit life, Nov. 30, 1902, at 2 p. m. She leaves a husband and daughter to mourn her loss.

A. E. GILMAN.

With the full knowledge that death does not end all, James W. Dickinson, of 1611 Cedar street, Milwaukee, Wis., passed to the higher life, October 16, 1902, aged 57 years. Through the mediumship of his wife, Lenora Dickinson, a lady of rare psychic powers, he became convinced of the truth of our beautiful philosophy. Funeral services were connected by Rev. Mr. Barr of the People's Pulpit. Mr. Dickinson was a man of sterling worth and integrity. He belonged to the Grand Army, having enlisted at the age of 15 years and 6 months, serving his country faithfully during the Civil War.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

Chicago Spiritual Alliance Church will hold its regular Sunday meetings at Knights of Pythias Hall, 144 East Twenty-second street, near Michigan avenue. Services will be held every Sunday afternoon at 2:30 and evening at 7:45 sharp. Good music will greet you as you enter the door. Short addresses by good speakers; tests and messages by good mediums. Mediums are invited to assist in afternoon services. Mrs. May Elmo, pastor and medium.

Chicago Alliance Church will return to their old home, Lakeside Hall, corner Thirty-first street and Indiana avenue. Services at 2:30 afternoon; 7:45 evening. Mrs. May Elmo, medium.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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Portland, Oct. 5, 1902.

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

VOL. 27. CHICAGO, ILL., DEC. 27, 1902. NO. 683.

THE PROCESS OF LIFE.

Science in Pursuit of Death.

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

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

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

The writer states that hitherto to speak of a constructive fermentation would have been considered a contradiction in terms, and yet a constructive one has been found. For instance, starch or dextrine when subjected to fermentation, is by taking up water, hydrolized, that is to say, split into one of the simpler sugars, glucose, but if the resulting product is not removed the action soon comes to a standstill. Add more starch and it will begin again, but add to the quantity of sugar and we have the reverse process; the glucose is converted back into starch. Then, after giving yet more striking examples of such reversibility the writer adds:

"Perhaps all life's processes are reversible."

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

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

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

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

But what are the two forces that act through the ferments—what can they be but the male and female factors of the universe? That the feminine is the builder, the constructive factor is certainly true, and that by attraction.

The opposite is equally useful, for how could the constructive build new and better if the destructive did not take to pieces, and so refine for the better building? But as no organization is wholly male or wholly female, therefore, though the feminine leads in construction and the masculine in disintegration, the opposite in each aids the other, and thus progress is assured.

But it is man and woman in their relations to each other that we are to consider in studying the possibilities of which we get a glimpse on learning that there is a constructive as well as a destructive ferment and that both act in human life—that the action of the destructive may be reversed and thus become constructive.

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

What is that principle? Balance.

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

But the question is: How can this balance be reached and held?

Only in freedom. We can never reach it so long as woman is in any measure subject to man. There is more to the sex life than the creative act. Our spheres are sexed. Men do not generate feminine magnetism nor women that of the male.

It is a law in nature that to sustain any form of life there must be in the earth and atmosphere every element needed by that life. The sphere of our sex life enters the creative atmosphere to meet this general need, but our spheres are as we are. Woman, subjected as she is to man's rule (not so much personal as general) cannot send a balancing force into this general atmosphere, therefore we take in more of destructive than of constructive life, so must grow old and die until this is changed.

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

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

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

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

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

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

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

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

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

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

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

Respectfully,

WILL C. HODGE.

"The New York," San Diego.

THE MAN HIMSELF.

BY CHARLES DAWBARN.

CHAPTER TWO.

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

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

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

As the result of mental shock a vibratory change has taken place in Miss B's form and mind immediately responds. We must remember that B 1 is the personality of the young lady who, after the first shock, took the place of the original Miss Beauchamp, and by study became accomplished. And she has now become the patient of Dr. Prince as the consequence of a second equally serious shock. It is B 1 who is now subjected to hypnotism. The result is the appearance of another and quite distinct personality, who is forthwith labeled by the doctor as B 4. She is a young girl, with intellectual qualities and emotions very distinct from those of B 1. She is described as irritable, caring little for books; hating church and religion; and without any talent for music. B 1 and B 4 are each apparently dormant when not present, and neither has any knowledge of the other. The doctor believes he has demonstrated by continued experiments that B1 and B4, when added together, comprise the whole of the original Miss B, who has disappeared since her first fright, and its terrible shock to her nervous system.

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

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

But each was a shock, and the result was the same. The old personality was fractured. If this were the only lesson it would be of great import to humanity.

Not only is the change now at once noted in these "rare cases," but there must be myriad cases where such a result is almost completed, but not quite. A tendency to split apart with perhaps a very slight shock is ever after present. Like the stone mason, whose light taps create a tendency in the granite mass to fall apart, so the first accident or mental shock leaves the form more susceptible to a less accident or shock in the future.

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

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

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

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

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

(To be continued.)

San Leandro, Cal.

SOMETHING REMARKABLE.

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

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

Blockton, Iowa. J. M. DENNIS.

It Was a Funeral Chant.

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

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

She said that at three o'clock on the afternoon of March 13, she was sitting alone in the parlor of her home, and while there she distinctly heard voices singing the old familiar hymn, "What a Friend We Have in Jesus," with a peculiar mournful cadence. She stood up and roused herself to be certain she was not dreaming. The song was unmistakable—nothing could be more real to her ears. It seemed to emanate from the basement, and gradually die away in the distance with the rustling of the leaves. She went down stairs, but found no one. Then she explored every room in the house. She returned to the parlor, and the melancholy chant was renewed, apparently accompanied by the notes of an organ. She didn't know that all this meant anything, but it impressed her strangely, and therefore she wrote.

On the 2th day of March, Mrs. Maria Louisa Prentice, aged 79, grandmother of Miss Hall, died at the Hotel Elmer, and was buried the afternoon of the next day in the village cemetery. The funeral was held in the parlor of the inn, and at 3 o'clock the audience began chanting the song so frequently used at funerals in the country, "What a Friend We Have in Jesus." Mrs. Vierheilig was somewhat astonished at the uncanny recital, and in her letter back to her niece she asked her to detail any other circumstance she could recall the evening of the funeral.

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

SHOWER OF RAPS.

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

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

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

The house of Daniel Underhill, in his lifetime, was open and hospitable to sojourners of every faith and condition. In 1879, the old colored woman residing at that time at Battle Creek, known as Isabella Van Wagner, or "Sojourner Truth," came to New York to lecture for her people. Many remarkable incidents are related of this woman then over 100 years old. She walked from Rondout to Richmond in search of an infant son sold into slavery, and bore him back on her shoulders after weeks of search and privation. Up to that time she had never worn shoes or slept on a bed. It was this same Sojourner who, at an anti-slavery meeting in Boston, where Garrison, Phillips, Douglass, and other agitators of the time gave up the struggle, rose in her majesty, looking from one to the other without a word, and then as if inspired, asked in tones of thunder, "Is God dead?"

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

A NEW THERAPY.

Its Method and the Philosophy of It.

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

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

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

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

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

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

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

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

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

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

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

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

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

This is not saying that these "Suggestive" methods will in all cases prove successful—that would require miracles; nor does it say that the ordinary or regular practice of medication is entirely a failure. Though the giving of poison to cure sick and diseased bodies, does seem somewhat illogical. To cure a diseased body by filling it with another disease is a peculiar type of medication, to say the least, when logically considered.

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

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

And it seems plain that McFadden's fierce objurgations, and Dr. Edwards' scolding process are really simply different methods of applying the same principle of suggestion, acting upon the mind of the patient and thereby rousing the vital forces to remedial action. It should be understood that there are two methods of "suggestion," one is by oral speech, the other, the silent method, might be called telepathic, being the action of one person's mind upon another without oral speech, and sometimes even without the knowledge of the person acted upon. This latter method is in some cases more effectual than the other—because it meets the patient in a passive condition of mind, when, if known, prejudice or opposition of some sort would be excited. A receptive, or a passive state of mind, is necessary to successful results. The Christian Scientists largely operate on the silent method in effecting healing, though they have an erroneous conception of the rationale of their method, and teach a philosophy that is void of common sense, in connection with their healing.

But however unphilosophic their philosophy, irrational their rationale, and unscientific their science, they effect healing in very many cases, and therein we may wish them abundant success.

It must be admitted that they obey the Master's command, to "heal the sick"—a part of the "great commission" that is ignored by others who claim to be His disciples and followers par excellence. JAS. C. UNDERHILL.

Hammond, Ind.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

Answer to That Important Question.

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

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

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

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

But before leaving this subject we cannot but remind of a fact well known in biology, which settles the question beyond any doubt. We all know what the process called the "metabolic assimilation" means. As a consequence of this wise arrangement of nature a man gets a new body about every seven years (not at once but gradually of course). A person who dies at the age of 70 years therefore has used up about ten bodies. Now, would Mr. Snarrenberger expect such a person to appear in spirit form with all those different bodies? We presume not! And still this case is analogous with that of the trees and their leaves and fruits. Let us remember that the spirit is not only, as Mr. Snarrenberger remarks, life, all-pervading and eternal, but also one, undivided and individual. If we realize that fact, Mr. Snarrenberger's puzzling problem has got a satisfactory solution.

REV. A. LUNDEBERG.

Chicago, Ill.

A SUGGESTION

There are many well-to-do Spiritualists who have no immediate use for their surplus funds, who could greatly help our cause by loaning sums, large or small (without interest, of course), for a term of years to their state associations for educational purposes. This, in turn, could be loaned to such of our public workers desiring education, but who cannot afford it, if their livelihood depends upon their own efforts. Afterwards they could return the same in installments as they earned, and would leave them independent. They need not necessarily travel great distances to attend the Pratt Institute, for educations can be obtained everywhere if the time can be spared. It is absolutely necessary that our public representatives be properly fitted for their work. In this way we could demand the best only, and in a short time would have it. A higher order of spirit intelligences would immediately be attracted, and the more intellectual of this life would be drawn into the truth and light of Spiritualism. Although there are other points worthy of consideration, further space need not be taken, for the thoughtful will read more between the lines than is here given.

GRACE THE GLEANER.

SPIRITUALISM IS ABLY DEFENDED.

Mrs. Clara Watson Pungently Reviews an Anti-Spiritualist Sermon by an Orthodox Divine, of Jamestown, N. Y.

To the Editor of the Journal, Jamestown, N. Y.:

For many years past it has been the custom of the clergy of Jamestown as well as elsewhere to every now and then take Spiritualism as a theme upon which to dilate and the latest contribution in this line from the pulpit came from Rev. Dr. Ford of the First Baptist church of this city, last Sunday evening. It was the privilege of the writer to listen to the discourse.

The scripture reading as also the text was from the 28th chapter of I. Samuel, in which is recounted the story of Saul and the woman of Endor; it is an interesting chapter as illustrating one phase of ancient Spiritualism of which Modern Spiritualism gives an exact counterpart.

Mr. Ford commenced his discourse by saying that he had never studied into nor investigated the subject upon which he essayed to speak, and his sermon proved the truthfulness of his statement, for to those present who had given it thought and research he showed himself quite deficient in knowledge of this great subject.

The first effort of the reverend gentleman was an attempt to discredit the story recorded in the chapter he had read for the evening lesson. A strange anomaly for a minister holding the Bible to be the infallible inspiration of his God to seek to make the contents thereof appear to be entirely contrary to that given in the record. The reader will remember that the chapter relates that the woman of Endor was one who had a familiar spirit, or in modern expression, was a medium, and that Saul being in trouble went to the medium and through her mediumship the spirit of Samuel came and communicated with him and the message is recorded and yet Dr. Ford said he did not believe that the woman possessed any spiritual power nor did he believe it to be a case of "subjective mind," whatever that is, on the part of both Saul and the woman. Now if the Bible was written by holy men as they were inspired by God as is claimed by Bible worshipers, then Dr. Ford's position assumes that God could not discern between a case of imagination and an actual reality for the holy man under the inspiration of God, says Samuel was there and that the woman described him just as mediums do today, and that Saul perceived that it was Samuel and that he (Saul) was sore afraid because of the words of Samuel.

It is strange what straits ministers will resort to discredit all evidence or proof of the greatest truth known to the human soul, and the central teaching of their own system, viz.: The continuity of life, of life beyond the grave. But there are many strange things that confront us in these times.

Dr. Ford referred to Miss Eva Fay's appearance here and made light of the interest manifested by the people to witness the exhibition of her remarkable powers. Mr. Ford also asserted his own disbelief in clairvoyance which acknowledgement plainly indicated that although not an old man, he is still far "behind the times." Clairvoyance is an established and recognized fact and is counted as one of the higher, or spiritual gifts, and moreover Dr. Ford's Bible counsels the development of spiritual powers, among them that of clairvoyance or "discerning of spirits." If Dr. Ford will read carefully the 12th chapter of I. Corinthians he will find that Paul emphasizes the importance of the exercise of the "gifts" of the spirit which are enumerated therein, and then let him look over his congregation and see how many of his flock have come into possession of these soul powers and are using them for the good of humanity! Among the gifts mentioned are those of prophecy, healing, discerning spirits, speaking with tongues, interpretation of tongues, etc. Alas, the church is all deficient in this line of spiritual unfoldment and when those come forward outside its ranks, who do possess them the church finds fault and calls them "witches," "tricksters," "deceivers," etc. But maybe Paul did not mean what he said, maybe it is a display of "subjective mind." Really it is astonishing what the "sub-consciousness" of the mind is held accountable for in this age, and I wonder if Rev. Mr. Ford were called upon to give an explanation of the subjective mind and how it works to deceive people, if he could give a lucid explanation.

It is certainly pitiable in this age of marvelous achievement that men posing before the world as teachers and spiritual guides should assert their ignorance of and disbelief in the gift or power of clairvoyance. Mrs. J. H. R. Matteson, of Buffalo, has been coming to Jamestown every month for nearly 25 years, and every month demonstrating her clairvoyant power to which thousands of people here can testify, and thousands upon thousands more in Buffalo and elsewhere. Dr. Ford is a newcomer here and his ignorance of the wondrous spiritual gift of this woman may be excusable. But it is hoped the reverend gentleman will visit the lady; he may be assured she is not a "witch" and will in no wise harm him.

The statement is made above that Dr. Ford displayed a lack of knowledge of the subject upon which he attempted to speak. He said: Spiritualists have never shown any evidence of sincerity before the world." If he had investigated the movement he could have been assured that Spiritualists are sincere. In what way can sincerity be manifested more than in devotion to the cause exposed? There are in the United States about 35 camp associations like that situated at Lily Dale; veritable summer schools where Spiritualism is taught and one southern winter camp situated at Lake Helen, Fla. Are not these institutions evidence of sincerity on the part of Spiritualists? Spiritualism has its national association, holding yearly meetings, and very many state associations; it has hundreds of societies, quite a few churches and temples and lyceums; it has five or six firmly established leading weekly papers and many lesser ones; it has its abundant literature in books and pamphlets; it has hundreds of able speakers and lecturers constantly at work and does all this indicate a lack of sincerity?

Let me tell not only Dr. Ford, but the people of Jamestown, that Spiritualism has just established its first school of prominence. At Whitewater, Wis., has just been established the Morris Pratt Institute under the management of Spiritualists. The building is a fine commodious brick structure, equipped with all modern improvements and was the gift of a man whose name it bears. Did this man show a lack of sincerity before the world in making this magnificent offering to the cause of Spiritualism? Has the writer manifested no sincerity these many years in publicly defending Spiritualism and Spiritualists against all manner of vile attacks from the pulpit, and some of them of a personal character, as the citizens of Jamestown well know has been the case? Dr. Ford was wrong in his statement that Spiritualists gave no evidence of sincerity and his words no doubt with many created a false impression, and this is one leading way that prejudice is created against Spiritualism.

Dr. Ford said: "Spiritualists themselves admit that all their so-called spirit phenomena can be and have been duplicated by magicians." This statement is as wide of the mark as truth is from error. Spiritualists know these phenomena are not duplicated by necromancy. Magicians do some wonderful tricks it is true but they do not produce the phenomena of Spiritualism. I have witnessed independent slate-writing through mediums and I have seen its imitations by tricksters, but the methods and the results were entirely dissimilar, and so with other phases. We have in our home the result of a bit of spiritual phenomena that I defy any magician, trickster, soothsayer or "witch" to reproduce under the same conditions. I refer to the portrait likeness of my father produced by the Bangs sisters, mediums at Lily Dale, the circumstances of which have been related to Jamestown people and I hereby invite Dr. Ford to call at 548 East Second street and inspect this marvelous piece of workmanship and with the greatest pleasure will an explanation be given him of the manner of its production, and I will say to him here that my father was for many years an active member of the church whose pastor he now is, singing the "songs of Zion" with a voice of unusual sweetness and power.

Dr. Ford further touched on the fact that some Spiritualists had left Spiritualism and become Christian Scientists and in his mind this was made to count against Spiritualism. Then on the same ground the fact that a great many church members have left the church and come into Spiritualism must reflect on the church. The "Seybert Commission Report" was referred to by the speaker in which he said Spiritualism was exposed, but he did not speak of the review of the Seybert Commission, written by Hon. A. B. Richmond, the eminent jurist of Meadville, Pa., in which he exposes the tricks and insincerity of the commission. Justice demanded the mention of the latter work.

Again Dr. Ford said: "The universal language of the spirit world must be the English for no matter what the nationality of the spirit on earth all messages through mediums come in the English," and assuming that the reverend gentleman spoke in accord with his understanding (for I would dislike to think otherwise) I pitied his ignorance of the subject upon which he was attempting to speak. The truth is innumerable messages have been given through English speaking mediums in languages wholly unknown to them, French, German, Russian, Swedish, Indian, Hebrew, Italian, in fact all tongues have been represented. A friend in this city has a communication written in his native tongue (German) that can be seen by anyone so desiring. My own father once received quite a lengthy communication in a language entirely unknown to him or to the medium giving it, but a lady present, and she, too, unfamiliar with the language, was influenced to interpret the message which she did and father copied it. The message was finely expressed and among other things spoken of an amusing incident that occurred at a temperance meeting held in the Baptist church of this city, in which my father figured, was related; the occurrence having taken place fully 50 years before, even before the lady interpreter was born. Now, here was an instance of one person possessing the gift of "diverse tongues" and another of the "interpretation of tongues." Kind reader, what shall we do with these things? Close our eyes and ears and minds and cry fraud, devil, humbug? No, not in this age of investigation and research. Dr. Ford admitted he had not studied Spiritualism; the writer has, and I submit that the word of one, many years a student of a given system or school of thought, should be given greater credence than one admitting never having studied it.

Still again Dr. Ford said: "Spiritualism with all its claims has never given an iota of knowledge to humanity regarding the spirit world, the Bible has given more information of this nature than all the literature of Spiritualism combined." Shades of departed heroes! Spiritualism adding nothing to human understanding regarding the spirit world! And this coming from a man that probably never read a Spiritualist publication nor visited a medium. Why, my dear sir, volumes of information of that life have been given to mankind and the influence thereof is enriching the literature of the age, and taking root in the thought of humanity. It is finding its way into the church and despite the Bible teaching the influence of Spiritualistic thought is aiding in transforming the ideas of Christians regarding the future life. Intelligent clergymen no longer preach of a literal hell of fire and brimstone into which God was to thrust nine-tenths of humanity after death; they no longer preach of a personal devil with horns and hoofs that God sent out of heaven into the earth to tempt people to sin so that he (God) could damn them after death; sensible ministers no more tell about an angry God wreaking eternal vengeance upon humanity for unbelief, they no longer have a personal God sitting like some tyrannical, relentless, cruel potentate of earth upon a literal throne meting out awful judgment upon mankind. "Infant damnation" is a teaching of the past, "foreordination" and "predestination" belong to a more ignorant age. Indeed no one but an ignoramus would dare to preach of the future life to-day as was the custom when Modern Spiritualism came to the world. The old concept of heaven, that it was vague, shadowy, unreal and unnatural with nothing to do through all unending eternities only to sing psalms and wave palms before God, nothing to do but worship, is passing away and the teaching of Spiritualism that the future is natural and tangible, that we will know our friends there and have something to do to bless humanity is being substituted. If this article were not already too long I would like to tell my clerical brother of some of the grand teaching given by the spirits of their life, that he might preach it to his people, but I must forbear this time.

Last, Dr. Ford expressed his disapproval of the ideas Spiritualists hold regarding God, Jesus and the Bible. Let me give him the ideas of a hitherto prominent worker in his own faith that indicate the trend of the times. The St. Louis Post-Dispatch of recent date says: "Parker Stockdale, pastor of the First Baptist Church of Independence, now one of the most widely-known of the younger Baptist ministers of the state, has resigned his pastorate. The following reasons were given for his action: 'I do not believe the Bible was inspired any more than any other great book. I reject the doctrine of the trinity as being contrary to the dictates of common sense. I do not believe in man's creation on the Biblical plan and his fall. I reject the doctrine of predestination. Education is the only salvation to be achieved. I reject the doctrine of eternal punishment; I reject the doctrine of the deity of Jesus. I do not believe a miracle was ever performed.'" That preacher is keeping abreast of the times. Verily the old creeds and dogmas and doctrines are destined to decay; this is an age of progress and Spiritualism is in the vanguard of the procession.

In closing I wish to say that Rev. Dr. Ford is to be commended for his sermon on one ground. He did not say that all Spiritualists were immoral; he did not call them "free lovers," he did not accuse them of separating families or disregarding the sanctity of home; he did not say that all Spiritualists were on the road to hell, all of which is the usual stock in trade of preaching sermons on Spiritualism. By the way, the answers to some questions submitted to Dr. Ford by the writer a few months ago are awaited with interest.

CLARA WATSON.

Jamestown, N. Y.

HE WAS A MEDIUM.

Why a Hard-Shell Baptist Preacher Believed in Predestination.

When I was a much younger man than I am now I taught a country school in Franklin county, Ohio. I boarded with a Rev. Mr. Taylor, a Baptist minister of the "hard-shell" persuasion. He was then an old man of large wealth and was highly respected by all his neighbors. He firmly believed in foreordination or predestination. Many were the spirited arguments we had on that subject. On one occasion when I pressed him hard in argument, he replied that his views were not alone founded on the Bible nor on theoretical reasoning, but on actual demonstration, and then he told me the following, every word of which he solemnly declared was true. He said in substance:

"In an early day I owned several hundred acres of land here. Much of it was heavily timbered. I caused the trees to be chopped down and put into great heaps and burned. One day I went into the partly cleared field to hunt for a hickory sapling from which I might make an axe handle. I came to where Mr. Jones, one of my hired men, was at work. He was replenishing the log-pile then on fire, with brush and stray branches of trees. I chatted with Jones a few minutes then went a few hundred feet distant, found a small hickory tree which I cut down. I measured off the length I desired, and as I was stooping over I heard a cracking noise. I looked up and in the direction of Mr. Jones. He was under the limbs of a dead tree. The fire had climbed up the trunk and burned off a large limb. The branch fell upon Jones and crushed him to the ground. I dropped my ax, ran over to the man, lifted the limb from his prostrate body, and turned him over. He was lying face downward. As I turned him over he gasped a few times and was dead.

"Now all this was a vision as I bended over measuring my sapling. In a moment the vision was gone. I looked over to Jones. There he was gathering brush near a burning tree, which I had not before noticed. This vision was so strange that I walked over to where Mr. Jones was at work and related to him what I had seen in the vision. We looked at the burning limb, and I was so impressed by the vision that I urged Mr. Jones to work elsewhere and not expose himself to any danger. Jones replied that there was no danger for the fire had not progressed far enough to sever the branch from the trunk of the tree. Again cautioning him I went back to my sapling. I chopped off what I wanted, and as I finished it, I heard the limb break. I saw it fall and I saw it strike the man. I ran back and pulled the limb from him, turned him over, when he gasped and was dead.

"The entire vision that I saw was fulfilled or realized in every detail within half an hour from the time I saw it.

"Now Jones was a poor man with a large family. I was reputed to be a rich man. Jones was a religious man. I was profane—an infidel—and the leader of all the rough characters in the neighborhood. I did not believe in heaven nor hell, nor God nor devil, nor in a conscious existence after death. But this experience set me to thinking. For two or three weeks I was deeply disturbed mentally. My infidel faith deserted me and I got under a deep conviction. I could scarcely eat or sleep.

"Finally, about a month after the accident, while at the farm, assisting my hired man at some work, I felt a sensation of joy and exhilaration; I felt that a great load had been lifted from me, and I was happy, very happy. I now believed in God, and the conviction seized me that my sins were pardoned and that God had chosen me to preach the gospel.

"From that day to this I have firmly believed that I am one of the elect, and that all happenings, so-called, are foreordained to come to pass. Why should I think otherwise? I did not seek salvation. Why was Jones killed and I, a wicked blasphemer, saved? Why was a vision given to me, while Mr. Jones received no such warning?"

As before stated, Elder Taylor, when I know him, then an old man, was a conscientious, upright, good man and a preacher of fair ability. No one who knew him doubted the truthfulness of the story he told of his vision and his conversion. He firmly believed he was one of "God's elect."

Spiritualists will understand the matter of the vision and the death of Jones, and Taylor's conversion, and, without disputing the truthfulness of the story, account for those happenings without accepting the version put upon them by good old Elder Taylor. He was a medium.

R. A. DAGUE.

Alameda, Cal.

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THE PRINCIPLES OF EVOLUTION EXPLAINED AND APPLIED

A Series of Instructive Lessons by A. J. Weaver.

Evolution and Progress.

There is an idea with some, who have not made evolution a special study, that it is but another name for progress—that just as there are mighty invisible forces in nature propelling the earth around the sun and causing it to take along with it all beings upon its surface, so evolution is a great unseen force in the universe, which acts upon the plan of the elevator, and which has been and is now slowly but surely bearing upward the whole vast body of animal and human life, and every individual member of that life, whatever that member may do and whether he is conscious of it and desires it or not.

It is not in place here to discuss whether there is such an innate force in nature or not, but even if there is, it is not evolution, nor any part of evolution.

Individual Retrogression.

The relation of evolution to progress is that, though it means progress for animal life in the long run and taken as a whole, it in no way whatever means progress for each individual of the whole. Individual retrogression is as fundamentally a part of evolution as individual progression.

Some animals—for example nearly all parasites and many kinds of worms and some shell-fish—are on the downward road and may go out of existence as has the megatherium and very many other animal forms. Even whole species have degenerated and died and their fossil remains have been discovered to tell the tale of their decay. There have always been animal forms going backward while the whole body has been advancing, like eddies in a river or dead and dying branches on a tree, as year by year it grows.

Not only do animal forms often go back, but individual parts or organs of an animal form often retrograde also. The half-grown wings of the ostrich may be wings in the process of growth or they may be wings on the downward road and going out of existence, because the animal has met with such circumstances in life that wings are not needed.

The eyes of fish in dark caves are sightless and are on the downward way, going out of existence because the fish made the mistake of "choosing darkness rather than light" in which to live.

It is evident then that not all paths are paths of progress in the great "layout" of life on earth. Prof. Drummond says some strong words in this connection:

"The progenitors of birds and the progenitors of man at a very remote period were probably one. But at a certain point they parted company and diverged hopelessly and forever. The birds took one road, the mammals another; the mammals kept to the ground, the birds took to the air. The consequences of this expedient in the case of the birds were fatal. They forever forfeited the possibility of becoming human. For observe the cost to them of the aerial mode of life. The wing was made at the expense of the hand. With this consummate organ buried in feathers, the use which the higher vertebrates made of it was denied them. Birds have the bones for a hand, could have had a hand, but they waived their right to it. When it is considered how much man owes to the hand it may be conceived how much they have lost by the want of it. Had man not been a "tool-using animal," he had probably never become man. It was one chance in a million that the co-operating conditions were such as to make him man; the bird, partly because it placed itself out of the running here, has never been anything but a bird.

What is said here of the bird applies also to other classes, and it applies to each individual as well as to the species. The foolish young bird that gets out of the nest too soon, makes as great a mistake as did its progenitors in becoming birds; for it falls to the ground and perishes from cold and hunger, or is caught by the cat.

Individual man is not an exception. Whether he progresses—whether he succeeds in securing happiness, and knowledge, and good morals, and health, and the necessaries of life, any or all of these, depends upon the road he takes—on the wisdom which enters into the choosings of his daily life.

Progress of the Whole.

While evolution does not bring progress to each individual, it does bring progress to animal life taken as a whole. The whole is advanced by the degeneracy and death of the unfit.

An illustration will make this more clearly seen than any words in the abstract. A stockman on the western plains has a herd of cattle. A severe winter is upon him which is not unusual in that section. He has no shelter but the bluff which nature offers, and no feed but the grass which grows upon the few scant spots made bare of snow by the wind, and such spots are often entirely wanting. At last spring comes and what is the result of the winter's perience? In the fall he had more or less cattle which were old or lame or poor or in some way defective. These have all been swept away, and he finds his herd is made up only of the strongest, thriftiest and best—only the cream of his herd is left. The unfit perished; the fittest survived.

This is evolution. By it the stockman has a better herd of cattle to be parents of the new generation.

In the same way and by the same principle the health of a city or community can be improved by killing all who are sick, on the morals can be improved by putting to death all who are immoral, for the standard of learning can be elevated by banishing all the unlearned, on the per capita wealth can be increased by getting rid of the poor.

By this way progress for animal life on earth was secured. The lower classes perished, and thereby life as a whole was elevated.

Why?

The question is now forced upon us, why was this method adopted? Was there no other way to populate the earth with living forms? Was this the only method which could have been taken?

Certainly not. That stockman could have put up shelter and feed for his cattle, he could have taken better care of them and thus saved them from the long season of suffering which they endured. There is another way to improve a city or a community beside letting the lower classes perish.

But the humane method, the benevolent method, the method which any truly good man would have taken was not the one employed in introducing life upon earth, but the awfully cruel method of the destruction of the unfit.

The explanation of this is simple. It is because the methods of animal life appearing on earth were not determined by the decision of any good man nor of any supreme power, nor by any innate force, but by the choice of the animal forms themselves. Indeed no better definition can be given to evolution than that it is the co-operating habits or methods of living which animal forms adopted when they began their existence on earth. This is made evident by the fact that Darwin's whole study was not the study of what are termed the invisible forces of nature, like the study of chemical affinity or the force of gravity, nor was it the study of God, but it was an exhaustive research into the habits of animal life in all its manifold grades on all parts of the earth.

These habits of life were the simple embodiment of selfishness, because the animal forms were not of a sufficiently high order to adopt any other method of living, just as a baby creeps because it has not the strength to walk. If a hyena kills a rabbit or a man, the blame is not thrown upon the indwelling forces of nature, but upon the animal which does the deed or upon the ancestors that bequeathed to it its savage nature. So, for the selfishness and cruelty of evolution the animal world must be held responsible.

The New Method.

The best progress which it is possible for man to make must be based upon the new method—the method of altruism or mutual co-operation. I call it new method because animals had been upon earth hundreds of thousands of years and, during all this long time, they were so stupid and blind that they had caught not a glimpse of this idea; the idea that, by becoming social beings, by co-operating and helping one another and by making the unfit fit by kindly sympathy and mutual good will, they could attain a progress of a far broader, higher, nobler type than any kind it is possible to gain through selfishness and cruelty.

The first appearance on earth of one animal taking an interest in another's welfare, is seen in the interest the animal mother takes in her offspring. This interest did not exist on earth for thousands of years—not until the coming of the mammal and the bird. Before that time, down through all the lower orders of animal life, the mother abandoned her offspring as soon as it was born.

Not till man came was this interest in another's welfare extended to friends and then to others. Not till he came was intelligence high enough to make it a governing principle in life; even he did not get hold of this new method of living—this altruistic idea of taking an interest in humanity, in truth, in human progress, and in things outside of self, till he had been on earth tens and hundreds of centuries.

Even now it is not the way adopted by nations nor in a very large degree by individuals. Even now weak peoples are overcome by brutal war that may be made stronger. Even now the unfit instead of being reformed are put to death by the hands of law or incarcerated in prison, not to be made fit, but to be punished. Even man continues still to act largely on the principles which govern the shark and the anaconda, the eagle and the tiger. Even now the principle of evolution—the destruction of the unfit—is referred to as a law of nature and an argument to justify war, oppression, brute force, and selfish cunning.

But the new method has come to stay. Stronger and stronger does it grow as the centuries roll by. By it no new species higher than man will come into existence, but in proportion as it is incorporated into daily life, will man, individually and as a whole, be advanced as he never could have been by the methods of evolution.

In fact evolution is of the past. It has done its work. The only method by which man in the future can progress and reach the height of his possibilities, is by altruism.

(To be concluded.)

Thoughts of a Nonogenarian.

To the Editor:—I am now in my 92nd year of age, and for the last twenty years have retired from physical labor and given some attention to studying the many different creeds. Found none to meet my views except the Theophilanthropist, which subsided long before my knowledge of it.

I recognize no God but Nature. All Nature is God. From the king on his throne to the toad in its vestibule, from the elephant that roams to the ant that builds its hills; from the whale that swims the seas, to the spawn near the shore; from the eagle that rules the skies to the mite that haunts the lady's pantry; from the squirrel that leaps from tree to tree, to the worm that drags its slow length along in the mire, all as one, with ourselves, from one stupendous whole, Nature, everything that lives, moves, matures, dies and decays is nature. As the tree ceases to bud and blossom, the limbs become dry, so mankind, as we cease to breathe, the body becomes cold and nature changes us to other matter.

All matter is immortal, goes its rounds and rounds from unknown commencement to a never ceasing eternity.

Were I inclined to cultivate a creed of any kind it would be that of Spiritualists. They teach no eternal torment. Any creed that teaches an All-wise and Merciful Creator has prepared a heaven for those who comply with the teachings of His servants, and a hell for those who rely on reason, thought and meditation, is a curse to such believers.

Whatever is a curse to the citizens of a nation is a curse to the nation. I can not say I believe all that is published in The Progressive Thinker. For instance, some weeks ago the question was asked, "Do children who die in childhood grow up to man and womanhood?" A lady replies yes; states her sister died at 6 months of age and now had grown in spirit life to a lady of 18 years of age and had been educated in the spirit world; that a brother 400 miles away she had never seen in earth life but now visits with him every day. To me such accounts look mysterious, but no more inconsistent than many Bible stories.

It is pleasant to read what others are happy in believing, but unpleasant to read hell torments!

I am making this lengthy, but no more so than some from Henry Ward Beecher, or those of Mr. Leadbeater, from London, England.

Will say here, I am in favor of cremation. It can make no difference with the dead, but the gases rising from the large cemeteries must be unhealthy to the living. It would be a pleasant sensation to me to know all my relatives and friends who have passed away were cremated.

GEO CHAFEE.

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TOM AND HESTER'S APPEAL TO SANTA CLAUS.

A shop full of colors—a window of toys,
Before it a concourse of girls and of boys.
A chorus of "Ahs!" and a chorus of "Ohs!"
A clapping of hands and a jumping on toes,
Proclaiming glad news, in voices of cheer,
That "Santa" is coming and Christmas is near.

Amongst these gay children a lassie and lad,
With clothes that were ragged and shoes that were bad,
Held close to each other and gazed at the scene,
Bewildered by brightness, as though in a dream—
Transfixed at the splendors that dazzled their sight,
Forgetting the time, and forgetting the night.

And then a real "Santa" asked all to come in,
Where they could all tell their own wishes to him!
Such crowding and jamming you never did see!
Such laughing and shouting and rare jollity!
And in with the rest went the lassie and lad,
With clothes that were ragged, and shoes that were bad!

Their turn came at last, and good Santa Claus
Now looked at them well, as he made a short pause.
He asked for their names, and he asked for their home,
And wrote it all down, in a book of his own;
Then turning, he told them to tell him some thing,
They'd best of all like to have Santa Claus bring.

The lassie then whispered in tones that were low.
"O, Tom, you ask first, you're the biggest, you know."
"Please, Santa," said Tom, "since our papa is dead,
'Tis often we're cold, and go hungry to bed,
And, oh, to be sure, all these store things are nice,
But would you be willing to give us the price
In coal and in bread, for 'twould help us, you see,
'Cause mamma is working for Hester and me;
An' sometimes the people don't pay her each day,
Because they must use it for Christmas, they say!"

And then little Hester knelt down on her knees,
"O, Santa, dear Santa, if only you'll please
To bring a new shawl, for mamma's is old,
An' bring Tom some shoes, to keep out the cold."
No gift for herself the little one sought,
For others she prayed—for others she thought.
The tears stood in eyes where tears seldom stand,
And hearts thrilled with love—for hearts understand.
The Spirit of Christmas heard, and took care—
The Spirit of Christmas answered the prayer.

ELLA DARE.

Austin Station, Ill.

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WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

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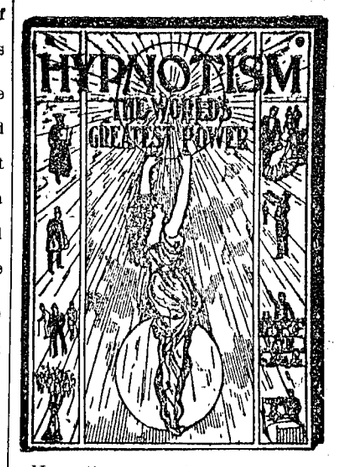
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OCCULT MYSTERIES.

STRANGE OCCULT HAPPENINGS IN OLDEN TIMES.

Some Queer Stories Gathered From Litchfield County, Conn.—Spinning Wheel That Went by Itself, With the Queer Actions of a Mill.

Many were the strange stories that were told of the doings of the witches in Litchfield county and other rural districts of the state. It was said by one of the residents of Litchfield county, in fact in the town of Barkhamstead, that the good wife had a spinning wheel that was bewitched by some local evil spirit. The good wife had her spinning wheel in the chamber over the sitting-room and she used to spin there occasionally when she had nothing else to do. She had several pounds of rolls which she expected to spin into yarn with which to make homespun cloth for the clothing of the male members of the family. She found one autumn that she had great trouble with her spinning, and do what she would the spinning wheel would not do satisfactory work. She thought that she would let the spinning wheel rest for awhile and see if matters would not improve.

One day she heard the spinning wheel going, as if some one was at work spinning yarn. She at once hurried up stairs, and to her wonder and amazement she found the spinning wheel running as if some one was spinning the rolls. But there was no visible agency moving the wheel but the yarn was running on the spindle just the same as if some one in the flesh was running it. She tried to stop the wheel but found she could not, and then she exclaimed: "Lord bless us, what is the matter?" As she said these words the wheel suddenly stopped and she then thought that she would reel off the yarn that had been spun on the spindle. But she found that she could do nothing with it, and she was forced to stop. She then pulled off the yarn from the spindle and threw it into the fireplace, and she claimed that she experienced a strong smell of sulphur. One unbelieving neighbor said that she probably "smelt woolen," and that that was all that she did smell. But others of her neighbors believed with the good woman that the spinning wheel was run by witchcraft and nothing else.

The town of Canaan in Litchfield county was settled more than a century ago and among the first settlers was Deacon Nathaniel Boardman, who had a large farm under the mountains that lie between that town and Norfolk. There was a small brook that came from springs up in the mountain, and there was a series of high cascades as the water came tumbling down the mountain. In the summer there was but little water, but in the spring and fall there was water enough to carry the wheel of a small sawmill that Deacon Boardman had erected near the foot of the mountain. In one end of the sawmill he had a run of stones, and he used to grind the flour and feed for his neighbors. There was a fall of about 20 feet over which the water ran onto a narrow overshot wheel which gave sufficient power to drive the upright saw and when the water was abundant the millstones could be driven at the same time.

Old Deacon Boardman was a good citizen, and was as intelligent as the rest of the members of the community. But as a large majority of his neighbors believed in witches, so also did he, and he used to have many conferences with the clergyman of his church who enjoyed the title of "Priest" Brown, which was in those days given to the pastor of the Congregational church. The neighbors were firmly intrenched in their beliefs, and if any one presumed to doubt that there were witches in the neighborhood, the believers would quote from the family bible the passage, "Thou shalt not suffer a witch to live." "There," exclaimed they triumphantly, "what do you say to that? Are there not such things as witches? And they ought to be killed, and it is our duty to kill them in accordance with the word of God." And one fall of the year Deacon Boardman had to take counsel with his pastor and the older of his friends and neighbors. He said that his sawmill was betwitched and that sometimes he could hear the sawmill going in the night. When he went there with a lantern the wheel would stop running. There was no water running on the wheel, but it seemed to be run by a supernatural and invisible power that he could not account for. His house was about 40 rods distant from the sawmill, and one day he was gathering some apples in the orchard back of the house. All at once he heard the noise and rumbling of the sawmill wheel, and although the gearing was not attached to the millstone, yet he could hear the sound of the stones rubbing together without any grain or feed between them. He at once started for the sawmill, and once in awhile he would stop to hear if the mill was yet in motion. It was, and as he passed across the raceway he saw that it was as low as it usually was when there was no water in use at the mill. He came in sight of the wheel, and although there was no water running on it, yet it was moving about as rapidly as it did when both the saw and the millstones were in motion. As he reached the mill the machinery stopped and he could see that the wheel was perfectly dry. The deacon was puzzled. There were no mischievous boys or young men in the neighborhood, and there was no other agency except a supernatural one. He asked two or three of his neighbors who were God-fearing and law-abiding men to watch the premises with him and they did so. Occasionally they could hear the mill start up, and on hastening to the spot all was as still as death. One night while they were watching they heard several large stones come tumbling down the mountain with a fearful racket. Some of the smaller trees were broken down. They searched the spot from which the stones had come, but they could find no traces of human agency, and they were forced to give up the case and they made up their minds that some witch or wizard was exercising enmity against the good deacon.

It was about this time that there were supernatural agencies or what were supposed to be such, in the town of Sheffield, Mass., some five or six miles north of the Boardman place. Mention is made of these occurrences in Rev. John Barber's "Historical Collections of the State of Massachusetts." It was at Shear's clothing works and in the summer of 1804, or over 98 years ago. The clothing works were in a long, low, rambling, one-story building, and the building adjoining contained the fulling mill and dye works. In broad daylight stones would arise from the ground outside the carding machine building and go crashing through the windows. Occasionally when the mill was not in operation the wheel and its connected machinery would start up at full speed and when interested parties would hasten to the place the machinery would stop. It would ordinarily damage a carding machine very much if it was allowed to run without any wool in it to be converted into rolls. But in this case, although the machine was seen to be going at full speed, yet the cards were not bent or broken or in any manner damaged as would naturally be supposed. The people in the vicinity were greatly exercised in mind because of these occurrences, and some of them predicted dire misfortune to the state or country. It was at this time that the great Napoleon Bonaparte was winning great victories in the wars which he waged against other European monarchies, and many of the people believed that he would be, as was Alexander the Great, who bewailed the fact that there was nothing more in the world to conquer. Some of the good people in Canaan and Sheffield professed to believe that the Enemy of Souls was aiding Napoleon and that he "was being loosed for a little season," and that after a time there would be other divine agencies that would change the entire country. What to do they knew not. They read up the history of the old Salem witchcraft in the latter portion of the 17th centnury, and of what Rev. Cotton Mather, of Boston, had to say about the matter. Although over a century had passed since so many innocent men and women had been judicially murdered upon evidence which would not to-day convict a yellow dog of killing sheep, yet many of the good people in the vicinity of Deacon Boardman's believed that the people of Salem must have been partially in the right at least, and that there was such a thing as witchcraft they firmly and religiously believed. There were certain remedies that they believed were infallible preventives against witches, and there was a tradition that if a silver bullet were fired from a gun at a witch or person suspected of being so that it would kill him, and that they would no longer be troubled by witches or any supernatural agencies. It was said that witches could not prevail against earnest prayer. Many good people in the neighborhood of the Shears' clothing works in Sheffield used to hold prayer meetings and beseech the Lord in His infinite wisdom to overthrow the machinations of the evil one and give them piece and security. It must be that the Lord answered the prayer of his servants, for after a time the supernatural manifestations ceased and the story is now an old-fashioned tradition.

About the time that the Shears clothing works troubles were going on there was a circumstance that occurred in that town not far from the Connecticut line that caused much comment. Miss Electa Tuttle went into her bed-room one day. Although the sun was shining brightly yet the room was darkened by reason of the shades being drawn over the windows. What was her astonishment to see suspended in the air directly over her bed a luminous shape exactly resembling a coffin. She gazed at it and in her fright and terror called to her mother to come immediately. Mrs. Tuttle did so, and she also had a momentary glimpse of the strange appearance. Then while they were looking at it it suddenly disappeared. Mrs. Tuttle told her mother and friends that she was sure it was a warning to her that she would soon die. Sure enough she was taken with typhoid fever three or four days afterwards and although everything that the physicians could do was done, yet she passed away and anyone in that neighborhood who should have professed to believe that the vision of the coffin was not a supernatural warning would have been regarded as guilty of rank infidelity. And under such circumstances it was not strange that there were many people in that locality who believed strongly in a personal devil and yet they were worried to explain why it was so. They were troubled with the same doubts that an eminent divine was when a boy. His father was a clergyman and one day his son startled the father by asking why God did not kill the devil and thus save the world of sin and misery.

About this time there were many other strange occurrences that happened in the range of mountains in the eastern part of the town of Canaan. They are detailed in a pamphlet that was written some ten or fifteen years afterward by Rev. Josiah Priest, who a great writer on practical mysticism and various supernatural agencies. It was said in the pamphlet which was entitled "The Old Men of the Mountain," that there were some strange beings that were supposed to be in league with spirits and who themselves were possessed of supernatural powers who inhabited caverns in the mountains and that they possessed large stores of gold and silver and that it was coined into small triangular ingots and that on the outside of these were inscriptions in strange characters. Their hiding places were not to be discovered although the residents searched for them very diligently. They would appear at times and when they were followed would disappear as quickly as if the ground had swallowed them up. One day a hunter saw one of the old men of the mountain just ahead of him and he was within twenty feet of him when all at once the hunter was alone and there was no track or trace of the old man. The hunter "blazed" a tree near the place which was done by cutting a chip out of the trunk about three feet from the ground. Then he marked the other trees until he came to the beaten path. The next day he went with a friend to see if they could find the abiding place of the old man of the mountain but although the hunter found the place where he came from the forest into the beaten path yet he could not find a single mark of his hatchet on the trees that he had taken such pains to "blaze" the day before. One one occasion one of the old men dressed in a peculiar kind of gray cloth called at the house of one of the residents who lived about half a mile from the Boardman place. He asked for some refreshments saying that he would pay them well for it. The good woman told him that he was welcome to what she had in the house to eat. She gave him a bowl of corn meal mush and milk and some pumpkin pie and cheese. He sat down at the table and apparently made a hearty meal. In about half an hour he arose to go out, while the woman tried to talk with him he suddenly disappeared even while he was in the kitchen. When the housewife had recovered from her fright and astonishment she found that the victuals on the table had not been touched and the pie and cheese and the mush and milk were exactly as she had given them to him. But he had left seven nuggets of silver with the characteristic inscriptions and the triangular form that she had heard spoken of by her neighbors.

One day a farmer was hunting in the mountain for his sheep. The leader had a small tinkling bell and all at once he heard its sound up the mountain. He followed it and all at once he came to an opening in the rocks. He walked in and there he found a finely lighted room hewn out of the solid rock. On a table was a large quantity of gold and silver nuggets. He thought at once that he was in one of the canons of the old men of the mountain and he made up his mind that he would help himself to some of the precious metal. Instantly there appeared three old men with long gray beards dressed in the proverbial gray clothing of which he had so often heard. They were very angry and without speaking motioned him to leave at once. This he did without loss of time. He had got about 100 feet away from the place when he thought he would turn around to see if he was pursued. To his astonishment he could not see the rocks or the opening where he had so lately emerged and although he spent several minutes in searching for the place he could not find it. He found his sheep and took them home with due speed and after that he did not care to make an exploration of the mountain and said that he would let the old men of the mountain alone if they would not bother him.

There was a ludicrous side to the supernatural on one occasion which has passed into a tradition. It was related to the writer by a descendant of old Deacon Boardman. After the various supernatural occurrences it was decided that as "Priest" Brown was in the neighborhood that he should be called upon to deal with the agents of the powers of darkness should they appear to trouble the righteous. We must premise that it was late in the fall of the year. The crops had been garnered and all was ready for the approaching winter. Deacon Boardman lived in an old-fashioned house that was two stories high in front. In the middle of the house was a large chimney three feet square. To the rear the roof sloped down to a story in height. Attached to the house was an addition which contained a woodshed. The rest of the addition had two rooms done off one of which was a bed room. Overhead was the woodhouse chamber, and in the fall Deacon Boardman used to spread his corn in the ear on the floor so that it would dry out. Deacon Boardman used to paint wagons for his neighbors with that thrift and ingenuity which characterized the Yankee of that day and generation. To get the wagon up into the wood-house chamber where he used to paint them, there was an inclined plane up which the wagons could be easily moved. Deacon Boardman had an old sow that was a rather mischievous old hag that was blessed with a good appetite. Towards night the old quadruped went up the inclined plane and into the open door, and she began to eat corn with great gusto. She ate so heartily that she had to lie down and groan and grunt as if in pain; undoubtedly she was. Members of the family began to hear the groans, and they thought the supernatural agencies were again at work. The neighbors were sent for, and the people were so frightened that they did not wish to go up to see what was the matter. At this juncture the Rev. Brown came in. He wore a long camlet cloak, and was a man of great dignity. He told his flock that he would pray that the evil spirit depart thence and trouble them no more. All this time the old lady hog was groaning as a boy of to-day would say, "to beat the band." When the parson had completed his prayer he could do no less than to go up and warn the evil spirit out of the house. So Deacon Boardman provided him with an old tin lantern containing a candle that was lighted. There was a stairway that led straight up from the kitchen to the woodhouse chamber. The parson went up with all due dignity, and as the rays of the lantern stretched ahead the lady swine was disturbed in her slumbers and badly frightened. She ran pell mell at the parson just as he had reached the head of the stairs, and simply remarking, "Woof! woof! woof!" she came in collision with the good clergyman. She ran between his legs and down stairs into the frightened assemblage she ran with the clergyman in a reverse horseback style. When some of the people below heard the racket they rushed for the door, and leaving it wide open they escaped. When the old sow found the open door she managed to get rid of her clerical burden, and he lay on the floor somewhat badly bruised, and the camlet cloak was soiled and torn. It was said by one of those present that the clergyman's language was distinctly unclerical, and that he remarked that the old sow must be one of the same pigs mentioned in the New Testament that were possessed of the devil and that went down a steep pitch into the sea and were drowned, and that he could see this one drowned anywhere it was handy. But Deacon Boardman did fat the old sow, and for a wonder that seemed to be the last of the witchcraft stories. The clergyman cured his bruises with liniment and tried to have it kept dark, but the story was too good to keep, and several editions of it went about among the lewd fellows of the baser sort. But those who were in the room below did not get over the fright for some time to see the parson come down in that unceremonious and dangerous manner.

It was said that some of the people who did not believe in witchcraft were wont to remark that if the good people of the church would drink less hard cider and other more intoxicating beverages they would not see so many strange things, but that if they kept on drinking in place of seeing and hearing so many strange things they would eventually see snakes. But there are yet many traditions of supernatural matters in the upper part of the state and they have been handed down from father to son until, as Mark Twain says, the original story is entirely unrecognizable. Charles Lamb had the right idea about ghosts. He said he had seen so many of them that he did not believe in them at all.—Register, New Haven, Conn.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

The event of the week has been the coming of the good ship Silvertown, into the Bay of San Francisco with the great Pacific cable coiled in the tanks that is to reach to Honolulu and Manila, and finally to India, Japan and China. The Pacific coast will then no longer look to New York City for news via cable, but will have its own, simultaneously, from those fertile plains which have made the invading nations of Europe rich, from Greece to England. No nation that ever maintained friendly relations with India commercially, has failed to grow rich thereby. The fiercest wars of the East have been those where these intruding marauders fell out in the division of spoils.

Through the great mountain pass between Persia and India, army after army has poured into and upon the fertile plains of India. But no Indian army has ever issued through the gateway of these rocky barriers on a mission of conquest against the nations of the West. Now the American nation—the reincarnated Atlantians of an age far past, is reaching out hands of friendly fellowship with all true intent, not only to India, but to China, by the linking of a peaceful, commercial ocean cable, which tends always to make all things one.

California has a large share in the work; for the largest end of the capital this is put up for furnishing the sinews of the enterprise, was obtained from her golden rocks and sands. One of her native sons, Charles H. Mackay, is, like Solomon of old, carrying out his father's expressed wish, in pushing forward the work, not only by his money, his own and his father's prestige, but is here in person, seeing that obstacles do not become too prominent and presuming, for the power of the success that is sure to come, because the hour has struck.

When the first Atlantic cable was laid to Europe, the whole country went wild with enthusiasm. Speeches were made, poems recited and other fireworks of more or less brilliancy were let off. To-day, cables are a matter of common occurrence.

The public meddles little, beyond paying tolls for service, and thanking the Goddess Fortune, at their morning coffee, that they know all last night's news, day after day. In our great commercial offices the busy manager will say to his clerk, "Just step into the closet and telephone our resident at Hongkong, (or Pekin, or some other center of business), to duplicate the last order for merchandise." Fifteen minutes saves six months of time consumed formerly in the same business transaction. We have thus, so much space for something else. Is it wonderful that the American nation, with all the saving facilities thus furnished, is increasing the momentum of her accomplishment in a constantly accelerating ratio?

Talking of means of communication, we look back just a few years and see California existing in the minds of the people as a marvelous country, when you are once there. It was, however, considered almost as inaccessible as the mountains of the moon. Like many another thing Uncle Sam has had in his pocket from time to time, the boys took up the puzzle to solve it. The first and greatest problem was a railroad across the continent. Weak and puny men scouted the idea as impracticable. But California's adopted sons both found and built the way. The Union Pacific bringing its burden of carriage hearly across the continent, handed it over to the Southern Pacific and sealed the contract with a golden spike. The Southern Pacific, like a great setting hen, began to gather all business interest, willy nilly under her wings. It did not work. The eggs of ducks, turkeys and eagles alike objected. Among these protestors was the Santa Fe Railroad Company, which has never failed to take a forward step when the time was ripe. Her strong, persistent directory has steadily approached San Francisco. To-day we are informed, by next April a new pier depot and the other accessories will land passengers of the Santa Fe within the city limits of San Francisco. Honor to the Santa Fe.

It is nearly Christmas and we have a hoar frost lying on the comparatively quiet vegetation which holds its greenery wherever there is a chance for the roots to have a deep drink of "Adam's Ale." Some of the more ambitious plants are still dressing themselves in blossoms of gayest colors and flaunting them in the elusive sunshine—that "Smile of God," in which all Nature bathes and lives, and becomes ever exalted into life. If the sunshine is the one vibration of our planetary system, then indeed, it is absolutely essential for our best living and being, in mortal existence. While rejoicing in our own genial weather and comfortable surroundings, we feel the sincerest regret for the people farther north, bound to the necessity of coal, closed rooms and heating apparatus.

picked up a new job. A sect has broken pickel up a new job. A sect has broken out in the vicinity of Damascus. It is neither Jewish, Mohammedan nor Christian, in that it claims neither Jesus nor Mohammed were anything more than wonderfully endowed men. It lays aside the ascetic features of its component religions so it is attracting many adherents. The commander of the faithful has issued his orders to strengthen it by persecution. He calls it "stamping it out." History explains fully what that has always meant in similar cases.

W. P. PHELON, M. D.

San Francisco, Cal.

Mrs. Sara Yorke Stevenson on Taxation Without Representation.

Mrs. Sara Yorke Stevenson, prominent in club and literary work, recently gave her opinion on woman suffrage as follows: "No fair-minded American, however conservative, can deny the injustice of 'taxation without representation' without denying his own birthright. Either women are citizens or they are not. Any argument on the subject sinks to the level of mere casuistry based upon expediency. Logically there is no evading the question of right. If it is inexpedient to give women a vote, they should be relieved of all burdens and duties to the state.

"But can it be inexpedient to admit into a nation's councils the one-half of its people whose interests most closely depend upon the maintainance of law and order? And shall we say that women are unfit to vote, when we remember that among the most brilliant as well as the most prosperous and progressive reigns of history are found those of Queens?"

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

HISTORY OF SPIRITUALISM

Lyman C. Howe Seeks Important Data.

In preparing history it is desirable to be explicit and thorough, tracing the relations of events and their philosophic bearing upon each other and the movement of the world.

I desire to accumulate some striking facts, covering the field from 1776 to 1848, by which to get a general chain of causative relations in the leading development of thought, which led the way that made the Rochester knockings a necessity and practical. Persons having access to the magazines, periodicals, religious newspapers, court records, legislative doings, and other sources of information, will confer a favor by sending me extracts from the most significant utterances from representative men in congress and the judiciary, in state legislatures, in trials for heresy, blasphemy, witchcraft, sabbath-breaking, etc., and strong utterances representative of the dominant ideas respecting the authority of sacred scripture in settling all questions of right and duty; utterances of prominent clergymen, church trials, and strongest expressions that can be drawn from them; opinions of woman, her position and rights; of chattel slavery, its divine origin and authority, and expressions of the anti-slavery movement, and all subjects which prominently represented the concurrent ideas of the times on all important questions, as illustrated by the leading minds that took part in them.

I also desire a few verbatim extracts of the most pronounced and significant utterances of the most conspicuous men in the governmental and religious world. And all reforms will serve as an index to the general course of human thinking and causes that were modified from decade to decade, up to 1848, showing the conditions and their antecedents, which participated in the reception of the revelations of Modern Spiritualism.

It is not desirable to have lengthy quotations, unless very important, but the most striking opinions of editors, writers, jurists, ministers and the reformers on great questions of the times.

From such data, I desire to prepare a concise, clear, analytical history of events and their relations, that steadily advanced from 1776 to 1848. Then will begin the history proper of the modern Spiritual movement. I cannot decide how much ground this will cover, or how long a section it will require, but intend to make it ample enough to be explicit, and as concise as may be.

All readers having access to sources of information for the past 100 years or more are invited to send in verbatim extracts, with the date and name of the book, paper or periodical from which it is taken. Or, if convenient, send the papers, themselves, and if desired I will preserve and return them after using. This will be an instructive and interesting pastime to people having the opportunity and leisure to pursue the search, and if more strong facts should be accumulated than are needed for the history, they may be used in another way.

Every reader is invited as if by a personal letter, to respond to this invitation. Address all communications to 170 Liberty street, Fredonia, N. Y.

LYMAN C. HOWE.

MY RELIGION.

It matters not the name of God,
Brama, Allah, Krishna or Christ,
Nor Buddhist robe, nor Magi's rod,
Idol or ark, altar of priest;
If reverence I find, spirit true
In its devotions, seeking light
From the great All of Life, through
Ways manifold, to live aright.

Nor is religion in the dress
Of form and ceremony: these
But the mind of man express—
These, best to him may spirit please.
Sense I the need of aid divine?
That need was felt in every age;
I care not for its outward sign;
My "Bible" culls from many a page!

Nor is religion worshiping
With chant of praise the Unseen Power:
The offering doth only bring
The human mind to fit the hour
Of its true seance with its God;
That he may catch the thoughtful word,
That pours itself in reverent mood—
So strongly pours, man says, "I heard!"

Thus my religion is for man;
Is that my soul may better be;
'Tis for this life that I would plan;
Whatever else mine eyes may see!
"The Sabbath is for man," said Christ;
'Twas not for God's divine display,
In monarch's robe; nor for the priest,
That he might live in proud array.

And so, Religion judge I thus:
The "creed" I judge by what it does
To help the man—not to discuss
Concerning God: this, I refuse!—
And so may all, without offense
To that great Power of Soul unseen;
And we may banish, aye, drive hence
The every creed of "man" as mean.

We all are sons of God, I ween;
Sons of the highest souls of life.
E'en though in us some fault is seen,
And we sometimes are found in strife;
For none the less all seek the best,
And our desire is for the good;
And man's religion, east or west,
That man attain the heights of God.

DR. J. O. M. HEWITT.

Chicago, Ill.

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RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price $1.75.

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It is illustrated by several engravings, the originals of which were drawn in the presence of the circle by a full form materialized spirit artist.

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Coincident with these are the profoundly philosophical comments of the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. H. Reed and others—covering, law, medicine, jurisprudence, theology and metaphysics. There are no books in existence of like character or of higher authority. Price, by mail, $1.75.

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-BY—

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

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SATURDAY, DECEMBER 27, 1902.

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TAKE NOTICE.

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

The True View of Prophecy.

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

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

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

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

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

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

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

Faith Cure No New Thing.

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

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

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

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

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

A Heart-Rending Accident.

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

Seems Like a Fairy Tale.

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

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

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

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

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

The Microbe of Laziness.

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

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

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

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

"There is, in my mind, no doubt as to the accuracy of his deductions. He has demonstrated conclusively the cause of existing conditions among the people of the section in which the investigations were conducted, and laid before the medical profession proof that cannot be disputed. He has thrown a new light upon a previously obscure question.

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

Phenomenal Growth.

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

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

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

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

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

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

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

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

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

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

Some Elevating and Spiritual Thoughts From the Chicago Herald.

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

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

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

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

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

Her prescription is to smile, smile; smile in season and out of season; smile whether you feel like it or not, and gradually the mental state will adapt itself to the bodily expression.

A charming young woman was heard to say the other day: "I am too much in love to ever have the blues." "Too much in love?" echoed her astonished auditors, surprised at this frank revelation. "Yes," she replied provokingly, "too much in love with myself. I regard myself as a mirror, don't you see, put on earth to reflect all the joy and gladness of the universe, and so I can not think of letting myself become obscured and dimmed by such ugly clouds as the blues. Ah, never! I am too vain."

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

Anything that arouses confidence in life, with a larger sense of its use and beauty, increases human energy and prepares the best conditions of success in all undertakings. We are never left in life with an entirely empty cupboard.

There is always some little portion of fat to eat and sweet to drink if we will only go our way and look about us, and not allow the leanness of our grief to absord our thoughts or tears to blind our eyes and fill every cup with bitterness.

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

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

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

NEAR THE DOOR OF DEATH.

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

To the Editor:—I remained in Milwaukee until Tuesday evening, but the morning mail brought me a card from home, saying that Father Pratt had a stroke of paralysis Saturday morning, and could not last long. He is still alive, but not conscious, and I think must be suffering, for he talks all of the time and insists upon getting up. He had gotten out of bed Saturday morning (his 82d birthday), and fell. He has not been conscious since. Will let you know when the change comes.

We are living in the shadow of the Angels of the Transition, and it is peaceful; for no fear of eternal torture or injustice haunts us. We know all is natural. CLARA L. STEWART.

COMING EASTWARD.

The West Will Present Claims for Recognition.

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

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

When ascending the rostrum the child seems to retreat, and the expression of a fully blossomed spiritual woman and artist are to a student plainly visible. The boy of eight years draws wonderfully soft, even vibrations from the violin, and the baby, six years old is a remarkable singer, reaching high notes with ease, and when on the rostrum is the personification of angelic sweetness and beauty. They are assisted by their grandma, Mrs. A. C. Priest, who at the age of 60 years, retains the sweetness of voice of a girl; also sings frequently under inspiration.

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

Spokane, Wash. A. C. PRIEST.

Domestic Imperialism.

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

Imperialism is nothing new. Nor is its exercise over the Filipino, the Porto Rican, or the Hawaiian, anything more than an application of our existing institutions in a wider field. In every State and nation, from time immemorial, it has governed the relation of the sexes. Many of the men who call themselves "anti-imperialists," and denounce most vigorously the control of alien races abroad, have no word of censure for similar control of one-half of our own citizens at home. To deny an ignorant Filipino a voice in the management of his own affairs is tyranny; to deny the wives and mothers of Boston a vote on district option is a matter of course. Until within six months the enlightened Commonwealth of Massachusetts deprived every married mother of any legal right to the care and custody of her minor children so long as she lived with her husband. And it took a shocking case of insanity, murder, and attempted suicide of an outraged mother to wring from our legislature a reluctant concession of a woman's legal right to a share in the control of her own children. Yet woman is a citizen of the United States and of the state in which she resides.

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

The Science of Spirit Healing.

To the Editor:—Having been requested many times, being a veteran Spiritualist, to describe the method of healing, as seen clairvoyantly, I enclose a brief description for the readers of your most interesting columns.

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

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

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

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

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

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

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

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

Truly the importance of the highest developed medial qualities calls for institutions of spiritual and intellectual instruction. BARTON STEWART.

RITES OF CHRISTMAS.

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

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

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

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

They Feasted Together.

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

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

One of the old fathers writes knowingly that: "The trymyng of the temples with hangyngs, floures, boughes and garlandes was taken of the heathen people, which decked their idols and houses with such array." And so it was and very sensibly at that.

Origin of the Christmas Tree.

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

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

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

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

The most beautiful tradition attached to the burning of the yule log was that old wrongs and heartburnings perished therein, and as long as the flame was bright on the walls enemies were at peace with each other. This truce was not always rigidly kept, it is true. There have been dark and cruel yuletides in the history of our race but in the main the true spirit of Christmas was kept.

Significance of the Mistletoe.

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

That tree would have been a druid temple in the old days. The oak tree was worshiped by them, possibly because of its antiquity, for oak trees grew in Britain when elephants and tigers were members of the British fauna. An oak tree on which mistletoe grew was especially reverenced because the appearance of the plant was taken to be a miraculous sign that the gods were pleased.

Druids' Reverence for Trinity.

The druids, in common with almost all primitive men, had a deep reverence for the idea of the trinity—the number three. The white berries of the mistletoe are often found in groups of three, and this circumstance, as well as the fact that the berries ripen at the sacred season, although they flower with apple blossoms and wild roses, must have impressed them. At all events the white boughs were gathered near the end of the year, and played an important part in the ceremonies of December.

Father Prout has given a vivid picture of the gathering of the mistletoe in his familiar ballad:

"The druid stood in the dark oak wood
Of a distant northern land,
And he seemed to hold a sickle of gold
In the grasp of a withered hand;
And he moved him slowly round the girth
Of an aged oak, to see
If an orphan plant of wondrous birth
Had clung to the old oak tree,
And anon he knelt, and from his belt
Unloosened the golden blade,
Then rose and called the mistletoe
Under the woodland shade."

For many generations after the last druid was dust the mistletoe had its votaries. The plant had almost every medicinal property, according to early physicians. It was believed to be a remedy for all ills, physical, mental and sentimental. In pagan days it was dedicated to Olwen, the Celtic Venus, and through the ages the plant and the tender passion were rather intimately entwined. Kissing beneath it began so far back in history that no one has ever attempted to trace the custom to its youth.

Was It Kiss Under Mistletoe?

In a vindication of the other older customs, written at a time when the blight of puritanism was over Christmas joy, a liberal-minded father in Israel wrote: "Heathens, by the light of natural reason, have done, and do, many excellent things, and things commendatory in Christians." He may have had the memory of a pair of red lips under a green bough in his well-disciplined mind. At all events, it is certain that a goodly number of his readers so interpreted his permission. The mistletoe bough still hangs in the castle hall, and in the cottage kitchen as well.

The custom of giving presents at the new year is older than our modern custom of Christmas presents. In the middle ages it was the common usage in churches to display boxes for especially liberal almsgiving, in honor of the season. Parents gave their children, masters their servants, employers their apprentices small sums of money to put in the box. By and by the money came to be given in the form of tips. "Boxing day" in England is still the day following Christmas. The boxes very seldom remained in the hands of the recipients. Usually they were passed on to parents or sweethearts.

"I'll take it all and box it all,
And give it to my honey,"

sings the enamored apprentice in the ballad.

Christmas Presents of Monarchs.

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

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

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

Puritan Christmas a Fast.

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

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

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

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

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

About Saint Nicholas.

Saint Nicholas, it is not to be denied, is a fairly hoary figure, and he has long been known as the patron saint of children. Just why is not clear. Practically nothing is really known about the good saint except that he died Archbishop of Myra in the fourth century.

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

A century or two ago there was a custom in Germany for all the parents in a town or village to send tue presents they designed for their children to one chosen individual, who called at each house clad in a motley robe, a mask, and a huge flaxen wig. Knocking on the door he called in a loud voice for all the good children to appear and receive the gifts which the Christ child, the Christ-Kindlein, had sent them. This was the primeval Kriss Kringle. Coleridge describes this custom, and records that the bad little children had a rod left for their correction.

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

"The Majesty of Calmness," or Individual Problems and Possibilities." By Wm George Jordan. Another valuable little work. Price 80 cents. For sale at this office.

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

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

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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

A Noble Soul Passed to Spirit Life.

We learn from a telegram received from Mrs. Clara Stewart, that Morris Pratt, the philanthropist, passed to spirit life at 11 o'clock on the night of the 21st. Full particulars will undoubtedly be furnished for our next issue.

Impressive Lecture and Message.

Next week we will give to our numerous readers a highly interesting lecture by that eloquent speaker and medium, Mrs. H. L. Russegue, of Hartford, Ct.

We shall also give another of Carlyle Petersilea's interesting messages.

CALIFORNIA.

Spiritualistic News and Doings of Interest.

The new board of directors of the California State Spiritualists Association held its first quarterly meeting—third monthly meeting—Saturday night, December 6, there being present J. Shaw Gillespie, president; J. Munsell Chase, vice-president; W. T. Jones, secretary; Mrs. Anna E. Wadsworth, treasurer, and Mrs. Emma E. Shaw of Oakland.

Director Fred Hardy, of Stockton, wrote that he was unable to be present, owing to the absence of his wife in the East, and the critical illness of his mother-in-law.

Considerable routine business was transacted. Endorsement papers were issued to Dr. Nellie Beighle, Mrs. W. B. Gillingham and Miss Janet R. Dow. The latter is the daughter of Mrs. Mary B. Dow, who in former years, was one of our popular and highly esteemed mediums of San Francisco, and is herself highly reputed both as a lady and a medium.

Dr. Beighle is a well known and successful spiritual healer, and Mrs. Gillingham, the wife of W. B. Gillingham, a successful mining engineer recently returned from an extended stay in Russia.

The Mediums' Protective Association is about to enter on a public work. Next Saturday night, Dec. 13, it will give in its headquarters, 305 Larkin street, an entertainment free to the public. For this occasion a fine literary and musical program has been arranged, to be followed by a light supper. Several new members will join the Protective Association on this occasion.

By the way, speaking of headquarters, reminds me that the Associated Spiritualists of San Francisco have about completed negotiations for a new hall in connection with their general business offices. At least I have, at the instance of President Gillespie, secured an option on a hall, subject to the approval of the various societies.

The Sunday conference is gaining in interest. At the session last Sunday, presided over by Mrs. Sarah Seal, there was the largest attendance of any conference in this series.

The Children's Progressive Lyceum is doing well. It will hold a Christmas tree, and the Mt. Tamalpais Railroad people have courteously furnished the children with passes for a trip to and from Mt. Tamalpais, the great observatory near San Francisco, nearly 3,000 feet above the sea level.

The Sunflower League is growing—over thirty new members in three months, and is in a very healthy financial condition.

In previous letters I inadvertently omitted mention of the Psychical Society of Oakland. This is a prosperous society, and has engaged Mrs. R. S. Lillie pastor of the Progressive Spiritualists to deliver before it a series of Sunday afternoon addresses.

The California Spiritual Messenger is coming on finely, but I want for incorporation in it a list of all the State Associations in the United States and Canada. Will the secretaries of such associations kindly furnish me this information, care of the California State Spiritualists' Association, 305 Larkin street?

I have written to Mrs. Longley, secretary of the National Association, for this and other information, but thinking she may not have at hand all the information I desire, I take the liberty of calling for it at large through The Progressive Thinker.

J. MUNSELL CHASE.

San Francisco, Cal.

Spiritualist Papers and Meetings.

To the Editor:—Question: Does it detract from the sacredness of Spiritualist meetings to have Spiritualist papers and literature sold therein before and after services?

The Spiritual and Ethical Society, of which Miss Belle Cushman is president, at a recent meeting of the board of managers, resolved to have no Spiritualist publications sold at their meetings, and Mrs. Louise Tuttle, their secretary, so informed me by letter on the 7th inst. Having been engaged in this service for many years, I would like the opinion of Spiritualists, as it is never too late to mend one's ways.

Miss Margaret Gaule, of the First Association (which will have been in active service for forty years on the first Sunday of January, 1903), feels very different about the matter. She speaks every Sunday of the importance of helping sustain Spiritual publications, and also states that the spiritual press is a powerful auxiliary in promulgating and advancing the glorious cause of Spiritualism.

Mrs. Helen T. Brigham returned from her Australian tour the morning of November 30, and make a good selection of a subject for her first discourse: "My father worketh hitherto and I work." It has always appeared to me that publishers of Spiritualist literature are working and carrying out that suggestion. TITUS MERRITT.

Dr. J. M. Peebles' and Others' Books.

As co-workers in the cause of Spiritualism, we say too little of each others' labors. We go plodding on in our personal efforts, striving to make our way against the odds of the world, and thus forget each fellow-toiler. We are kept busy and think too little about the energies that others are putting forth. We are apt to think we are the most strenuous—but an occasional rub against one another is an eye-opener that we are possibly in the rear instead of the front.

With a little quiet at home to look over the books of our grandly inspired minds, we are enthused with the concept of proficiency and quantity of literature that makes Spiritualism a power for good. Surely no reason exists why the people shall remain ignorant of the spiritual laws of life, and the facts of spirit communion. The literature of Spiritualism should be diffused more than it is. These are impulses awakened by reading the books of Dr. J. M. Peebles, which are in themselves a library of spiritual helps.

There are others, of course; and none are more valuable than the books of A. J. Davis and Hudson Tuttle, yet in this life, and many others gone to their reward. Let us try to appreciate a little more what spirits and mortals have done for us, and be enthused to help diffuse their works unto the world.

GEORGE W. KATES.

Life After Death = Purgatory.

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

This subject of life after death is one of great interest to all of us, not only because we ourselves must certainly one day die, but far more because there can scarcely be any one among us, except perhaps the very young, who has not lost (as we call it) by death some one or more of those who are near and dear to us. So if there be any information available with regard to the life after death, we are naturally very anxious to have it.

But the first thought which arises in the mind of the man who hears of such a lecture as this is usually "Can anything be certainly known as to life after death?" We have all had various theories put before us on the subject by the various religious bodies, and yet even the most devoted followers of these sects seem hardly to believe their teachings about this matter, for they still speak of death as "the king of terrors," and seem to regard the whole question as surrounded by mystery and horror. They may use the term "falling asleep in Jesus," but they still employ the black dresses and plumes, the horrible crape and the odious black-edged note-paper, they still surround death with all the trappings of woe, and with everything calculated to make it seem darker and more terrible. We have an evil heredity behind us in this matter; we have inherited these funereal horrors from our forefathers, and so we are used to them, and do not see the absurdity and monstrosity of it all. The ancients were in this respect wiser than we, for they did not associate all these nightmares of gloom with the death of the body—partly perhaps because they had a so much more rational method of disposing of the body—a method which was not only infinitely better for the dead man and more healthy for the living, but was also free from the gruesome suggestions connected with slow decay. They knew much more about death in those days, and because they knew more they mourned less.

The first thing that we must realize about death is that it is a perfectly natural incident in the course of our life. That ought to be obvious to us from the first, because if we believe at all in a God who is a loving Father we should know that a fate which, like death, comes to all alike cannot have in it aught of evil to any, and that whether we are in this world or the next we must be equally safe in his hands. This consideration alone should have shown us that death is not something to be dreaded, but simply a necessary step in our evolution. It ought not to be necessary for Theosophy to come among Christian nations and teach that death is a friend and not an enemy, and it would not be necessary if Christianity had not so largely forgotten its own best traditions. It has come to regard the grave as "the bourne from which no traveler returns," and the passage into it as a leap in the dark, into some awful unknown void. On this point, as on many others, Theosophy has a gospel for the western world; it has to announce that there is no gloomy impenetrable abyss beyond the grave, but instead a world of light and life, which may be known to us as clearly and fully and accurately as the streets of our own city. We have created the gloom and the horror for ourselves, like children who frighten themselves with ghastly stories, and we have only to study the facts of the case, and all these artificial clouds will roll away at once. Death is no darksome king of terrors, no skeleton with a scythe to cut short the thread of life, but rather an angel bearing a golden key, with which he unlocks for us the door into a fuller and higher life than this.

But men will naturally say "This is very beautiful and poetical, but how can we certainly know that it is really so?" You may know it in many ways, as I have often said before. There is plenty of evidence ready to the hand of any one who will take the trouble to gather it together. Shakspeare's statement is really a remarkable one when we consider that ever since the dawn of history, and in every country of which we know anything, travelers have always been returning from that bourne, and showing themselves to their fellowmen. There is any amount of evidence for such apparitions, as they have been called. At one time it was fashionable to ridicule all such stories; now it is no longer so, since scientific men like Sir William Crookes, the discoverer of the metal thallium and the inventor of Crookes' radiometer, and Sir Oliver Lodge, the great electrician, and eminent public men like Mr. Balfour, the present Premier of England, have joined and actively worked with a society instituted for the investigation of such phenomena. Read, if you will, the reports of the work of that Society for Psychical Research, and you will see something of the testimony which exists as to the return of the dead. Read books like Mr. Stead's "Real Ghost Stories," or Camille Flammarion's "L'Inconnu," and you will find there plenty of accounts of apparitions, showing themselves not centuries ago in some far-away land, but here and now among ourselves, to persons still living, who can be questioned and can testify to the reality of their experiences. Still, as Mr. Stead himself remarks very forcibly in his preface: "Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject, know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If any one questions this, let him investigate for himself. In six months, possibly in six weeks, or even six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt." The evidence is there in abundance, and if you do not care to look for it that is your fault, and no one loses but yourself; only if you have not examined it, you have no right to ridicule it and deny its existence.

Another line of testimony to the life after death is the study of Modern Spiritualism. I know that many people think that there is nothing to be found along that line but fraud and deception; but I can myself bear personal witness that that is not so. Fraud and deception there may have been—nay, there has been—in certain cases; but nevertheless I fearlessly assert that there are great truths behind, which may be discovered by any man who is willing to devote the necessary time and patience to their unfolding. Here again there is a vast literature to be studied, or the man who prefers it may make his investigations for himself at first-hand, as I did. Many men may not be willing to take that trouble or to devote so much time; very well, that is their affair, but unless they will examine, they have no right to scoff at those who have seen, and therefore know that these things are true.

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

The state of affairs found as actually existing is much more rational than most of the current theories. It is not found that any sudden change takes place in man at death, or that he is spirited away to some heaven beyond the stars. On the contrary man remains after death exactly what he was before it—the same in intellect, the same in his qualities and powers; and the conditions in which he finds himself are those which his own thoughts and desires have already created for him. As we said last week there is no reward or punishment from outside, but only the actual result of what the man himself has done and said and thought while here on earth. In fact, the man makes his bed during earth-life, and afterwards he has to lie on it.

This is the first and most prominent fact—that we have not here a strange new life, but a continuation of the present one. We are not separated from the dead, for they are here about us all the time. The only separation is the limitation of our consciousness, so that we have lost, not our loved ones, but the power to see them. It is quite possible for us so to raise our consciousness that we can see them and talk with them as before, and all of us constantly do that, though we only rarely remember it fully. A man may learn to focus his consciousness in his astral body while his physical body is still awake, but that needs special development, and in the case of the average man would take much time. But during the sleep of his physical body every man uses his astral vehicle to a greater or less extent, and in that way we are daily with our departed friends. Sometimes we have a partial remembrance of meeting them, and then we say we have dreamt of them; more frequently we have no recollection of such encounters and remain ignorant that they have taken place. Yet it is a definite fact that the ties of affection are still as strong as ever, and so the moment the man is freed from the chains of his physical encasement he naturally seeks the company of those whom he loves. So that in truth the only change is that he spends the night with them instead of the day, and he is conscious of them astrally instead of physically.

The bringing through of the memory from the astral plane to the physical is another and quite separate consideration, which in no way affects our consciousness on that other plane, nor our ability to function upon it with perfect ease and freedom. Whether you recollect them or not, they are still living their life close to you, and the only difference is that they have taken off this robe of flesh which we call the body. That makes no change in them, any more than it makes a change in your personality when you remove your overcoat. You are somewhat freer, indeed, because you have less weight to carry, and precisely the same is the case with them. The man's passions, affections, emotions, and intellect are not in the least affected when he dies, for none of these belong to the physical body which he has laid aside. He has dropped this vesture and is living in another, but he is still able to think and to feel just as before.

I know how difficult it is for the average mind to grasp the reality of that which we cannot see with our physical eyes. It is very hard for us to realize how very partial our sight is—to understand that we are living in a vast world of which we see only a tiny part. Yet science tells us with no uncertain voice that this is so, for it describes to us whole worlds of minute life of whose very existence we should be entirely ignorant as far as our senses are concerned. Nor are the creatures of those worlds unimportant because minute, for upon a knowledge of the condition and habits of some of those microbes depends our ability to preserve health, and in many cases life itself. But our senses are limited in another direction. We cannot see the very air that surrounds us; our senses would give us no indication of its existence, except that when it is in motion we are aware of it by the sense of touch. Yet in it there is a force that can wreck our mightiest vessels and throw down our strongest buildings. You see how all about us there are mighty forces which yet elude our poor and partial senses; so obviously we must beware of falling into the fatally common error of supposing that what we see is all there is to see.

We are, as it were, shut up in a tower, and our senses are tiny windows opening out in certain directions. In many other directions we are entirely shut in, but clairvoyance or astral sight opens for us one or two additional windows, and so enlarges our prospect, and spreads before us a new and wider world, which is yet part of the old one, though before we did not know of it.

Looking out into this new world, what should we first see? Supposing that one of us transferred his consciousness to the astral plane, what changes would be the first to strike him? To the first glance there would probably be very little difference, and he would suppose himself to be looking upon the same world as before. Let me explain to you why this is so—partially at least, for to explain fully would need a whole lecture upon astral physics. Just as we have different conditions of matter here, the solid, the liquid, the gaseous, so are there different conditions or degrees of density of astral matter, and each degree is attracted by and corresponds to that which is similar to it on the physical plane. So that your friend would still see the walls and the furniture to which he was accustomed, for though the physical matter of which they are composed would no longer be visible to him, the densest type of astral matter would still outline them for him as clearly as ever. True, if he examined the object closely he would perceive that all the particles were visibly in rapid motion, instead of only invisibly, as is the case on this plane; but very few men do observe closely, and so a man who dies often does not know at first that any change has come over him.

He looks about him, and sees the same rooms with which he is familiar, peopled still by those whom he has known and loved—for they also have astral bodies, which are within the range of his new vision. Only by degrees does he realize that in some ways there is a difference. For example, he soon finds that for him all pain and fatigue have passed away. If you can at all realize what that means, you will begin to have some idea of what the higher life truly is. Think of it, you who have scarcely ever a comfortable moment, you who in the stress of your busy life can hardly remember when you last felt free from fatigue; what would it be to you never again to know the meaning of the words weariness and pain? We have so mismanaged our teaching in these western countries on the subject of immortality that usually a dead man finds it difficult to believe that he is dead, simply because he still sees and hears, thinks and feels. "I am not dead," he will often say, "I am alive as much as ever, and better than I ever was before." Of course he is; but that is exactly what he ought to have expected, if he had been properly taught.

Realization may perhaps come to him in this way. He sees his friends about him, but he soon discovers that he cannot always communicate with them. Sometimes he speaks to them, and they do not seem to hear; he tries to touch them, and finds that he can make no impression upon them. Even then, for some time he persuades himself that he is dreaming, and will presently awake, as at other times (when they are what we call asleep) his friends are perfectly conscious of him, and talk with him as of old. But gradually he discovers the fact that he is after all dead, and then he usually begins to become uneasy. Why? Again because of the defective teaching which he has received. He does not understand where he is, or what has happened; since his situation is not what he expected from the orthodox standpoint. As an English general once said on this occasion, "But if I am dead, where am I? If this is heaven, I don't think much of it; and if it is hell, it is better than I expected!"

A great deal of totally unnecessary uneasiness and even acute suffering has been caused in this way, and the fault is with those who still continue to teach the world silly fables about non-existent bugbears instead of using reason and common sense. The baseless and blasphemous hell-fire theory has done more harm than even its promoters know, for it has worked evil beyond the grave as well as on this side. But presently the man will meet with some other dead person who has been more sensibly instructed, and will learn from him that there is no cause for fear, and that there is a rational life to be lived in this new world, just as there was in the old one.

He will find by degrees that there is very much that is new as well as much that is a counterpart of that which he already knows; for in this astral world thoughts and desires express themselves in visible forms, though these are composed mostly of the finer matter of the plane. As his astral life proceeds, these become more and more prominent, for we must remember that he is all the while steadily withdrawing further and further into himself. The entire period of an incarnation is in reality occupied by the ego in first putting himself forth into matter, and then in drawing back again with the results of his effort. If the ordinary man were asked to draw a line symbolical of life, he would probably make it a straight one, beginning at birth and ending at death; but the Theosophical student should rather represent the life as a great ellipse, starting from the ego on the higher mental level and returning to him. The line would descend into the lower part of the mental plane, and then into the astral. A very small portion, comparatively, at the bottom of the ellipse would be upon the physical plane, and the line would very soon reascend into the astral and mental planes. The physical life would therefore be represented only by that small portion of the curve which lay below the line which indicated the boundary between the astral and physical planes, and birth and death would simply be the points at which the curve crossed that line—obviously by no means the most important points of the whole.

The real central point would clearly be that furthest removed from the ego—the turning-point, as it were—what in astronomy we should call the aphelion. That is neither birth nor death, but should be a middle point in the physical life, when the force from the ego has expended its outward rush, and turns to begin the long process of withdrawal. Gradually his thoughts should turn upward, he cares less and less for merely physical matters, and presently he drops the dense body altogether. His life on the astral plane commences, but during the whole of it the process of withdrawal continues. The result of this is that as time passes he pays less and less attention to the lower matter, of which counterparts of physical objects are composed, and is more and more occupied with that higher matter of which thought-forms are built—so far, that is, as thought-forms appear on the astral plane at all. So his life becomes more and more a life in a world of thought, and the counterpart of the world which he has left fades from his view—not that he has changed his location in space, but that his interest is shifting its center. His desires still persist, and the forms surrounding him will be very largely the expression of these desires, and whether his life is one of happiness or discomfort will depend chiefly upon the nature of these.

A study of this astral life shows us very clearly the reason for many ethical precepts. Most men recognize that sins which injure others are definitely and obviously wrong; but they sometimes wonder why it should be said to be wrong for them to feel jealousy, or hatred or ambition, so long as they do not allow themselves to manifest these feelings outwardly in deed or in speech. A glimpse at this after-world shows us exactly how such feelings injure the man who harbors them, and how they would cause him suffering of the most acute character after his death. We shall understand this better if we examine a few typical cases of astral life, and see what their principal characteristics will be.

Let us think first of the ordinary colorless man, who is neither specially good nor specially bad, nor indeed specially anything in particular. The man is in no way changed, so colorlessness will remain his principal characteristic (if we can call it one) after his death. He will have no special suffering and no special joy, and may very probably find astral life rather dull, because he has not during his time on earth developed any rational interests. If he has had no ideas beyond gossip or what is called sport, or nothing beyond his business or his dress, he is likely to find time hang heavy on his hands when all such things are no longer possible. But the case of a man who has had strong desires of a low material type, such as could be satisfied only on the physical plane, is an even worse one. Think of the case of the drunkard or the sensualist. He has been the slave of overmastering craving during earth-life, and it still remains undiminished after death—rather, it is stronger than ever, since its vibrations have no longer the heavy physical particles to set in motion. But the possibility of gratifying this terrible thirst is forever removed, because the body, through which alone it could be satisfied, is gone. We see that the fires of purgatory are no inapt symbols for the vibrations of such a torturing desire as this. It may endure for quite a long time, since it passes only by gradually wearing itself out, and the man's fate is undoubtedly a terrible one. Yet there are two points that we should bear in mind in considering it. First, the man has made it absolutely for himself, and determined the exact degree of its power and its duration. If he had controlled that desire during life, there would have been just so much the less of it to trouble him after death. Secondly, it is the only way in which he can get rid of the vice. If he could pass from a life of sensuality or drunkenness directly into his next incarnation, he would be born a slave to his vice, it would dominate him from the beginning, and there would be for him no possibility of escape. But now that the desire has worn itself out, he will begin his new career without that burden, and the soul, having had so severe a lesson, will make every possible effort to restrain its lower vehicles from repeating such a mistake.

All this was known to the world even as lately as classical times. We see it clearly imaged for us in the myth of Tantalus, who suffered always with raging thirst, yet was doomed forever to see the water recede just as it was about to touch his lips. Many another sin produces its result in a manner just as gruesome, though each is peculiar to itself. See how the miser will suffer when he can no longer hoard his gold, when he perhaps knows that it is being spent by alien hands. Think how the jealous man will continue to suffer from his jealousy, knowing that he has now no power to interfere upon the physical plane, yet feeling more strongly than ever. Remember the fate of Sisyphus in Greek myth—how he was condemned forever to roll a heavy rock up to the summit of a mountain, only to see it roll down again the moment that success seemed within his reach. See how exactly this typifies the after-life of the man of worldly ambition. He has all his life been in the habit of forming selfish plans, and therefore he continues to do so in the astral world; he carefully builds up his plot until it is perfect in his mind, and only then realizes that he has lost the physical body which is necessary for its achievement. Down fall his hopes; yet so ingrained is the habit that he continues again and again to roll this same stone up the same mountain of ambition, until the vice is worn out. Then at last he realizes that he need not roll his rock, and lets it rest in peace at the bottom of the hill.

We have considered the case of the ordinary man, and of the man who differs from the ordinary because of his gross and selfish desires. Now let us examine the case of the man who differs from the ordinary on the other direction—who has some interest of a rational nature. In order to understand how the after-life appears to him, we must bear in mind that the majority of men spend the greater part of their waking life and most of their strength in work that they do not really like, that they would not do at all if it were not necessary in order to earn their living, or support those who are dependent upon them. Realize the condition of the man when all necessity for this grinding toil is over, when it is no longer needful to earn a living, since the astral body requires no food nor clothing nor lodging. Then for the first time since earliest childhood that man is free to do precisely what he likes, and can devote his whole time to whatever may be his chosen occupation—so long, that is, as it is of such a nature as to be capable of realization without physical matter. Suppose that a man's greatest delight is in music; upon the astral plane he has the opportunity of listening to all the grandest music that earth can produce, and is even able under these new conditions to hear far more in it than before, since here other and fuller harmonies than our dull ears can grasp are now within his reach. The man whose delight is in art, who loves beauty in form and color, has all the loveliness of this higher world before him from which to choose. If his delight is in beauty in Nature, he has unequalled possibilities for indulging it; for he can readily and rapidly move from place to place, and enjoy in quick succession wonders of Nature which the physical man would need years to visit. If his fancy turns towards science or history, the libraries and the laboratories of the world are at his disposal, and his comprehension of processes in chemistry and biology would be far fuller than ever before, for now he could see the inner as well as the outer workings, and many of the causes as well as the effects. And in all these cases there is the wonderful additional delight that no fatigue is possible. Here we know how constantly, when we are making some progress in our studies or our experiments, we are unable to carry them on because our brain will not bear more than a certain amount of strain; outside of the physical no fatigue seems to exist, for it is in reality the brain and not the mind that tires.

All this time I have been speaking of mere selfish gratification, even though it be of the rational and intellectual kind. But there are those among us who would not be satisfied without something higher than this—whose greatest joy in any life would consist in serving their fellow-men. What has the astral life in store for them? They will pursue their philanthropy more vigorously than ever, and under better conditions than on this lower plane. There are thousands whom they can help, and with far greater certainty of really being able to do good than we usually attain in this life. Some devote themselves thus to the general good; some are especially occupied with cases among their own family or friends, either living or dead. It is a strange inversion of the facts, this employment of those words living and dead; for surely we are the dead, we who are buried in these gross, cramping physical bodies, and they are truly the living, who are so much freer and more capable, because less hampered. Often the mother who has passed into that higher life will still watch over her child, and be to him a veritable guardian angel; often the "dead" husband still remains within reach and in touch for his sorrowing wife, thankful if even now and then he is able to make her feel that he lives in strength and love beside her as of yore.

If all this be so, you may think, then surely the sooner we die the better; such knowledge seems almost to place a premium on suicide! If you are thinking solely of yourself and of your pleasure, then emphatically that would be so. But if you think of your duty towards the Logos and towards your fellows, then you will at once see that this consideration is negatived. You are here for a purpose—a purpose which can only be attained upon this physical plane. The soul has to take much trouble, to go through much limitation, in order to gain this earthly incarnation, and therefore its efforts must not be thrown away unnecessarily. The instinct of self-preservation is divinely implanted in our breasts, and it is our duty to make the most of this earthly life which is ours, and to retain it as long as circumstances permit. There are lessons to be learnt on this plane which cannot be learnt anywhere else, and the sooner we learn them the sooner we shall be free forever from the need of return to this lower and more limited life. So none must dare to die until his time comes, though when it does come he may well rejoice, for indeed he is about to pass from labor to refreshment. Yet all this which I have told you now is insignificant beside the glory of the life which follows it—the life of the heaven-world. This is the purgatory—that is the endless bliss of which monks have dreamed and poets sung—not a dream after all, but a living and glorious reality. The astral life is happy for some, unhappy for others, according to the preparation they have made for it; but what follows it is perfect happiness for all, and exactly suited to the needs of each. But this is our subject for next week.

Before closing let us consider one or two questions which are perpetually recurring to the minds of those who seek information about the next life. Shall we be able to make progress there, some will ask? Undoubtedly, for progress is the rule of the Divine Scheme. It is possible to us just in proportion to our development. The man who is a slave to desire can only progress by wearing out his desire; still, that is the best that is possible at his stage. But the man who is kindly and helpful learns much in many ways through the work which he is able to do in that astral life; he will return to earth with many additional powers and qualities because of the practice he has had in unselfish effort. So we need have no fear as to this question of progress.

Another point often raised is, shall we recognize our loved ones who have passed on before us? Assuredly we shall, for neither they nor we shall be changed; why, then, should we not recognize them? The attraction is still there, and will act as a magnet to draw together those who feel it, more readily and more surely there than here. True, that if the loved one has left this earth very long ago, he may have already passed beyond the astral plane, and entered the heaven-life; in that case we must wait until we also reach that level before we can rejoin him, but when that is gained we shall possess our friend more perfectly than in this prison-house we can ever realize. But of this be sure, that those whom you have loved are not lost; if they have died recently, then you will find them on the astral plane; if they have died long ago, you will find them in the heaven-life, but in any case the reunion is sure where the affection exists. For love is one of the mightiest powers of the universe, whether it be in life or in death.

There is an infinity of interesting information to be given about this higher life, far more than could possibly be included in an evening's lecture. You should read the literature; read Mrs. Besant's "Death and After," and my own little book on "The Astral Plane." It is very well worth your while to study this subject, for the knowledge of the truth takes away all fear of death, and makes life easier to live, because we understand its object and its end. Death brings no suffering, but only joy, for those who live the true, the unselfish life. The old Latin saying is literally true—Mors janua vitae—death is the gate of life. That is exactly what it is—a gate into a fuller and higher life. On the other side of the grave, as well as on this, prevails that same great law of Divine Justice of which I spoke last week, and we can trust as implicitly there as here to the action of that law, with regard both to ourselves and to those we love.

We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero and of the first Caesars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future life At the bar and in the Senate of Rome the ablest orators were not apprehensive of giving offense to their hearers, by exposing that doctrine as an idle and extravagant opinion which was rejected with contempt by every man of a liberal education and understanding.—Gibbon.

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

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

Dr. B. O'Dell writes from Paw Paw, Mich., that he wants to correspond with speakers and mediums for the purpose of making dates and terms for Grand Ledge Camp Association for 1903.

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

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

Lillian Norton, a strikingly handsome young woman, was removed from her home at 38 West One Hundred and Twelfth street, New York, to the Bellevue hospital insane pavilion. She said she was once a student of psychology under Dr. James H. Hyslop, professor of psychology at Columbia university, and she asserts that she possesses a "psychic influence." She was put in the pavilion for observation at the request of her sister, Miss Annie Norton. Dr. McClement was selected to make a superficial examination of the case. The minute he approached her Miss Norton said to him, "Now, doctor, I'll tell you what you intend to ask me. It is this: 'Have you ever had any communication with spirits?'" "That's right," said Dr. McClement, who then turned away abruptly to another case. According to those present the young woman next turned to a reporter and a merchant who were there, the latter as a patient, and told them what the occupation of each was. To the reporters Miss Norton said that she had studied psychology under Dr. Hyslop for some time and that he would guarantee her sanity.—Chicago Tribune.

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

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

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

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

A press dispatch says: "The German Baptist church, in Omaha, in the study of which the Rev. Rabe and Miss Augusta Busch were found asphyxiated, is about to be abandoned, the congregation disbanded and joined to other churches in the city. The building is said to be haunted and so great is the horror which the recollection of the deed committed there brings to mind that the congregation has constantly dwindled until now only a few officials and others attend. Neighbors tell of strange sounds and the flashing of lights from the windows."

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

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

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

Professor Esteban Verne, of 329 Michigan avenue is a clairvoyant who can tell all about the future with unerring accuracy. He gives invaluable adivce on every subject under the sun, can unite lovers and do stunts of so varied a nature that it would take a column to tell about them. Just now the professor is sojourning in a cell at the Central police station. He was so busy with foretelling other's people's business that he overlooked a hunch that the detectives were about to get him. A few of the things he can do are enumerated in an advertisement, as follows: "Give concise information on love, courtship, sales, wills, patents, journeys, pensions, investments, and diseases. Reveal the location of the world's hidden treasures. Tell who is true and who is false. Tell whom you will marry. Give the secret of fascinating anybody you wish. Remove evil influences and make your enemies your friends. Give you good luck, and complete all business in thirty-three days." This is not nearly all, but it will give an idea. The kind professor offers to forfeit $500 if he doesn't do as he agrees, and he crosses his heart and hopes to drop dead on the spot if it isn't so. Knowing quite well that all the fools were not dead, the professor put the advertisement in a newspaper. W. Walley, a baggageman, who had lost his fur overcoat, came quickly and paid the genial professor $5. Then the latter went into a trance. When he came out of it he announced that he had learned the whereabouts of the garment but he couldn't on any account reveal the secret for less than $20 additional. Walley refused to pay the twenty. He went home and smote himself and then he wandered over to Chief O'Neill's office and was advised to get out a warrant. Two detectives went to the office of the distinguished clairvoyant, at 329 Michigan avenue, and escorted the gentleman back to the station.—Chicago Journal, Dec. 16.

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

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

F. Corden White is serving the First Spiritual Society, at the temple, corner Jersey street and Prospect avenue, Buffalo, N. Y., for the month of December.

Society of Anthropology meets every Sunday at 3:30 p. m., at Masonic Temple, on ninth floor. Lecture by some able speakers, followed by free discussion. Admission free.

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

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

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

Dr. T. E. Casterline writes from Edgar, Neb.: "Dr. Louis Schlesinger, the clairaudient spirit medium, was here during the past week. He was kept busy while here giving sittings to persons who were anxious to know if the claims of Spiritualism could be established. Several public seances were held and convincing tests were given and great interest was aroused among the people. There are a large number of liberal minds here as, in fact, there are throughout the west. The fields are ripe for the harvest. We now want another good medium to come soon and continue the work, so well begun. There never was a more favorable time than now. Mediums that would like to come this way would do well to drop me a line. I will do all I can, furnish all information necessary and make satisfactory arrangements. There is a grand field here for some good test medium."

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

Correspondent writes: "Dr. F. O. Matthews is located at 879 Main street, Buffalo, N. Y. He is kept busy in his mediumship, private readings and circle work. He is pastor of the Christian Spiritualist society, holding meetings in their church, on Allen street, near Park avenue, Sundays at 3 and 7:30 p. m. Dr. Matthews has been located in Buffalo over one year and has created a good deal of interest in Spiritualism, both through his lectures and convincing proof of spirit return. He is an active and energetic worker. Good audiences greet him each Sunday evening. The Progressive Thinker is on sale at his meetings, and is highly appreciated."

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

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

R. F. Little writes: "A recent issue of The Progressive Thinker contained a brief communication concerning the death, so-called of Dr. P. J. Barrington, calling attention to the fact that the Doctor was a comparative stranger in the neighborhood where the change to a higher life occurred, as well as certain other facts connected with his sojourn there. We pen a few lines, that the merits of this old-time worker may be better understood by the general public. Seventeen years ago in the city of Denver, Colo., the writer, with twelve others, joined with Dr. Barrington in organizing and incorporating the first permanent Spiritualist society in that city. It was presided over by Judge Simmons, a prominent attorney of Denver. Dr. Dean Clarke was its first regular speaker, followed in regular order by Ada Foye and others prominent in the work. Its old membership and official board are scattered, no doubt, but many of the old workers are still there, and the nucleus of the old society still exists. The writer served on the board of trustees for three years, and Dr. Barrington was an active and efficient worker during that period. We always knew where to find him. His last dollar was often placed at the disposal of the trustees. He gave much more freely than he received. It required nerve and loyalty to establish that society. Dr. Barrington never failed in either quality. Peace to his earnest soul. Justice to his earthly memory."

Chas. Theo. Schneider writes that during the month of January he will serve the society at Beaver Falls, Pa. He is open for engagements at camp-meetings for 1903. He will aid in chartering societies for the N. S. A., and will serve societies already established. Address all letters to him at No. 1506 Eighth avenue, Beaver Falls, Pa.

Ditha Luce writes from Detroit, Mich.: "A Sunflower Club was organized as an auxiliary to the Society of Spiritual Unity, at the residence of the pastor, Rev. M. St. Omer Briggs, Dec. 4. On the 16th we held our first social, musical and literary entertainment at her spacious residence, 106 Clifford street. An excellent program of solos, songs and recitations was rendered by members, followed by cake and coffee. Mrs. Hutchins gave spiritual messages which were readily recognized and thankfully received. An address by the pastor concluded, and we can truthfully say, it was an evening well spent. We expect soon to open a children's lyceum."

G. W. Kates and wife, as N. S. A. missionaries, are making engagements for the year of 1903. They have open time for appointments in Ohio, Indiana, Illinois, Iowa, Nebraska, Colorado, Utah, and the Pacific coast. Address them at once at 600 Pennsylvania avenue S. E., Washington, D. C.

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

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

Mrs. Carrie Firth Curran writes from Toledo, Ohio: "The Spiritual Church of Progressive Thought and the Church of the New Revelation are holding union meetings with Mrs. Dr. Weyant and Mrs. Carrie Firth Curran as speakers and test mediums; they have been well attended, showing that Toledo people are thinking in the right direction. We have a number of mediums developing who will be of great assistance to the societies; we also have organized a Children's Lyceum, but it seems rather difficult to get children, for their old associates at the Sunday-school are dear to them. Mrs. Dr. Weyant and the writer thought we would do what we could but the parents and children are lukewarm in this matter. We had with us Rev. B. F. Austin for two Sundays, Nov. 23 and 30. His discourses were greatly appreciated, only regret that his stay was so brief. I wish to answer through the columns of your most valuable paper the many inquiries concerning my officiating at funerals. I certainly will do so whenever my services are desired. My address is No. 123 Indiana avenue. Home 'phone 1389."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

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

S. Hartman writes: "The First Progressive Society of Spiritualists of Wheeling, W. Va., have now procured a State charter, and can do business on a legal footing so that Mrs. Grundy and all the other traducers will have to take care what they do and say about an ism they know nothing about. The Ladies' Aid Society of the Spiritualists of this city and near-by towns deserves great praise for the activity and sincerity with which they have labored for the welfare of this society. Mr. and Mrs. Kates will serve us the 18th to the 26th of January, 1903, and elaborate preparations are on for that auspicious occasion. Mrs. May Cane Davis, of Elmgrove, W. Va., has served us very satisfactorily for six weeks past. Mr. Will Way, of Washington, D. C., is our test medium."

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

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

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

Notes From West Superior, Wis.

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

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

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

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

West Superior, Wis.

MADE $105 THE FIRST MONTH



writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making $3.00 to $8.00 every day I work." MRS. L. M. ANDERSON, of Iowa, writes: "I made $3.80 to $6.50 a day." Hundreds doing likewise. So can you. $3.00 to $10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you **FREE.** Write—offer free.

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'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

PRICE-LIST AND CATALOGUE OF BOOKS.

The Spiritual Alps. Moses Hull. Paper 25 cents; cloth	40
The Spiritual Birth. Moses Hull	10
The Spiritual Significance. By Lilian Whiting. Cloth	1 00
The Spiritualism of Nature. By Prof. W. M. Lockwood	15
The Spirit World. Florence Marryat	1 25
The Spiritual Wreath. Songster. By S. W. Tucker	15
The Story Hour. For children and youth. By Susan H. Wixon	1 00
The Strike of a Sex. By George N. Miller	25
The Talmud. H. Polang	1 00
The Teachings of Jesus. G. W. Brown, M. D.	15
The To-Morrow of Death. Louis Figuier	1 50
The Truths of Spiritualism. E. V. Wilson	1 00
The Unknown. By Camille Flammarion	2 00
The Voices. (Poems.) Warren Summer Barlow	1 00
Three Sevens—7-7-7. By the Phelons	1 25
Three Journeys Around the World. By Dr. J. M. Peebles.	1 50
Three Jubilee Lectures. Dr. J. M. Peebles	35
Thomas Paine's Examination of the Prophecies	15
Thomas Paine. Was He Junius? Wm. Henry Burr	15
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Two in One. Being the Question Settled and the Contrast combined in one book. Moses Hull	1 00
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

C. E. Saunders: Q. Does the moon coming in conjuction with the planets have any influence in causing storms?

A. The most careful observations have failed to show that there is any influence exerted by the moon or planets on the weather, either in producing storms or fair weather. If there is such an influence exerted it is so slight that it cannot be detected. Fair weather and storms come at the opposition as well as conjunction. This is the conclusion reached by those who have engaged in careful observation of the weather, and held by all meteorologists who have acquired distinction by their investigations in the scientific world.

The weather prophet sometimes may hit the mark. It is safe to prophesy hot weather in August, and thunderstorms; sleet in November and cold days in February. If the "almanac" proves true it is remembered, but no mention is made of failures.

When the chief of the Weather Bureau, with a complete knowledge of the conditions of the atmosphere prevailing from Maine to Alaska, from Yukon to the West Indies, often fails in his "probabilities" for the next day, how absurd it is for anyone by consultation of "planetary influences" to predict with assurance the weather for six months or a year.

L. P. C.: Q. I am surprised to learn that many Spiritualists, and some of its prominent teachers, endorse reincarnation. I have always understood that Spiritualism teaches one earthly life and after death we are done with mortality. How can these beliefs be reconciled?

A. There can be no reconciliation, and far preferable annihilation than to be drawn into the whirling vortex of endless incarnations as taught by the reincarnationists. Spiritualism is the science of life, of being. If it is to become founded on speculation and the rehashed doctrines of ancient times and Oriental mysticism, it will drive from its ranks all who adhere to the supremacy of law in the spirit realm as well as in the physical. Those who believe the doctrine of reincarnation, make not even an attempt to prove it. They are all led by their imagination, and content with speculation, a field in which one man's dreams are as valuable as another's. I have met with three persons who claim to be reincarnations of Mary, Queen of Scots, two of Josephine, and four of the Virgin Mary. Oh, what show has a common John Smith or Brown! or who ever heard of any one being the spirit of other than some one of earthly name or fame!

It is notable that Spiritualists of the Latin races have almost to a unit adopted this doctrine. The reason for this is that the founder of Spiritualism among these races, Kardec, was a reincarnationist before he became a Spiritualist, and continued in that belief. He established circles, and by his positive mind controlled the mediums. The answers from the purporting spirits were the echoes of his own thoughts. All his mediums and all controlling spirits taught this doctrine, and administered to his self-conceit. He published voluminous matter on the subject, and in the absence of the least effort to present the other side, the belief has become orthodox and maintained by an arrogance which is always assumed by a cause unable to demonstrate the cause of being. Kardec has given direction to belief, he has exhaustively presented the subject—yet given not a vestige of demonstrative evidence. We have no inclination to discuss this subject farther than has been done in preceding numbers of The Progressive Thinker. The intention of this department is to strictly adhere to the exposition of the knowledge of Spiritualism founded on law and evidence, and its answer to all other doctrines and theories is that they who hesitate to choose make impartial comparison. If any one gets comfort from these doctrines, or any of the mystic dreams of the Orient, and fancies of childish ancient peoples, it would be cruel to take away their bread of life which to them is precious, though to others a mocking.

F. S., Sacramento: Q. Would you advise me to sit for materializations?

A. We advise you not to sit with expectation of any especial phase of manifestations, for if you do you will be surely disappointed. Hold your seances, and whatever phase appears of impressibility, writing, trace, etc., cultivate and make the most of it.

Soldier: Q. Will not great guns, carrying projectiles fifteen miles, supersede all other coast defences?

A. The best defense of a government like ours, is the justice with which it deals with other nations. Yet in an age where barbarism lingers, and right must have power back of it, war must be at times inevitable and must have its engines of destruction. The real efficacy and value for defense of the gigantic guns, has been greatly overestimated. If they carry their projectiles fifteen miles, a ship at that distance would have remote chance of being hit. The initial velocity—that with which it leaves the gun—of a ball from a Krupp rifled cannon is 1,600 feet in a second. It is somewhat more in the larger guns with high explosives. But supposing the velocity to be as high as 2,500 feet in a second, that would give more than two seconds to a mile, or over half a minute for a ball to pass over fifteen miles. Supposing the aim perfect, and the ball sent straight forward, the object aimed at has half a minute to get out of the way. The difficulties in the way of long ranges are so great that practically beyond five miles the guns are useless—and government toys. Were it practical to hit a target at ten miles, once in twenty times, the florid descriptions of the press correspondents would have a more tangible basis. This, however, may be taken as certain, guns can be made much heavier for use on land, than on shipboard and they can be trained with much greater accuracy. Hence an invading fleet will be exposed to such guns, sometimes before they come in effective range of their own batteries. Torpedoes, torpedo and submarine boats for coast defense, are all-sufficient as has been decided by high authorities and forts, and guns of all kinds are useless. The government will place many of these monster guns along the coast at a cost of one hundred thousand dollars each, and all the probabilities are that they will never be fired a single time at an enemy. It costs too much to use them to fire salutes, or extensive practice, and the spider may spin its web over the muzzles without fear of being disturbed.

Dreamer: Q. Where can I get a good dream book?

A. There are many dream books, among the best of which is the recently published "Dictionary of Dreams: One Thousand Dreams and Their Interpretation," by Dr. R. Greer, Chicago, Ill. As is well known, dreams usually are symbolical. That is the real is expressed by some sign, and commonly the meaning of that sign or symbol is understood beforehand. If fire or a snake be taken to represent an enemy, then when these come in dreams they represent enemies. It is by patiently collecting such signs and symbols from the experience of numerous persons that Dr. Greer has compiled this book. Whatever you may dream about, you can turn to this book as to a dictionary and read the meaning.

In writing this I do not wish to be understood as unqualifiedly indorsing the book. The author does not give the means whereby the dreamer can distinguish between the dreams which arise from disordered physical functions and leave no meaning beyond showing such disturbance, and those which have a psychic or spiritual source. The book, however, is interesting as a fortune-teller, and interpreter, and there are few things in earth or heaven that may come to one in dreams that are not mentioned with their significance.

THE FIRE FIEND.

Dr. Spinney's Sanitarium Burned Down.

Since my last report to the readers of The Progressive Thinker, some trifling incidents have occurred which those who deal in trifles may be interested to read of. The daily events at the Sanitarium since my arrival, until last Friday night, went on as usual. Patients were soaked and stung and pounded, and put into all kinds of shapes to make them behave themselves and get sin out of them. Most of them liked it. I enjoyed the massage and lymph treatments, especially, because they woke me up from all the vital centers, and the electric and galvanic currents found a good many weak spots and tightened the grip a trifle. And as we are dealing with trifles, I might mention that Dr. Spinney has most of the time been out of town hunting up victims and sending home the sick to be treated, and coming home, himself, on Sunday mornings, a little after midnight, to scrape the hide off somebody's bones, and work out a tumor or a cancer, or some other trifle.

Another trifle made a new variation on Saturday morning, probably because the day before was Friday, and my experience for the past year has singularly shown a special doom hanging over that day. But the cold weather had attracted the attention of our nerves, and when we got into too close quarters with it, we shook and hid if we could.

Well, Saturday morning most of us were asleep at 4:45, but someone discovered a trifle outside that seemed suspicious. To the east of the Sanitarium was an unusual light, and northeast wind blowing a gale.

Quietly the sleepers were awakened and admonished that it would be well to get up and dress, for there was fire to the east of us. Dr. Slade and I were located nearest to this trifling invader, but we thought there was no need of haste; the Sanitarium was supposed to be safe, but in fifteen minutes more everyone was hustled to escape, and it was a lively time for the paralytics and patients prostrate from an operation, and others from lingering disease, and others crippled and hobbling on crutches to make their way through the halls and down the stairs into the streets, and to face the northeast gale. But we all got there and nobody was hurt, except from the shock and excitement and exposure.

Before six o'clock the whole vast structure known as the Reed City Sanitarium was a mass of ruins, besides several other buildings, including the drugstore and all its contents, belonging to the Sanitarium. Several families were turned homeless into the streets, at the mercy of human sympathy, generosity and kindness, but were cared for as best could be.

Dr. Spinney reached home a little after midnight Sunday morning, and he was as full of life and animation as usual when seen by his patients, and before night had arranged for a building with 18 rooms, in which to continue the treatment of his patients, and before Monday noon he expects to own the building, a trifle of some importance to the sick. He estimates his loss, over the insurance, which was small, at $15,000, the work of many earnest years of determined effort.

Mr. Davis, the druggist, is a sound sleeper. Mrs. Spinney, his sister, called him and he answered but fell back to sleep, and had she not known his habit and persisted, he would doubtless have been cremated, but she insisted until she rallied him and he was out among the rest.

Owing to a severe cold and cough with which I am suffering, Dr. Spinney thought it unsafe for me to undertake a journey home. So I remain another week at any rate, to continue the treatments from which I am sure I am receiving much benefit, and I expect, in the course of two or three months more, to be in a condition to prosecute the work of writing the history, with vigor. At present I am accumulating data and preparing the foundations.

LYMAN C. HOWE.

Reed City, Mich.

A SPECIAL EFFORT

Should Be Made to Extend the Circulation of The Progressive Thinker.

It contains such a vast amount of Spiritualistic and Occult news each week, that it can not fail to enrich the mind. Now is the time to call your neighbor's attention to the paper. The cost is but a trifle to each one.

SPIRITUALISM AS A RELIGION

ADDRESS BEFORE THE NEW YORK STATE CONVENTION.

Readings by Dr. Wyldes—Statement of the Aims and Objects of the Association by President Richardson—Says John Wesley Was a Medium—Notable Converts.

Three sessions of the New York State Spiritualist convention were held at Odd Fellows' hall, Rochester, N. Y. Professor Lockwood, of Chicago, who was expected, was detained by the storm and was unable to be present. Addresses were made by Mrs. Twing, Mrs. Reynolds, and President Richardson at each of the sessions, and on each occasion Dr. Wyldes, of Toronto, gave psychometric readings.

Although the storm interfered somewhat with the attendance last evening, a goodly audience was present, and listened to an earnest address by Mrs. Reynolds. Her topic was "Spiritualism as a Religion" and it was announced that the address was inspirational. The speaker said in part:

"Modern Spiritualism is a religion, although many in Rochester may not so consider it. To be sure, it is a religion which knows no dogma, or creed, as creeds are conventionally considered, but it is a religion which strives to make men and women better. It is a religion which makes for right thinking and right action.

"Modern Spiritualism is but about fifty years old, while ancient Spiritualism is 2,000 years old. It cannot be expected that one could advance in half a century as far as the other has advanced in twenty centuries.

"The church in the olden times was replete with spiritual manifestations. They came to the Wise Men of the East, and guided them to where the child was to be born. They came to the waiting women at the tomb. There came to that same tomb a materialization which has been recorded in all church history since that time. Prison doors were opened by unseen hands. Indeed, if spiritual manifestations were eliminated from the Bible, what would remain?

"When Modern Spiritualism came, it came to the unlettered, and it was the wise people who reviled it. Now all that is changed, after only fifty years. Now, it is only the illiterate who revile it, and the learned men and women of the world are studying it."

Mrs. Reynolds continued at some length, explaining the teachings of Modern Spiritualism, as a religion. Her remarks were listened to with marked attention and interest.

Dr. Wyldes, of Toronto, then gave a series of psychometric readings, which were very interesting, from almost any point of view. Whether the listener chose to ascribe them to spirit manifestations, mind-reading, mental telegraphy or clairvoyance, they were none the less worthy of thoughtful study. Dr. Wyldes is very modest in his pretensions, and there was an entire absence of attempts at stage effect. The majority of the audience, and particularly those who were directly interested by reason of communications, evidently took them very seriously. Dr. Wyldes will give readings at each of the three sessions to-day.

The exercises closed as usual by the singing of the Doxology and the benediction by Mrs. Reynolds.

H. W. Richardson, a well-known business man of East Aurora, is president of the state association, and presides at the sessions of the conference. At the request of a representative of the Democrat and Chronicle, Mr. Richardson last evening gave a statement of the aims and objects of the association; a portion of the statement having been embodied in Mr. Richardson's formal address to the conference of the state association, of which he is the head. Mr. Richardson said:

"There is a feeling among many who are active in the work that Modern Spiritualism as a movement has reached a critical stage in its development, and that for the larger fulfillment of its mission and the fuller realization of its promises to this age and generation, we must study the needs of the hour, and search out and learn to apply more effectual methods.

"We need not only more effectual methods in carrying these important truths to the people, but we also need a system whereby those whom we do reach and interest in this work may be marshaled into the ranks, and the energies and efforts of all be properly directed in an orderly, intelligent manner. Concert of action and conservation of forces is the crying need of the hour. The early workers were conscientious, earnest and persevering men and women, who cultivated, encouraged and developed mediumship, and demonstrated to a skeptical world that disembodied spirits could and did communicate with mortals of earth.

"The pioneers met with strenuous opposition, but battled bravely, until conservative science has been compelled to pause and investigate, and the influence of our movement on the world's religious thought, in modifying creeds and dissolving error, is apparent in a marked degree, while large numbers of people in all walks of life have learned that the so-called dead do live in a spiritual realm. The marvels of mediumship were so striking as to command the attention of the world, and have convinced multitudes of this fundamental truth; and all of this has been accomplished with comparatively little effort toward, or support of concerted, organized effort. But while people have in this way become convinced, there has been no cohesive power in the movement to hold them together, and our forces have scattered, with large numbers of our people drifting into, and supporting other religious movements that were organized, and who accept much of our philosophy, but belittle and endeavor to suppress mediumship.

"These are a few of the conditions that are thought to indicate an approaching crisis. These are some of the things that indicate that we are nearing the parting of the ways, and must needs avail ourselves of modern methods, if our movement is to live and grow. The work of demolition as relates to established error may now well be left in the hands of higher criticism, while we devote our time and energies to the work of building up and strengthening our cause. And since organization is the most effective instrument modern civilization has discovered for directing the efforts of any considerable number of people in different localities, Spiritualists cannot longer afford to neglect this means of facilitating their work, and it would seem that this would be apparent to every loyal Spiritualist, and inspire them to join in rounding out and perfecting the Spiritualist organizations in order that the movement may go forward and become the power for good which clearly lies within the realm of possibilities.

"The world is longing for a universal religion, but such a religion must maintain the open doorway between the world spiritual and the world physical, making mediumship one of its chief corner stones, thus securing constant access to the fountains of inspiration. And, as recognized mediumship is a distinct characteristic of Spiritualism, and not recognized by any other religion in this country, we as Spiritualists are the natural guardians of this gift and power, and should sacredly protect and maintain mediumship in its integrity, and purity, as our offering to be laid on the altar of the world's universal religion that is to be."

"The great religious movements of the world were born of the spirit, and were at their inception attended with psychic manifestations, alike in character with those of Modern Spiritualism. The Old Testament records teem with spiritual manifestations, and Moses was the first slate-writing medium, King Saul, in the flesh, conversed with Spirit Samuel through the mediumship of the Woman of Endor. Primitive Christianity had its spiritual gifts, concerning which the Apostle Paul told us (I. Cor., 12) we should not be ignorant. On the Mount of Transfiguration, Jesus, James and John conversed with the Spirits Moses and Elias, one of whom had been dead (so-called) some 3,000 years; the other 1,400 years. 'Paul prayed while entranced.' And on the Day of Pentecost, when the disciples were all together and of one accord, or harmonious, occurred those wonderful manifestations of mediumship recorded in Acts 2. John, the revelator, conversed with the spirit that showed him and told him the many wonderful things.

"These are but few of the recorded occurrences, and a careful study of the New Testament by one who has knowledge of psychic powers will quickly show, beyond question of doubt, that the manifestations attending primitive Christianity were identical in character with those of Modern Spiritualism.

"Then again John Wesley, the founder of Methodism, was a medium, and in his early biography, published by the Methodist Book Concern in 1815, can be found recorded the facts concerning the spirit rappings and communications that occurred at his home in Epworth. That John Calvin conversed with disembodied spirits is also a matter of history; and there is a striking similarity in the story of each of these earlier movements. The voice of the spirit through inspired men and women has ever been the moving power to touch men's souls and lift their thoughts above the sordid things of earth.

"Over and over again, angelic hosts have striven to break the crust of bigotry and selfishness and permanently establish among the children of earth a truly spiritual religion; but the material tendencies of man have been the stumbling block against which these attempts have been stranded. It was this tendency that led the Jews to crucify the Man of Nazareth in their efforts to silence the voice of the spirit. And the same tendency has followed along down the centuries, leaving behind it multitudes of victims of persecutions. And even the staid old Methodist Church saw fit to mutilate history by cutting out the records of spirit manifestations in the Wesley home when publishing the later editions of his biography, lest they might inspire some student to investigate and listen to the voice of the spirit.

"Now in view of all this what is the duty of Spiritualists? We have received this light and knowledge which was again introduced to the world some fifty-four years ago in a suburb of your beautiful city. We realize these beautiful truths and know the power of spirit intercommunion to touch men's souls and to lift up and comfort stumbling and struggling humanity.

"Spiritualists well know of the misery and unhappiness that has in ages past been forced upon the world, through attempts to suppress mediumship. Human progress has been greatly impeded and civilization turned backward, through a selfishness and bigotry that could silence the voice of the spirit with the rack and thumbscrew. And when we to-day witness a disposition on the part of other religious movements to discourage mediumship, and close the avenues of spirit communion—not so much by torture of the flesh, as by methods incident to this day and age—we may well have misgivings as to the future of our movement, and the maintenance of the open doorway, with its attendant blessings to the children of earth, unless our people can be aroused to the needs of the hour and induced to pull together in a concerted, well directed effort.

"The great need at this time is organization, which seems to be the most effectual way to accomplish results. Modern civilization is teeming with organizations. In almost every department of life's activities, whether it be industrial, social, political or religious, we see companies, societies, clubs and churches, conducting their affairs thoroughly organized.

"As to the possibilities and importance of this great movement much might be said. That great English statesman, William E. Gladstone, in accepting an honorary membership in the Society for Psychical Research, organized in 1882, wrote: 'It,' the work of that society, 'is the most important work which is being done in the world—by far the most important.' Here is a great statesman that could appreciate the greatness of our cause, although I am not aware that he openly announced himself as a Spiritualist. But among the great men whom our mediums have convinced are two of England's greatest scientists, Sir Alfred Russell Wallace and Sir William Crookes. Other names include that greatest living astronomer, Camille Flammarion, Victor Hugo and Professor Elliott Coues, the world-renowned chemist. Of the noted clergy who have so declared are Rev. Heber Newton, Minot J. Savage and B. F. Austin, leaders in Episcopalian, Unitarian and Methodist circles. Many other eminent men might be included in the list, but here are enough representative men, and men of sufficient prominence, to indicate something of the importance attached to our cause by the world's great thinkers."—Democrat and Chronicle.

AN APPEAL FOR MARY E. WILSON.

Remember the sick and needy at this happy Christmas time. Send $1 to Mrs. Mary E. Wilson, No. 12 Union street, Valparaiso, Ind., and you will receive a fine book entitled "The Truths of Spiritualism." It is bound in cloth, contains about 400 pages of interesting facts and experiences of the author, E. V. Wilson, who was one of the best speakers and platform test mediums and writers of his day. This book will make a handsome and useful Christmas present, and in sending for it you will gladden the life of E. V. Wilson's widow, who is a worthy woman.

E. W. SPRAGUE.

An Easy Way to Make Money.

I have made $550.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business, and expect to clear $5,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

FLORIDA.

Lake Helen Camp-Meeting and Excursions.

The session begins February 1 and closes March 15, 1903.

The speakers engaged thus far are W. F. Peck, Carrie Twing, Kate Stiles, and Loe F. Prior, who is to be the platform test medium.

J. Clegg Wright and wife will occupy their cottage this season. Mr. Wright will conduct classes similar to those held last winter. Mrs. Wright will give considerable attention to music.

Corresponding secretary, Mrs. J. D. Palmer, is now at Lake Helen, and can be addressed for circulars and general information.

Hotel Cassadaga is open and contains several guests.

The enlargement of Webster Hotel will enable the proprietor to accommodate over 50 guests.

Mr. Bartholomew's cottage is being built. Mrs. Bartholomew, the trumpet medium will hold seances during the session.

The Hilligoss cottage is nearly ready for occupation.

Two teams from DeLand are drawing clay to make a floor for the auditorium—the saw-dust having been removed.

President Bond is now at DeLand. Mr. Bond and wife will occupy their new cottage on the camp-grounds next month.

Judge Underhill and son, Arthur, have arrived.

Mr. and Mrs. James M. Gates, of Pennsylvania, are at Hotel Cassadaga. Mrs. Myra H. Osgood and Miss Delia L. Corser, of Boston, are in the Apartment House.

Mr. and Mrs. A. W. Carrigue, of Rhode Island, are settled in the Marsh-Hatch cottage.

Mrs. Bacon is pleasantly located in Brigham Hall.

Dr. Brigham and wife, of Massachusetts, were expected to leave for Lake Helen, Dec. 13.

A. A. Butler and wife are in their old rooms in the Apartment House, in which are also Mrs. Thompson, Mrs. Van Lieu and Mrs. Vogt.

The Shermans and Mrs. Hardenberg are daily expected.

Clerk Twing and Carrie left for Lake Helen, Dec. 17.

Mr. Mace sold over $2,500 worth of peaches last summer. He will have 80 acres in peaches next year.

Mr. Bedell had an excellent crop of peaches, grapes and pears, and his orange grove produced a fair crop. He has 800 trees.

Mr. and Mrs. Root are living on the Macey farm.

Mr. Myers is trucking for the camp with a new span of horses.

Mrs. E. Nelson Blake entered upon spirit life last spring from Arlington, Mass. Mr. Blake is expected at Lake Helen to oversee his large orange groves.

My fifth excursion by water to Lake Helen, from New York City, will leave January 2. My sixth and last excursion will leave January 16. I shall personally conduct this last excursion, and invite all timid people and others to join me. Write me for information, enclosing four cents in stamps to pay postage on folder, etc.

H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

IN SAD STRAITS.

An Appeal to Brother and Sister Spiritualists.

To those among whom I have worked and toiled, paying my way, in other days, this last appeal is made.

I am now almost three score and ten, and too feeble to walk across this open barn-like room without dizziness and often falling. Walking on two crutches till I die. With a splintered thigh bone, bleeding every moment from two orifices; going, sometimes, from 24 to 50 hours without food. You can imagine my sorrow, my trouble.

I have no carpet, and but one summer quilt to cover me in this cold. Worse yet, I cannot get wood for my cracked stove—a wood one, only as one poor man in pity will send me twenty-five to fifty cents worth at a time.

If a member of any orthodox church, I would be quickly assisted, and because of my active work in Spiritualism in the past I turned against me the only brother who could aid me. Both he and his wife threatened me if I espoused that heretical belief, they "would drive me out of the city." I sent to him for wood from his large wood-yard and many teams. He tore up my letter and replied, "Go tell him I won't do it." Others have gone to the Overseer of the Poor here, told him my condition and need, and he has twice flatly refused, and said, "His relations can help him." Well he knows they will not. But he is a politician.

I suffer. Cannot live long now; will soon be gone. But, oh, brothers, sisters, I pray you send me aid. Bed covering, clothing, shoes and money enough to get wood for this winter. Without a vice, once a teacher, justice of the peace, police judge here in this city now dominated by an orthodox church, the oldest, unforgiving, that hates Spiritualist workers; my sister-in-law an unforgiving member of it. I pray you as you hope for loving mercy hereafter, do, speedily, help me, at least not to freeze to death this winter. All you do for me I will gladly acknowledge, that the world may see that Spiritualists do help each other. Spiritualist papers please copy. Address

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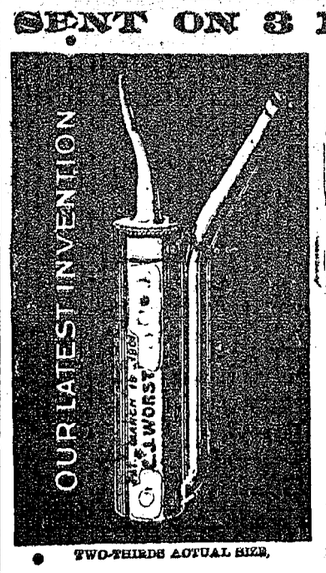
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I wish to announce to the many readers that I have returned from India, where I spent sixteen years among the Masters and Adepts (Yoghis) and I have some very valuable literature pertaining to Hypnotism, Mesmerism, Magnetic Healing, Suggestive Therapeutics, Occult Mysteries, Hindoo Magic, Adeptship, Witchcraft, Personal and Vital Magnetism, Psychic Diagnosis, Black Art, Magic and Sorcery, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonical Magic, Invocations, Conjuration of Spirits, Mediaeval Theosophy, Philosophy of Disease and Medicine, also Clairvoyance, Propelling Astral Body, Occult Influence, Mediumship and Occult or Thaumaturgic Powers. To Bind, to Constrain, to Appear and Discharge Evil Spirits, The Nature, Possibilities and Dangers of Spiritualism, Magical Art, Demonology and Witchcraft, Mundane and Sub-Mundane Spirits, Methods Used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Auras, Clairvoyance in Dreams, Magical Powers, Evil Desires, Astral Entities, Black Magic, Cosmos, Cure of Obsession, Curses, Chaos, Elementaries, Earth-bound Spirits, Haunted Houses, Mumia, Witchcraft, Mumia of Criminals and Suicides, Magnus Limbus, Karma, Images, Love Charms, Lying Spirits, Prophecy, Psychometry, Remedies Against Witchcraft, Voodoism, Vampires, and Witch Trails, etc. I will send this literature to Progressive Thinkers FREE. Send stamp for postage. Address DR. T. J. BETHERO, G. P. O. M. Dept. P. T. 2134 Mich. Ave., Chicago, Ill., U. S. A.

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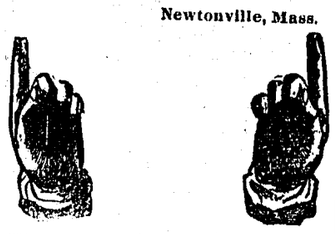
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Obituary and Short Biography.

Passed to spirit life, at Villa Ridge, Ill., Mrs. Elizabeth Prindle, at the age of 52. She was a true Spiritualist and the reward of her belief is proven by the noble and virtuous family she has reared. Nov. 22, 1902 was the date of her beautiful birth into the spirit world, where she joins her husband and child, again to continue life's duty. Though her physical presence has left her family (two sons and two daughters) and many friends to mourn her absence, yet spiritually she is not gone, and her kind and beneficent influence as a sister, mother and friend is still with us; yet we regret that she could not remain longer with us in her physical form, as an example of true womanhood, and progressive ideas. Therefore we as a society, submit the following resolutions:

Resolved, That in the death of Sister Prindle this society and community has lost a dear friend and sister, and the bereaved family a kind, loving, and affectionate mother.

Resolved, That we extend our most sincere sympathy to the bereaved family and friends.

Resolved, That a copy of these resolutions be entered upon the records of this society and a copy be presented to the sorrowing family and a copy sent to the county papers, and The Progressive Thinker for publication.

H. G. HOGENDOBLER,
W. H. LEIDIGH,
MAGGIE LEIDIGH,
Committee.

MY EXPERIENCE.

I was sitting in the shadows,
With my heart so full of grief,
Feeling like a soul forsaken,
Or a dead and withered leaf,

When my soul's most earnest asking
For the nobler, higher way,
Pierced the clouds that veiled my vision
From faith's blessed cheering ray.

And the message to my spirit
That bro't peace and perfect day
Came from lips we call the common,
But inspired for me that day.

If we look for good in others,
If we wait, and watch, and pray,
We shall find the living gospel
Shed upon us all the way.

We must not despise the humble,
They may teach the lessons true,
If we look for hints and way-marks
They will surely meet our view.

Oh, our lives can be most holy
If we live them for the best,
In most sweet and loving service
We shall find our perfect rest.

All is good—there is no evil—
So the soul who holds this truth,
That the steps in life's progression
Are like lessons learned in youth.

And our lives, though bright or shadowed,
Still are on the upward way;
We are learning, we are growing
Into higher thoughts each day.

For our thoughts have power in purpose,
We may use them if we will,
To bring blessings to our loved ones
And our own best prayers fulfill.

Yes we all can be our saviors
Through our thoughts of healing power
Loving, blessing, health inspiring
One with God through every hour.

SARAH STONE ROCKHILL.
Alliance, Ohio.

THE PROGRESSIVE THINKER.

How suggestive this name and how much it contains,
How appropriate 'tis, for a paper of brains,
In old times there were few who this title could claim,
So bound up in man's creeds they could never refrain
From the manifestation of self and of gain.
Now the thinkers of progress and truth have appeared
In great numbers and strength; to the world have they reared
The white banner of truth, blest by angels above,
And inscribed on its folds is the emblem of love.
By its rule in the hearts of good men may we hope
To correct the great wrong of this age, and to cope
With the giants of wealth, who are riding rough-shod
O'er the laboring masses, regardless of God,
And His laws for the right of all men to be free
From injustice and wrong, and be able to see
Their loved ones fully crowned with the blessings of life,
Without want, without war and the horrors of strife.
This bold sheet has stood firm as a rock in the past,
And will still with brave pen battle wrong to the last.
It will cast a bright light on the dark ways of creeds,
And lead on a great host living lives of good deeds
Till at last right shall win, peace and joy reign supreme
And our lives here below be a heavenly dream.

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PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Dec. 3, 1902, Peter Jacobs, of Tipton, Iowa, an old and respected Spiritualist whose life on earth was a demonstration of the principles of true Spiritualism; a good citizen, a kind neighbor, and generous to a fault. The funeral service was very beautiful and impressive, conducted by Mrs. Emma J. Knowles, of Clinton, Iowa, whose inspired utterances won the hearts of all who listened to her.

R. E. ROWANTREE.

December 6, at the age of 50, J. E. Sebring passed to spirit life at his home in Minneapolis, Minn. The change came suddenly, without a moment's warning, and without a struggle. He was highly respected by all his friends.

A. K. S.

Steven S. Atkinson, aged 77 years, a pioneer Spiritualist of Swanton, Ohio, passed to the life beyond, on Dec. 6, 1902. He was a patient sufferer. Having been reared a Spiritualist, there was no sting of death to overcome. He leaves a wife, one son, seven grandchildren, three sisters and one brother. They are consistent in the religion of Spiritualism and know it is well with him. The services were conducted by the writer on Tuesday, Dec. 9.

MRS. CARRIE FIRTH CURRAN.
Toledo, Ohio.

Passed to spirit life at Weir City, Kans., Monday, Dec. 15, 1902, Jacob B. Shell, aged 26 years. The funeral service was held at Mrs. L. S. Myers', West Weir, Tuesday afternoon at 2:30. Mr. Shell was respected by all for his upright, honorable life. On the Wednesday prior to his death, he was terribly burned from a fire damp explosion. He lingered in great suffering until Monday, when death released him. He was to have been married the following Sunday. The young lady is completely overcome by the sudden death of her intended. The mother is a noted test medium of Weir City, and she has brought comfort to many sorrowing hearts. Services conducted by Sara C. Scovell, of Galena, Kansas. COR.

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Mrs. Dr. Dobson-Barker.

TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,
MRS. A. C. BARNARD.
Portland, Ionia County, Mich.

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But Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bathrooms and at smallest expense.

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It is an air-tight inclosure, a rubber-walled room in which one rests comfortably on a chair, and with only the head outside, enjoys at home, for three cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Vapor Baths, medicated or perfumed, if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

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Every one knows that disease is due to the presence in the blood or vital organs of poisonous matter. The Quaker Bath eradicates that poison, and it is impossible for those poisons to remain in the system of a man, woman or child who properly uses the Cabinet.

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Understand, we don't ask you to take our word for it, although we enjoy the highest reputation in the financial world, are responsible. Send for it and try it for thirty days, and you'll be surprised and delighted. Thousands of remarkable letters have been written the makers from users, referring to the cure of various diseases after doctors and medicines had failed, a few of which we print here which will be interesting to those who suffer.

Famous Physicians

believe in and recommend it. Alice B. Stockham, M. D., Chicago, says of those famous Thermal Baths.

1. "It cleanses and promotes the healthy action of the skin as no other bath can do, thus relieving the other excretory organs.

2. "It equalizes the circulation of the blood, removes all local congestion of any part, which is one of the most important things to be accomplished in the treatment of disease.

3. "It is the quickest, easiest and most effectual means of purifying the blood known to man. It washes the body inwardly and outwardly of its impurities.

4. "It soothes and equalizes the nervous system, sweeps the cobwebs of care from the brain, leaving it clear and refreshed, and equalizes the flow of the nervous fluid throughout the body.

"For the above reasons these baths are especially useful in the treatment of all diseases arising from impurity of the blood, inactivity of the skin, local congestions or inflammations, or unbalanced nervous action.

"It is invaluable in drug poisoning, scrofula, consumption, diseases of the skin, dropsy, remittent and intermittent fevers, coughs, colds, catarrh, croup, gout, rheumatism, neuralgia, malaria, deseases of the liver and kidneys, bronchitis, etc.

"Many eruptive diseases are healed by it. A lady told me she had salt rheum all over her body—a ten-cent piece could not be laid on a spot free from eruption. She took these wonderful baths daily for three months without any drugs and cured herself. She gained in strength, flesh and appetite, and besides, found herself free from many minor ailments."

It is important to know that the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism (they offer $50 reward for a case not relieved). Cures the most obstinate cases of women's ailments, la grippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity. Splendid for children.

It Will Cure a Hard Cold

Often with one bath, and for breaking up symptoms of la grippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known

And even those enjoying the best of health should use it at least once or twice a week, for its great value lies in the marvelous power to draw out of the system impurities that cause disease, and it is truly proving a godsend to humanity.

One of Kansas' Most Prominent Physicians Sold Over $400 Worth of These Cabinets and says:

Gentlemen:—I have been selling the Quaker Vapor and Hot Air Cabinets for home use for several months. I have used on myself right along, and will say that if every family had one and would use it according to directions, there would be very little, if any use, for doctors and drugs. The Quaker cleanses the whole system of its impurities, equalizes the circulation of the blood, thereby builds up the weak tissues and muscles, restoring health, beauty and strength to the body, and saves its cost in curing one severe case of cold or La Grippe. Your new Quaker is so easily



cleaned and so perfect in construction that I can say .. is the only Cabinet on the market which I would be willing to recommend.

I hope that people will all try them and be convinced. Yours truly, Dr. E. L. EATON.

A Complete Wreck. No Tongue Can Tell How I Suffered. Cures Locomotor Ataxia After Doctors Failed.

John H. Shauch, Marlboro, N. J., writes: "I doctored and doctored with no benefit. Four years ago the examining physician at the Long Branch Hospital told me I had that incurable disease, locomotor ataxia, and would never be well again. I read of the wonderful cures of the Quaker Cabinet and decided to try it. Used it several weeks and am to-day well and strong, and better than for years. No pains, no aches. Take no medicine. It is certainly a godsend to me. Am fifty-four years old."

Rescued from the Tomb. Cured Dropsy, Kidney Troubles, and Many Other Ailments.

Mary L. Willis, Cloverdale, Ala., writes: "Life was a burden to me. I almost despaired of existence before I saw the Quaker Cabinet advertised. Tried it and am alive and well and happy. Feel 10 years younger. It cured me of dropsy, kidney troubles, congestion and many other ailments."

Terribly Afflicted with Kidney Troubles for 30 Years. Tried Many Remedies—No Relief. Unable to Work. Life was a Torture.

Mr. L. J. Morrison, Pellville, Ky., writes: "Have been afflicted with kidney troubles for 30 years. Have tried many remedies but received no relief. Was unable to perform any labor for 12 months. My kidney trouble had also caused muscular rheumatism, nervousness and general debility. Life was a torture. I ordered the Quaker Cabinet and immediately began its use. After taking a few baths I was able to walk a few miles, and to-day I am enjoying life and health better than for many years."

His Mother Sick for 10 Years with Heart and Kidney Troubles. Wonderful Improvement in Two Treatments.

J. D. Archambean, Perry, Mo., writes: "My mother had been sick for 10 years with heart and kidney troubles. She was in bed when the Quaker Cabinet arrived. She took two baths and it was wonderful to see the improvement. She says she feels like a new person and is to-day enjoying better health than ever before."

Cures Catarrh and Kidney Disease.

J. A. Whetsel, Columbus, O., 743 Dennison Ave., writes: "I have been troubled with catarrh for years. Was down with kidney disease when your Cabinet came. Since using it I have improved so much in health that it is surprising."

Afflicted for 30 Years with Eczema. Suffered Intensely. Tried Different Physicians—No Benefit.

Mr. James Fleming, Sac City, Iowa, writes: "For 30 years I was afflicted with eczema. Suffered severely. I tried different physicians but little effect. Finally my attention was called to the wonderful cures by the Quaker Cabinet. I tried it and it has done far more for me than all other remedies. It also cured my husband of Sciatic Rheumatism. When tired and worn out a Hot Air Bath refreshes and makes you sleep like a baby."

Doctors Told Me Two Years Ago I Had Bright's Disease—Could Not Live a Month. To-Day am Well and Strong—Do My Own Housework. The Quaker Treatment Saved My Life.

Elizabeth Coleman, Bokoshe, I. T., writes: "Two years ago Dr. Burgoin told me I could not live a month, that I had Bright's and Kidney disease. He recommended your Bath Cabinet and sent for one for me. It saved my life. I do all my housework. Have 9 in family. I can recommend them as the grandest thing on earth."

A Minister's Son Cured of Dropsy after the Doctors Gave Him Up. Terribly Bloated—Could not Walk—Cured in Two Weeks by This Marvelous Treatment.

Rev. J. G. W. Henderson, Westron, La., writes, Nov. 18, 1902: "My little boy had dropsy so bad he was past walking—so badly bloated the doctors gave him up. They said they could not cure him, but if he did not die, it would take them at least 8 years to cure him, but Thank God the marvelous Quaker Cabinet Treatment cured him in 2 weeks. Worth $1,000.00 to us."

Cures Female Ills, Kidney Troubles and Dropsy. More Good in 5 Weeks than 3 Years Doctoring.

Rev. Fred D. Hamilton, of Buffalo, says: "This Cabinet did my wife more good in 5 weeks than 3 years of doctoring and a fortune spent at Hot Springs and health resorts. Cured her of female weakness, nervousness and dropsy, with which she has long suffered. It is a God-Sent blessing to humanity."

A Doctor Cures Himself of Muscular Rheumatism, and a Patient of Ovaritis.

J. M. Fry, M. D., Cleveland, O., 54 Kinsman St., writes: "Without drugs it cured me of muscular rheumatism, and a working woman patient of mine who had been afflicted 3 years with Ovaritis."



REV. G. N. BARLOW.

CURES HEART TROUBLE, KIDNEY DISEASE, RHEUMATISM.
Rescued from the Grave.

Rev. G. N. Barlow, Detroit, Mich., writes: "For many years was afflicted with severe heart disease and kidney trouble, which compelled me to give up my magnificent work in California. The terribleness of my affliction no mortal could possibly realize, and I despaired of ever getting benefit. After trying all other remedies your Quaker Cabinet benefited me as nothing else could have done, and I heartily recommend it to all sufferers. These Thermal Baths give me the most refreshing sleep I ever enjoyed."

How to Get One.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 738 World Building, Cincinnati, O., and ask them to send you their valuable illustrated booklet describing this invention, and these remarkable baths. The price of these Cabinets has always been $5, but the makers offer to our readers, for sixty days, this Cabinet for $3.50, complete, with medicine and vaporizing pan, best stove and 100-page health and beauty book Free, or their $10.00 finest and best double-walled Cabinet for $6.10. Face and Head Steaming Attachment, if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

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Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

$150.00 a Month and Expenses.

This Cabinet is proving a wonderful seller; 20,000 were sold last month by agents, and the firm offers Big Wages to both men and women upon request. Mr. Gleason made $1777 first year. Mr. Van Tassel $1500 first 5 months. Mrs. Peart sold 1000 first year. Don't fail to write them.

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

VOL. 27. CHICAGO, ILL., JAN. 3, 1903. NO. 684.

DANGER SIGNALS.

Words of Warning and Weighty Advice.

The rapid growth of Spiritualism has quickened its antagonists to unusual activity in its suppression, and when the situation is understood, we cannot otherwise than recognize the foresight of the spirit world in urging the work of organization. Surely it is none too early to utilize the divergent forces, if the best great movement is to be distinctly represented in the future.

The clippings which kind friends have sent from all parts of the country have come like an inundation. These have been with few exceptions of the same character. The recantation of Flammarion, the French astronomer, is greeted with astonishing variations, the writers being apparently oblivious to the fact that Flammarion has repeatedly denied the story and has never retracted from the statement made in his work on spiritual phenomena published about the same time this alleged recantation was made.

This is one line of attack, and nearly all the leading journals appear to have been supplied with it, and the little "patent insides" of village and crossroads have copied them.

The other line of attack is through the "confession of the Fox sisters." The recent death of a Mrs. Smith "one of the trio," is seized upon to hang the tale. The writers overlook the fact that this "sister" was not one of the three, if there was a sister by that name.

In fact no mention is made of her in any account given at the time or since. This is her first introduction to the public. Who ever heard of her before?

This screed has seen a larger circulation than the former, and has assumed as varied forms as the imagination of the writers could suggest. In all, however, the element of truth is conspicuous by its absence. Every one was written for a purpose and that purpose to damage the cause of Spiritualism just as far as slanderous falsehood and misrepresentation can be made effective.

Even one the marriage of Margaretta with Dr. Kane is said to have been only a personal agreement without lawful sanction, her character in this man- attempted to be destroyed. This human hyena appears to think that to cast opprobrium on the life of one beyond capability of refuting the charge, would be a clever deception as to the rappings. Illogical as to "the sisters" confessed deception, having made all the latter "shaping the big toe point."

And their dense ignorance of the subject is shown by these writers in every line they write. The "Fox sisters" never confessed." Leah (Mrs. Underhill) wrote a book, "The Missing Link," giving a full history of the manifestations, held to the moment of her death had full confidence in their genuineness. Her associate (who married an English barrister named Jencken) gave seances of a wonderful character in England and after her return to this country up to within the time of her departure from this life. For many years Margaretta resided in England giving seances constantly, alone or in connection with her husband Jencken. They were separately, and together, repeatedly tested by exposing committees, and in no instance was either detected in the practice of imposition.

"Margaretta went before the Seybert Commission and the writers of these libels admit that nothing fraudulent was observed. It is true the commission demanded further investigation, but exacted such conditions that no believer can justly censure her for refusing.

Margaretta is the only one who "confessed." Mrs. Jencken, it is said, "gave audible signs of assent from her stage-chair."

Margaretta returned from England broken in health and destitute. A strong Catholic influence surrounded her. Even Cardinal Manning wrote Hare, advising her to turn from her mediumship. Then she on the other hand was offered great wealth if she would consent to visit the cities of this country and expose the rappings. Unfortunately for her, she told these influences were too strong and finally she consented. A "first night" was given in Boston, which proved such a farce that the engagement then and there ended. Some well known preacher, M. D. Conway, writing at the time of the occurrence for the Open Court, said: "The confession is brief. The whole Spiritualist movement proceeds from a cultivated abnormality of the big toe." Five doctors were called on the stage to hold Margaretta's foot while her big toe rapped. They felt the vibration but none saw how the toe rapped. He adds: "Although the toe power seems abnormal and worthy the attention of scientists, it is insufficient as an explanation of the Spiritualistic career of the sisters." "It is plain, therefore, that the confession of these sisters is incomplete," for Mrs. Jencken, if she gave "visible signs of assent," "must have known that her career is not explicable by toe-raps." "The first scientific convert [through Mrs. Jencken's mediumship] was the electrician Prof. Varley." Surely no one will accuse the Rev. M. D. Conway or the Open Court of partiality to Spiritualism.

Mr. Henry J. Newton, president of the First Spiritual Society of New York, soon after these occurrences, related to me how the Spiritualists of the city became aware of the condition of Margaretta, secured a home and cared for her until her departure from this life. During this brief period, the rappings greeted the friends who called to see her, even to the last hours.

All this time she was depressed with poignant regret that she had been so weak as to betray the cause, and it is recorded in the columns of the New York Press of Nov. 5, 1889, that she said to a reporter that every word she had been led to say against Spiritualism was false. These slanderous articles are industriously circulated, and when compared, they show the work of a concerted, organized effort. They reveal between the lines the venomous spirit, and hatred of the inquisitor who takes this method to compass his infamous designs.

The manifestations through thousands of other mediums for the half century since the rappings at Hydesville have really made the latter inconsequential. In fact they cannot be said to have had their advent there. They were heard by Wesley, founder of Methodism, a century ago, and in 1836 the varied phenomena were more remarkable among the Shakers.

The "Fox sisters" form so small a part of Spiritualism as it exists to-day, if they were convicted of deception it would eliminate a very small fraction of evidence, yet to assert that the evidences of Spiritualism rest on the rappings of the "Fox sisters," and then show that they were self-confessed deceivers, is to sweep away the cause with one decisive blow.

For if they were frauds, all mediums are frauds, and as such should be prosecuted to the full extent of the law! If through the press a public sentiment can be created, distorted and prejudiced by repetition of these falsehoods, the utter suppression will be an easy matter of the police court.

It is most fortunate that the onslaught which is only faintly indicated by these straws, is met by an organization of the spiritual forces. Not all that such an organization should be perhaps, nor what it is capable of being, yet strong enough to "hold the fort," and serve as a rallying point for its scattered allies.

Whatever definition we may give to Spiritualism, the National Association is broad enough to cover all, and whether we call Spiritualism a religion or not, this Association stands before the law as a religious body with all the rights and immunities pertaining thereto. As long as so-called religious bodies enjoy special rights and privileges, it is the best policy to stand for the same, and in fact the only road to success of associative effort.

If we saw a storm coming, which would be the most sensible, go into a prepared shelter, or stay out till the clouds broke upon us, arguing what name we should give that shelter? Its roof would be just as protective whether we called it corrugated steel, pine shingles, or roofing paper. While we stop to contend over the inconsequential impossibilities of the God question, or whether we have a science, a philosophy or a religion, believing alike but estranged by the different meaning we give to words, the antagonizing forces gather. We may regret that while we were hesitating and contending for the inconsequential, the high tide of advantage was left unimproved—not a day too soon has this association of effort come to the front, as a rallying center and barrier against assault.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

I cannot but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty. For we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—J. Lubbock.

COMING EVENTS.

Do They Cast Their Shadows Before?

To peer into the future and correctly fortell what will transpire, to us poor mortals, seemingly borders on the miraculous, as we have no law of nature with which we are familiar, that pertains to earth alone, that solves the mystery. But we are aware of instances whereby the prophetic words of some medium has been verified, and we are informed that the more advanced spirits hand down to the "guides" or "controls" of certain sensitive mortals this information; and with no other explanation we must accept this as true, or the mystery goes unsolved.

It is a circumstance of this nature which I am desirous of making known; the prophet, or medium, being a Mrs. Minnie Sharlow, of Detroit, Mich., who was speaking to a large audience in our city, and voicing the logical thoughts of Mr. Cooker, who is her speaking control, and during the discourse she said: "A feeling comes over me that in the very near future there will be a blow come to your city, by the occurrence of what appears to me to be a crash, or fall of something which will cause a feeling of gloom to come over all of you, and life will be lost from this catastrophe."

Later on and at the close of the lecture, when giving short readings to some in the audience, she stopped in front of a Mr. Giltner, a mason by trade, and said, "A feeling of sorrow is thrown over me as I confront you, and I know that it pertains to your future; for while you now are a strong man, with no thought of anything but happiness, not four weeks will roll by before you will be burdened with grief, and sorrow for the loss of one who is near and dear to you, and I am sure the crash of which I have made mention, has something to do with the loss!

And now comes the verification of these prophetic utterances. There was being constructed upon the site of the old Hibbard Hotel, a new hostelry to be known as the "Otsego." The workmen had reached the fifth story, and practically the roof was all that was needed for its completion, when on Saturday, October 11, while numerous workmen were at work upon the structure, the top floor gave way and carried the others with it to the basement. A number of men were injured, and one man killed and buried in the ruins. That man was Henry Giltner, a brother to the man who was informed of his coming grief and sorrow. The fall, or crash, took place in three weeks and six days from the evening of the prophecy. Elijah, Elisha and the prophets of old could not have been more exact; and while we mortals may not be enabled to see them, I am inclined to believe that coming events cast their shadows before.

A. S. WELLS.

Jackson, Mich.

SPIRIT REVELATION.

Thoughts for the Improvement of Seances.

Revelation dear to me,
Ever shall I cling to thee!
Not a dreadful tale of blood
From a wounded side that flowed,
But for man a certain cure
For the ill all must endure.

Like some lost Atlantis found
Is this re-discovered ground
Where the lov'd ones gone before
Drink life's sweetness o'er and o'er,
As progressive spirits may
In the great eternal day.

It is a great mistake of spiritualists to ignore the emotions in the interest of the intellectual faculties. Where is the movement that has attained its success save by enthusiasm, which is the expression of the emotional nature? The blackness of despair that comes to every human being when the loved one vanishes from the mortal, is illuminated only by Spiritualism's light—it is the Messiah of joy to the world.

Man is both intellectual and emotional, and while intelligence is ofttimes slow in its manifestation, the feelings are ever ready to act, even in the lowest stage of unfoldment. Why not use them to increase the sum of human happiness in the acceptance of this spirit revelation?

We have those in our ranks who insist that Spiritualism is only a fact—it cannot be a religion any more than can be a job of blacksmithing. These adorers of intellect fail to realize that the doctrines of Deity and of a future life are the foundation on which are built all the religions of the world. While this nineteenth century revelation gives nothing new about God, it proves that life's continuity is as barren of evidence concerning His personal existence as is this life; while of the future state, Spiritualism presents to us here and now the only demonstration.

As a belief in immortality is above all else the great factor in religion, how illogical to deny the religion there is and must be in Spiritualism! As I see it, no cult has so great a claim to be known as a real religion as has ours, and I am content to let others use "science" with a prefix in its place. We see their use of enthusiasm in building a great body out of intelligent and wealthy people. We see it in the building of a great salvationist organization. The emotional nature is still used by the sects in revivals to gain new recruits in the cause of ancient error. The stealthy monster of the religious jungle, after increasing its strength through the last war from ten to seventeen millions, is now making its greatest effort to realize that everything, the civil power included, is its own—this through the acknowledged right of the majority to rule. Now the large cities have courses of lectures to which their membership can only attend by bringing with them one or more non-Catholics. This method here resulted in the conversion of twenty-seven persons.

But this article, Mr. Editor, was intended to interest your readers in the religion of Spiritualism. In using the word, please dismiss all its past definitions, and consider religion to be a pure aspiration in thought and deed for all that is good, beautiful and true. To give play to this aspiration I firmly contend for its exercise by song, invocation, explanation and exhortation.

The foundation of our ism is in its demonstration, and one of our greatest sins of omission is in the absence of religious exercises in the seance-room. As the seance is usually conducted, the visitor accepts the performance wholly in the light of an entertainment, in place of demonstration of the grandest revelation ever made to man; he departs in a dazed and mystified frame of mind; he does not comprehend its purpose; and, between the men who take his money for feats of the marvelous and ideas formed in his own experience by childhood's teachings and later environments, he is simply stunned.

At most seances not a word of explanation is offered. At others something is said for the protection of the mediums only from the violence feared at the hands of the ignorant. But the real thing that should be done, to educate the public in the truths of our religion, as connected with this work of demonstration, is seldom attempted.

A ten or even five minutes' explanation of the work in hand would make every seance many times more effective for good.

I have in time past freely given my views in regard to voicing in song words embodying old-time religious error as entirely inappropriate to the seance. These errors have been and are the means of consigning to sorrow and suffering multitudes on the spirit side of life; and how any person who has realized the consolations of this revelation of to-day can continue their use, seems inconceivable.

Song, invocation and proper explanation must be part of every seance, making the occasion a religious exercise, if it is to be more than an entertainment for idle minds.

So for the beautiful and true,
In faith we raise our hands;
In faith we supplicate with you
To aid our soul's demands.
O, angel guests, to us draw near;
O, spirit power divine,
With human love throw o'er us here
Your inspiration fine!

I would like to see the time when our N. S. A. and all other organizations shall consider mediumship and mediums as were the psychics of the oracles in the ancient time, before the darkness that followed the advent of Christianity in the world, and conditions provided for its use, with care for the sensitives as was then.

H. W. BOOZER.

Grand Rapids, Mich.

Who, then, is free? The wise man who can command himself.—Horace.

The doing of an evil to avoid an evil can not be good.—Coleridge.

When all else is lost, the future still remains.—Bovee.

ELDER MYRICK'S GOD.

Explained for the Benefit of Whom It May Concern.

From time to time some one fulminates a bull against my God or what he supposes to be my God. Prof. Loveland had his jibe at my God—thought I worshiped a "great big man" who "sat on a throne," who was "jealous," etc. He identified this God of mine as the Jehovah of the Hebrew Bible. Brethren Hodge and Ripley evidently regard me as believing in a literal, man-like God, having real ears, actual hands, feet and eyes, and, for aught I know, wearing chin-whiskers! In a general way other writers for The Progressive Thinker also assume the same thing to be true, holding that the Hebrew Scriptures present to us an anthropomorphic God and that we Christians accept him as such.

This is very distressing. I hasten to enlighten these dear souls and to relieve their minds if possible of all apprehension, by defining God as nearly as I can.

The very best definition of God is that announced by the N. S. A. at Chicago: Infinite Intelligence. This is practically the same as Alfred Russell Wallace had previously stated it: Supreme Intelligence. Mr. Herbert Spencer said: "Infinite and Eternal Energy." Matthew Arnold called it a "Power, not ourselves, making for righteousness." Jesus Christ said: "God is Spirit."

Any one of these definitions is good enough. They point to a Power, Being, Intelligence, above and beyond man, infinite and eternal. This is what the Hebrew poet meant by Jehovah; what the dreamy Egyptian meant by Osiris; what the devout Moslem means by Allah, and what I mean in saying God.

Now, it is quite true that Hebrew poets and prophets spoke of this Being—Jehovah—as of a man. They referred to this Power as He and Him. They spoke of his eyes, ears, hands and feet. They suggested that he might feel and manifest such human emotions as pride, love, regret, anger and jealousy. In fact they personified this Creative Force and Infinite Intelligence. They did what the limitations of human speech and understanding compelled them to do, and that was to describe the Infinite in finite terms, and to refer to the Unknown in the language of the known. In the same way Christians personify God. We say He and Him. We actually do speak of Him "sitting on the throne of the universe." We say He sees, hears, works, etc. We do all that the rule of personification allows us to do in an effort to explain and understand the Power, Being, Majesty and Intelligence manifested in the visible and invisible universe. That is all. Did these truculent scribes ever study rhetoric? Did they ever hear of a literary method called the law of personification?

What then? It does not follow because I say "He" that I actually believe God to be a person of the male gender—that he has sexual organs! Of course not. It does not require "Infinite Intelligence" to understand this: just ordinary common sense is sufficient. However, some people lack even common sense.

I heard an Atheist say, in a lecture, "Nature whispers through his iron lips," etc. Now, if I had represented him as believing Nature was a big man, with thick lips through which he whispered, I would have exhibited precisely the same degree of intelligence that these superficial scribblers do when they deride a personal (that is a personified) God. It is very common to speak of our Mother Earth. Is therefore the globe a woman? is her "breast" a real, human-like bosom?

I believe there is a Great Cause, Infinite, Eternal and Intelligent, operating through the boundless universe. I may not describe Him absolutely. "Can a man by searching find out God?" No; Hebrew poet, nor Greek philosopher, neither Christian apologist, can ever do that. Whether big or little, male or female, one-eyed, or thousand-eyed, whether He flies, runs, walks or jumps, we do not know. And what matter?

Meanwhile, we speak of this infinite, eternal, intelligent Creative Energy as He, and of his "throne" and "work," and "love," etc. Everybody will understand except possibly— but no matter.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

POVERTY.

The people call him rich; his lands
Stretch very far and very wide;
They call him rich, yet there he stands
Ill-clad and bent and hollow-eyed.

The people call him rich; his gold
Is piled in many a yellow heap,
But he is all alone and old,
And when he dies no one will weep.

They call him rich, but where he dwells
The floors are bare, the walls are bleak;
They call him rich; he buys and sells,
But no fond fingers stroke his cheek.

They call him rich; he does not know
The happiness of standing where
Sweet winds across the meadows blow
And toss the verdant billows there.

—S. E. Kiser in Harper's.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity.—W. Nevins.

When my friends are blind in one eye, I look at them in profile.—Joubert.

DEFENDS HIS CREED.

What Dr. E. L. Rexford Thinks of the Bible.

Dr. E. L. Rexford, of Columbus, Ohio, formerly president of Buchtel college, celebrated the eighth anniversary of his co-pastorate in Columbus Sunday, and at that time took occasion to say a few words to his critics who have been criticising him for his creed belief. The sermon of Sunday evening outlined very specifically his views on questions which he had previously discussed, and for which he had been so severely criticised by some of his brothers of the cloth, and others. Probably the most startling thing said by Dr. Rexford in his sermon was this:

"I have refused to believe that the Bible is a miraculously inspired book, infallibly dictated by the Almighty and given to the world as the final and complete revelation and absolutely free from all error. This refusal is now so common among the prominent students of the book, even among the 'evangelists,' so-called, that it seems hardly necessary to allude to it.

"Instead of this doctrine of Biblical infallibility being held by any reputable scholar, the more natural view prevails that the Bible is the literature of the Jewish people, containing their laws, their history, their poetry, their myths, their religion, their science, what little they had; and to claim the infallibility of the book is to claim the infallibility of that Jewish life, for the Bible is but a picture of it.

A Marvelous Insight.

"The book contains marvelous insight into human life. It proclaims laws that take hold upon eternity, and presents sentiments which human hearts will repeat as long as humanity shall live. But these sentiments were in human hearts long ages before they found a place in any book, just as there was music long before music was written.

"The New Testament is a collection of writings declared to be sacred by Catholic councils—writings containing primary and exalted truth for the wholesome teaching of men—but that it is free from error no modern student will presume to claim. The new version of it, which came from the hands of the most learned company of men ever engaged to translate it, omits certain passages entirely, which the King James version contains, and which millions of times have been declared infallible.

"I have tried to preach the religion of the best man, calling that the best religion. I have preached that the best man is the best Christian, no matter what his printed creed. The Chinese ambassador at Washington not long ago said: 'The best man is the best Confucian,' and I have heard of a Hebrew rabbi, who said: 'The best man is the best Jew.' What a delightful day it will be when the Methodist will say: 'The best man is the best Methodist,' when the Presbyterian will say, 'The best man is the best Presbyterian,' when the Episcopalian will say, 'The best man is the best Episcopalian,' when even a Catholic will say, 'The best man is the best Catholic.'

The Best Man.

"Do I hint a vast hesitation and difficulty by using this word 'even!' I think the day will come when we can omit it in reference to our Catholic brethren. I am already willing to say eagerly, that the best man is the best Universalist,' for I know that a good man cannot be good without being merciful and just, and no man can embody these elements in his character without involving the spirit of our faith.

"It ought to be with the teachings of Jesus before us, the speediest verdict of all Christian people that 'the best man is the best Christian.' Jesus was searching and calling for him every day, and if he should come from any church or creed or from no church or printed creed—the best man, I am certain that the Prophet of Nazareth would welcome him."

A FUTURE THOUGHT.

When o'er my cold and lifeless clay
The parting words of love are said,
And friends and kindred meet to pay
Their last fond tributes to the dead,
Let no stern priests with solemn drone
A formal liturgy intone—
Whose creed is foreign to my own.

Let not a word be whispered there
In pity for my unbelief,
Or sorrow that I could not share
The views that gave their souls relief.
My faith to me is no less dear,
Nor less convincing and sincere
Than theirs, so rigid and austere.

Let no stale words of church-born song,
Float out upon the silent air
To prove by implication wrong
The soul of her then lying there—
Why should such words be glibly sung
O'er one whose lively tongue
Such empty phrases never rung?

But rather let the faithful few
Whose hearts so close were knit to mine
That they with time the dearer grew,
Assemble at the day's decline.
And while the golden sunbeams fall
In floods of light upon my pall,
Let them in softened tones recall

Some tender memory of the dead—
Some virtuous act, some word of power
Which I, perchance, have done or said,
By loved ones treasured to that hour.
Recount the deeds which I admired,
The motives which my soul inspired,
The hopes by which my heart was fired.

—Anonymous.

The New York Journal recently showed the evolution of man by three pictures. First was an ape grasping his club. The second was a savage with his bow and arrow. The third civilized man with his gun. Underneath it said, "What next?" Suppose we have for the fourth panel a woman bearing the olive branch of peace.—Woman's Tribune.

EVOLUTION.

Its Principles Explained and Applied. By A. J. Weaver.

Results of Evolution.

What are the results that follow if evolution is established as true? If it is true that this earth and all that is upon it have come into existence through the process of evolution, it is reasonable to conclude that all other planets are subject to the same law—that if there is life on Mars or Venus its forms have been produced by the same process.

It follows also as reasonable if there is an invisible world superior to the material into which the inhabitants of earth pass at the death of the physical body, that its life forms, together with their acts and influences, are embraced in the processes of evolution as are like forms upon earth. Or in other words, that the principles of evolution are universal, embracing all life in all worlds and in all ages.

It follows from this that there can be no supernatural. Nature must embrace all worlds both material and spiritual and all life, finite and infinite. If there is a God He must be an inherent force in nature. If there is a spiritual world it must be the upper and invisible side of nature; it must be a world as natural as this. It must be true, therefore, that "There is Natural Law in the spiritual world." as Drummond taught. If all this is true—if nature embraces all things, both visible and invisible, there is no place for the supernatural.

It also follows that there can be no rewards and punishments as these words are ordinarily understood—that there can be no gifts nor inflictions coming to man from an Infinite Power above nature. What we term the special acts of God are links in the endless chain of cause and effect—the cause being invisible to our organs of sight. This chain of cause and effect enwraps all worlds visible and invisible and binds them all in one, making the universe an infinite unit.

In other words, as a thread unites the beads strung upon it, so is the law of cause and effect a thread which unites all lines and all events, in all worlds seen and unseen in all ages, past, present and future.

If evolution is true, man is not a fallen being. Instead of starting existence at the top of the ladder and falling—the object of life being to get back to the place from which he started—he began existence at the very bottom of the ladder, where all other life started, and, passing by, in his ascent, every other form of life, he rose triumphantly to the top—becoming the head of all existences—the highest expression of life on earth.

If this is true and there is a spiritual world and the laws of evolution hold good, man's progress must go on after he enters that world. But it is reasonable to conclude that it need not go on by the old process of the destruction of the unfit, because the present progress of the human race and the progress which is in harmony with the best impulses of the human heart, is brought about by the abandonment of the old process introduced upon earth by the lower animals, and by the acceptance of the new process—the process which seeks to reform the unfit and make them fit—the altruistic process.

Furthermore, if evolution is true we may expect that new attributes will be developed in man as time advances. There was a period far back in the past when man was on the plane of the lower animals and did not possess all the organs of body or mind which belong to him now. As he advanced they came one by one. So it is to be expected that new faculties will show themselves in the future, unless man has reached perfection, and no one would claim that he has.

Those who best understand the nature and possibilities of man have but little reason to doubt that, in the near future, man will develop the ability to see without the use of the eye, to hear without the auditory nerve, to feel without the sense of touch and to travel through space without taking along his cumbersome body. These can well be expected because gleams of these qualities have already began to appear in certain persons under right conditions.

These show that man is not yet a completed being, but is still in the process of making. He may well be regarded as standing in the same relation to what he will be, as the boneless, fish-like water animal, lancelot, does to the true fish, or as the wingless penguin does to the true bird which it may sometime become. It is impossible to foretell what new attributes may yet appear in man. Not long ago no one would have believed that there could be developed in him such a power as hypnotism or the power to project thoughts to another mind without wires or human language as is done by wireless telegraphy and by telepathy.

One of the most important results of evolution is that it accounts for things in human life which have never before been satisfactorily explained.

Origin of Evil.

The question of the origin of evil has been a problem over which men have puzzled their brains in all ages and climes, but on which they have never reached a satisfactory conclusion. If humanity was created by special act of God and was perfect, as it must have been, it is beyond comprehension how evil came to exist. If God hated evil and used his influence to prevent its birth, and if He was all-powerful, as he is, why did he permit evil to have an existence? And how could it exist without His permission? The highest wisdom of man has been unable to reply.

But if evolution is true, the origin of evil is easily explained. The acts and purposes which we call evil were prominent and powerful in animal life long before man had an existence. Coarseness, brutality, cruelty, treachery, hatred, lust, savagery, fighting, jealousy, killing and other impulses and acts which we call evil were characteristic of the whole animal world and had been for ages.

But they were not evil in the animal, because the animal had no moral nature—no conscience—did not know right from wrong,—was not conscious that some acts were injurious to moral progress. The animal mind was too low and undeveloped to have produced any standard of right and wrong.

Whence came this standard—this knowledge of good and evil—of right and wrong? It came with man. Without man it could have no existence. How did man get this knowledge? According to the old theory it came as the result of man's fall. At his first plunge into sin "he came to know good and evil." But according to evolution this knowledge came to man for the first time, not as the result of a downward career but as the result of an upward career. It came to him as he rose above the animal plane and became human.

It did not come all at once. Little by little this knowledge dawned upon his mind as his experiences became wider and new lessons in life were learned.

As he began to rise above the animal plane it began to be apparent to him that different actions had different effects upon his happiness—that some were conducive to his well-being while others were injurious. Self-protection made it necessary for men to live in communities or tribes and the permanency of this social relation was best secured when the people were kind, truthful and honest to one another. Thoughts and actions of this kind were finally classed by themselves and were called good and right, while those that produced contrary effects were called evil or wrong.

It is evident therefrom that good and evil came into the world together—hand in hand—and that both came as the result of the appearance in man of a moral nature—a nature capable of perceiving a difference in things as to their effect upon the welfare of the human race.

(Concluded.)

TEXAS NEWS.

Spiritualism in the City of Houston.

The growth of The Independent Liberal Spiritualist Association—recognizing no bounds and limited to no locality, but by its name embracing universalism in Spiritualism—is what might be termed phenomenal, were it not that it is spiritual. Every Sunday night witnesses in Caledonian Hall the largest audiences, drawn from the deepest thinkers and most intelligent classes of the city, at present assembling within the state of Texas; and as an organization we were but nine months old on the ninth day of this present month. At one of the leading orthodox churches last Sunday night, rainy and unpleasant though the weather was, affording some slight excuse, an audience of twenty-five assembled to hear a minister who was filling his appointment for the first Sunday; and they adjourned to the lecture room to hold services. We had an audience of at least sixty or seventy, all moved by one impulse; that of hearing the truth; for sensationalism does not attract at our meetings, owing to the fact that it is not used as a drawing card. Our leader and speaker who has faithfully ministered to our association since its organization, never fails to be present in fair or stormy weather; smiling, hopeful, brave and strong, she faithfully goes forward in the discharge of duty without question of material reward; and has signified her purpose of remaining with us so long as desired; though ready at any time to welcome another in her stead, who should be the majority choice of the entire membership.

Having lived in Houston for a number of years, she was well known socially before identifying herself with our cause. Bearing with her well-earned laurels won in the field of letters before coming to our city, her literary works have crowned her with the same local fame her published writings had generally done in other states where she had dwelt. That "a prophet is not without honor save in his own country," is an axiom not sustained in the case of Florence E. B. Shaffer, B. O. When so wisely selected by the invisible powers to take the leadership in Spiritualist work here, she had not the advantage of that heraldry which pre-announcement of coming from other fields of triumph gives. The mere fact of a speaker coming from a distance, often clothes her with a certain glamor, which not infrequently serves as a mantle for mediocrity; but one who calmly arises in our midst and commands the following our leader has done, proves the quality of her work; and we all rejoice in every vicissitude which aided in bringing into existence the Independent Liberal Spiritualist Association, with its corps of splendid officers and laborers.

Of striking personality, as rare types ever are, Mrs. Shaffer at once impresses those she meets as possessing a spirit inclined to yield not one iota in its unbending support of right's loftiest ideal. Strong with that power which conscious rectitude commands, with broad scholarship, wide experience, intensity of eloquence and the keen cleavage of the logician, added to exquisite and highly developed psychic powers, each contributing its brilliant lustre to that crown which her magnificent womanhood so gracefully and modestly wears, Mrs. Shaffer yet speaks less with a view to pleasing the sense of hearing than pointing out in unmistakable terms, the glorious truths of being, which all who listen must realize are inspired by wise and highly educated intelligences who find in her an instrument they can approach and speak through.

Our Independent Liberal Spiritualist Association has secured the occupancy of Caledonian Hall, 1010½ Texas avenue, for every Sunday during 1903. And now we are looking forward with glad anticipation to the seasons of richness we shall enjoy as the searchlight of spiritual knowledge is turned upon the so-called "mysteries" of being, by the lofty inspirers of our beloved leader.

MRS. FANNIE PURDON,
Sec'y. I. L. S. A.
MRS. BERTHA A. BRUNNER,
Treasurer I. L. S. A.
Houston, Texas.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOUR.

Mr. Editor, Ladies and Gentlemen:—

I promised in my last letter to take the medium with me, and we would leave, in imagination, this cozy room in which we are writing and go forth and sit down on the banks of that prodigious river called the Los Angeles.

You may all go with us if you like, but if you go, be sure to put on your warmest wraps. Don't imagine, for a moment, that because this is a semi-tropical land, yielding beautiful flowers all the year round, where snow is never seen and where rain is as scarce as hen's teeth—no, that is not quite true, but we will qualify and say, as rare as the nearly toothless gums of an aged person—don't imagine for a moment, we repeat, that you can go and sit down on the bank of that prolific stream, thinly clad; for you would be pierced through and through with sharp cold and damp fog in five minutes.

Many of you may think that very little can be learned from a disagreeable fog. Some may say they don't know why there should be nasty fogs, any way. No doubt those who say this are among our London friends. Well, let us see. Some of you may become so interested in the fog that you will forget all about its nastiness, even forget the cold and damp. Don't you think that fog has just as good a right to immortality as yourself? Why do you shout with laughter after that style? "The idea is so ridiculously foolish," you reply. Well, the wise are often confounded by the foolish; but Mr. and Mrs. and Miss Wisdom, kindly help to analyze this fog, this nasty, disagreeable fog; if you will have it so. Fog is vapor and vapor is water separated into infinitesimal particles by heat. The hot Southern sun has been robbing this little river all day long. Do you say it is so small you think it ought to be left in peace ?

Nature's laws don't leave anything at rest very long. The sun, or its heat, rather, has been drawing this water upward very rapidly all day, so rapidly that it was invisible; and the party that took that tally-ho ride to-day, declared, one and all, that a clearer or brighter atmosphere they never saw, and yet they were looking directly at and across this river. Still, tons and tons of water were taken up from this mite of a river during the day, but not a particle of vapor was visible then. The sun fell, the air became cool, the ascending vapor, or water, began to draw itself together—perhaps the pretty drops were cold and wanted to huddle a little as pretty little children do sometimes to keep warm—well, they have huddled or condensed until you see then now as thick fog or vapor. Many things are visible at night, in the darkness and cold, that are not visible in the brightness and warmth of the day. At this point we are greeted with laughter.

What have you told us, dear invisible spirit—for such you purport to be—that we did not already know—that the most of the small children in the school-room have been taught, long ago? Why all this is so simple that we do not trouble ourselves to think about it.

That is the reason why so many study theology instead of science. Science is so simple and so easily understood, at first, that many leave it as not worth their time and attention and study God, forgetting that small streams eventually lead to the ocean. But where did we leave our vapor? Ah; here it is hanging over the Los Angeles river; but we will climb a little now to see if we can find that which has been going up all day. Where has it gone? Well it went up until it met a cool current of air, then it acted precisely as this fog-bank does, it condensed, or huddled, and you look up and call it a cloud. Now a portion of that cloud falls back to earth in the form of rain, after it has condensed and fallen into or joined other clouds as all were being swept about by the winds or currents of air, but a large part of that vapor, or water, did not condense enough to fall back to earth, but kept on rising, actually growing thinner and thinner as it rose until at last its particles were so attenuated and far apart that they continued to rise, wholly invisible to mortal sight. In this state, earth no longer attracted them, another attraction picked them up, they were now only fit for the ethereal or spiritualized world; they could not now condense as they did in the lower world; they must, perforce, by the natural law of chemical affinity, be drawn together, but by the law of etherealization and expansion they hold the same relation to the ethereal world—the world of spirit or spiritual world—spiritualized substance, or matter, which the other drops that fell back to earth did, and do, to earth. The law is simply operating a step higher up the scale.

Now one can certainly understand, by this, that there exists in the etherealized world, where spirits go to dwell, great ethereal oceans, seas, lakes, rivers, ponds, and water in abundance; the only difference being that our waters are as light, ethereal, and expanded as we are ourselves, they correspond exactly to all other spiritualized, ethereal substances that go to make up our world of beauty.

Now, sweet friends, sitting here on the banks of this poor little earthly river, that has been dying in the sun all day, sending up a portion of its life to help fill our rivers and seas, don't find fault with the "nasty, cold, damp fog" any more; for not only does it refresh your own earth, when it falls back in rain,a portion of it, but it comes here to help swell our waters and refresh us who have also come up higher. Each simple thing in nature is a type of all other things in nature.

In writing this short article we have left out the oxygens, hydrogens, nitrogens and all the other gens, thinking, as Timothy Dexter did about his stops and marks, you can put them in to suit yourselves; or a better way may be to read them up in some good work on chemistry. We are not writing a book on chemistry. But we can't let those theological students alone. We feel a deep sympathy for theological students. How well many of them know theology really means the study of the Gods, instead of a study of God and his method of governing the world; a study of all the Gods of Greece and Rome and their method of governing mankind; and nearly all students well understand that these Gods were all myths or symbols. For instance, the God of the wind, the God of the air, the God of the water, the God of the earth, the God of fire, the God of death and the God of life; the God of hades and the God of paradise; the moon God, the sun God, and each little star God; the God of Jupiter and the God of Saturn; the God of Venus and the Mercury God. Well, if we keep on we shall never be able to stop. There was no end to the Gods. They were as numerous as flies. Really, it is beyond the grasp of any one person to study them all. We suppose this must have been the reason why some one concluded to end the difficulty by throwing them all together in a heap, and end the trouble by calling them one God, or, rather to give little better satisfaction, three in one—the Father, the Son, and the Holy Ghost; but to my humble way of thinking it is better to study each particular God than to try to comprehend this conglomerate monstrosity.

We tell you, sirs, that a Jewish maiden never gave birth to a part of this God—a third part of him—for this is the principal thing that you study about in a theological school or college. You had better, by far, study the God and let this three-headed one alone. You never will be able to understand him, for he is a myth with the rest. But if, by the Gods, you understand that they simply stood as symbols, representing some natural law, some scientific principle, then you are getting home to truth.

Now in these letters we have been telling you about some of these Gods. In our first letter we told you something about the God, Death. We gave you a regular logical dissertation on that skull-and-cross-bones—the monster with the grinning head. He ought to be represented as an angel of light and beauty.

In our second letter we told you of the God of Eternal Life—the youthful God, or child God, or birth God; the natural birth and the spiritual birth. In our third letter we told you of a Mineral God, the God of Coal.

In our fourth letter, the present one, we have told you something about the Rain God or the God of water. Why, my dear theological friends, we have been studying theology all the time. Perhaps you did not know it, however. Better take the Gods singly, as the Egyptians, Greeks, and Romans did, and not tackle them all as one, for we are positively sure they or it will be too much for you. They were for me and shot me off at a tangent, and that is why I became the pastor of a congregation that helped me to study the Gods—otherwise, Natural Laws. Most sincerely yours,

HENRY WARD BEECHER.

ARE THERE MANY GODS, OR ONLY ONE GOD?

In Extraordinary Book Prof. James, of Harvard, Outlines (in Boston Journal) Novel Theory as to Birth of Best Human Motives—Mind-Cure Cults Are a Genuine Religion, Not a Silly Appeal to Imagination to Cure Disease.

The remarkable work of Prof. William James of Harvard University which appears under the title, "The Varieties of Religious Experience—A Study in Human Nature," the volume being the Gifford Lectures on natural religion which he delivered in Edinburgh last winter deals with the most profound problems of human life.

With a singularly clear expression and absence of phrases requiring more than the ordinary education to interpret, he expresses thoughts so at variance with popular lines of discussion that unless the reader goes carefully and painstakingly to the task of mastering the ideas expressed he will hardly understand the significance of the work before him.

While the book as a whole is profoundly interesting to the students of religion and the mind, and deserves a careful reading by all who desire a better understanding of life and the faith that helps make life worth while, some of his suggestions are of special interest to the general public and to those who have held dogmatic views as to the unassailability of their beliefs both in the ranks of so-called orthodoxy and so-called liberalism. More than this, monotheism itself is treated as by no means an absolutely established fact, and the "mind cure" cults and the Methodist receive new material for the defence of their views, and are at the same time confronted with unusual arguments tending to modify their attitude toward the rest of mankind.

The Existence of Inharmonies.

Concerning the problem of the existence of inharmonies in the world, he says:

"If we admit that evil is an essential part of our being and the key to the interpretation of our life, we load ourselves down with a difficulty that has always proved burdensome in philosophies of religion.

"Theism, whenever it has erected itself into a systematic philosophy of the universe, has shown a reluctance to let God be anything less than All-in-All. In other words, philosophic theism has always shown a tendency to become pantheistic and monistic, and to consider the world as one unit of absolute fact; and this has been at variance with popular or practical theism, which latter has ever been more or less frankly pluralistic, not to say polytheistic, and shown itself perfectly well satisfied with a universe composed of many original principles, provided we be only allowed to believe that the divine principle remains supreme, and that the others are subordinate.

"In this latter case God is not necessarily responsible for the existence of evil; He would only be responsible if it were not finally overcome. But on the monistic or pantheistic view, evil, like everything else, must have its foundation in God; and the difficulty is to see how this can possibly be the case if God be absolutely good.

"A Unit Is an Individual."

"This difficulty faces us in every form of philosophy in which the world appears as one flawless unit of fact. Such a unit is an Individual, and in it the worst parts must be as essential as the best, must be as necessary to make the individual what he is; since if any part whatever in an individual were to vanish or alter it would no longer be that individual at all.

"The philosophy of absolute idealism, so vigorously represented both in Scotland and America to-day, has to struggle with this difficulty quite as much as scholastic theism struggled in its time; and although it would be premature to say that there is no speculative issue whatever from the puzzle, it is perfectly fair to say that there is no clear or easy issue, and that the only obvious escape from paradox here is to cut loose from the monistic assumption altogether, and to allow the world to have existed from its origin in pluralistic form, as an aggregate or collection of higher and lower things and principles, rather than an absolutely unitary fact.

"For then evil would not need to be essential; it might be, and may always have been, an independent portion that had no rational or absolute right to live with the rest, and which we might conceivably hope to see got rid of at last.

"Now the gospel of healthy-mindedness, as we have described it, casts its vote distinctly for this pluralistic view. Whereas the monistic philosopher finds himself more or less bound to say, as Hegel said, that everything actual is rational, and that evil, as an element dialectically required, must be pinned in and kept consecrated and have a function awarded to it in the final system of truth. Healthy-mindedness refuses to say anything of the sort.

"Evil Is Irrational."

"Evil, it says, is emphatically irrational, and not to be pinned in, or preserved or consecrated in any final system of truth. It is a pure abomination to the Lord, an alien unreality, a waste element, to be sloughed off and negated, and the very memory of it, if possible, wiped out and forgotten. The ideal, so far from being co-extensive with the whole actual, is a mere extract from the actual, marked by its deliverance from all contact with this diseased stuff.

"Here we have the interesting notion fairly and squarely presented to us of there being elements of the universe which may make no rational whole in conjunction with the other elements, and which, from the point of view of any system which those other elements make up, can only be considered so much 'dirt,' as it were, and matter out of place.

"I ask you now not to forget this notion, for, although most philosophers seem either to forget it or to disdain it too much ever to mention it, I believe that we shall have to omit it ourselves in the end as containing an element of truth.

"The mind-cure gospel thus once more appears to us as having dignity and importance. We have seen it to be a genuine religion, and no mere silly appeal to imagination to cure disease; we have seen its method of experimental verification to be not unlike the method of all science; and now here we find mind-cure as the champion of a perfectly definite conception of the metaphysical structure of the world.

The "More Than Self."

Having called attention to the argument for the existence of a world of good and of a realm of the inharmonious which does not belong to it, he considers the relation of the human self to the "more of the same quality," which the individual, once awakened to his imperfection, made uneasy by a sense of his wrongness, recognizes as an "over-soul" above the good he has attained.

What the nature of this "more than self," which he feels is at one with his best aspirations, is, he thinks, so little determined thus far that much thought should yet be given it.

While one holds that there is a realm not included in the life of the deity to which we turn for help, there must be a question as to the infinity of that deity and if there is not infinity, then there is room for a conception essentially polytheistic in its nature.

This subject, however, the author does not follow to its suggested conclusion, nor does he commit himself to more than a candid pointing out of the logic of certain facts. He carefully reserves a consideration of the polytheistic idea to be treated in a later work, and adds in a postscript to the lectures a statement to that effect. In this postscript, which contains some of the most interesting matter in the volume, he says:

"Upholders of the monistic view will say to such a polytheism (which, by the way, has always been the real religion of common people, and is so still today) that unless there be one all-inclusive God, our guarantee of security is left imperfect. In the Absolute, and in the Absolute only, all is saved. If there be different gods, each caring for his part, some portion of some of us might not be covered with divine protection, and our religious consolation would thus fail to be complete.

"It goes back to what was said about the possibility of there being portions of the universe that may irretrievably be lost. Common sense is less sweeping in its demands than philosophy or mysticism have been wont to be, and can suffer the notion of this world being partly saved and partly lost.

"The ordinary moralistic state of mind makes the salvation of the world conditional upon the success with which each unit does its part. Partial and conditional salvation is in fact a most familiar notion when taken in the abstract, the only difficulty being to determine the details. Some men are even disinterested enough to be willing to be in the unsaved remnant as far as their persons go, if only they can be persuaded that their cause will prevail—all of us are willing, whenever our activity-excitement rises sufficiently high.

"I think, in fact, that a final philosophy of religion will have to consider the pluralistic hypothesis more seriously than it has hitherto been willing to consider it.

Chance of Salvation Sufficient.

"For practical life, at any rate, the chance of salvation is enough.

"No fact in human nature is more characteristic than its willingness to live on a chance. The existence of the chance makes the difference, as Edmund Gurney says, between a life in which the keynote is resignation and a life in which the keynote is hope. But all these statements are unsatisfactory from their brevity, and I can only say that I hope to return to the same questions in another book."

Prof. James thus brings in question the popular interpretation of the meaning of the apparently contradictory testimonies of man's soul, which asserts the existence of a good Providence, and of sin, death and pain, which occur under conditions that make their existence a denial of the intuitions of the faith-possessed spirit.

He suggests the advisability of considering the possibility that evil may be the rubbish and waste lying outside of the powers of the good God we feel to exist, and that this God may not be all powerful, or even the infinite and only deity.

While, as Prof. James indicates, the existence of any power to which we can aspire till we have taken one more step upward is sufficient for the present need of any who seek a higher life and faith, it will interest many thoughtful people to have presented so bold and reverent an inquiry. If the proposition is unworthy serious consideration those who defend the accepted beliefs will soon demonstrate the fact and thus strengthen their position.

The Lectures Kindly Received.

The lectures have been kindly received by the religious press of the country, and the material furnished by them for the support of several of the principal doctrines of the modern church has been received by the clergy of orthodox protestantism with manifest appreciation.

Both those who affirm and those who doubt the value of "conversion" may find much to interest them in his study of the psychology of the experience.

The author is, perhaps, the first to give a scientific basis for the high estimate placed upon conversion by certain denominations. He defines conversion as the placing of a man's religious aims at the centre of his energies. That which was in the outer realm of his experience becomes central. It is he thinks, "a process gradual or sudden, by which a self hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities."

At Variance With Teachers.

He states, however, and in this he is quite at variance with many of the teachers of theology, that "some persons never are and probably never could be converted. Religious ideas cannot become the center of their spiritual energy."

This view is, of course, vigorously opposed by the advocates of the doctrine that all men are able to become safely converted in accordance with orthodox standards, and Scripture is freely quoted against the author. It could hardly be expected, however, that a consideration of religious experiences from a psychological student's standpoint could include an attempt to reconcile the conclusions arrived at with Scriptural interpretations.

Prof. James refers to the recognition of the so-called "sub-conscious self"—the part of the mind which is outside our ordinary consciouness and overlies the things which we can call into our field of ordinary mental vision—as the most important discoverey in the field of psychology in recent times.

An understanding of this comparatively unknown realm in our natures would no doubt make clear much that we do not understand in regard to men's ordinary religious experiences and their conversions and backslidings. The author points out many interesting things in regard to the part this latent power within us plays in our ordinary life.

The sub-conscious mind is constantly making inroads into the realm of conscious reason and directing the actions in accordance with its unreasoning tendencies, to satisfy a nature and needs which the "profit and loss" training of the worldly individual does not recognize.

Sub-Conscious Self v. Full Sense.

It is this latent or sub-conscious self which comes most readily to a full sense of a real presence which is not of earth and which inspires the good within to a more perfect life.

Because of this Prof. James quotes with approval Dr. Starbuck's statement that to "exercise the personal will is still to live in the region where the imperfect self is the thing most emphasized. Where, on the contrary, the sub-conscious forces take the lead it is more probably the better self which directs the operation."

While the questions raised by the book demand a review of the assumption upon which most modern church doctrines are based and there is no realm of dogmatic theology which the author hesitates to invade if logic leads him to do so, the fundamental experiences upon which all religions are formulated and in answer to which all prayers are uttered are set forth in a clearer light than ever before.

Whether there be many gods or one, whether there be such grave defects in the creeds of the churches as to demand a new alignment upon lines indicated by advanced science, or not, the mind of man is shown to be reaching upward to something that it finds a real and saving power, and religion is demonstrated clearly to be a permanent help for those who aspire and as eternal as the race of man.

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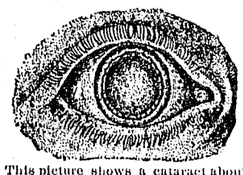
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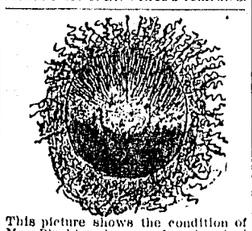
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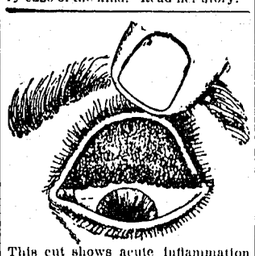
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H. C. LAUB.

Mrs T. J. Blackburn, 1707 Des Moines Street, Des Moines, Ia., says: "Fourteen years ago I was taken down with inflammation, glaucoma and neuralgia of the eyes, which ended in ulcers and growths over the sight, and iritis. I doctored with thirty-six different doctors for fourteen years. They left me completely blind. I had given up all hope of ever seeing again until I heard of Dr. Coffee. I used his treatment and it restored my sight perfectly. I would like to write everybody about this wonderful discovery. His medicines are mild and can be used by any body at home."



MRS. T. J. BLACKBURN.

"The first I noticed anything wrong with my eyes was in December 1898. They commenced to matter and got a little sore and inflamed. Each week they got worse and ulcers came on the sight which made me blind very rapidly, but it was in July, 1900, when I got totally blind, and I suffered with the most terrible inflammation and ulcers on the eye that a person could suffer. After I had doctored with several other doctors, and having got no relief, I wrote to Dr. Coffee. He doctored my eyes with mild medicines that soothed them and stopped the pain in three days. My sight improved and in three weeks I could see to read large print, and in three months' time my eyes well. I thank God I can see again. He used no blue stone nor caustic or any strong medicine."

A. J. PALMER, Melrose, Ia.



A. J. PALMER.

"Mrs. Emily Betts, of Knox City, Mo., says: "For twenty years my eyes have been weak and congested and they would get worse whenever I would use them too much. I would go and get treatment and get better and go to work with my eyes again and they would get worse. A few years ago they commenced to fail very rapidly. One doctor said cataracts were forming. Another doctor said paralysis of the optic nerve. Two years ago I could not see my way across the room. I gave up hope of ever seeing again, but one day my daughter read about Dr. Coffee and his absorption treatment. I wrote to him and used his treatment for one year. Now I can see to read and write as well as anyone seventy-four years of age. I owe it all to Dr. Coffee and his mild remedies, and want to urge everyone who has weak eyes to try his treatment. I used his remedies at home. Anyone can write me for particulars."



MRS. EMILY BETTS.

Dr. Coffee refers to these four cases because they are typical cases from four of the most common causes of blindness with which he comes in contact, and he positively states that such cases can be cured in every instance, if his treatment is used. Just mild medicines at your home without visiting him. He can refer to thousands of just such cures as these.

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Progressive Lyceum Lesson.

Topic:—Thanksgiving.
Gem of Thought:—

I'll fill each day with my thanksgiving,
Kindly word and helpful deed;
For all the privileges of living,
And experiences I need.

Thanks giving Day, as you are aware, originated with the Pilgrim Fathers in New England, when a mere sufficiency of temporal necessities inspired them to be thankful. Since then, we have made electricity and steam our servants which with the many other scientific developments should surely enable us to make every day a day of thanksgiving. The Occult has, with its beauteous light, pushed away the gloom of fear; knowledge has comforted the sorrowing, and we live in the ever Present, Here and Now. Life is no longer a season of suffering, but one of constant privilege, each scene and experience of which brings us greater development; so we live in one endless day of Thanksgiving. Any one is thankful for the sweets and sunshine of life, but people limited to thanksgiving for these alone, and inclined to weep and despair when clouds and sorrow come, do not create that magnetic condition which will bring joy in tears and comfort in sorrow, such as constant thanksgiving will produce.

No force or atom e'er is lost,
All leads to perfect and sublime;
Each human barque tho' tempest toss'd,
Will anchor safe at home sometime,
Each adverse wind but tests the strength
Of Soul, of Hope, of Patient Trust;
And when released we lunge our length,
With conquering Will and Can and Must.

Intermediate.—Q. Why do we have Thanksgiving Day?

A. Because it was set aside many years ago by the Pilgrim Fathers.

Q. Why were they especially thankful?

A. Because they had reached a country where they could worship as they pleased, and govern themselves.

Q. Did they thoroughly enjoy this freedom?

A. Not exactly, for they were very selfish, and tried to compel every one to do as they directed; the liberty which we enjoy is the fruit of those who were liberal and dictated to no one, and believed in a man-made government, which granted equal privileges to all.

Q. What then have we to be thankful for if this government is thus ormed?

A. We should be thankful that these men have given us such blessings.

Q. Are we to be thankful for naught but the good things in life?

A. All things are good if we but understand them; it is said that the reflection of an angel's face may be seen in our tears, and that our heart-throbs often open our minds to higher conceptions of life.

Q. True, indeed; into every life must come the clouds and shadows. It is not to avoid these that we must strive, but to learn that unchanging trust in the Power of Go(o)d whose law is progress. People left in the dark, seek for the light, and this has inspired man to increase the convenience of lighting from a candle to the electric light. Should we save our thanksgiving for one day in the year?

A. No; we should be thankful every moment, for it makes us hopeful and we will never despair; each fall teaches us better how to stand, so we can and should be full of thanksgiving all the time.

All:—
My Thanksgiving Day is to-day,
In sunshine or shadow I'm glad;
To me there's no way but the right way,
I can't weep or doubt or be sad.

JOHN W. RING,
National Superintendent of Lyceum Work, Galveston, Texas.

Dean Clarke's Poem.

Have you sent a dime and a postage stamp for a copy of Dr. Clarke's new poem, "The Triumph of Man?" If not, we hope you will do so at once to enable him to issue, at an early date, one of his finest literary productions, tracing the evolution of man from a barbarian to an enlightened Spiritualist. In a most ingenious manner Dr. Clarke has combined the facts of history, science and philosophy, clothed with beautiful and rhythmic language. He offers his poem at a tithe of its commercial value, that it may come into the possession of even the poorest seeker for great and uplifting truths. It will be issued as soon as sufficient subscriptions are received to pay for publication. Address Dean Clarke, 7 Winthrop street, Roxbury, Mass.

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WEBBERITE MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

A PROPHETIC VISION.

Mrs. Grant's Vision of Her Husband's Future Greatness.

After Captain Grant resigned his commission in the army he sank as all the world now knows, to a depth of poverty very nearly approaching destitution. His own father and brothers looked askance on him; his father-in-law, though helpful in a small way, had little liking for the silent, mind-withdrawn, impractical young man who had carried off his daughter. He was already 32 years old, and his only capital was his West Point education, which but ill-fitted him for the hard struggle for existence he was about to begin. He tried farming and failed; he became a partner in a St. Louis real estate firm and failed again. He then obtained a clerkship in the custom house, but was thrown out of employment at the end of a month. He tried everything to which an honest man could turn his hand, but in nothing could he prosper. He was not fitted for civil life, and his best friends soon looked upon him as a man without a vocation. He could not blame them for thinking meanly of his powers; he had but little belief in himself at this time. Old West Point classmates, old army friends, who had served with him in the Mexican war, used to meet him wearily walking the streets of St. Louis, his shabby trousers thrust into a pair of high military boots. His face was sad and unsmiling; he was already beginning to stoop at the shoulders; he walked in the spiritless way of a man who had no object in life.

This, too, was the era of the "cute" Western land agent, so remorselessly pictured by Charles Dickens in "Martin Chuzzlewit," and Grant, an honorable and guileless man had been given a bad title to a house and lot he believed himself to have purchased in St. Louis. He seems to have been as readily deceived by this counterpart of Dickens' detestable Scadder as he was later in life by the plausible Wall street swindler who robbed him of his fortune. The house in Lynch street, itself an humble one, had to be abandoned for one still humbler, in an even less desirable quarter of the city. And it was here, in the darkest hour of a dark period, that Mrs. Grant dreamed her strange dream.

She dreamed that her husband, now looked upon by his neighbors, and even his nearest kin, with but a thinly-veiled contempt, had risen to an exalted position in the land. She saw him acclaimed by great multitudes of people, who shouted his name and cheered him as the savior of his country. She could see his face, grave, impassive, unmoved by the clamor of the crowded streets, as he passed onward to the goal of his existence. And the fond, faithful wife, who believed at the time that her dream was prophetic in its import, lived to see the phantasmas of dream- ld become so many living realities. d in life, as in her dreams, the sad, ve face of her soldier husband never anged; for prosperity and flattery ld not undo the man whom poverty d cruel injustice had not destroyed.—iladelphia (Pa.) Record.

GHOST AT COURTHOUSE.

en by Fred Hatzell, Engineer, and Others.

During the past few nights a ghost has been seen at the courthouse, according to the excited stories of employes.

The most accurate description of the ghost is given by Fred Hatzell, the night engineer. Hatzell was feeding one of the big furnaces and thinking of Charlie Gebhard, the janitor who died several weeks ago, when he suddenly looked over his shoulder and then nearly jumped into the fire. His eyes had met the fixed gaze of semi-solid human form. Hatzell could see the bones through the gaseous-looking flesh. "It" wore a skull instead of a face.

"Hello, Fred," hissed the specter. It had to hiss if it talked at all, having no lips, but the voice unsettled the engineer's nerves and Hatzell made for the door. Devotion to duty brought him back right away and he was much relieved to find his visitor missing.

The courthouse, with its mazes, labyrinths and big, gloomy spaces, is a fine place for ghosts, and the wonder is that the spirits haven't discovered it before. —Louisville Times.

THE VISIT OF DEATH.

Had a Premonition a Year Before That Her End Was Near.

Bath, Me.—According to the story told by Wilson E. Ferguson, the sixteen-year-old girl who was murdered by her sweetheart, Christopher Willis, in Buffalo on November 8, the girl had a premonition of her death. A year ago Mary one day said she was going to have her life insured so that if she should die there would be enough money to bury her. One of her brothers works for an insurance company, and Mary told him to make out a policy on her life. He thought she was joking, and so did the rest of the family. She was so persistent, however, that he finally made it out.

Mary paid the cost of keeping it up herself, which was very little, paid in weekly installments. If the girl had died inside of a year after taking out the policy her family would have received, according to the terms of the policy, only half of its face value. Her death, however, occurred one year and four days after she took it out, and a check covering the full amount has been received by the family, which will go a long way toward paying her funeral expenses.—Chicago American.

GHOST WENT ACROSS ATLANTIC.

Appeared to Dead Man's Mother and Led to Recovery of His Body.

Newark, N. J.—Because his ghost crossed the Atlantic and appeared there repeatedly, clothed in a shroud, the body of Matthias Resko, who died in this city last October, has been disinterred from potter's field and to-morrow will be buried in a cemetery with the usual religious exercises.

When Resko died nobody claimed the body, and no relatives could be found. The other day Elizabeth and Catherine Wenzel, who live in Littleton avenue, this city, informed the authorities Resko was their uncle and asked to be permitted to disinter the body and give it decent burial. Their request was promptly granted.

They had not known of his death, they said, nor of his presence in this city until they received a letter from his sister, their mother, Mrs. Henry Wenzel, who is in Hungary, telling them that on a certain date his ghost had appeared to her and later had appeared again at frequent intervals. She had become greatly excited and wrote to her daughters asking them to try to find him or learn his fate.

The daughters made inquiry of the police, but could get no information. Then they inquired in the hospitals, and at St. Michael's learned of his death and burial in potter's field. As soon as they made the discovery they sent the news to their mother, and then had the body disinterred. They are firm in the belief that his ghost will be satisfied now.—Chicago Inter Ocean.

SCIENCE AND INVENTION.

Two Kinds of Thought-Transference.

The two classes into which the orthodox psychologist would divide all cases of thought-transference would be probably the false and the true; and he would then aver that the existence of instances of the latter class has not yet been established. In one of a series of articles in Cosmos (October 25) on what he calls "psychologic dissociation," M. C. de Kirwan makes very much the same sort of distinction; but he is inclined to admit that true transference may and probably does exist. He calls the real variety "lucidity," because it depends on some abnormally sensitive condition of the percipient. All other cases are simply "mental suggestion," and are due to the action of the person from whose mind the "transference" takes place. Says M. de Kirwan:

"These 'suggestions' are of different sorts. Some seem easily explicable. When a person is asked to fix his attention on an object hidden in the neighborhood, and another person, taking his hand, succeeds in finding this object, we have only a sort of game without much complexity. Unconscious movements of the hand and fingers on the part of the person who knows the location of the hidden object, light pressures, etc., increasing as the goal is neared and ceasing suddenly when it is reached, guide the searcher without his knowing it.....

"There is here no mental suggestion, properly speaking. The 'suggestion,' if there is any, is entirely mechanical from hand to hand.

"If it is true, as Janet affirms, that a young girl whose hand is held by a person may execute movements as directed mentally by such person, without motion and without any exterior sign whatever, even writing down unspoken words, the case becomes more serious. ....It is possible, and even probable, that the thought.....is manifested by imperceptible movements of the suggester's hand, which, unconsciously to its owner, are received by the other person no less unconsciously and reveal to the second person the thought of the first.....This is indicated by the fact that one of the persons on whom this experiment was tried, having declared that she felt nothing in her hand when in contact with the other, and consequently divined nothing from it, was hypnotized; and she then related all that it had been intended to suggest to her in the normal state. Her subconsciousness had evidently been informed by the subconsciousness of the person who had held her hand.

"This kind of experiment, varied by many experimenters and performed in many different ways, has given in about half the cases rigorously exact responses, and in most of the others a totally false response has rarely appeared.....

"A very curious, even an extraordinary, fact is related by Dr. Quintard in the Annales Psychiques. A child of six or seven years, in good health, lively and robust, belonging to equally healthy parents, showed a strange facility in learning all that his mother taught him. He recited the whole multiplication table at the first trial, solved instantly complicated problems, and made not a single mistake in his first spelling-lessons. It was soon realized that the child did not calculate by himself and did not spell of his own accord; he was reading his mother's mind, and he did this even when his eyes were shut and his back was turned, provided only that she were near him. One day she had the idea of interposing a screen between her and the child, and then there was no more calculation, no more spelling; the screen was sufficient to prevent the child from reading his mother's thoughts.....

"Should this be classed with phenomena of mental suggestion or with those of lucidity? In other words, was it the mother who, involuntarily and unconsciously, suggested to her child all her own thoughts? Or rather, did the active part of the phenomenon belong entirely to the faculty of thought-reading possessed by the child? It is difficult to say; but on the second hypothesis we have here a case of lucidity much more striking than those about which I shall now say a few words."

M. de Kirwan here describes a number of experiments, or tricks, with cards in which the color and number of spots of an unseen card are divined by a percipient. In a large number of trials of this kind made in England, of 2,585 guesses 149 were right, whereas, according to Dr. Dariex, who discusses the matter in the Annales Psychiques, the doctrine of chances accounts for only 49. Dr. Dariex regards this as conclusive on behalf of thought-transference, but M. de Kirwan is not so sure. He says:

"As a general proposition, I distrust experiments with cards, and with anything else that has to do with the caprices of chance. The divination of cards of which seven or eight per cent are correct seems to us to command no more conviction than the story of a worthy man who has won a prize in a lottery on numbers that he thinks were revealed to him in a dream.

"But besides these doubtful or more or less improbable cases, there is a large number of others where the brain-dissociation is evident, some in the current conditions of ordinary life, and others in rarer circumstances and under forms that cannot yet be explained or can be explained but incompletely. Finally, there are still others that.... seem to require other agencies than natural ones for their explanation."—Translations made for the Literary Digest.

A FEW THINGS ABOUT THE BIBLE.

A Reply to James M. Stifler, D.D., Professor of New Testament Exegesis in Crozier Theological Seminary.

By Moses Hull.

The Record-Herald, on Sunday morning, October 26, 1902, published a somewhat lengthy article from Professor Stifler, D. D., under the heading, "The Unity of the Bible.—The Testimony of the New Testament to the Unity and Credibility of the Old." As a kind of sub-heading there is added, "Christ Endorsed Moses."

If this great D. D. does himself justice in this article, then he has moved on very little in advance of his great-grandparents. He seems all through this article to stick to the oldest-fashioned of the old interpretations of the Bible; and on every question of importance his argument is a complete petitio principii, or begging of the very question to be proved. This mode of argumentation may do among young theological students, but among twentieth century thinkers it will hardly work.

In speaking of the Old Testament this writer says: "The Old Testament was not superseded by the New. The latter has not taken the place of the former, as a later and revised edition of it, though the New has become in a large measure a key to the earlier book."

If the Old Testament has not been superseded by the New, then its precepts are equally as binding upon the people now as though the New had not been written—as binding upon the people of to-day as they were supposed to have been on the Hebrews from Moses to Jesus. The commands about offering burnt sacrifices are still in force. Not only is the seventh day Sabbath in force now, but the death penalty must be enforced against everyone who violates it even to the extent of picking up sticks to kindle a fire on that day. See Num. xv:32-36.

Even the Old Testament tells us of a New Covenant, or Testament which should take the place of the Old. Jer. xxxi:31-34. The author of the Book of Hebrews, whoever he may be, calls the New, "a better covenant." Heb. viii:6.

This writer proceeds to say, "The Old Testament is a living, fresh book to-day, as fresh as the New Testament; and, according to one of its greatest expounders, is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

As to the freshness of the Old Testament, "as fresh as the New Testament," those may judge of that who read in John xiii:34, "A new commandment give I unto you, that ye love one another." If this is not a fresh (new) commandment Jesus was mistaken; if it was a new commandment, then the Old Testament is not "as fresh as the New."

The fact is, one part of the mission of Jesus was to exhibit something better than was found in the Old Testament. When he quotes from the Old Testament he always quotes to either freshen it up or to supplant it. In his Sermon on the Mount, in Matt. v:21, he quotes the sixth commandment of the decalogue, and then follows it with what was formerly called a disjunctive conjunction "But I say unto you," etc. His sayings he puts in to replace "it hath been said by them of old time." Those old sayings the professor calls "as fresh as the New Testament." In verse 31, of this chapter Jesus refers to what Moses was supposed to have written on divorce, and follows it with, "But I say unto you," and then reverses Moses' saying. Jesus says, the Old says, "Thou shalt not forswear thyself but thou shalt perform unto the Lord thine oaths." This he follows with, "But I say unto you, swear not at all." See verses 33, 34. Does he quote from "the fresh as the New" Old Testament, "An eye for an eye and a tooth for a tooth?" He follows that with, "but I say unto you, that ye resist not evil." See verses 38, 39. When he quotes the Old on adultery, he proceeds to supplant it with something which he thought was better. When he refers to the old-fashioned way of treating enemies he immediately proceeds to improve it.

The reference made by the professor to 2 Tim. iii:16, is misleading. In the first place there is no evidence that the scriptures to which this writer refers were those of the Old Testament. Timothy's father, be it remembered, was a Greek and not a Jew. See Acts xvi:1. Possibly the mother of this young man believed with Paul that a woman had no right to teach but must learn of her husband at home. I. Cor. xiv: 34-36; I. Tim. ii:11,12. If this was the case, she only taught what her husband told her to teach, or what she had learned of him. This would lead us to consider a different set of scriptures from what is now called the Old Testament. Paul was wont occasionally to quote from the Grecian scriptures. See Acts xvii:28. In first Cor. xv:37, 38, Paul plagiarizes from Ovid without so much as using his name.

Besides all this, if Timothy had been instructed in the Old Testament he never had obeyed it; if he had he would have saved Paul a world of trouble. See Acts xvi:3.

Again, Paul did not say, "All scripture is given by inspiration of God." If he did, the word scripture comes from the word graphe, which means nothing more nor less than writing, and must refer to any other writings as much as to what we now call the Old Testament.

Now, if the professor will look at this text again, he will notice that the word "is," is in italic letters. The professor will tell his readers and his students that the italic words in the Bible are not in the original, nor is there anything in the original to correspond with them. They are placed there because of the opinion on the part of the translators that there was an ellipsis in the original. The translators put them there to help the original out. The word "is," does not belong in this text. There are a very few translations but that have rejected it. I have several translations before me now. I will quote a few of them. The Revised Version has this text in both the English and American editions, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

The Emphatic Diaglott, which Zion's Herald truthfully says "is the most valuable translation extant," has this text as follows: "All scripture divinely inspired, is indeed profitable for teaching, for conviction, for that discipline which is in righteousness." Other translations could be quoted bringing out the same thought, but Prof. Stifler, D. D., is a scholar, and will not dispute what is here said. The great wonder with me is that he could so far forget himself, and rely upon the lack of knowledge on the part of his readers, as to allow himself to quote this text and apply it to all the Old Testament. Surely if this text applies as it reads to the Old Testament, the giving of the New Testament was a work of supererogation. If the man of God was perfect, thoroughly furnished to every good work by the Old Testament there is surely no use for the New.

There is no more evidence that the writer of this text had the Old Testament in mind than that he thought of the writings of Aristotle, Plato, or any other of the Grecian sages. If even he did think of the Old Testament, his assertion was not that it was all inspired, but that all of those portions which were written by inspiration were profitable.

The next assertion worthy of notice in the article of this professor of New Testament Exegesis is, that "the main dependence for establishing the truth and credibility of the Old Testament is found in the New."

That almost leads one to exclaim in the language of Dr. Watts,—

"Great God, on what a slender thread,
Hang all eternal things."

How the New Testament can positively know that the world was made in six days; that man was made of dust; that woman was made by extracting a rib from man and working that over; that a serpent walked or crawled up to grandmother Eve and talked and reasoned with her; that a universal deluge destroyed the world; that God put a rainbow in the sky that he might look upon it for fear that he would forget that he had destroyed the world with water and attempt it again; that he rained fire and brimstone down on the cities of the plain; that Mrs. Lot turned to a pillar of salt; that Moses wrote the account of his own death and burial and the thirty days' mourning for him; that Joshua held the sun still for a day; and a thousand and one other Munchausen stories in the Old Testament, this writer does not tell us.

This great professor next tells us:

"In the early part of the second century almost every book of the New Testament was published throughout the Roman Empire. That it had so wide a circulation shows in what estimation it was held in that early age of its existence. It is so abundantly quoted in literature almost cotemporary with it that its entire contents could well nigh be gleaned from that literature, so that if the New Testament as originally written had been lost it could be recovered from the writings of the second and third centuries."

Yes, many of the New Testament books were published in the second, third and fourth centuries; but this professor ought to know, and undoubtedly does know that many other books were published cotemporaneously with the books of the New Testament, which claimed to be of equal authority, and used in those early times as of equal authority with New Testament Books. He must know that we get at least one-fourth of the way through the fourth century of the Christian Era before our four Gospels were selected from among hundreds of other gospels as being the only true Gospels.

In his History of the Christian Religion to the year two hundred, Judge Charles B. Waite says:

"The gospels of the first century are unfortunately lost. There are left of that century only the Epistles of Paul, the one Epistle of Clement, of Rome, some slight notices by Jewish and heathen writers, and the traditions preserved in the writings of the fathers and in the extant second century gospels. And, when we enter upon the next century, though there is more remaining than of the first, still the great body of Christian literature of that age also, has been lost or destroyed."

Mr. Waite has perhaps had better opportunities, and investigated this matter more closely than any other man in the world. He spent years in the Congressional Library, with full access to it, and with the privilege of ordering any documents which could be found that he might need. His voice should be taken as authority. On page 3, of his valuable work he says:

"Of the numerous gospels which were in circulation in the second century not more than three can with any certainty or with any high degree of probability be traced back to the times of the apostles. These are the Gospel of Paul, the Gospel or Recollections of Peter, and the Oracles or sayings of Christ, attributed to Matthew."

The Gospels to which reference is here made are now reckoned as spurious, and rejected from our canon though they are older than those which are to-day received as the genuinely authorized Gospels. I have heard it asserted many times that the most of the Gospels if lost, could be restored by the quotations taken from the fathers. As many of these quotations were made before the Gospels were known to have had an existence may not these things in the Gospels have come originally from the very things supposed to have been quoted by the fathers. Professor Stifler is aware that many learned men have taken that position.

Next the Professor says: "To mention but two names of the many scores that might be cited to show that the New Testament had a first century existence there is Clement, sometimes called first bishop of Rome, who held office there from 96 A. D. to 101 A. D.

He knew the New Testament, and bears testimony to the existence of many of its books. Celsus was a heathen and a philosopher. He lived in the latter part of the first and the beginning of the second century. He wrote to refute the Christians out of their own writings. The very object and plan of his work as well as his zeal and ability make it an invaluable witness to the books of the New Testament as then known. That the New Testament was in the hands of the church substantially as we have it to-day, and accepted as the product of the authors to whom its various books were ascribed is no longer seriously disputed. It is an authoritative witness to the Old Testament."

Such assertions as those here quoted will of course go down with ignorant readers, and with such young minds as may attend his school; but not so with those of extensive and critical reading. Why does he not quote from some of these men? Simply because direct quotations would spoil the professor's opportunity for ad captandum.

The fact is, Clement of Rome never quoted from the New Testament, nor bore testimony as to the authenticity or divinity of its books as we have them now. It is true he refers to something to which Paul refers in Cor. xv:36-38. But there is no evidence that he got this from Paul. Paul, perhaps got it from Ovid's Metamorphoses. Clement certainly could have obtained it from the same source. So, also Clement uses language somewhat similar to languago found in Matthew and Luke, but there was nothing to hinder the writers of these Gospels from taking their words from Clement, or to have hindered these writers and Clement from getting their ideas and words, for that matter, from one common source. The older and rejected Gospel of Marcion had the same words, certainly before either of the other gospels were written, and perhaps before Clement wrote his Epistle.

The professor is mistaken; it is seriously doubted and disputed that the New Testament was in the hands of the church in the first and second centuries "substantially as we have them to-day." On the contrary, "the Gospel of the Hebrews," the Gospel of Paul, the Gospel of Peter, and the Gospel of the Egyptians were more extensively read than any others. These Gospels have every one of them been set aside as spurious. Let it be remembered that Luke acknowledged that many other gospels had got in ahead of his. He begins by saying, "For as much as many have taken in hand to set forth in order a declaration of those things which are believed among us, even as they delivered them unto us, which, from the beginning were eye-witnesses—and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee most excellent Theophilus."

This text, though plain enough for the common understanding, is not quite so plain as it is made by the rendering in the Emphatic Diaglott. There we read, "Even as those who were from the beginning eye-witnesses, and dispensers of the word." Also where our version makes Luke say he had a "perfect understanding" the Diaglott makes him say that he had "accurate information."

Let it be understood that Luke was not an eye-witness, may not the documents which he used be some of the very gospels which the church rejected? At any rate Luke can be understood in no other way than that in his day there were many prior gospels which we have not to-day.

Eusebius, in Book Four of his Ecclesiastical History says of Hegesippus, in A. D., 185, "He has also written some things concerning the Gospel according to the Hebrews, and Syrians, as also concerning the Hebrew language, by which he evidences that he was converted from Judaism to Christianity." Clement, of Alexandria, A. D. 200, quotes some of these spurious Gospels as being genuine. He says: "And it is written in the Gospel according to the Hebrews, 'He who wonders shall reign, and he who reigns shall rest.'"

Eusebius says: "In this manner some have placed the Gospel according to the Hebrews; with which they of the Jews, who profess Christianity, are very much delighted."

All these facts could be supplemented with more than as many more if time and space could be spared for them. These are enough, however, to convince the honest reader that the canon of our New Testament was not settled during the first centuries of our era.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, JANUARY 3, 1903.

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The Sad Affliction of President and Mrs. Barrett.

Many hearts will be touched with sympathetic sorrow for the sad affliction that has come to the household of President Barrett.

Though none can realize the sadness of such a loss, save those who, possessing like sensitive natures, have passed through a similar experience, yet many can in some degree approximate the deep feeling of loss and sadness which overwhelms for the time all other thoughts and sensations.

It is said that time heals the wounds made by what seems an inexplicable mystery of pain—but while they live the father and mother of a darling, innocent child can but remember with softened and sanctified melancholy its apparently premature passing away from their earthly sight and hearing. Such loss and such pain is abiding, though sweetened by a high faith and knowledge of the loved one's better condition in that other and brighter realm.

The mutual love between Xilia and her parents will not grow less, but stronger.

Miracles and Nature.

The question of miracles is giving the Christian clergy a great deal of uneasiness, not to say wearisome thought and trouble, at the present time. Quite recently a sort of symposium was held in England, during a session of a Church Congress, in which five papers were read, followed by discussion, on the subject "The miracles and Supernatural character of the Gospels." Titled church notables, university professors, and others of prominence, took part in the discussion, which was, no doubt, interesting to themselves, and in a manner instructive to the onlooking world and infidel freethinkers as well.

Their arguments in support of miracles were powerfully weak, being the essence of "the foolishness of preaching" in these days of 20th century intelligence and intellectual freedom.

Coming to our own country, an evidence of the same symptoms of uneasiness is found in recent utterances of Prof. George F. Wright, of Oberlin College, bearing upon accounts in Old Testament so-called history.

Prof. Wright declares that the going back of the waters of the Red Sea is a phenomenon that has been seen by modern travelers, being caused by a strong east wind; hence it was only an ordinary event that permitted the Israelites to pass over dry shod, and the cessation of the wind caused the return of the waters, which submerged the pursuing Egyptians.

In like manner the flood was a natural geological occurrence. Lot's wife was overtaken by an eruption of saline matter.

And so on and so forth with other reputed miraculous occurrences as stated in the Bible accounts.

This naturalizing, so to speak, of the Bible miracles, is done for the purpose of meeting and overcoming the modern tendency to doubt and discard Bible narratives.

Undoubtedly it renders the Bible accounts more easily to be believed, because thereby the things described become more natural occurrences.

But at what a cost to orthodoxy.

It is easy to believe that there was a flood, that volcanic eruptions destroyed life, that the waters of a shallow sea might be driven back by a strong wind. It takes all the "miracle" out of the occurrences.

But the Bible says that Moses with his outstretched rod rolled back the waters; Lot's wife was turned into a pillar of salt by a specific act of God; and the flood was sent of God as a punishment for the wickedness of the race.

Hence all such "natural" interpretations of the miracles are merely a weak dodging of the real question.

Volumes numerous and ponderous have been written by learned orthodox theologians sustaining the miracles as direct interventions of God, and relying upon them as such, as proofs of the sacred truth of "God's word," the Bible.

And now, by relegating these miracles to the list of natural events, the labor of these former orthodox interpreters is rendered nugatory, invalid, useless.

The new scheme of Bible defence "gives away" the whole matter.

If God did not manifest himself by special miracles, it follows that the writers of these accounts were mistaken in their belief that He did so manifest Himself, as they surely did believe, or the narratives have no claim to credibility at all.

And that is where the new interpretation leaves us.

"Healing, Causes and Effects." By W. P. Phelon. M. D. Price 50 cents.

Pure Food and Pure Spiritualism.

It appears from an editorial in the Record-Herald that the adoption of the Hepburn pure food bill by the House, which is coincident with the novel series of food tests now in progress in the division of chemistry in the Department of Agriculture, naturally inspires the hope that the national government will take hold of the food problem in earnest at no distant day.

Under this bill, if it should become a law, it will be the duty of the Secretary of Agriculture to fix the standards of purity for all drugs, foods, food products; preservatives and other substances added to food. Having fixed the standards, a division of chemistry will be established under direction of the Secretary of Agriculture for the inspection and analysis of drugs and foods. The purpose of the bill, of course, is to prevent the adulteration, misbranding, and imitation of foods, drugs and food products. If any of these products are found to contain substances deleterious to health, this fact will be certified to the proper United States district attorney, who will prosecute the persons having the goods in their possession, and if convicted they will be subject to a fine not exceeding $200 for the first offense, $300 for each subsequent offense, or imprisonment not exceeding one year, or both.

This protection of the people against adulterated foods, fraudulent labels, and unwholesome preservatives in food products, under this bill, will thus be in the hands of the federal government. The manufacturers of pure foods, food products and drugs will welcome the rigid enforcement of such a law for the reason that the standards of purity and the regulations concerning labels and packages will be uniform for all the states.

Although the bill passed the House by a vote of 72 to 21, those who are familiar with the experiences of pure food advocates in former Congresses do not expect such an easy victory in the Senate. They know that the forces of the wealthy corporations that derive profit from poisoning the people will be marshaled in the upper house, and that vigorous opposition will be encountered. Public sentiment demands the enactment of the measure, however, in the interest of the public health, and the Senate should promptly adopt the House bill.

Pure food and pure Spiritualism should form a coalition, and walk hand in hand in endeavoring to redeem the world from superstition, ignorance and false creeds. Pure food is absolutely essential in building a physical organization that is thoroughly well adapted for the dwelling-place of an immortal spirit. Sand in sugar, and chalk in milk, horse meat palmed off as beef or pork sausage, do not harmonize very well with the "eternal fitness" of things when considered from an honest point of view.

It is necessary that food for the body should be maintained in its pristine purity at all hazards, but above all things one's religion—a religion that concerns his immortal welfare, should never be adulterated, never be saturated with selfishness, should never be tainted in thought, word or deed.

The mediums who give adulterated tests—tests that emanate from mundane sources; the mediums who stand on the rostrum and peddle out information that does not emanate from the spirit world, giving borrowed evidence of spirit power, should not be burned at the stake; should not be flayed alive; should not suffer death by electrocution; should not be hung like a dirty criminal, nor buried alive. We are opposed to all those methods of punishment. Well, what should be done with such criminals?—for they are unconvicted criminals—they are Spiritualism's worst enemy. We have been unalterably opposed to the whipping post, and are still, yet we would not raise our hands very high in protest, if some of those who adulterate spirit phenomena should be tied to a post and have the lash not lightly applied to their person. We mean YOU who read this and who have adulterated your work with the least bit of deception. Are you not ashamed of yourself for doing such a thing? You are known—you who least expect it are known—and sometime the information now pigeon-holed may be brought out to the light of day.

What think you of Mrs. Griffen dressing herself in artificial toggery to present herself as a "materialized Indian" before an honest circle in Milwaukee, Wis.,—one of the worst cases of adulteration that ever occurred? What think you of one here in Chicago who gave the lamented Judge Holbrook, a most remarkable test—so considered by him, while the man who furnished him with the information, wondered why he (Holbrook) received it without the least skepticism, without questioning the source? Oh! here was a case of adulteration that was very marked!

Why should we demand pure food and at the same time deem it inexpedient or unwise to demand that the spiritual phenomena shall be maintained in its pristine purity. What think you of the spiritually-stunted medium who gives a borrowed test, yet who is seemingly angelic while standing before an audience? What think you of a materializing medium dressed in artificial toggery coming out as your dear friend or relative?

The way to advance Spiritualism is along lines of absolute unquestionable purity.

The way to good health is to use pure foods exclusively—food uncontaminated with the foul touch of the adulterated hand.

Pure food and pure Spiritualism could redeem the world.

Pure food would conserve the health, build up strong, rugged bodies, while pure Spiritualism would redeem the world from superstition and ignorance.

We have many honest mediums whose lives are purity itself; whose homes are angelic; whose teachings and tests are all right; whose lives are models to pattern after; whose thoughts go forth in one immaculate wave for the redemption of the world from sin and ignorance—they are advancing Spiritualism; they are refining and spiritualizing it, and the salvation of our cause depends upon them.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

"Meatless Dishes." Very useful. Price 10 cents.

ANGELIC WORK BY A MILLIONAIRE

By Elevating Others He Spiritualizes His Own Nature.

The Angelic Method—The High Spiritualistic Plan to Redeem the World—A Seventeen-Hour Day With the Son of a Millionaire at His New Home Among the Toilers of the East Side—The Routine of His Labors—His Plans for the Future and His Views on the Social Problems Which He Is Trying to Solve, as Presented by the New York World.

A day with J. Graham Phelps Stokes, son and grandson of New York millionaires, at the University settlement, which he has recently made his home, is by no means a day of idleness.

Mr. Stokes is the young man who has left a luxurious home at No. 229 Madison avenue to live and labor in the very heart of the overcrowded east side—a social sacrifice equal to that made by Count Tolstoi, of Russia, who renounced the pleasures of the Czar's court to toil by the side of farm laborers and mechanics.

Mr. Stokes is a Yale graduate of the class of '92, and a member of the following clubs: City, Knickerbocker, Riding, University, St. Anthony's and Strollers'.

The Stokes family is one of the oldest and best known families in New York society, dating back seven generations or more. Mr. Anson Phelps Stokes, father of the young man who has joined the University Settlement, is a millionaire banker and real-estate owner, well known in all commercial and philanthropic circles.

James Stokes, the grandfather, was a millionaire banker, and Thomas Stokes, the great-grandfather, was a wealthy merchant, noted in his day as one of the founders of the New York Peace Society and the American Tract Society. The European ancestry of the Stokes family is equally illustrious, dating back to the Montespedons, a titled French family of Normandy.

Cares Little for Ancestral Dignity.

Baroness Hakett is a sister of young M. J. G. J. Stokes, and on his mother's side of the family there is a direct descent from the pioneer settlers of Connecticut.

But no one cares less for merely ancestral dignities than the earnest young man who has given up a palatial home for a small and poorly-furnished room on the third floor of the University Settlement building, at Rivington and Eldridge streets.

"Genealogical trees should not be allowed to erect barriers between one man and another," said he emphatically to a writer for the World's Sunday Magazine, as he sat in a small alcove parlor in the settlement building.

"I am not one of the early risers in this busy hive," he said apologetically. "I can seldom get to work before 9 o'clock in the morning, but we are often at work until late in the evening. For instance, several of us were detained on a committee yesterday from 10 p. m. until 2 a. m."

This would mean a working day for the unsalaried young clubman of seventeen hours.

"You will see that my time is well occupied," said he, showing a well-worn note-book, containing engagements for every hour of the day.

At 9 a. m. there is a committee of the Prisoners' Aid Society. At 10 there will be representatives from forty-one settlements convened here to discuss a grand athletic tournament which is to be held in one of the large armories.

"At 12 there will be a lunch in our large dining-room on the fourth floor for the members of the Child Labor Committee. The members of this committee are W. H. Baldwin, Jr.; William H. Maxwell, city superintendent of Public Schools; Homer Folks, Commissioner of Charities; Felix Adler, George W. Alger, John Hammond, V. Everett Macy, Robert Hunter, head worker of the University Settlement, and myself.

"Our purpose is to investigate the lives led by newsboys, messenger boys and other classes of street boys. We have six people actively engaged in this investigation, in which I am particularly interested"

Thanks From a Street Urchin.

At this moment a little urchin, a typical gamin, except for the fact that his face and hands were scrupulously clean, stopped at the open door of the parlor with a joyful "Hey, Mr. Stokes! I'll never forget you."

"Run along, Solly," said Mr. Stokes, half ashamed to be discovered by one of his beneficiaries. "He 's a bright little chap, and I give him a dime and he's careful now and then to cary my laundry out for me."

A great part of every afternoon is given by Mr. Stokes to the work of the Hartley House, a smaller college settlement, at No. 413 West Forty-sixth street, of which he has been head worker for some time.

"This change in my mode of life is not as great as has been reported," said he, modestly disclaiming all idea of sacrifice or personal loss on his part. "I have been doing this kind of work for six years.

"My reasons for residing in this part of the city are twofold:

"First, because so much time is necessarily wasted uptown in merely social engagements, regarded by society as imperative, but which are absolutely worthless so far as useful social service is concerned.

"Second, I came to live in the east side because I wanted to be in touch with things—with the real world of everyday people and the useful workers whose aim is social betterment."

Nothing annoys Mr. Stokes more than the suggestion that he is one of those who invade the east side for purposes of curiosity and condescending philanthropy. 'It is not fair to call these streets 'slums,' " he protested. "The people who live here are self-respecting, self-supporting American citizens, as intelligent and moral as any in New York They are working here to improve the conditions under which they live, and I am working with them; that is all.

In Love With His New Life.

"Some of my friends tell me that I have left behind all fun, all pleasure. Even if that were true, I would reply that fun is not the main purpose of life. But it is not true.

"This is the most interesting life I have ever led.

"It is deep, whole-souled enjoyment from beginning to end.

"Those who render the most social service are those who have the most enjoyment in life."

When asked what had first turned his thoughts in the direction of college settlement work, Mr. Stokes replied:

"There were three distinct things which influenced me, just as great rocks will turn the current of a river:

"First, when I was eighteen years old I read a book of Bulwer's, 'The Disowned.' It was the story of a young man of wealthy parentage who was disowned by his father because he gave his life to social work of this kind.

"The hero of the book goes to live in a garret in London and comes into contact for the first time with those who have been less favored than himself. This book impressed me tremendously. Since that time I have always kept it in my room and I take the pleasure of rereading it very often. Of course," Mr. Stokes added quickly, "I do not wish to convey the idea that I am in any way similar to Bulwer's hero, as my relations with my parents and family are of the most pleasant nature.

Served as an Ambulance Surgeon.

"Second, after I was graduated as a physician, in 1896, I served for a time as an ambulance surgeon at Roosevelt Hospital and first became acquainted with tenement-house life

By visiting the homes of my patients I was brought face to face with the misery and the suffering of the world and saw how much of it was caused by human selfishness and might have been prevented by a little self-help and cooperation.

"Third, and perhaps most influential of all, several years ago I heard a vivid arraignment of fashionable society in one sentence from the pen of Oscar Wilde. It was this:

"'Modern fashionable society is a dead thing smeared with gold.'

"While I cannot accept this statement in all its fulness, recognizing that there is much kindness, generosity and worth among those who give most of their lives to fashionable pursuits, nevertheless that statement of Oscar Wilde, conveying as it does the idea of the hollowness and superficiality of some phases of so-called 'social' life, affected me deeply.

"I have the very utmost repugnance for Oscar Wilde's career as it is generally known. It is unnecessary to emphasize that. But my abhorrence of Wilde's life cannot blind me to the awful suggestiveness of his epigram."

"And what do you expect will be the final result of such work as yours? Have you any ideal toward which you are working?" was asked the young Tolstoy who had made this remarkable confession.

"Yes," he responded quickly; "my whole life is based on ideals. Ideals are the impelling force which leads me on.

"I look forward to the time when the spirit of brotherhood shall become so strong that we shall have a union of all the people, not only in a political sense, but in a truly social sense as well.

"Politically the United States is a Republic, socially it is not. Artificial and wholly unjust barriers are set up by some to separate them from the rest of the people. Wealth, social prominence, genealogical trees and such things are used to create barriers between man and man.

"Together with my fellow-workers in the University Settlement I join in abhorrence of all social differences which are not based on merit. I do not believe that any one should have privileges which are not possible to all others who are equally worthy.

"This is not saying that every man is fit to be President of the United States. What I believe in is not the equality of ability, but the equality of opportunity. I short, I recognize the fact that our American Republic is only in process of formation, and as yet very far from being complete.

Praises the Christian Socialists.

"It is only right to say that my religious feelings have had a great deal to do with my social work. If we had in this country a national organization of Christian Socialists, similar to that which was formed in England by Kingsley and Maurice, I would certainly become a member of it."

Mr. Stokes is a clean shaven young man, about thirty years of age, and 6 feet 4 inches in height. He towers a foot or more above the heads of his thirteen associates. His slim but athletic figure is clad in a plain business suit.

His face is strong, thoughtful and serious, but not that of an enthusiast or religious devotee. In fact, he objects to the use of the word enthusiasm, as implying a shallow and transient feeling.

Mr. Stokes is too much of a practical man of affairs to be classed with Savonarola or Bernard of Clairvaux. The objects for which he works are practical and definite. One of his appointments during the day was an interview with a Public Library Commissioner, to secure the location of one of the new Carnegie libraries near the University Settlement. Another appointment was in the interest of public playgrounds for the east-side children.

On the bulletin board of the building he is announced to give a course of Monday-night talks on "Ethical Problems and Some of the Fundamental Principles of Psychology." He has also had classes on physiology and hygiene.

The small parlor in which he sat while telling of his day's work, the first long statement of his aims and motives that he has ever given to the public, was plainly but richly furnished. The furniture was of the simple colonial style, upholstered in dark green leather.

On the walls hung the portraits of Lincoln, William Morris, Carlyle, Mazzini and Tolstoy. In the centere of the room stood a small table, heaped with books on social and economic questions. More books, hundreds of books, stood in shelves around the walls, and on the mantelpiece was a small bronze statue of George Washington.

Mr. Stokes has been given a bedroom on the third floor—a small room, containing only an iron bed, a chiffonier and several chairs, in marked contrast with his magnificent family homestead on Madison avenue and his palatial summer home at Lenox—Shadow Brook.

Impressed With Hull Home.

But the young Christian Socialist, who has given up without a pang what most young men would give half their lives to possess, treats very lightly all such trivial differences of bed and board. While visiting at Hull Home, Chicago, he was greatly impressed with the work that has been accomplished there by Jane Addams, and believes the same can be done in New York City.

Mr. Stokes is a stanch believer in the future of University Settlement under the leadership of Robert Hunter, who is appropriately called its "Head Worker." He called attention to its usefulness as a civic centre where public-spirited men and women can meet on common ground.

He believes that as college-settlement work comes to be better understood the forty-one settlements in Greater New York will be welcomed and assisted by all classes—not as remedies for social evils, but as very useful institutions in which the facts about social conditions can be discovered and through which the spirit of good-will and brotherhood can be diffused.

No Regrets for Social Privileges.

In the University Settlement, for instance, there are fourteen young men whose lives are entirely devoted to its work. There are fifty or more clubs for young people and children, besides classes in dancing, singing, literature, gymnastics, cooking, etc.

In the basement baths are provided, with towel, soap and shower bath, for five cents apiece. Two lawyers give free legal advice from 9 a. m. to 5 p. m. every day except Sunday. Money is loaned at low rates of interest on jewelry deposits. Law courts are daily visited by one of the Settlement's workers, and aid is given to prisoners who are classed as first offenders. A library with many thousands of volumes loans books to members of the various clubs and classes, and a penny provident bank stimulates habits of thrift in those who attend this busy hive of recreation and education.

So it can be easily imagined that young Mr. Stokes, the son and grandson of millionaires, whose ancestors came over from Europe before George Washington was born, is too busy in his new home on the east side to have any regrets for the social privileges he has left behind.

The above employment by this millionaire is certainly angelic—working constantly for the bettering of the condition of those less fortunate than himself. And it is interesting to know that Oscar Wilde (now dead) who committed an unmentionable crime and was sent to prison in England, was instrumental in starting Mr. Stokes on his God-like career. Wilde was brilliant, and his "Arraignment of Society" made a deep impression on the plastic mind of Stokes, and induced him to commence his philanthropic work.

EXPERIENCE.

There stands an old mill where all humankind
Must turn the great wheels their own grist to grind,
'Round and around.

For ages and ages this old mill has stood
And ground altogether the bad and the good,
'Round and around.

It never is idle so long as exists
A man or a woman to furnish the grists;
Each one his own miller, each one his own power,
He grinds for himself the good and bad flour.
'Round and around.

Each one must pass through this ubiquitous mill
Who passes this way, let him squirm as he will,
'Round and around.

Each one must do grinding to gain and to grow,
Each one must do turning to make the mill go
'Round and around.

All walk in the treadwheel that moves the great cogs
Of life in its fullness, and watch for the clogs.
No one can escape it; each mortal must learn,
No matter how feeble, to give it a turn.
'Round and around.

It is grind in the morning and noontime of life,
At nightfall when resting should man be from strife,
'Round and around.

From birth into childhood, from youth to the man,
From girlhood to mother and age is the plan,
'Round and around.

'Tis constantly grinding on some one each day
And at night time, and ever 'tis turning away.
All worlds keep revolving and changing, and still
All life is evolving through this busy mill,
'Round and around.

DR. T. WILKINS.

Healing the Obsessed.

To all Christians and Spiritualists:—You should know that the writers of the New Testament knew of spirit influence, control and obsession, when for this cause insane prisons are crowded with people who call themselves Christians; that such persons who are afflicted among us, can and should be healed and be free men and women.

The following may remind you of teaching by ancient writers, and this can be compared to the knowledge and power, at this time with mankind:

"And immediately the spirit driveth him into the wilderness. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the Devil." "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven spirits."

"And, lo, a spirit taketh him, and he suddenly crieth out; and in teareth him that he foameth again, and hardly departeth from him."

"And he said unto them, go ye, and tell that fox, behold, I cast out evil spirits, and I do cures to-day and to-morrow, and the third day I shall be perfected." "And behold, there was a woman which had a spirit of infirmity eighteen years, and was bound together, and could in no wise lift up herself," etc.

Now in this nation, people are held in prisons as insane men, women and children, when they are influenced, controlled, or obsessed by evil and ignorant spirits, and these can and should be healed, made free people, healthy in minds and bodies.

Men and women, now, are possessed with the gift of the Holy Ghost, if they live right lives, and can heal people. Christians, Christian Scientists and Spiritualists now are especially adapted to do this work wisely.

Take heed for yourselves; if any person trespass against you, rebuke that person; and if any repent, forgive them.

Boston, Mass. AURIN F. HILL.

STRONG WORDS FOR MAPLE'S "NO BEGINNING."

Mr. Thomas Gay, of Chariton, Iowa, writes as follows of the book, "No Beginning," for sale at this office (cloth, 75 cents, prepaid):

"I have read and re-read this masterpiece of reasoning, and at each successive perusal, I have congratulated myself that I was so fortunate as to receive real light on the affirmative of this important question. I feel sure that if this work can be circulated as its merit deserves, it will leaven the tremendous mass of ignorance and superstition among the many, and give them the light of the thoughtful and reasoning few."

THE ANGEL OF THE HOUSEHOLD.

The Sad and Untimely Death by Accident of President Barrett's Little Daughter, as Related in The Banner of Light.

The pen falters in its sad task of announcing to the large Banner family the sudden, cruel death of little Xilia Barrett.

On Friday afternoon, Dec. 19, she was left sitting in her carriage on Washington street, Brookline, by her now heart-broken nurse, while executing an errand in an adjacent store, when a gust of wind rolled the carriage to the curb, precipitated the child into the street, where a frightened horse stepped upon her little head, fracturing the skull. She was taken to the Children's Hospital where she lived until six o'clock, without regaining consciousness. These are the stern insupportable facts of an event which has wrought such sad havoc in many loving hearts, and made of life a desolation, where it was once so full of hope and joy.

How often does a florist in culling his flowers for some choice bouquet pass by the larger blossoms, the fully developed flowers, and select some choice bud whose closely furled petals only give promise of future beauty Even so, has the Great Gardener chosen to pluck from its slender stem of life, this rare sweet bud of human beauty, and loveliness, to transplant into His angelic garden. And yet, the little life so early closed, was not immature. Hers was a ripened soul that chose this brief expression less for the added experience she might gain thereby, than for the full rich mission that might thus be outwrought in other lives. Indeed, such reminiscence was strongly hers. She talked frequently of her "other mamma," her "other papa," only on the last fatal day referring in her conversation with Mrs. Barrett to that "other mamma," and she seemed all day in a dream-like state, as if some premonition overshadowed her childish consciousness that the hour drew near when she should return to her dear memories of the past. The links in the chain which drew her to her true home, the realm of spirit grew tighter and tighter, until she could resist them no longer.

But how few lives of only thirty-two months' duration have made such an impression on the world at large. The prominent position held by her bereaved parents in the field of spiritual advancement and reform, made her sweet personality well known wherever the English language is spoken. How tenderly the delegates at the recent convention will recall the visits made by this fairy sprite at their business sessions. Especially on that last afternoon, just before the election of officers, when she was allowed to run about on the platform among the vases of flowers which lined its edge, hardly taller than they, clutching playfully at the gay blossoms, the writer recalling how one spray of bright barberries particularly tempted her to draw it forth, her father twice replacing it in the vase, but again it was claimed as rightfully her own, to the great amusement of her admiring friends.

Then in that supreme hour, when for the tenth time, Mr. Barrett was announced as president of the N. S. A., when to divert attention from himself, he raised the little white-robed maiden to his shoulder, as he received the ovation of applause, her little face the target of every loving gaze, until dismayed by the tumult, eclipsed by the huge bouquet of yellow chrysanthemums presented to her father, her imperative little "down-down" rang out, in her desire to once more express her restless activity.

One who has not had the pleasure of knowing her intimately in her home, cannot speak intelligently as her loved ones could of her unusual advancement for her years, her vocabulary of expression being as extended as is usually employed by a child of twelve years. This might easily be the result of unusual inheritance in this regard, but is also the proof of her own ripe unfoldment. Why the blossoming of such fair flower on this plane should be so sadly, ruthlessly denied is one of the mysteries which our weak human sight and reason cannot compass.

Words are feeble to express what the heart would prompt. The blow is too recent; the shock too severe, the heart too stricken with its weight of grief to properly express at this time the deep sympathy, the love, which go forth so richly to the distressed parents and family from the great wide circle of sorrowing friends everywhere. May the consolation of a faith which knows no death, the realization of an unbroken companionship, the sure conviction that there can be no separation between between spirit and spirit under any circumstances, clothed or unclothed with clay, be an abiding support through every hour of this heavy affiicttion. Her dear ones can be sure of the strong earnest prayers of all who love them, and "underneath are always the everlasting arms." S. C. C.

OUR BABY XILIA.

"The old must pass away—the young may do so." This trite saying in its second section applies to our loved one who has been so suddenly torn from our arms. From the bloom of perfect health, in an instant's time, she was called away from earth, to blossom into a resplendent womanhood in the garden of the soul. I may be—nay, I believe I will be pardoned at this sacred hour, for taking all of the readers of the Banner of Light into my confidence—to pour out of the depths of my surcharged heart those emotions that will have sway at such a time as this. If my personal grief be deep and bitter, that of the invalid mother, confined to her bed of pain is infinitely deeper and harder to bear.

Our Xilia, feeling the need of further knowledge to be gained on earth, honored us by selecting us to be her caretakers while she dwelt in the form. She was our guest through the period of two sweetly sacred years and eight months, then re-entered the realm from which she came, a precious legacy of love, into our hearts and home, there to become our guardian angel while we dwelt in mortal form. To say that we are reconciled, or that we understand why it was was to be, we cannot. Her violent exit cannot be explained upon any hypothesis now known to us, nor shall we cease to mourn her going from us as she did. A long sickness would have led us to see that transition was best, and for one thing we can be thankful—she was spared the pain and suffering of a prolonged illness.

She brightened our lives beyond the power of words to tell during the sweet and hallowed two and thirty months that she stayed with us. My own life has been sanctified by her presence, and her mother's soul has been exalted into the golden glory of God's tenderest love because of her close association with this angel from His Kingdom of Light. Every nook and cranny of our home has some thing in them to remind us of our dear Xilia. We listen for the patter of her dear little feet on the floor, and for the sweet music of her voice. We hear not now, nor do we see other than through a glass darkly. In time, perhaps, we shall see and understand. Xilia's life has been a benediction to me as her father—an inspiration to a nobler manhood. To her sick and suffering mother she arisen darling has been a perpetual gleam of sunshine, a solace for every pain, an ever present joy in the dark shadow of illness. Precious legacies these to us now, but the void can never be filled.

If the Banner readers wish to be of service in our great sorrow, let their thoughts of tender healing go out to the doubly bereft mother; let prayers for her recovery, for fullness of strength flow unto her as she lies in our darkened home, lovingly caressing the playthings our Xilia loved. "Those who go are happier far than we they leave behind," and it is to her who is more than my life to me, that I would direct all love and tender sympathy at this trying hour. Xilia is safe, but the bereft ones are not out of the shadow, therefore I speak as I do. My readers will, I trust, pardon this outburst from my surcharged heart, and help me with their sympathetic thoughts to bear this great sorrow. Let me say in closing, that my darling has never been aught but a perennial joy to me ever since she honored me by becoming her mother's and my guest.

Kind readers, I am always, your friend,

HARRISON D. BARRETT.

GONE FROM EARTH.

Father Pratt, the Veteran Spiritualist and Benefactor.

On the night of December 21, 1902, at 10:45, Morris Pratt, the veteran Spiritualist and venerable benefactor, laid down the duties of life on earth, to take them up on the spirit side.

Mr. Pratt had been in his usual health up to Saturday morning, Dec. 13, with the exception of a slight stroke of numbness on the Wednesday previous, but as he had similar attacks before, no importance was attached to it. On the morning of the 13th, the anniversary of his birth, 82 years ago, he arose as usual, but his wife noticing something unusual in his appearance, went to his assistance—not reaching him, however, until he had begun to totter. She placed him in an easy position and called help, who assisted in getting him on the bed, where he remained in an apparently unconscious condition until the night of the 21st, nine days later.

Friends of Mr. Pratt and the inmates of the institute did all in their power to assist and care for him during his sickness, but as there could be no hope of final recovery, were rejoiced when release came to his tired and struggling spirit. As he passed away, Mrs. Johnson, one of the teachers, played soft strains of music; the friends joined hands about the bed, while the students in the institute collected in silent concentration for support and strength to be given the spirit in its exit. No quiver of distress disturbed the passing spirit; he went out as one goes to sleep.

The funeral was held in the Temple Hall where he always said he wished the services to be conducted, and his remains carried from there to their last resting-place.

Mrs. Mattie E. Hull led the music and made the opening invocation.

Moses Hull gave the main discourse touching on the philosophy of Spiritualism, its comforting assurance, its inspiration to lead useful lives, and the joy of the knowledge gained by its teachings.

Clara L. Stewart spoke of the home life of the venerable man who has endeared himself to every home in the land, and whose name has become a household word, a man who by his loyalty to his convictions has become an example to all.

Prof. A. J. Weaver made a few appropriate closing remarks.

Frather Pratt had lived four score years in the mortal form; they have been useful, profitable years; but the crowning glory of his days was the deeding to Spiritualists his magnificent Temple in Whitewater for the founding of a college. He also deeded Moses Hull a good home, adjoining.

He had intended to endow the school with all his possessions except enough to provide comfortably for his wofe, who survives him. This he had already done by deed. He repeatedly stated his intentions in this matter to those with whom he talked, but at this writing it is not known whether or not he put his intentions into legal form; his wishes are so well understood, that it is to be hoped they will be carried out.

Every Spiritualist will now feel more than ever that a sacred trust is imposed upon them in the carrying on and supporting of the Morris Pratt Institute. It is hoped that all will feel with the trustees whom Father Pratt selected to carry out his wishes, and will work with an added determination for the success of the institute that bears his name; that the school is now a sacred trust in their hands for the good of humanity; and, that with the arisen brother to lead, we will be able to finish what his life has so nobly begun.

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

C. W. Leadbeater.

Next week we shall give another remarkable lecture by Mr. Leadbeater on "LIFE AFTER DEATH—THE HEAVEN WORLD." It will prove a valuable acquisition to our Spiritualistic literature.

A Challenge to Debate.

Inasmuch as the commonly called Campbellites, claiming the name "Christians," are debating and challenging debate on baptism, holding that the only Christian baptism is immersion in water, and denying that there is any Holy Ghost baptism in this age of the world, alleging the concomitant signs ceased with the apostles of Jesus Christ, therefore we, the Christian Spiritualist Association, hereby invite the said church to furnish a man to meet the Rev. T. W. Woodrow, of Hobart, Okla., in public debate, on the following propositions:

1. Do the holy scriptures teach that baptism in water is a condition in order to salvation?

We deny.

2. Do the holy scriptures teach that holy spirit baptism is required in order to "salvation?"

We affirm.

Said debate to continue ten hours on each proposition, divided into sessions of two hours each. The disputants shall speak alternately, thirty minutes to each speech.

D. L. WININGER,
J. W. SANDERLIN,
Committee.
Hobart, Okla.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

The Spirit of Man.

Address by Mrs. Helen L. Russegue, at the N. S. A. Convention in Boston.

Kant said, that the greatest thing in Nature is man, the greatest in man is mind.

We cannot draw the line between the spirit and mind of man. The one seems the instrumentality through which the other defines itself. The one is akin to the infinite life that overshadows all universes. It is akin to the divinity of all truth. Its possibilities are not to be limited.

No man ever has discovered or can discover any boundary to the possibilities of human advancement. We may recognize in the human mind the great trinity of deific law. We find that in it science dwells and is the revelator, philosophy abides and is the reasoner, religion dwells and is the exalting power. These are the component parts of the human being, the human mind.

We look to the outer world and find there the majesty of God written upon all Nature, and when we fail to look within the human soul to find there His language that uttereth itself to all worlds, we are amiss in our observation of the majesty of mind, of intellect.

We are forgetful that the spirit of divinity abides in the human life as it does in all life. We have been wont to draw a line between the outer and the inner world. We have been given to defining the world of spirit as a world unseen, but we see that world in all its expressions, in all its defining lines. We hear it in its wonderful language of revelation. We understand it as it applies to our needs, and we appropriate it to our own necessities, and thus we are in close connection with that divinity of the spirit that is illimitable in its unfolding, and is infinite in its blessings.

The spirit of man being capable of development implies that we can embrace within its compass all there is in the universe, and it behooves us to seek that which is best and truest and highest.

We have no comparative degrees in our aspirations, only as they are created by our conception of what we aspire to, and what we need most.

The spirit of man is an opening blossom. It is growing sweeter and brighter. The more it inhales the life that sustains it, the closer it comes in contact with the fountain from which flow the waters that strengthen and purify and exalt it. The spirit of man is the highest monument upon which Almighty God has written His divine law. It is the mirror upon which He has reflected His face, upon which he has written His divinity.

We have made man an inferior being. We have considered him unworthy, but his necessities establish his worthiness, his inferiority proclaims his progress, for the moment we recognize that we are inferior to something that we see beyond us, that moment we aspire to attain to a greater height.

Spiritual life means the spirituality of humanity. It is vain that man aspires to a spirituality of living, and puts off that spirituality to a world beyond the grave, to a life of activity and progress beyond death.

To become spiritually-minded, we must discern spiritual things. To discern spiritual things, we must become spiritually-minded. We must open our souls to the incoming light of truth from whatever source it may radiate, from whatever fountain it may flow, from whatever world it may come, from whatever power it may be vouchsafed to us, for truth is as universal as light, as darkness, as the law that involves the universe and evolves itself through the universe.

The spirituality of man measures the Spiritualism of man. There are many who believe themselves to be spiritually-minded, but the conduct of life does not indicate spirituality, the conduct of the man does not outline a Spiritualism.

Spiritualism is by no means confined to the mere belief in spirit communion. It is confined by no means to the belief in the existence of man consciously beyond the grave. It is defined by no means by the simple fact that we believe or know that when we have laid aside the tenement of clay we take upon ourselves a better life, and have entered into a larger world. It is a mistaken idea that we shall consider for a moment that the Spiritualism of mankind, of the world at large, is measured by the simple belief that we shall live beyond the transition to the other world.

Spiritualism consists of the application of its truths, its laws, its principles, its science, its philosophy, its religion, to our own lives, until it becomes a part and parcel of our very acts, our thoughts, our hopes, our love, our sympathy, our conduct in every avenue, and through every department of our lives.

It means that to be spiritualized we must enter into a closer and more careful examination of our own natures. We must know that we are to discover means by which and through which we may unfold the spiritual possibilities of our own intellects.

Spiritualism does not hold us within the compass of the mentality of man when he is lifted above the earth. It belongs to all parts of life. Is is as much the responsibility of a Spiritualist that he shall understand the revelations of science that concern the formation of the earth, that he shall know how much of it is allied to him, that there is not an element, a principle, a power, a particle of matter, but has a kinship in his nature, that there is nothing in the universe without him that does not find a counterpart in his being, that there is nothing that is not to be compared with some part of the universe, that composes his life, and he must know that that constitutes the Spiritualism to which he belongs, as much as that he shall believe that there is a world beyond the grave, and that that world is one for spiritual thinking.

The Spiritualism that the convention has been called to this city to strive to build up, to devise ways and means by which its truth shall be promulgated to the world, by which humanity may be brought in closer connection with its mighty powers, that it shall bring to the world a better understanding of all that it implies, has not been called here to direct your attention to a world beyond the grave, but it has come here to discover, if possible, the closer relationships that exist here between man and man, between mind and matter, between every expression of Divine law, whether it inheres a grain of sand, a mountain, or a man. It makes no difference to what it belongs, it is a part of human existence. It is a part of human life.

There is no metal in the earth that has not its counterpart in man. There is no mineral in the earth that does not belong to the nature of man. There is no condition in the vegetable line that has not its counterpart in man. There is nothing in the air, nothing in the sunshine, nothing in the shadow, nothing in nature, that does not reflect itself upon, and live in, the nature of man.

Therefore, if you are so closely allied to the world of which you are a common part, then it becomes needful that you recognize the fact that you are as close akin to that world to which you are all hastening.

You are but the outcropping of what has preceded you. You are but the world's expression of what is to come. You are fulfilling the prophecy of the past, and you are the prophecy of the future. You define the progress of human thought. You are the emblem of the advancement of intelligence. You are the expression of Divinity, and you are the unfolding law of Almighty God.

Thus, in coming together to think these subjects over, we must consider for a moment what we are to do, and how we are to act, and how we are to hold ourselves together in a manner that shall enable us to do the best for the world, and that is to bring the truth into our lives, to make it a part of ourselves, that our commerce may become more just and equitable, that dealers in the business world shall be righteous and fair, that our relations to our fellow creatures shall be the expressions of human sympathy and love, that we have an aspiration to pure living as well as to praying, and that we are to define our lives by our conduct and the expression of our sentiments to our fellow-men.

The world at large can only know our science by our appropriating its revelations to ourselves, to our lives. It shall know our religion by the higher principles to which we devote our attention, by the sweetness, purity and holiness of our love to our fellow-creatures.

Spiritualism is in itself only the manifestation of the power of spirits in the body as well as out, spirits of earth as well as spirits of heaven. Spiritualism is the lesson that spirituality teaches, you may call it what you please. You may call it Calvinism, you may call it Christianity, you may call it heterodoxy, you may call it any name you please, but if it spiritualizes, if it uplifts you, if it ennobles your character, if it teaches you an inspiration to better things, to holier thinking, and a sweeter relationship one to another, you may have a Spiritualism that is real, that is practical and useful. You have a religion that is yours, and the world cannot take it from you. You need no creed to protect it, you need no roof to shelter it, you need no sect to outline its possibilities, or to continue it within its boundaries. You only need a world in which to make it brighter and purer.

It is the diamond that you bring out from the darkness of human ignorance, and you are the lapidaries that shall bring out its wonderful brilliancy by using it.

It is becoming illuminated, it is growing in brightness, it is outlining the world's needs, it is telling you what man's capabilities are, what his needs may be, and how you can satisfy those needs. It is that which betters the world. It is the free and pure light that emancipates slaves, that leads the world out of its darkness. It brings you into a spiritual sanitation, it teaches you the purity of morality, the sweetness of upright things, the divinity of brotherly love, the holiness of righteous living, and when you have entered into, and become a part of this understanding, you are emancipated from the thralldom of ignorance, the thralldom that habit may throw about you. You are emancipated from the slavery that has fettered you, and you may proclaim yourself free from the bonds which have held you to the past.

Religion has no limitation, it knows no sect, it knows no time or space, it knows no yesterday, to-day or to-morrow. It is the glorious light of Infinite love that inheres the human spirit and must shine through it and must warm into life every element of its being, until we are God's children, in work, in deed, in fact, as well as in hope or belief.

Spiritualism, my friends, does not tell you to just seek for the evidence of a future life, but it tells you that here is a life that is spiritual, that must be ennobled, beautified and enriched.

What has it accomplished?

I will tell you some of the things.

The wonderful evidences of a spiritual life beyond the confines of this world of which you are a common part to-day have been working in unison with you, each one of you, in developing powers that belong to your higher spirituality, that correspond with every revelation that science has made to your understanding.

Spiritualism has brought out the powers of the human mind, it has developed spiritual vision, it has made your souls clear-seeing. It has brought out that you are clairvoyants.

The spiritual vision of man corresponds with the revelation that science has made through the Roentgen ray. It has developed within you a power of communication, teaching you that there is a spiritual communion here, a spiritual communion between soul and soul, for it has not only established the hope that a mental telegraphy does exist, but it has proven beyond question that mind may speak to mind, and soul to soul, and utter itself to the understanding of another, without the sound of a word. It has a language that cannot be misinterpreted, it has a voice that is felt, that is seen, and that is known, and speaks to the world. Its influence is warm and joyful, hopeful, helpful and true, and it is bringing out from human life the better elements that belong to that life.

Spiritualism has unfolded the fact that all that belongs to man is so superior to all that is beneath him, that that which is below subserves him, and must ever obey the mandate of his intellect.

Spiritualism has revealed the fact that science is the handmaid of your religion, that one cannot exist without the other. The higher your religion, the broader your science, the sweeter your philosophy; the higher your religion, the nobler your lives and the deeper your understanding. The more exalted your Spiritualism becomes, the truer your relationships to your fellow-creatures, and the world, whatever and wherever it may be, contains in it a corresponding power to all that you possess.

You are all Spiritualists, because you are all spirits. You are all Spiritualists, because you are all aspiring, you are all hoping, you are all growing, all marching on, intellectually, morally, spiritually, to a higher and better understanding of what life implies.

Spurgeon once said, "If you want to unfold to me the power of spirit that I may understand its effect upon man, let me see the conduct of that man, and I will know just how far he has developed it in him."

When Theodore Parker was invited to tell what Spiritualism implied, he said, "I do not know much of its phenomena, but I am sure that it is the religion of the future," and why? Simply because it is the religion of human nature, the religion of human spirits, the religion that comes out of, and belongs to, and is a part of, human souls; and the religion of Spiritualism, my friends, is the religion that teaches you the love of righteous acts, because righteousness is true; teaches you the love of God, because God is good, because life is real, because the Infinite is within you, and because the spirit of love is about you.

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Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

"The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

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SYNOPSIS OE LECTURE

By Mrs Florence E. B. Shaffer, Houston, Texas, December 14, 1902.

Subject: "What Shall the Test of Our Strength Be?"

Reference: Isaiah 40:28. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

The student of art who has mastered the first principles, the mere a b c, as it were, namely the rules of perspective, and understands that in landscape portrayal, the latitudinal degree at which all converging lines meet, must be drawn one-third of the space from the lowest line of canvass, and who fully comprehends that every object must diminish in form toward that point, will not only find it impossible to discuss these laws with one ignorant of them, but will perceive the ignorance of the would-be critic far more swiftly than one not so educated can do.

So of the musician; a false note will register its inharmony upon the trained sense of one who understands the science of sound, so little understood by the novice; and whenever critics raise their voices in condemnation of that upon which they are uneducated, they simply reveal their own ignorance; and they reveal it first of all to the one who knows.

When those who are ignorant of a truth reject it, they fail, fortunately to destroy it. Truth remains, while error vanishes; and the individual who assails it finds himself blest with the same experience the angry wave dashing itself against Gibraltar does; his strength is broken and he is forced to retire whence he came, while the mighty, rock-like truth stands quiet and powerful where it has ever been and has the right to be.

Only recognition of error permits it to live and affect the souls of those it touches; and the same law controls the effects of righteous thought. We are not even to battle against these conditions we term "wrong," and which are merely shadows cast by the absence of right; but we are to ascend to that plane where no shadows fall. This lesson is not an easy one to master, it is true; but the more difficult, the greater credit for the mastering; and when we set it as our goal of attainment, we must reach it ere long; for it is but a question of time when the life internal will express itself in the life eternal. How can we know this? "Hast thou not known, hast thou not heard that God, the Lord, the Creator, fainteth not nor is wearied?"

What shall the test of our strength be? How can the strength of a ship be known except by the severest tests? Build a great vessel for commercial purposes, coast defences or whatever duty, and if only laden with light burdens, called into action upon none except smooth seas or showy drills, can it ever be known that heavy cargoes could be borne by it over stormy waters, or that valiant services would be rendered on occasions of danger from foreign foes? But if in the stress of progress, great feats have crowned with honor the ship that has proven itself equal to all demands, and has triumphantly borne its valuable freightage across the menacing deeps, then comes sailing into port, its work well done, with pennants proudly floating upon the singing breezes—ah, then its strength is known; and perhaps, especially if it bears some conquering hero home to loved shores, great cannon shout forth their deafening notes of terrific joy, bespeaking a great nation's appreciation, both of ship and hero. Thus with great souls who go bravely forth to execute the bidding of Him in whose cause they labor. It is the men or women who have been ushered into life's fiercest battles; who have gone forth courageously, with banner held aloft and sword unsheathed, bidding defiance to wrongs that destroy, and bearing the glorious cargo of salvation—not a salvation of theory, but of practice—to dying humanity; heeding not the blows of ridicule, the strokes of scorn or the scathing ordeals necessary in mounting the tremendous heights where redeeming wisdom places the crown of victory upon the victor's noble brow; remembering ever that God, the Lord, the Creator is their counselor, guide and protector.

We have stood upon the pier in some of our large harbors and witnessed the incoming of a majestic ocean steamer. She was noiseless and moved with slow and stately dignity, the almost speaking expression of conscious power. A little tooting, dancing tugboat, going out to offer aid if wished, shrieks and whistles and hurries, making more noise than ten great ships; while the mighty steamer moves silently onward, apparently well aware it could sail straight over the noisy "little one" almost without knowing it had stepped on anything. It is thus the consciously great and powerful soul quietly moves ahead; and into the port toward which it has started, while the "light-weights" must get out of the way, or be run over.

Whoever has seen Landseer's wonderful picture of the mighty mastiff calmly sleeping on, not even hearing the small cur that, with wide open mouth and bristles alert, snaps and barks at the noble animal, confounded over the fact of not making himself heard, by him who is conscious he could swallow the poor little creature at less than a comfortable mouthful if he chose, such an one, I say, realizes that the inspired artist understood the nature of that serene calm with which real power crowns its possessor. So that mariner on life's sea, instead of bemeoaning the fates that led him where trials were heaviest and the necessity for exercising his utmost efforts were called into demand, is just that one who should rejoice over the service which enabled him to demonstrate his inherent, conquering power. In the possession of this he may righteously glory; but, we repeat, how can he know the priceless possession is his own, except he be given the opportunity for proving it?

This great and godly power to triumph in life's fiercest engagements, however, does not mean that the agony of conflict is unknown to the brave-hearted conquering volunteer in the grand army of truth. The human cannot and ought not to be lost in the divine. Strength does not and should not displace tenderness. Human love and sympathy are a sweet balm ever, for hearts that are human though brave to conquer; and the fervent kiss of love, the tender hand-clasp and smile of encouragement are as welcome, aye, as needful, to those, as though upon their brows gleamed no tiara set with stars of honor nobly won. Yes, could the truth be known, these are the hearts that oftenest ache with that bitter hunger which is the very wine of life to human needs; for it seldom occurs to the admiring throngs that those so honored care for the tenderer expressions so refreshing to weary souls; and thus the real heart-needs are neglected. And more; true greatness is ever sensitive; cruel words wounding far more deeply than is possible for grosser natures to realize. True, no sign is given that the swift dart has buried itself deeply within a heart already torn and bleeding; perhaps, but,

"The stricken deer its suffering hides;
The deepest current smoothest glides;
The ice-sheet and the glacier's snow,
Hide the volcano's fire below."

And thus we are to remember, above all else, that strength and tenderness, love and mercy are ever companions of that mighty power which "wearies not nor ever fainteth"; but which we can be known to possess only through having conquered in those battles for right which are necessary to prove that God, the Lord, the Creator, rules His Creation; and purposes that through His creatures, it shall show forth His glory.

DR. SPINNEY'S SANITARIUM

Swept Away by Fire—Loss Over and Above Insurance, $15,000.

To My Friends and all Spiritualists:—I wish to say that while it is true that my sanitarium and all its contents are swept away by fire, I have purchased another small building and rented rooms outside, so I can accommodate 32 patients. This is only temporary, for I shall build again better than ever. In doing so, shall have a Mediums' and Spiritualists' home adjacent, yet separate from, my sanitarium.

This city has the first chance to make it an object to keep me here. If they do not raise sufficient funds and bonus to do so, other towns will; yet, I have no doubt but what they will do it here. Already forty acres of land, one-half mile from the city and in city limits is offered me for $1,000, if I will build on it. January 3 I come home to stay two weeks and see what the city and citizens will do for me. As soon as I determine the location where I shall invest in a sanitarium again, which will be not less than $10,000 nor more than $25,000, I shall plan to build a Mediums' and Spiritualists' home adjoining, utilizing my wall on one side, with from 15 to 20 rooms. Shall also use my steam heat plant to heat the same. Shall have in this building a nice little hall, also a seance room.

Now, what I want is to raise $3,000 for this home, the building and steam heat, and have this said home deeded to the N. S. A., with life lease to me, and to be under my control while I live. I also want endowment funds to care for those who are needy that come to the same.

Now, this is not done to injure other enterprises or the success of other homes, but because all of these are yet incomplete, or not yet opened, and no one knows when they will be. But this can be completed in one year, as I shall build and have completed by that time my sanitarium.

Here is a chance to invest your money for the good of humanity, mediums and Spiritualists; an investment to go on in doing good to others after I have passed on.

Let me hear from Spiritualists all over the land, how much they will pledge for the building, and how much for endowment funds.

I have a good room for Dr. Slade in my new quarters, and shall have for others who may come. All who have pledged so much per year, please send it on by January 1, so that I may be able to go forward with this good work, and care for Dr. Slade and others.

A. B. SPINNEY.

Reed City, Mich.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

WISCONSIN.

Spiritualism Advancing in the City of LaCrosse.

The members of the Spiritual Church of LaCrosse held a bazaar at the home of Mrs. Lafayette Holmes, December 11, and a snug little sum was raised for the benefit of the society. All kinds of useful, as well as ornamental articles were made, and contributed by the ladies; among the best were a couple made and donated by Grandma Stever, being a pretty sofa pillow and a white apron made by her, lace and all. These two articles were sold by chance and brought five dollars. Also a very beautiful pillow donated by Miss Isabelle Paul. I suppose some of the attendants at the Wonewoc camp will remember that Miss Isabelle was soliciting autographs for this pillow at that time. She took a square of satin, embroidering impromptu some little designs upon this, then soliciting names for the same with ten cents a name, she then embroidered the names upon the satin square also, and when finished it was very beautiful. This pillow was drawn by a young lady of this city, (I have forgotten the name), and Miss Isabelle's donation for the pillow was also five dollars.

Then on Tuesday evening last, Mrs. Frances Wheeler, now a resident of La Crosse, formerly of Madison, gave a test seance in her parlors as a benefit to this church, and presented them with $15.39.

I tell you, friends who fear organization, "where there's a will there's a way."

And this little band of earnest workers under the leadership of Brother Will J. Erwood, are calling down upon them not only the blessings of the spirit world, but gaining the respect of the citizens as well as the press of this city—a thing which I understand was not given them when they first began here as an organization.

Organization, in my opinion, is the only way to gain recognition and our share of justice in the courts of this country. It is one of the grandest tests of the advancement of Spiritualism. I believe fully in the test medium but we must have a movement that is in sympathy with this intellectual age and the requirements of the advanced pupils in spiritual teaching.

The interrogation of the public usually was "Have you no organization? I should think if you feel satisfied of such a grand truth you would band together for its promotion."

Where there has been state organization to keep up the missionary movement we have made great progress.

I predict a great unfoldment for this band of earnest Spiritualists in La Crosse, for they are true Spiritualists at heart, and by their efforts, are making it possible that many a lacerated heart can be healed with the balm that this truth alone can give.

In conclusion I will say I will continue here in La Crosse the remainder of December and for the month of January; for the month of February I speak for the Englewood Society, of Chicago, and have the rest of the season for 1903 open for engagements to speak for societies or camp-meeting associations. Address me at 130 South Tenth street, LaCrosse, Wis.

CATHARINE McFARLIN.

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

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

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

WHAT IS MAN.

He Is a Human Electrical Dynamo.

I have received and carefully perused Mr. Meredith B. Little's excellent little work on "The One Divine Purpose," etc. Therein are a number of statements which accord with the teachings of my spirit friends. For instance, he says he was startled, some five years ago, by the announcement of a spirit that man was a human electrical dynamo. Many years ago this statement was made by my spirit teachers, also the process of man's mechanism being a regular telegraphic system, etc.

In a lecture delivered through my organism, before a Van Wert audience in 1890, and which was reported by an expert court stenographer of this place, for the Van Wert Times, the following questions were asked, viz., What is Life? What is Death? What constitute the currents of life, which when detached cause death or its process, and the re-attaching of the same to the risen spirit the beginning of the new life, as has been stated by you on a former occasion?

The answer was: "Life may be called cosmical electricity, or deific electricity, force or breath as it is often expressed. This substance is the rarest of all the various kinds which the cosmos produces, therefore, speaking of life collectively, it may be called cosmical electricity of as various kinds as there are grades and varieties of life, of spirit, which manifest themselves in accord with the conditions prepared therefor. Electricity is matter in solution by and through the ethers. These latter are the prime and sole base of nature's chemistry without which there could be no laboratory in nature.

"These form the most potential fluid and substance in existence, and combine in themselves the essence of all cosmical magnetisms by which chemical solutions and adhesions, thence electrical motion is possible.

"Therefore, the ethers hold all things in solution. In co-joined action with magnetic, electric and chemical properties, they compose the life-inducing and life-supporting currents in man which were referred to in question. This substance courses through man's nerve system.

"The process of death is the detaching of these currents which also course through nature's fibre system. The re-attaching of said currents of life substance from the marked source to the risen spirit, is the new birth complete and marks the beginning of the larger immortal life."

From a page of my automatic writings I take this: In the chemical laboratory of nature and mind, grand and beneficial changes are continuously outwrought. The universal psychic system in space is being comprehended by man, as constituting the active Over-Soul to which each individual soul is attached, and lives and moves therein, in dynamic service pro and con and in thought exchange.

"In this universal loom the fibrous warp is stretched through all space, and each one produces his share of woof which finally constitutes his web of life, and in said labors of exchange, each person figures in life's great drama."

Again, I received the following inspirationally: "At last it has become a part of man's knowledge that they are surrounded by and immersed in psychic ether which is moved in constant oscillations by the thought and will of all beings breathing the breath of life, by virtue of the electro-magnetic currents. The ether in space is a telegraphic, psychic-power system to which all individual dynamos are attached, doing service and being served by these grand methods which represent universal operations.

"This grand process of thought transmission from soul to soul, from mind to mind through this central service system in space will, in the near future become practical in its use under the sun and convince man that there is no limit to these provisions, nor to his own powers and possibilities.

"He can, as he discovers these uses, talk consciously with those gone on to the higher life. Then all will know the truth and profit by it."

Again, this was written automatically by me: "Eternities are multiplied by eternities. It is a disintegrating and building process; a throwing off and an appropriating to other uses. All that exists in substance, has been and is being evolved continously from the original mass—the creative reservoir, and which substance is thus multiplied and changed, for truth it is, that all substance and force which the cosmos yields are in constant use and all methods employed, are for the one purpose, namely, the transformation from the crude human to the angelic states and to the conscious realization and comprehension of all these grand works in which man so prominently figures, even in his weakness, as well as in his intellectual might."

I could go on and on in this line, but must stop. The trend of it is made clear, that the higher intelligences give these things through as many different organisms as they can. There is some difference in expression and this, I think is so arranged purposely to reach the masses. Each one reaches some people by the way these things are worded, that the language of another, perhaps more eloquently couched cannot reach; but if we can do some good along with all other workers, time and effort are well expended.

MRS. M. KLEIN.

Van Wert, Ohio.

WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

PLEASE TRY NOW

To Extend the Circulation of The Progressive Thinker.

Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the paper.

"The Pantheism of Modern Science." By F. B. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

In the office of County Clerk Robertson this morning articles of incorporation were filed by the First Spiritualists' Association, who have planned, judging from the certificate of incorporation, to do a great many thing in this city. They are authorized to hold, purchase, lease, sell and convey real property to the value of $25,000 and personal property to the value of $25,000. The association will have its office in Wheeling and its business managed by a board of not less than six trustees. The certificate is signed by Henry Brunhaus, Samuel Hartman, Edward Dillon, Minnie Seybold, Thomas C. Davis, Mary Cain Davis, Cora L. Clark, Margaret Craver and Ella Farnsworth. In the certicate they "agree to become a corporation by the name of the First Spiritualists' Association of West Virginia for promoting religion and morality, to provide for the erection of temples, lecture halls and other suitable places of worship where the religion, teaching, philosophy, free thought and science of Spiritualism may be taught, to provide for the proper education, ordination, licensing and installation of capable and worthy men and women as authorized missionaries and preachers to develop, in psychic classes, the spiritual gifts of mediums, nurses, magnetic healers and other members of the association; to denounce and expose all fraudulent practices among false or 'fake' mediums; to organize whenever practicable clubs, exchanbges, reading and lunch rooms; to agitate and work up sentiment for pure food and temperance."

Mrs. Dr. Edwards is now located at 336 Eddy street, San Francisco, Cal., where she will give reading, etc. Circles Tuesday and Friday for psychic phenomena.

A prominent clergyman strongly urges all young men who contemplate entering the ministry to learn some trade either before or after their ordination. He has examined the statistics of the various Protestant denominations and has been appalled by the number of ministers who are without a charge. He thinks that if every preacher should have a trade his independence would not only be a great thing for himself, but would increase his usefulness in the pulpit.

E. R. Kidd writes from Canton, Ohio: "Through invitation Mrs. Amanda Coffman, of Grand Rapids, Mich., came over from Alliance, where she is lecturing for the society of Spiritualists, and on Dec. 11 and 12, delivered to full houses two grand lectures and a number of good tests and consoling messages from denizens of the spirit world, and as a result of which the Spiritualists in Canton have awakened from a lethargic sleep and are now making an effort to organize a society, after which to employ other good speakers to promulgate the truths of Spiritualism in Canton. Among the tests and messages given by Mrs. Coffman there were several delivered to parties who came to the meetings as non-believers in spirit return, but who before leaving the hall here convinced that their so-called dead friends were still alive and could communicate with them if they gave them an opportunity to do so. Mrs. Coffman's lectures were highly spoken of by those who heard them, also were liberally and favorably mentioned by the secular press, and judging from the interest that was taken in her and her work while here she certainly will be greeted with full houses whenever she returns to Canton."

Marie R. Robishon writes from San Francisco, Cal.: "I received your nine valuable premium books and also a few copies of your paper, The Progressive Thinker. I regard the books as a beautiful Christmas present to me, and in fact, much more of a premium than I really expected. From your point it seem to me no business proposition, considering the cheapness of such nice books, and that even you paid the postage which amounted to ten or eleven cents each book. It is certainly a great and philanthropic act on your part to spread the gospel of our beautiful religion, Spiritualism. And to think, to get your valuable paper for a whole year for one dollar! I am not blowing a bit, as my nature revolts against such an act, but I speak truly as I feel, that I owe you a great deal and will try very hard to get new subscribers to the most valuable paper on this hemisphere, The Progressive Thinker."

H. W. McCuno writes from Los Angeles, Cal.: "I cannot do well without The Progressive Thinker, and if my subscription will help to strengthen your hands in your great reformatory work, I am pleased to renew it on your account as well as my own. The work you are doing is worthy of the highest commendation, in that you are doing much to liberate the minds of men from the bondage of ancient as well as modern error, and in the freedom of thought lies the only salvation that is worthy of the name. In a quiet way I am doing what I can to the same end, and I am in hearty sympathy with all who are free and striving to free others."

Correspondent writes: "The reception given to Chas. J. Barnes at the residence of Mrs. Hamilton Gill, on Dec. 19, was a great success. Although the weather was bad, quite a number of the friends turned out and a most enjoyable evening was spent. Miss Lucy Graham was the pianist, and played some fine musical selections. Mrs. Gill also sang and played. Charlie Barnes gave some of his remarkable psychometric readings. In addition to the above feast of good things, ice cream and cake were passed around and the guests spent the evening in the usual social manner. The trumpet and musical seances given by the controls of Chas. J. Barnes have met with much approval from those present, the voices using the trumpet being unusually clear and distinct, and the playing of the zither was particularly fine.

Mrs. Flora Slender writes from West Superior, Wis.: "The Spiritualists of West Superior at last realize that an idle drone never gathers any honey, but that each one must be up and doing. Nov. 24 we had Brother Will J. Erwood, of LaCrosse, with us for one week. Too much cannot be said of the grandeur of Brother Erwood's mediumship as everybody knows what noble work he can do. He gave us new life and strength, and now the Band of Light Society is holding meetings every Sunday night in Odd Fellows' Temple, with fairly good attendance. As I have been the only worker so far, I have found it rather hard; still our courage is growing stronger as I have been able to give some very remarkable messages."

Mrs. Hannah S. Hill writes from Centerville, Ind.: "I see in The Progressive Thinker, of Nov. 22, 'a peculiar poem,' sent you for publication by George W. Jones, of Hanover, Mich., saying 'author unknown. I know who the author was. The title of the poem was 'Thoughts on God.' It was written by Alfred Carder, and published, in tract form, by Alfred Cridge, editor and publisher of The Vanguard, at Richmond, Ind., about 1864. The author of the poem was born and raised in the Baptist church, but becoming dissatisfied, he joined the M. E. Church, in which he was for some years a preacher and exhorter; then naturally outgrowing the old orthodox ideas, he became a reader and lover of Swedenborg's works. When Modern Spiritualism came to open the door between the two worlds, he was ready to receive its beautiful truths, and for the last twenty-six years of his earth life was a devoted and happy Spiritualist, lecturing upon the subject for some years. He was the author of many other poems, some of which were published in The Vanguard. He passed to the higher life on July 8, 1874, at the ripe old age of 86 years. There are still three of his children on this side of life—one daughter at Lima, Ohio; one daughter at Richmond, Ind., and myself, and each one is happy in knowing that we can and have, communed with our dear ones who have passed on, and also in knowing that it cannot be long before we shall join our dear old father, mother, and many other dear ones in 'that house not made with hands.'"

P. Pearson writes from Ponca City, Okla.: "Brother A. Scott Bledsoe, president of Kansas State Spiritualist Association has been with us and given us two lectures on Spiritualistic philosophy, in our opera house, which was filled with a most attentive and intelligent audience. We have been hauling and sawing wood here for six years, and had somewhat of a woodpile gathered together when Mrs. Bartlett, of Colorado came here last fall and set fire to some of the kindling wood which resulted in quite a blaze. Then Bro. Bledsoe came and stirred up the smouldering mass, and the whole woodyard is now afire, consuming the altars, stones and the waters. We have the people running south like a herd of buffaloes, when a northern hurricane is coming. The sheep are milling around until they do not exactly know where they are at, and it will take the 'good' shepherds a long time to gather some of them back in the fold, and many will no doubt refuse to be coaxed or driven back to the empty troughs. These missing members (lost sheep) should be taken care of and fed; they are hungry and want all kinds of feed (phenomena), and it is hoped that we may be able to bring other workers here to feed the hungry with the bread of life, in place of the traditional stone, and cloth them in substantial garments of truth; they want something tangible, something that they can see, something that appeals to the five physical senses. We have in Texas a political orator called 'Cyclone Davis;' why not call Brother Bledsoe 'The Hurricane or Great Scott from Kansas?'"

A. Lahlhaus writes: "The premium books were received all right, and I must say that I am well pleased with them. I know they will be worth their weight in gold to me. I am now always glad when evening comes so that I can partake of some of the rich spiritual food therein."

W. J. Elmo writes: "The Chicago Spiritual Alliance Church, corner 31st street and Indiana avenue, (Lakeside Hall), has several good treats for its patrons this winter. Mrs. Elmo will give tests and messages each Sunday afternoon and evening. On Sunday evening, January 4, Dr. T. J. Bettero will speak for us on 'The Soul of Man.' The Doctor was educated in Europe at the University of Barcelona. He has spent sixteen years in the Orient among occult students and workers, and he promises an interesting evening. On Sunday evening, January 11, Mrs. Ella Johnson Bloom will assist by giving tests and messages. Mrs. Bloom has made many friends on this side of the city by the good work of her guides in our hall last winter, and will be met with a hearty welcome."

Mrs. F. D. McCormick writes from Billings, Mont.: "I wish there was some good medium coming our way, and would stop over to see us. There is much work out this way, as Spiritualism is very little known."

G. W. Kates and wife held the first public meeting for lecture and messages, ever held in the interest of Spiritualism in Woodbury, N. J., December 18. A good attendance and interest resulted.

When writing for this paper use a pen or typewriter.

The Englewood Spiritual Union have two most excellent speakers engaged. For the month of January, Oscar Edgerly; February, Mrs. Catharine McFarlin.

G. W. Kates and wife, N. S. A. missionaries and organizers, desire week-night engagements in Ohio, Indiana and Kentucky during February, at places near Cincinnati, Ohio. They also want to hear from societies and individuals relative to meetings en route to Colorado and the West. Address them at 600 Pennsylvania avenue S. E., Washington, D. C.

A. Scott Bledsoe, president of the Kansas State Association, writes from Topeka, Kansas: "I have just returned from a ten days' trip south. I held two meetings in Winfield, Kans., organized a camp association and issued to them a charter from the state association. I held three meetings in Arkansas City, and met some excellent people who are interested, and paved the way for other workers to go there. Then I went to Ponca City, Okla., where one good soul, Peter Pearson, a man of advanced thought, arranged for me and with the help of a few friends, rented the opera house where we held two fine meetings to large and intelligent audiences, the first meetings of the kind ever held in the town. On my return home I stopped at Wichita and held one meeting, and had the pleasure of meeting my old-time friend, C. W. Stewart, who is now devoting all of his time to the work. Mr. and Mrs. Folsom, who are well known workers, are in Wichita and received me most kindly. I welcome them to Kansas and heartily commend them to our people. They have with them at present Mr. Johnson, formerly a missionary from the Baptist church to India, but who is now desirous of converting the heathen at home in the name of the beautiful religion of Spiritualism. I shall be glad to hear from workers who want to come to Kansas, and also from those who desire to have me send good mediums and speakers to them for local work. The field is white unto the harvest."

Georgia Gladys Cooley concluded her engagement with the Indianapolis Society, Dec. 28. She will serve the society at Muncie, Indiana, the Sundays of January. Can also serve societies during the week within reasonable distance from Indianapolis. Address her at 121 E. Vermont street, Indianapolis, Ind.

M. E. Hollinshead, a spirit, writes the following message: "I was a subscriber to your valuable paper before I passed to spirit life. I did not find the spirit world as I expected. Everything is on a much grander scale than I anticipated. I was very agreeably disappointed. The spirit world is a beautiful place for those who make an effort to be good, and are willing to devote their time for the benefit of mankind. I wish I could reach every one on earth, and teach them that it is to their advantage to cultivate a feeling of forgiveness for others' shortcomings. We as spiritual beings are doing all we can to assist mankind to a higher state of intellectual goodness and greatness. We are organized into bands for the purpose of uplifting and assisting others in every possible way; but selfishness retards the progress of the soul to such an extent that it is hard to accomplish that which we wish to. This old creedism has dwarfed the minds of mankind to such an extent it will take many years to make them understand the true philosophy of life."

T. W. Woodrow writes from Hobart, Okla.: "The Oklahoma Christian Spiritualist Association desires the services of some good materializing medium, and I am requested to find the address of Charles Winans, and ascertain whether it will be convenient to have him come hither soon. We are securing names to the association, and invite all progressive minds in Oklahoma to add their names to its membership. We have some strong friends who are taking steps looking to the building of a sanitarium to be under the charge of Dr. Emma Woodrow and the same is to contain a room suitable for a chapel where the gospel of Spiritualism is to be dispensed. It will be fitted up with cabinets for manifestations. We have regular Sunday evening seances, two cabinets being employed in opposite sides of the room a passage way being open between the two so that spirit forms can pass from one to the other. I believe it is intended to have four cabinets in the room, all occupied at same time."

W. Askins, Union City, Tenn., writes: "We want a good slate-writer. We will furnish one a home in our midst, and a good seance room free, and they can have the receipts for pay. And if they do not do business enough to justify, will pay their expenses home. Our town is 40 miles south of Cairo, just over the Kentucky line on the Mobile and Ohio railroad. Population, 5,000. We have no organization, although there are over twenty of us, and we meet weekly at some private home."

Charles Lindblom writes: "The Progressive Thinker is worth $10 a year. I would not be without it for that sum of money. It is the best Spiritualist paper in the United States. I wish you good health and long life."

N. F. Ravlin writes: "Since the transition of Mrs. Ravlin, I have decided to take up my residence in the East. My postoffice address is at 1211 Stiles street, Philadelphia, Pa., and I am open for engagements to lecture for societies or camp-meetings."

C. H. Figuers writes from Cleveland, Ohio: "Many thanks for 'A Wanderer in the Spirit Lands.' It is a good book, and should be in the home of every Spiritualist in America. Its teachings are fine. Many lessons may be learned from its pages. The book is a pleasing surprise from beginning to end. It is worth the price of the paper several times over. Keep on sending out such books and educate the people. Again I say, many thanks. On Sunday, Dec. 21, the Children's Lyceum, at 1231½ Euclid avenue, held its Christmas entertainment, which consisted of songs and recitations by the pupils, and a short address by myself. After the march, sixty pounds of candy was distributed, also china plates, etc., thereby making glad the hearts of the children who compose this lyceum. We are progressing finely; the children are much interested. Our adult class is large and interested also. We use the Lyceum Guide by Emma Rood Tuttle, as we find it contains all the aid needed in lyceum work. The evening meetings at the same place, which I conduct, are still attended by good crowds. Dr. Austin left a good impression here, and Nellie C. Mosier, test medium, as usual, gave great satisfaction."

At St. Paul, Minn., the Spiritual Alliance pleased 2000 children by giving its annual entertainment, including a dinner and a fine program. A St. Paul paper says: "Santa's kindheartedness was also apparent in his distribution of presents. He had written to Secretary Hutchins of the relief society, asking for the names of one hundred poor children, whom, if they remained in their homes, he might not be able to reach. They were all present yesterday, and with them as many more boys and girls. Rich or poor, every girl received a big doll with blue eyes and golden hair, and every boy, an interesting parlor game. Candy, of course, was scattered about in profusion. In fact, Santa's heart was so big that many dolls and games were left over and had to be sold at auction. It was a gala day for the boys and girls. Every one was on hand at promptly 11 o'clock in the morning. Then followed the turkey dinner, when all sorts of good things were served. this lasted until 1:30, when all left the dining hall for the assembly room to participate in games. The regular exercises began an hour later. President J. S. Maxwell of the State Spiritualist Association delivered an address after the children had completed their program. The entertainment was under the supervision of a committee comprising Mesdames John Sauer, William McKay, C. P. Follett and J. P. Whitwell. Rev. T. Grafton Owen delivered a Christmas sermon last night."

Joseph M. Bare writes that he believes he once lived on the planet Mars, and gives good evidence—in his opinion—to establish the fact. He is much interested in Mr. Leadbeater's lectures.

Mr. Burr writes from Washington, D. C.: "The materialized face of George Christy, spirit guide of Pierre Keeler, has twice been manifested at his light circles, and is to continue. The light is turned down quite low and the head appears above those of the sitters in the battery. At close view it is distinctly seen, and recognized as like his portrait painted by a spirit artist for Mr. Keeler, hanging in the parlor below. And George promises to talk through the trumpet, giving tests. Heretofore only spirit hands have appeared at these seances."

Frank T. Ripley has closed a successful engagement at Williamsport, Pa., and goes to Evansville, Ind., for the Sundays of January. He can be engaged for week evenings for lectures and tests, within 100 miles of that city. Address him there in care of General Delivery.

Notes From Los Angeles, Cal.

To the Editor:—I had hardly left my old Louisville home when I received word from our president, Val Speed, that the People's Spiritual Temple had given up the hard task of holding our few faithful members together. The burden was too great for the fifteen honest and hard workers to raise $2,500, or part thereof as notes came due on a $4,000 building which we thought we would some day claim as our own. I cannot speak words of praise enough for the faithful few, especially our esteemed president, Val Speed.

I have been in the sunny climate of Southern California since last August. I found all societies that work under the banner of Spiritualism. I attended each one; found some all right, others just like all other business in this country, for all there is in it.

I have been best pleased with the lectures, tests and healing of Prof. John McLane. He is the man of my own ideas, as he does not take stock in the many so-called mediums. He is as anxious and sincere as I am to detect a fraud. Brother McLane was formerly a Catholic priest, and as he expresses it, when he had his eyes opened, it went against him to keep the people in darkness. From the visions that came to him, he was guided to Spiritualism, and now he says he has the true religion; in Spiritualism we don't believe, we know.

Dr. L. H. Freedman, the Australian healer, also a late comer, and Brother McLane came to some agreement to conduct the meetings together, so last Sunday they procured a large hall, and although the weather was very cold and damp, there were over four hundred in attendance. After song and prayer, Prof. McLane gave as fine a lecture as I ever heard. This was followed by tests by Mrs. Dr. Freedman, every one correct.

Prof. W. C. Bowman, formerly a Methodist minister, gave a short and true to the point talk on Spiritualism. Afterwards Dr. Freedman sang a song, entitled, "Beyond the tomb, beyond the sky," which was received with great applause. Prof. Bowman, although suffering from a severe cold, sang the beautiful song, "Rock me to sleep mother, rock me to sleep," which was well received.

Then Mrs. Capt. O. W. Green gave the great fire test. She handled a hot lamp chimney as though it were a stick; dipped her hands in alcohol and lit it from flame of lamp and rolled and rubbed her hands, and it looked as if she were rolling balls of fire in her hands. The lady was completely under control of her guide, an Indian fire chief.

J. L. FRANCK.

LIFE'S MEANING.

Struggling, hoping, waiting, longing,
Gropes the soul along the upward way,
Sometimes with friends and pleasures thronging,
Sometimes in mournful shadows deep and gray.
Praying when the day's last splendors glisten
Along the gorgeous golden-tinted west,
That angels to our thoughts will listen
And bring to pass whate'er for us is best.
Yearning, weeping, seeking, praying,
Up life's hills we journey towards the light,
Always to ourselves still saying:
The morrow, aye, the morrow will be bright.
Yet how oft the dreamed-of happy morrow
Brings to the soul troubled and oppressed,
Only a repetition of its sorrow,
While waiting 'mid the shadows to be blest.
Toiling, climbing, waiting, trying,
I ask these questions o'er and o'er again:
What means this living and this dying—
This strange commingling of joy and pain?
What is the final goal to which we're tending?
Will life be worth its struggles after all,
Even if it be eternal, never ending,
And we are freed from earthly strife and thrall?
Then from out the awful silence
Comes the answer to my questions, clear and sweet:
Child of earth, with night beclouded,
When thy soul is perfect and complete,
Then with clear sight and senses heightened,
Thou shalt, attuned to symphonies above,
Read all life's meaning on a background brightened
Only by transcendent and omnipotent love.

LAURA B. PAYNE.
San Antonio, Texas.

TAKE NOTICE.

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

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Everybody, his wife and children, knows that Christmas is coming for 1902. Our streets are more crowded than usual by the press of the throngs, who are looking for something they cannot find, and at the end of their search, the very last minute, they take that to which they are forced. I wonder if a Christmas giver and receiver were ever fully satisfied and pleased with their separate offices, on this great day of all the year, to so many people.

Our cool days still continue in full supply. They seem better adapted to evergreens and holly, and a roaring fire, than to the semi-tropical regions in which California is located. But as it is not "for always," we will make an effort to stand the pinch this time, at least, knowing that all rules have their exceptions, and we may look for milder weather in the future as in the past. So, as it ever is: "If it were not for hope, the heart would break."

The License Department of this city is doing what they can to annoy the mediums and healers, by ordering their signs taken down and endeavoring to collect a license tax on the exercise of psychic powers. It really seems as if the city officials might commence with the oldest offenders—the ministers and teachers of ceremonials in the orthodox churches. When that job is finished, it will be time enough to ask our mediums to pay a license.

There is but one way out of this situation, and that is in organization, the union which is strength. The Mediums' Protective Association is already in existence, for business. Their open meetings are held on the second Saturday of each month. To these all members and their friends are most welcome.

The news of the day tells us that the Presbyterian creed, that old, dyed-in-the wool, blood-red document has been amended by the Presbytery. How will the world manage to exist without infant damnation, total depravity, and the rest of the dogmas that have hitherto been served up hot, on the half-shell? So it has come to pass, that whom the Presbyterians slew for unbelief were right, and their murderers have the crimes they committed most forcibly pressed upon their attention, for all time to come.

Now it is in order for all the churches to admit the facts of telepathy, in all its phases; of clairvoyance; and the whole broad field of suggestive thought. When thought ceases, all ceases. Thought precedes manifestation, and the vibration, that is the result of the only reality—spirit in motion. In line with this subject, it is asserted the Filipino friars, by order of the pope, have been withdrawn from the country, thus assuring the dawn of religious liberty, in our island possessions, has come.

Our citizens have been warmly interested in the rumor that the War Department intended to give up its holding at this port, and with it this port as a shiping and receiving point, in favor of Seattle, for all the trade of our possessions in the Orient. So long as it seemed a preposterous thing for any business department to consider as a desirable change, little was said or done, except there might have been several sheets of paper covered with estimates, so that results necessary for clinching arguments, would be at hand.

Then suddenly, comes a cipher dispatch, from Washington, to prominent business men here. Within twenty-four hours, millions of dollars are pledged to back and put in operation any bid that might be made, to hold the carrying trade of San Francisco, as a port of entry and shipment. Thus it has always been. While there may be differences on minor matters, when it comes to concerns of large import, the whole city and state act as they always have from their beginning as a territory. They all recognize the interest of one is the interest of all. That communal feeling has made the state what it is to-day, and promise unlimitedly for the future.

Whatever in the outer is likely to affect any of California's varied interests becomes the topic of the day. Whether it is the coming statehood of Arizona, whose outlet for commerce must be across our territory to the ports of transit; or the Venezuela squabble; the question is, what is California's interest in the matter? To that the state as represented by officials and people will adhere. As we learn that the "powers" are not only willing to arbitrate, but to leave the final decision to the cool head and common-sense thought of President Roosevelt, it is a wonderful satisfaction to feel that we are Americans.

The morning papers give the details of a fearful accident in which a dozen lives were sacrificed on one of the railroads leading East, at no great distance from San Francisco. The accounts state that it was a rear-end collision. The train which did the wrecking was flagged for danger and the engineer answered the signal. But he did not slow up, and the disaster occurred. There is a curious condition of affairs developed here, as it can hardly be supposed that the engine-driver deliberately sought to murder others, or commit suicide.

We also notice that a great strike of trainmen is coming. They are seeking relief from long hours and low wages. Perhaps low wages tempted this man to long hours, a condition of continued strain, that put him into an automatic sleep, in which he answered signals but was unable to stop his engine. Who knows?

W. P. PHELON, M. D.
San Francisco, Cal.

A NEW YEAR'S WISH.

What do I wish my lot to be throughout the coming year?
Skies that are peaceful and calm, or clouds, dismal and drear?
For my good I ask not that life be from all bitterness free;
Something of sunshine, something of strife is far better for me;
Yet I pray of the powers that be, more of sunshine than storm,
With just enough of life's shadows and strife to keep my heart tender and warm.
May I also have given me grace to be faithful and strong;
Meekness to bear all crosses and care
—courage to battle with wrong!
This is my wish for the coming year of nineteen hundred and three.
Blessed indeed will be my lot if, perchance 'tis granted me.

Willoughby, Ohio. IRENE GAY.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

A. M. Wright. Q. You have made light of the terrible prophecies which have been given from time to time, and have ridicule for the mighty prophet Jeremiah, the grandeur of whose denunciations has never been equaled. Yet you have no prophecy of good which you say ought to be made!

A. The prophecy shall be made in contrast with the evil things which are said to be in store. Truth would triumph in the end were man left alone to work out his own redemption, but we know that he has reached that point of progress, where he becomes highly susceptible to impressions from the spirit world, and he is helped in the full measure by the downpouring of the influence. The sea may be stormy and clouds of night conceal the stars but there are those capable of holding the helm steadily, with prescient intelligence.

We may fear that we are drifting on treacherous sands, or rocky shores and none are able to save, but our fear is vain, we shall not be wrecked but under clear skies reach our desired haven.

After all our selfishness, we as a nation, scorn shams, deceit, meanness, and stand for right, truth and justice.

Long suffering we smote the chains from the slave, as we shall strike down the hoary wrong which has enslaved woman, and make her the equal before the law with man.

We shall right the dreadful antagonism between capital and labor, not by the red hand of fratricidal war, but by the ways of eternal justice giving each his own.

The people will become educated and superstition will hide away like a goblin of the night, and there will be free thought, free speech, free action under just laws to all.

Hasten the time, oh, America! the time hasten when you will be truly the land of the free; when man and woman, side by side will achieve the highest civilizations; when every one shall receive the products of his labor; the gaunt shadow of want be unknown, and honest worth be regarded as the only title to nobility.

The splendor of the flag shall yet float over a nation ruled by the spirit of love, and not selfishness. When its red bars have faded into one white field of purity and its blue is as the depths in which the stars revolve, it shall float over a confederation of the great nations of the earth, who will have cast aside the engines of war and sought the joys of peace, and its prosperity as citizens of the great republic of the world!

As in a nation the good of each and every individual is the good of all, among nations the welfare of one redounds to that of all nations. War will cease because the victor suffers equally with the vanished. The moral lesson will be taught by expediency and economy.

Student: Q. How many asteroids are there; what is their supposed origin? Can any of them be seen by the unassisted eye?

A. The anomalous zone of planetary bodies revolving midway between the orbit of the earth and Mars, are known as asteroids. A more appropriate name is planetoids and this is now generally adopted. According to the great astronomer, Bode's law, there should be a planet between the earth and Mars. Here his law apparently failed, for the space between these bodies was almost twice what it should be to conform to this law. The attention of astronomers was called to the subject, and their continuous gaze at the heavens was at last rewarded. Piazzi, in Italy, in 1801, discovered a new orb in the path of the missing planet. He named the point of light he detected Ceres. Soon other smaller planetoids were seen in the same path. Instead of one planet there were many, and as the power of telescopes has increased the number has been augmented until it has reached 440 and not a year passes without several being added. As they are so indistinct, the largest being only 150 miles in diameter, as estimated—not calculated—and the smaller much less size, their identity cannot be determined. Although nearly 150 have received euphonious names of nymphs and goddesses, there is no certainty that a new discovered orb is not the reappearance of an old one. How many there are can never be known. All that is certain is that in this zone where a planet larger than the earth should be to complete the mathematical scheme of the solar system, there is an indefinite number of small bodies. As the union in one body of all that have been seen would not form a planet even approximating the required size, it is probable that the missing material exists as minute fragments or cosmic dust, each fragment revolving in this zone exactly like the largest planet. It is observed that while the planets have nearly circular orbits, the planetoids are remarkable for the eccentricity of theirs. Their paths are also inclined at an extraordinary angle with that of the ecliptic. All these departures indicate a history different from that of the planets, and has been seized by those who are looking for the "end of the world" to present an object lesson of a planet blown to pieces, and thus brought to a disastrous end. Even the energy to effect this catastrophe has been carefully calculated, and brought in support of this dire theory, which it really disproves, for such energy would be impossible to liberate in any planet.

The nebula theory of creation supposes that the sun threw off rings or zones of cosmic vapor, and these condensed into planets. If there should be any disturbance in this process, the result might be an indefinite number of bodies instead of one. Without stopping to explain the causes which would produce this result, we may affirm that such as the planetoids are, they have been from the beginning.

There are times when the planetoids approach comparatively near the earth, but they cannot be seen without a good telescope, and when beyond this favorable time the telescope cannot detect them.

R. S. Kingsford: Q. In what books can I obtain a full knowledge of the Sunday question; that is, the history by which the character of Sunday or the Sabbath is revealed?

A. Perhaps all this correspondent will require is to be found in these pamphlets, "Sunday Laws," "Sunday Not the Sabbath; All Days Alike," by W. H. Burr, and "Sabbath Question," by Alfred E. Giles: The last is a complete manual of the subject, showing the "origin of the Jewish Sabbath; how it was observed by Jesus; the origin of the Pagan Sunday; how it became Christianized; and the origin of the Puritan Sabbath." The writings of Prof. Burr and Mr. Giles may be taken as authoritative as they are among the most erudite and painstaking scholars, who have given the best years of their lives in search of truth for its own sake.

Enquirer: Q. What star is nearest the earth?

A. The brightest star in the Southern hemisphere, Centauri, is thought to be among the nearest. The size and brilliancy of a star by no means indicates that it is nearer than one less bright. The difficulty of making an exact measurement of the angle even on the vast base-line of the diameter of the earth's orbit, is so great that measurement must be only approximative. A variation too slight to be recognized by the most delicate instrument means indefinite millions of miles. The calculation made, gives the distance of this star as 20,700,000,000,000 miles. Such distance is incomprehensible to our limited understanding. Some idea of it may be formed by taking the distance light travels in a second as a measure. This is 192,000 miles. This fast messenger would be more than three years and a half in coming from the star to the earth. If the star should be instantly struck from existence it would continue visible for three years and a half; that is until the last ray reached us that departed the moment before the destruction of the star.

If a track were laid across the abyss from the earth to this star, a train of cars making five hundred miles a day, would be more than 112,000,000 years in reaching its goal.

Not Spirit Influence, but Heredity.

Is it necessary to postulate spirit causation for rare human faculties? In The Progressive Thinker, of Dec. 6, "A. R. S." claims that Miss Helena's great compass of voice "is certainly the product of spirit influence." As well might I claim that my boyhood faculty of squealing in unison with the highest notes of the fife was due to spirit influence. No female voice, I believe, is claimed to reach a higher note. Once, when squealing the tune with a fifer, he suddenly stopped, while I continued on with the drummer to the end of the tune.

And now I have a grand-daughter, the compass of whose voice is three octaves and a half—from E in the fourth space below the staff to A in altissimo. This, I think, is a greater compass than that of any public singer. She is eighteen years of age and lives on a farm. And her voice is remarkably clear. She could sing at two years of age. She has never taken a lesson, nor do I wish her to. I fear she would be taught to acquire the tremolo which I abominate.

Doubtless heredity accounts for her great compass of voice. In my boyhood I used to imitate the peep of a young chicken so perfectly as to worry the mother hen. And once, while thus peeping to amuse a little daughter of my eldest sister, outside the farm house, that sister went forth to find the chicken. She looked all about and under the house and when at last she found that the chicken was her young brother, she laughed heartily.

My father tooted the flute, and I have done the same from the age of twelve years. BURR.

Abby A. Judson—A Correction.

It is with somewhat of chagrin that I ask you to correct the account of the fatal accident of Miss Abby A. Judson. As given in the papers it was an overwrought reporter's tale and very annoying to her friends. The true account as they give it is as follows:

"Miss Judson was not in bed or anywhere near it, and she suffered no pain (?) Her dog had nothing to do with the occurrence except to alarm the neighbors by his barking.

"She was sitting by her table, about seven o'clock Sunday evening, writing her letter to the Banner of Light. She had just finished and sealed it, when the lamp exploded, striking her and setting her clothes on fire. With great presence of mind she snatched up a rug and threw it around her, then took the lamp and threw it out of doors. There was no mattress burned or anything except the rug and the papers on the table.

"This statement was made with her own lips." M. H. W.

The publication of this statement will be gratifying to Miss Judson's friends. They are greatly dissatisfied with the account that has gone abroad, and certainly all who knew her and esteemed her work will be glad to know the facts as they are.

ALEXANDER WILDER.

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EVOLUTION.

Some Weak Points Are Pointed Out.

To the Editor:—It is a matter of gratification to know that in the broad columns of the widely-read and indispensable Progressive Thinker any one holding an honest opinion on a question of public interest may find space for a hearing, if the matter be presented in genteel form. To discover and promote the truth concerning man's mortal and im-mortal being here and now, and also after he passes the "veil," should be and is the intent of every honest writer or speaker for the public eye or ear. By this infallible rule the fellows who write or talk just to exploit their skill or defeat an opponent may sketch for themselves their own true-to-life spiritual likeness.

In this connection it seems proper to make reference to two orders of writers now notably before the Spiritualistic public, and diametrically opposed to each other, although earlier in their careers they were of the one flock and one fold whose God is in the image and likeness of a man. But they have evoluted.

Some are just in the misty, morning stages and frantically fearful their idol may dematerialize, and they be bereft of a creator. The evolvement of others seems to have carried them beyond the reign of Law. To be sure they indignantly deny the charge; all the same the truth of it is clearly indicated by their arguments.

A speck of slime in the ooze of the sea is seized upon by a life germ and evolution begins. Good so far, but in the upward march of this combination a point is reached where it receives a "shock" that "differentiates" it into any kind of worm, reptile or animal up to man, and this wild guess is laid down as law with all the seeming authority of a "Thus saith the Lord." And while vehemently denying man's kinship to the ape, digs up the malformed skeleton of that animal in an obscure island in a remote sea and parades it before the world as the "missing link." "Oh, consistency!" etc.

In this strained account of man's origin his evolution from the brute is first denied, then as positively asserted. "Pay your money and take your choice."

The fatal weak spot in this fanciful scheme of the ultra evolutionists is the fact that the missing link between the spirit man and the most intelligent of the brute family has not been, nor ever will be found. Bald assumption is not evidence.

The "unprogressed" preacher tells us that the day of super-normal occurrences forever ceased some hundreds of years ago. We are in possession of the proof that the preacher doesn't know. The much evoluted preacher, just to make his theory of man's ascent hang together and hold water, glibly assures us that the evolvement of species, so far as man was concerned ceased some myriads of ages since. The progressed preacher is still guessing. We decline to accept as a fact the assumption that he has solved the "riddle of the universe."

Would it not be an evidence of mental progress if those brethren who so delight to pose as discoverers of the undiscoverable, solvers of infinite problems would turn the other end of the glass on some of their stunning discoveries? Paradoxical yet true it is. Many professedly advanced Spiritualists put slight value on communications from those beyond the mortal borderline. But who, let it be demanded of those skeptics, mortal or spirit, has offered a better theory of the origin of species than spirit Franz Petersilea?

"The germs of all life are held in the infinite ether," each bringing forth after its kind. I have never known a spirit to attempt an explanation of the origin of spirit which is life. If an arisen spirit should make a futile attempt to do so he would by the act identify himself as a preacher whose unfoldment had been unmistakably rearward.

It is an immutable law of progressive humanity, to be never satisfied with present achievement. A coveted goal attained, another more inviting, just a little in advance impels us ever onward. Could a human spirit ever make the point so ardently longed for by some, of really discovering the true origin of life and hence its author, that unfortunate investigator would have arrived at the ultimate of spirit progress, and occupy forever after the position and condition of a lost soul. This conclusion is unavoidable. He would have reached a dead wall, all advance cut off, stagnation must follow and stagnation is death.

The soundness of these conclusions granted, with the kindred thought that all spirits are sons and daughters of the Almighty, of like spirit and substance with the Father, what becomes of the more than half orthodox notions of many professed Spiritualists as to the personality of a great, central, creating and upholding and infinite First Cause in a system of creation void of center or circumference?

Is not the conclusion inevitable that such a being must of necessity be infinitely unhappy? J. RIGDON.

Salem, Oregon.

Tom Reed and W. A. Curtis.

Under the title "A Man's View of Coeducation," W. A. Curtis in the Outlook makes the surprising assertion that the opposition of certain college boys to coeducation, however rudely it may manifest itself, is in the interests of women, and is "an effort to save her from herself." This recalls Tom Reed's famous minority report in Congress some years ago in favor of woman suffrage. The report said:

"No one who listens to the reasons given by the superior class for the continuance of any system of subjection can fail to be impressed with the noble disinterestedness of mankind. Hence, when it is proposed to give the women an opportunity to present their case to the various state legislatures to demand equality of political rights, it is not surprising to find that the reasons on which the continuance of the inferiority of women is urged, are drawn almost entirely from a tender consideration of their own good. The anxiety felt lest they should thereby deteriorate, would be an honor to human nature were it not a historical fact that the same sweet solicitude has been put up as a barrier against every progress which women have made since civilization began."

Mr. Curtis objects to co-education on the ground that college women are "serving an apprenticeship for active life in the world," for "a life of active competition with the men," etc. But this is an argument against women's collegiate education in general, not against co-education. A woman may go out into the world and earn a living by teaching Latin, no matter whether she studied Latin at Bryn Mawr or at the University of Michigan. Is Mr. Curtis prepared to say that women should be debarred from higher education altogether?

ALICE STONE BLACKWELL.

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THE SCHOOL OF LIFE.

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Any person who seeks to break evil habits and attain elevation of heart and spirit will certainly progress; yet the memory of the past reappears, even in these days when he is striving to live a better life, and confronts him with its record. This is something which he cannot avoid, and the more sensitive the person the more keenly will he feel the bitterness and sorrow which the reflection of the past seems to cast upon him, and yet, even through the bitter memory, through the scourge which it lays upon his quivering spirit, may he rise to more glorious planes of spiritual effort and achievement.

He will look back upon his past follies and mistakes somewhat as he looks upon the failures of childhood, and so make allowance for them because of the ignorance that clouded his life at the time they occurred. If he finds himself strengthened in spiritual character then he need not sink down under the memories that weigh upon him, for he may press onward, working toward the light, seeking assistance from higher spiritual sources, and finally he will find that peace and contentment which at present seem so far away.

Some spirits at once rise above the temptations that infested them on earth. In dropping off the mortal garb they leave the old desires and allurements behind them. But these are the souls who, while in the mortal life, are above their surroundings; they are creatures of environment and inherited conditions, and while falling before temptation at times, do not willingly or easily yield to it; they revolt at doing wrong even while swept down beneath the physical and magnetic forces that are too powerful to be resisted. Yet such individuals do not lie in the rut, but struggle on again, determined to win the victory over temptation at any cost. Such souls grow even amid the limitations and weaknesses of the flesh. When they do slip from the body their aspirations aid them to rise to a higher state and to leave the temptations of the past behind them.

Man without education is only an unfortunate animal, because his animal propensities predominate. Also education without ethics, without enlightenment or the knowledge how to shun improper living or inharmonious laws, has but little value in it. For man to live properly requires that he live as near as possible in accord with the true laws of his being, and the nearer he approaches these the better for him. The faculties and functions of the mind require care and culture. To excel nobly is not to outrival or surpass another in the race of life, but it is an honest endeavor to shine successfully in that particular sphere of effort where the individual can serve humanity best.

If young people are deliberately idle and vicious they must take the consequences of their own folly and crime. They may have their fitful moments of revelry and fun, but if it results in harm to their fellow beings they will have occasion to bitterly regret their course of conduct some time.

There are no crimes committed or bad habits indulged which do not spring from some mistaken idea of the source whence pleasure springs. Sensual enjoyments must cloy and pall; the instruments of sensual gratification must crumble into the dust, ere long—for springing from the dust, to dust they must return—while the soul which garners fruitage for spirit life, is capable of grasping the abiding joys which increase as well as endure forever. As the mental horizon widens, the world beyond displays its unending vistas of spiritual attainments, in comparison to which the sordid acquisitions of the mundane plane pale into insignificance.

"It is the spirit's mission here
To help each mortal upward rise,
So when they leave this earthly sphere
They'll feel at home when in the skies;
The glorious precepts that they teach
Point out to all life's truest way
And when we practice what they preach
We'll have the bliss for which we pray."

We are endowed with faculties susceptible of unfoldment by means of their appropriate stimulus which arouses them into activity. We have a persistent desire to live, to enjoy, to be happy, by an impulse that leads us on continually to a career of progress, and the condition of being happy consists as much in the pursuit of things attainable as in their possession. If we desire happiness we must try and make others happy, which will go a long way in making life the greatest success.

"Little deeds of kindness, little words of love
Make this earth an Eden like to that above."

There are no mortals without imperfections. Do we speak charitably of those in error, try to aid the fallen and bear up against the little faults of others; or do we follow in the wake of unfeeling mortals to find fault? Sympathy, generosity, good-will attract good spirits and shower us with their pure influences to aid us in our achievements. In opposition to this, vanity, selfishness, jealousy, ill-will, fault-finding attract similar spirits who spur us on to evil deeds and unkind acts, which unwittingly make us unkind, unjust, hateful.

The ethical teachings of Spiritualism can be comprehended by self study to see how and where they are to be applied and so apply them. Those who do this will obtain an idea of what it means; what it has for, and what is it going to do for mankind.

"That we reap as we sow, is a maxim of truth,
Though a hard thing to learn in the days of our youth,
But at last it shines out like the words on the wall,
'This law has its debit and credit for all.'"

A. H. NICHOLAS.

(To be continued.)

AN APPEAL FOR MARY E. WILSON.

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MARRIAGE AND DIVORCE.

"Is Marriage Earthly, or Spiritual?"

There is much sense in Mr. Alex. Spencer's article under this heading in your issue of Nov. 29, but there is one fundamental error, according to my thinking, underlying his whole argument, which vitiates his conclusion, and which I would like to point out; and as this is a subject concerning the well-being and spiritual progress of the people of this country as a whole, I may surely claim your courtesy.

Is it not the duty of a thinker to see that his premises are sound, otherwise all his work excepting as mental practice, is valueless?

His closing sentence sets forth his position clearly; "And so instead of realizing what the fundamental trouble is, —the lack of knowledge and care when entering into life unions,—the cry ever becomes louder for the abolition of divorce, as though inharmonious homes would tend to the betterment of the human race."

To get down to bed-rock strata, are we here to enjoy harmonious homes, or to develop character?

I maintain with all the power I am capable of, the latter, and that the teaching which is so prevalent, that we are here solely to enjoy ourselves, is false.

We are here to build up a character that shall endure and help us on our progress through the spheres; and one of the finest character-builders is doing our duty in the condition of life in which we may be placed, either by outside circumstances or by our own actions. If we marry in haste, mistaking a fleeting, passional attraction for true love, a strong character will abide the result and not fly to man-made laws for release.

Even if happiness were the aim of existence, a selfish indulgence never yet made any one happy. If married people would do their duty by each other and their children, loyally fulfilling their obligations, they would find far more real happiness in this world and the next, than by divorce, breaking up their homes and abandoning their children to go to the bad. At any rate, I know I should.

True spiritual love is of the brightest spheres and is only possible between one man and one woman throughout all eternity; but such an union upon the earth plane is very rare, I believe, and the idea that counterpartal unions can be increased in numbers by divorce laws is the greatest chimera.

The ordinary earth marriage serves its purpose as experience in the formation of character just in accordance with our behavior in that relation. But putting away one partner and taking on another, and so on again and again, as is so common in this country, is simply yielding to the promptings of the lower nature, and weakens one's character instead of strengthening it.

In England divorce is only granted for adultery, and in Canada there is no divorce law, I believe. Does your correspondent think that there are fewer happy homes in those countries than here? In proportion of population I should say they are far more plentiful. The mere fact that a divorce is difficult to obtain makes people very careful whom they marry. Lax divorce laws encourage hasty and improvident marriages and a general slackness in the sexual relations.

The very fact that a large proportion of the people of this country have been married more than once, or are separated from their partners, shows that marriages are not happy as a rule here.

In Europe, where all questions relating to marriage are placed on a far higher plane than in the United States, the best class of people would rather die than have anything to do with the divorce court. That is left to the dregs of society. It is a concession to the weak-kneed portion of humanity. Is not this proof enough that it is ethically wrong?

I have thought a good deal on this subject, and strongly advocate the total abolition of all divorce laws, granting the privilege of separation at the option of either party, but no remarriage to be permitted.

The plea advanced by many who favor divorce, that its opponents are mostly church people, is only a piece of intolerant bigotry, unworthy of a true Spiritualist.

As Mr. Spencer says, the cry for the abolition of divorce is growing louder every day, and it will do so until it is attended to, there can be no doubt about that.

In conclusion, I should like to emphasize the truth that marriage is a sacred sacrament—the most sacred of any that a human being can enter into—and not a mere civil contract as it is rapidly becoming in this country.

A. K. VENNING.

Los Angeles, Cal.

THE COAL MINER.

Shovel and pick! muscle and brawn!
Delving from nightfall into the dawn;
Prisoned below in the bowels of earth,
Where grime and darkness alone have their birth;
Bending and straining, their cages within,
This is the miner's life; always shut in!

Shovel and pick! muscle and brawn!
Down in a living tomb, ruthlessly drawn.
Toiling and moiling, from morning till night;
Barred from God's fresh air, His sunshine and light;
From day unto day, and year after year,
Life only drudgery barren and drear!

Shovel and pick! ceaseless the work!
Down, always down, in the grime and the murk;
Battling with senseless rock; hidden from day,
Spending long nights in this pitiless way;
Bending and lifting, no sky overhead,
Buried (tho' living) more deep than the dead!

Shovel and pick! muscle and brawn!
When for the miner's life breaketh the dawn?
Bringing development, comfort and health,
Putting a check on the millionaire's wealth,
When—larger force at work, less hours of thrall,
Though profits might shrink, 'twere a blessing to all!

REV. MARY C. BILLINGS.

Hico, Texas.

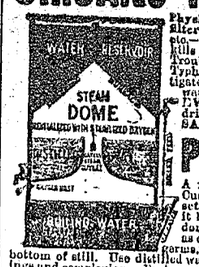
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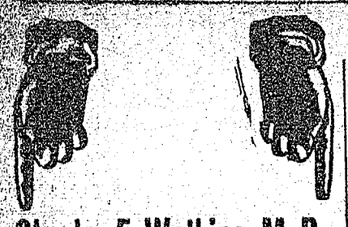
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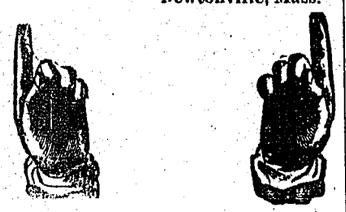
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They wished me to write them a reply to their question. The following is the reply I sent to them:

In answer to the question, I will say that it is, to my mind, the most valuable treasures to be found on earth.

Virtue in man or woman cannot be calculated in the same manner as that of dollars and cents; but still it is of much greater worth than costly jewels or much fine gold.

A virtuous man or woman cannot but prove a help to the city or town in which they live, as well as to the government of their country.

How much money would it take to buy the virtue of a man who has a loving wife at home, with a darling son or daughter in the cradle or in its mother's arms when he returns from work, if he loves as true husband and father should?

How much would it take to tempt a virtuous woman, who has a husband that is faithful unto her, to forsake him for some other man who is without virtue at all?

In either case there is not sufficient money in the world that would tempt them; that is, of course, if there was true love in their hearts for each other.

Of course every one knows that some men marry for what money they can get by marrying some rich man's daughter.

There are women and young girls who only think of the title, be it Lord, Prince, or Duke, when not one particle of true love is felt for them.

Foolish girl or woman, to think it possible for such a union to bring happiness to them, for it cannot.

It is like a house built upon the sand, which has no foundation.

They are in constant danger of utter ruin, which will surely come in most cases.

When such as these become tired of each other they sometimes agree to disagree, in order to become free, so as to be able to marry again.

Their so-called love can be bought, by the right parties, if they happen along and offer to them what they consider a good thing.

When the happiness of a home is based on the solid foundation of true love and fidelity, it will stand and will not crumble, nor will its foundations be shaken.

It is virtue that makes the man and woman, and it is from virtuous men and women of to-day, that the right and true principles of uprightness are taught to their children. It is upon the home influence that we depend largely for the establishment of the right kind of government for our Republic.

For myself, I had rather be a peasant whose home is the simplest kind of cottage, surrounded by a tender and loving family that would cling to me through all the changes of adversity, than to be an Emperor with all the honor and unlimited power which they possess.

There is a great work to be done in order to have the right value placed upon virtue and true uprightness.

Men in high office as well as those in lower ones, can be bought, and they will many times sacrifice justice and right for a small recompense.

This fact is lamentable!

We must work with our might, to remove the beam from our own eye, and then and not till then can we see to remove the mote from our brother's eye. Let us have practice as well as theory. Practice what we preach. Let no word calculated to arouse impure thoughts or actions escape our lipe.

Let our watchword be Excelsior, and in lifting ourselves to a higher standard of virtue, we are leading others to secure for themselves and their children those riches which are imperishable, and which the world cannot give or take away.

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PASSED TO SPIRIT LIFE.

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

Mrs. Maria Haefer, of St. Omer, Decatur county, Ind., passed to the higher life, December 15, 1902. She became a Spiritualist in 1864, and has been a close reader of The Progressive Thinker for many years, as well as a close student of other spiritual literature. She left a deep impression on her numerous friends and loved ones. Frank Pshon, D. M., officiated, C. HECK.

Benjamin B. Parsons passed to spirit life, at his home, in East Waterloo, Ia., Friday evening, Dec. 12, 1902, at the age of 85 years. Since the death of his wife, May 27, 1901, his hold on the affairs of life has gradually relaxed till the lamp burned low and the light went out. It was a painless, peaceful fading away beyond the portals into the spirit realms, where he had longed to go to meet the many relatives and friends who have fast been stepping away in the past few years.

Passed to spirit life, from his home in Burlington, Mich., Oct. 1, 1902, William H. Ogden. The funeral was conducted by Mrs. Emily D. King, of Butler, Mich.

MRS. MYRTIE MORRILL.

Ostensible Investigators.

To the Editor:—On Tuesday, December 16, there came to Spring Hill, two strangers, ostensibly to visit the seance to be held that evening, claiming to be investigators, one of whom said that he was a Spiritualist. When all were assembled in the seance room, Mr. Aber invited these strangers to examine the cabinet, and manifested a willingness to submit to any reasonable tests that might be made. One of them who said that he had never attended a seance, and knew nothing of Spiritualism, came to the cabinet, looked in, saw what was in it (only a chair). The other said he was satisfied, but upon being urged to go, went in, made no remark, and they both took their seats.

Each one in the room was called to the cabinet in turn to whom came from three to five materialized forms, all of whom were recognized. When these visitors were called to the cabinet, some fofms were seen, but they said none were recognized. After the seance, one of them said, "You who are here saw and recognized your spirit friends. I do not see why we could not." They left, one to take the early train, and the other said he would remain a week, and hoped he would recognize some friend; and they retired to the hotel, giving the impression of a friendly spirit. They had made no investigation, nor had they asked for a single test.

The next morning they came to Mr. Pratt's and declared that they were satisfied that it was all a fraud; that materialization was a fraud. They went to the editor and gave a false and most scurrilous report of their so-called investigation.

It had been rumored for some time, that one hundred dollars were offered to expose Mr. Aber; but no one in Spring Hill saw fit to undertake the job. So it is presumed that these strangers were employed. But they did not stay to face their report. One of them gives his address as R. T. Stuart, Des Moines, Iowa; the other says he is W. R. Sanders, a student of dentistry, and his address is Burlington, Kans.

It seems preposterous that at a single seance, these two men could see what a hundred visitors have witnessed within the last two months and could not see, among whom were men of high attainments; some of whom have stayed for weeks, and others making a second visit. Not a single one who has attended these seances has left without being well pleased, and received and expressed the most indubitable evidence of the fact of materialization.

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Spring Hill, Kans.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4808 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m.; Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

Chicago Spiritual Alliance Church will hold its regular Sunday meetings at Knights of Pythias Hall, 144 East Twenty-second street, near Michigan avenue. Services will be held every Sunday afternoon at 2:30 and evening at 7:45 sharp. Good music will greet you as you enter the door. Short addresses by good speakers; tests and messages by good mediums. Mediums are invited to assist in afternoon services. Mrs. May Elmo, pastor and medium.

Chicago Alliance Church will return to their old home, Lakeside Hall, corner Thirty-first street and Indiana avenue. Services at 2:30 afternoon; 7:45 evening. Mrs. May Elmo, medium.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

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I still remain your friend,

AMANDA R. GREEN.

Portland, Oct. 5, 1902.

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

VOL. 27. CHICAGO, ILL., JAN. 10, 1903. NO. 685.

INFINITE INTELLIGENCE.

Located in the Subjective Mind of Nature.

What better could be expected of primitive men, just emerging from a plane only a step above the lower animals, than that they should conceive unnumbered fancies to account for the myriad phenomena everywhere present? They felt the mystery, and feared everything. They had vivid imagination, slight reason, and no investigation. They invented a god, and numerous gods, to account for it all. Christianity, traveling on the same line, invented an unseen, unknown, ideal God. And still there was unrest.

Let it now be dismissed from the mind that the god question is any more sacred than any other scientific question. It is at last ascertained that Nature and Infinite Intelligence are one. Those who can locate nature—and nearly all can—can locate Infinite Intelligence. If any prefer to call it God, there is no objection. I prefer Infinite Intelligence, as it is a term that has never been degraded.

What is the proof that Infinite Intelligence, or God, and Nature are all one?

First, it is demonstrated that human nature travels in an orbit, of its kind, as fixed and well defined as that of the heavenly orbs. There are spirits that can see from his birth where, when, and how, a man will die. These are exceptional spirits, but the gift has been demonstrated sufficiently to prove the principle. In the movement of the stellar bodies we call it law. In man we call it mind. As law and mind are both terms of convenience, why not admit that it is mind in nature as well as in man? Otherwise it would prove man the superior, so far as mind is concerned, he having it, and she being mindless.

Again, science demonstrates that there is no such thing as dead matter. Nature is as much at work in disintegration as in growth. The conduct of the elementary atoms and man, are identical. Certain gases unite; others repel. Positive persons repel each other. Negative persons likewise; while the positive and negative temperaments unite with greatest freedom. Every instance of marriage on earth will prove this law. Electricity works on the same principle; the positive poles repel; the negative repel; the positive and negative unite.

Science is the most profitable knowledge. Contrary to pulpit frowns it is metaphysical, musical, poetic. Poetry that is not in harmony with the rhythm of science is not poetry. Music without the smoothness of scientific movement is not music. Science is metaphysical in that it deals with the unseen, proceeding from the seen as a base. Science is the foundation of all true art. The ancients understood science in considerable degree. The theology and religion of later date demolished it. Science demands a well trained imagination. It is the profoundest religion, in the sense of untiring devotion to truth. A rational psychology is science par excellence.

Science demonstrates that earth and man are variously combined out of the same substances. This is evidence that man is a complementary portion of the whole.

Science further makes the discovery that both nature and man have a subjective mind. In man of course the subjective is comparatively infinitesimal. Man has the objective, which is the subjective extended. The subjective controls the involuntary physiological forces. The objective the voluntary, or mainly so. The first object noticed by the new-born infant is the beginning of the development of the objective mind. Previously its little existence was all the work of the subjective mind. The subjective is the generic, abstract, superior. Electricity is inferior in point of rapidity of action. The modern "objective teaching" is by objects, apparatus, mechanism. It is more expensive than the subjective, the latter requiring no apparatus. Philosophy and mathematics are subjective; geography and geology are objective.

Instinct is but one of the various expressions of the subjective mind. Hunger and thirst are among the manifold instincts. Impulse and reflex action are subjective instincts. In sleep the subjective has entire control, sometimes interfered with by errors of living. The best work of restoration is then carried on. The five senses are of the subjective. The healing of a bodily wound is not alone by unintelligent, automatic law.

What is sensation? The new psychological science demonstrates that sensation, in all of its varied forms in man, is of the subjective mind. In nature, where chemicals unite causing explosion, what is it other than one of nature's sensations, an instantaneous act of her subjective mind? Non-sentient automata find no place in science. All forms of combination are but sensations of subjective nature. In the growth of plant life it has never been claimed that law alone governed. Theologians have attributed it to the power of a supernatural mind. There is abundant evidence to show that mind is the power, but it is found to be that mind which is part and parcel of nature.

Reason, judgment and investigation in man are found to be governed by laws as fixed as those of physiology. They vary as the concreted forms of the organisms vary. In nature is there greater reason and larger judgment clearly manifest? What other than the subjective mind of nature better explains the power that builds up the varied earth? In the manipulation of colors man acknowledges his abashed inferiority to the all-controlling mind and reason of nature. Where carbon appears in one form as diamond, in another as graphite, and in still another as charcoal, is the term blind, dead, non-sentient law sufficient explanation? In the light of modern knowledge, and when not only science but the best students of the spirit world declare there is no supernatural, is it rational philosophy to say trees, flowers and man are grown by non-sentient principles?

Prof. Huxley often uses the term "sentient nature." Sentient means possessing sensation, perception. Much that is called chemical law is clearly but the subjective mind of sentient nature. The term natural law has been so long associated with the human statute term that it is with difficulty disassociated. Sentient nature, in the light of modern enlightenment, always was, if any power always was, and if it is true that there is a past eternity of life.

The subjective mind of nature is Infinite intelligence, that all attractive, all existing power that savages, pagans, and Christians have sincerely and devoutly worshiped, loved and feared without the perfect understanding. It is easy to perceive that the intelligent force of man is but a finite complement of the infinite intelligent force of nature. Man must there look for his origin. He is part and parcel of the universal life of nature, as much so as is the vegetable kingdom.

It is always unpleasant to move from familiar and long cherished haunts. The new rest becomes realized when the new home shall again become familiar. In this change man does not find himself advanced beyond his origin. Contrariwise it leads him to greater susceptibility and satisfaction. It makes clear the finite limitations. He finds his true place in the universal economy of all things. He rejoices at being infinite. He learns where his responsibility ends and the greater begins. It prepares him in fullest measure to build educational systems harmonious. Doubts are removed and a clear light given to follow.

Science, that at first was a pulpit football, will yet become the supreme knowledge of the world. It will organize the knowledge of Spiritualism, sift and classify it, and make fakirism ugly and wholly unprofitable.

Spinoza says, "that the secret of human unrest and misery lies in this, that the whole point of view of ordinary intelligence is a false one, that it does not see things as they really are, and that looked at from a new point of view the whole aspect would be revolutionized. We are unhappy, for things we lavish affection on have no reality.

E. W. BALDWIN.

Madison, Wis.

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A Good Way.

A street preacher in Inggow called on a passing policeman to remove some of his audience who were annoying him.

"Weel, ye see," replied the cautious officer, "it wad be a hard job for me to spot them, but I'll tell ye what I'd dae if I were ye."

"What would you do?" eagerly inquired the preacher.

"Just gang roon wi' the hat."

REFLECTIONS

On Life and Its Opportunities and Uses.

And thus the years roll on, bringing with them but few changes; our lives ripple along as a placid stream over a gravelly bottom, and we see no need to change our course, nor to hasten, or delay by the way. Content to gather the few fragments of love that may fall on us, we give little heed to the broad river of eternity to which we are slowly but surely coming closer each day.

Too many of us are content to rest on our oars, and let our frail bark glide along, and only when we are fearful of deep water do we remember we are "not our own," but "are bought with a price," and He who holds us as in the "hollow of His hand," has a right to expect us to make some little showing in our earthly life.

We are to a certain extent what our environments make us; give to many of us a handful of gold, and see how much firmer is our step, and how much more cheerful our conversation. Take from some of us all we have, and see how soon we will drift out of sight and be forgotten. The misery of seeing and knowing of the many urgent needs of humanity, and not being able to mitigate them ever so little, takes all the pleasure out of some of our lives. Yet who has the best opportunity of learning by experience—the only perfect way—all of life, as they that strive hard for their daily bread.

What can a society leader tell you of real life? She knows the latest card game, the latest dance, and is well read on the latest fashion in wearing apparel; that constitutes her knowledge of life. Society, and nothing but society, is likened to a cup of soap-suds—very pretty.

The only real enjoyment that is lasting, must be gotten in the endeavor to help some one. And a truly busy life in that way, must necessarily be a happy one. Some of the best work in the world has been done by people that thought at one time life was over for them. They did not realize, at the time, that it takes severe pruning to make a tree bring forth perfect fruit.

What is needed in this world are workers, people that have the grit to say what they mean, and live up to what they preach, regardless of public opinion. And some do, and they are the ones that will reap their reward in due season. God's ways are past finding out, but by patiently listening to His "ministering spirits," we may come in close touch with the Infinite.

MADAME ROBERTS.

The Dalles, Oregon.

THE SCHOOL OF LIFE.

Experiences and Lessons of Mortal Life.

Circumstances have much to do with the condition of every human being. Inherited traits of character and qualities of mind also have much to do with the successful or unsuccessful career of every man and woman. There is no doubt that self-distrust has much to do with the failure in life of those who are diffident, who have but little confidence in their own powers, and who, therefore, do not go out into the world determined to conquer all difficulties and overcome all obstacles in their path to success.

Confidence in our own powers and inherent qualities has a great deal to do with the successful achievements of human endeavor in every department of thought, expression and labor; but circumstances or the environments of individuals, have much to do with the results of one's life. Therefore it may not be possible for one person who is peculiarly organized, and who is circumscribed by depressing conditions, to exert that quality which we call self-confidence, or to develop and exercise a trust in his own powers; while another one, born with the quality of positive energy stamped upon his own individuality by the character bequeathed to him by his ancestry, may go forth in the arena of manual or mental labor well equiped as a warrior to do battle and to win the victory.

So, while we may concede, on the one hand, that distrust of himself is a great foe to man's success, yet we cannot wholly concede that this is the only enemy which prevents a person from carrying out that career which he or she may desire. We have seen cases of individuals who have had fairly reasonable self-confidence, who have trusted in their own powers, and who have known positively that they possessed those qualities which if put into action, would bring them before the world and produce fine results in some department of human life; and we have seen these individuals, confident of their own powers, yet hedged about by circumstances in the outward life, which in a large measure governed their existence, that they were unable to break away from their environments. It was not possible for them to step out into the broader road leading to successful achievement, and they have spent their lives on earth in a narrow circle, feeling the powers within, conscious of their spiritual and mental possessions, yet unable, because of the world and the conditions, to give a natural and an active expression to these forces of which we speak.

While we know that self-distrust prevents the carving out of a useful or brilliant career we will say, for some, this is not the cause of the non-success of all those who have joined the great army of individuals who have not made the most of what is within them, because we all know that there are many laws impinging upon human life, and that every one of these operates according to the conditions of this life, and human beings are affected by them accordingly

Yet we do not claim that man is altogether a creature of fate. We believe that he can, to a certain extent, through the force of his spiritual nature when he comes to understand that immortal life within him, rise above the material limitations and make something of himself, which could not be done were he a creature of fate alone.

The higher laws of our being are those which dictate to our consciousness and conscience that which is right and to be followed, and that which is wrong and to be avoided. The law of nature is unerring in its operations, and through experience every person learns that to violate this law is to bring the penalty of pain. The law of the spiritual nature is also unerring in its demands and in its operations. It ordains that we as conscious, thinking, reasoning minds should understand it and seek its fulfillment. If we wilfully injure a fellow-being, that law of divine right will demand that we pay the penalty, and whether we shrink from it or not, we shall be obliged to face the consequences of our deed; for we are creatures of memory, and we cannot obliterate from our minds the remembrance of the past, what we have done and what we have omitted to do.

Therefore, if we omit to benefit our kind as the opportunity presents itself, we shall feel the sting of remorse in the future if not at the present time. We shall then be able to judge of the past much more clearly than we do at the present. Our own spirit is the accuser, not some outside tribunal before which we are made to appear. We are to review our own deeds and misdeeds, and when the spirit is unfolded, we shall be able to judge correctly.

The higher law is that of doing good, of living as nearly right as we know how, of living unselfish, and of seeking to unfold the spiritual qualities through the cultivation and expression of purity, a sense of justice and honor in our daily lives.

A. H. NICHOLAS.

(To be continued.)

Dean Clarke's Poem.

Have you sent a dime and a postage stamp for a copy of Dr. Clarke's new poem, "The Triumph of Man?" If not, we hope you will do so at once to enable him to issue, at an early date, one of his finest literary productions, tracing the evolution of man from a barbarian to an enlightened Spiritualist. In a most ingenious manner Dr. Clarke has combined the facts of history, science and philosophy, clothed with beautiful and rhythmic language. He offers his poem at a tithe of its commercial value, that it may come into the possession of even the poorest seeker for great and uplifting truths. It will be issued as soon as sufficient subscriptions are received to pay for publication. Address Dean Clarke, 7 Winthrop street, Roxbury, Mass.

Nothing is so atrocious as fancy without taste.—Goethe.

It is a joy to think the best we can of human kind.—Wordsworth.

THE WONDER BOTTLE.

IT REPRODUCES IN COLORS ONE'S MOODS AND THOUGHTS.

Prof. Gates Has Discovered That Every Mood and Thought of the Human Brain Has a Relatively Corresponding Color in the Chromatic Scale, and He Has Invented an Apparatus That Demonstrates It.

To the Editor:—According to the New York Sun, the latest, and, if all said about it is true, the most wonderful, addition to scientific knowledge in a long time is the discovery of Prof. Elmer W. Gates, of Washington, D. C., that every mood and every thought of the human brain has a relatively corresponding color in the chromatic scale, and his invention of an apparatus which reproduces in living and varying colors the changing thoughts conceived within the mind. If practical in its operation and certain in its results the use of the apparatus will undoubtedly have the greatest influence upon the treatment of mental diseases and prove of great value to criminologists as well.

Prof. Gates is well-known in the scientific world as the possessor of the finest private laboratory and workshops south of New York, from which announcements have been made from time to time of some very remarkable discoveries with regard to brain cell composition and action. Prof. Gates has been working upon his latest discovery for several years, and only recently perfected the apparatus which is to make the theory capable of demonstration. And it has also been learned from the same source that the apparatus, which is simple in the extreme, so far as its mechanical attributes are concerned, has been tested time and again of late and has invariably given successful results.

The apparatus consists of a tall glass jar half-filled with a colorless solution, and to which are attached two glass tubes which pass through an opening in its top. One of the tubes has an apparatus which fits over the mouth and the other runs to a glass receptacle containing purified air. When the apparatus is fitted over the mouth of a person and the breath passes through the liquid and thence to the glass receptacle the varying thoughts within his mind are reflected in the changing colors of the liquid in the jar, this action being due to the effect of the chemical properties of the breath upon the solution.

So far the experiments have merely determined what colors reflect certain moods, such as happiness or melancholia, but as the work progresses it is expected that the knowledge of the "brain colors" will grow correspondingly. It is realized that if a certain color expresses the presence of a certain mood, the varying shades of that color, as seen in the liquid, must be reproductions of varying intensities or different phases of the same mood.

For instance, it is hoped that when complete knowledge and control of the working of the "wonder-bottle" have been obtained, it will be possible to differentiate the "suicide shade" from the general color which is known to indicate melancholia. This test, applied in the case of a person suffering from acute melancholia and with suicidal tendencies would reveal the state of the diseased mind, which now can only be determined very indefinitely in most cases, and would result in making possible an accurate course of treatment and precautions to prevent a consummation of the idea dominant in the affected brain.

The value of the discovery in criminal cases can be as easily seen. It is contended that sincerity is as much a brain mood as those which are more commonly included in that category. Hence, when further experiments have determined more in regard to the shading and blending of the different colors reproduced by the apparatus, a knowledge of the truth color will make unnecessary the application of the "33d degree" system through which suspects are now put, as a test with the "wonder-bottle" will determine at once whether the accused person is telling the truth or not.

The preliminary work which led up to the discovery was directed to another end, so that the actual discovery of the new principle may be said to be the result of an accident. Dr. Gates has for years been a student of the human brain, and at the time he began to work toward a definite end on the experiments which led to the construction of the wonderful apparatus was engaged in working out a system of tests by means of which the approach of any disease to which the human body is subject could be determined long in advance of the manifestation of its symptoms. But the importance of the theory of the relation between thoughts and colors and the perfection of the apparatus for its determination moved him to devote his entire time to the latter subject.

It is not possible to gain any information as to just what moods correspond to certain colors, but enough has been learned to know that the experiments corroborate to some extent the theories regarding the relations of certain colors to certain moods.

Dr. Gates has said that he will continue his experiments and secure more full and complete results before he makes public the details of his discovery and the composition of the fluid in the "wonder bottle."

In the above we have a remarkable discovery—one that gives us new ideas of the human brain. Verily, the secrets of nature are being gradually unfolded. What next?

SIMON PURE.

The world must have great minds, even as great spheres suns.—Bailey.

I see that fashion wears out more apparel than the man.—Shakspeare.

What's more miserable than discontent?—Shakspeare.

Everyone that flatters thee is no friend in misery.—De Foe.

One genius had made many clever friends.—Martial.

VIVISECTIONIST REBUKED.

The Cruel Experiments of Little Value.

People with humane instincts, and whose feelings have not been warped or deadened by training in medical schools, will be pleased by the rebuke administered by Senator Gallinger, to Doctor W. W. Keen, as stated in the columns of the daily press, as follows:

Senator Gallinger of New Hampshire, who was eminent in the medical profession before he entered public life, gave out a letter to Dr. W. W. Keen, of Philadelphia, in reply to the letter of the latter sent him apropos of the case of Midshipman Aiken, whose life was in danger as a result of an accident during a football scrimmage. Dr. Keen asserted that but for the special knowledge gained several years ago by the vivisection of a dog he would have been unable to locate the blood clot on Aiken's brain which was throwing him into spasms and by removing which he saved the patient's life.

Senator Gallinger's letter in part was as follows:

Reviewing your letter of Dec. 5, 1902, which you gave to the press of the United States respecting your success in the case of Midshapman Aiken, I note your points:

1. That self-advertisement is prohibited by the ethics of our profession.

2. That misrepresentation is forbidden by the ethics of mankind. No measure that would prohibit vivisection or prevent any of the experiments which you claim were necessary to give you the requisite knowledge in the Aiken case has ever been introduced by me in the senate; nor has any such legislation been recommended by me to the senate. Your statement that I have been engaged in efforts to secure "inhumane and cruel legislation" is without the slightest warrant in fact. I have been engaged in efforts to secure humane legislation that would prevent cruelty. The bills which I have favored would, if enacted, only regulate vivisection in the District of Columbia so as to prevent admitted cruelty and should have the support of every humane person.

3. That your argument turns entirely on an assumption which cannot be maintained—namely, that the localization of the functions in the brain of man has been determined by experimentation on animals. The brains of animals differ from the brain of man and also differ from one another, so that stimulation of a certain part of the brain will produce a certain effect in one animal and another effect in another animal. Long history of experiment on the brains of animals has shown that it is not only safe to reason from the brains of animals to that of man, but that such reasoning is not safe as between the brain of one animal and that of another. It has been so generally with animal experimentation. When such experiment had established a fact with regard to any species of animal the next thing was: "Now let us see if it is the same in man." The experimenters, therefore, "saw" by experiment in some form on man, and sometimes the result was similar and sometimes not. That such experiments on man, as results of reasoning from the lower animals, have been to a great extent disastrous is certain, for it is the testimony of great surgeons and physiologists. By "experiment" on man I mean in general operations on human beings with the expectation that they would have the same result as they had had with animals.

4. That you ignore in your direct appeal to selfishness that altruism which is the principle of moral progress: To practice cruelty, even in the hope of helping humanity, is to hurt it and to delay the advance of civilization.

You will doubtless recall the fact that when you gave testimony before the committee on the District of Columbia, on the 21st day of February, 1900, I asked you if you thought it improper for congress to enact a law saying that a dog or a horse should be put under the influence of an anaesthetic before being cut to pieces or having the nerves torn from the brain and that you promptly replied: "I think it would be most unwise legislation."

In view of that reply, do you not think that your charge against me that I am engaged in efforts to secure inhumane and cruel legislation should be withdrawn, and especially so when we have undoubted testimony to the fact that one experimenter is in the habit of plunging dogs for thirty seconds into boiling water; that another fastens a dog to the dissecting table, and discarding the use of anaesthetics, stands above it with a large empty stone bottle, with which he strikes with all his strength a dozen violent blows on the head, while the same experimenter says that he dislocates both the shoulders, doing it with difficulty? Another experimenter claims that he has "consecrated" more than eighty large animals, mostly horses and mules, to the extremest torture possible, not, as he expressly tells us, to solve any problem in medical theory, but simply to see what degree of pain can be inflicted through irritation of the spinal cord.

Another still says that he has invented a new machine which he calls his "tormentor," and in this fiendish device, which first had been "quilted with long, thin nails," animals are moved about, racked with torment, torn and twisted, crushed and lacerated, hour by hour, until crucified nature could no longer endure, and death comes as a tardy release. That experimenter says: "I can take an ear, a paw, or a bit of skin of the animal, and, by turning the handle, squeeze it beneath the teeth of the pincers; I can lift the animal by the suffering part; I can tear it or crush it in all sorts of ways," and he adds that these experiments are repeated day after day, "with much delight and extreme patience, for the space of a year."

If, sir, to attempt to prevent such barbarous practices brings me under your condemnation, I am willing to have the case submitted to the judgmen of the American people.

Are you sure, sir, that you "saved" the life of Midshipman Aiken? Are not bloodclots frequently absorbed by the processes of nature, and is it not a fact that in many such experiments death has resulted because of the operation?

Your claim that you located the blood clot because of experiments upon animals may or may not be true, as we have the highest possible authority for believing that such experiments are often times misleading and absolutely without value. You are doubtless well aware of the fact that many distinguished scientists have asserted that experiments on animals in the matter of localizing brain functions have led to nothing of value, in as much as the human brain differs immensely from that of the highest animals.

On the general question of the value of vivisection, which I have never undertaken to interfere with when humanely practiced, it may be well for me to say that I am fortified in my position by the opinions of many of the leading scientists of the world, including such well known names as that of the late Lawson Tait, the greatest ovariotomist of the last century, and by Sir Benjamin Ward Richardson, the distinguished English physician, surgeon, and scientist, author of a remarkable book on "Biological Experimentation," who acknowledges himself to be a vivisector, but who gives warning to the profession that modern experimentation tends to unfit the physician for the discharge of his duties.

It would be only poetic justice if these doctors who "with much delight and extreme patience" practice their cruel torments on animals, should be compelled to practice vivisection on their own bodies—and see how "much delight and extreme patience" they would manifest, and how long endure the experience.

The thanks of all humane people are due Senator Gallinger for his plain, outspoken rebuke to the practitioners of and apologists for a fad of exquisite cruelty, only comparable to the tortures indulged in by the worst of savages toward their enemies.

JAS. C. UNDERHILL.

Hammond, Ind.

The whole philosophy of life consists in knowing what is true in order to do what is right.—G. W. Foote.

I hate to see things done by halves. If it be right do it boldly; if it be wrong leave it undone.—Gilpin.

They are the weakest-minded and the hardest-hearted men that most love change.—Ruskin.

AN IMPRESSIVE VISION.

A New Order of Things Seen.

I read with interest the article headed "The Success Circle," under date of Dec. 20,1902, and revolved in my mind the propriety of testing it. I thought perhaps it would be wicked, but at last found myself almost against my will repeating the words therein directed, but found I could only do so imperfectly as the lines would get mixed. However, I followed the directions as nearly as possible and retired with my thoughts upon the subject. About midnight, while still awake there suddenly appeared to me mountains whose precious metals and oil wells were plainly visible to the naked eye. I watched in silence and awe as the panorama unfolded before me; the precious ore was intended for the use of the poor and needy and to rear homes, forms, and help the infants and the aged. There seemed already to be cultivation in this new strange land, and there was a number of buildings with stone foundations, and fire proof and the cultivation was done entirely with machinery run by electricity. The food was plentiful, but of the plainest quality, and seemed to be extracted from the elements and put into glass bottles, a very small quantity being enough to sustain life for a considerable length of time. They had, however, blooded stock, and milk seemed to be the principal diet. They had on every corner stores filled with supplies of every material necessary to their comfort, and seemed to be in a prosperous condition, both physically and mentally. The buildings did not exceed three stories in height, and their occupants were never ill, as they were cured immediately by a new and, to me, strange process; even the insane and criminals were subdued and made pure by this method. Instead of doctors or medicine several persons collected at the bedside of the invalid and stood in groups together and rebuked the disease by hypnotic power, I supposed, but was not entirely clear on the subject.

Suddenly while I stood interested and amazed at the wonders which unfolded before me, a man pointing his hand heavenward, exclaiming in a loud and ringing voice, "Behold! the kingdom of God is with men," I looked in the direction indicated by his upraised hand, and beheld a beautiful city which seemed to be slowly descending to the earth, bathed in a light as brilliant as the sunlight. The man continued: "Behold the new Jerusalem of God out of heaven. He shall dwell with his people; there will be no more sighing, no more pain; there shall be no tears, for He shall wipe them away. No one shall say to each other, Know ye the Lord, for all shall know him from the least to the greatest. All things hitherto shall be done away with, and all things shall be new."

Before the beautiful city of Jerusalem appeared, it seemed that every nation in the world had felt the good influence of this place where all was peace, quiet, and had determined to build and do likewise. The same strange influence still seemed to hover over me long after I arose, and seemed to impart knowledge, and I do not feel that all has been unfolded yet. I, however, must conclude as the duties of the day have interrupted the chain of thought. I send this statement as nearly as possible as it occurred without, perhaps, some of the minor details.

MRS. ELVIRA FLAKE.

Boise, Idaho.

INTERESTING FACTS.

The Key to All Miracles and Mysteries.

It is said by some of our modern writers, that Spiritualism furnishes the key to all the miracles and mysteries which have ever come to the notice of mortals to puzzle and perplex them, because unable to to solve them correctly. Now, here it is, the emphasis belongs to the word "correctly," for unless a thing is correctly solved or demonstrated it still remains a mystery, and Spiritualism, although it has thrown much light upon perplexing problems, has by no means furnished the key that unlocks all secret shrines or reveals to the understanding of mankind the processes of the mysteries of the ages.

Take man, for instance; how much has been said by all the poets, prophets and sages of the ages concerning him, as a child of God and nature, yet it is not clear to the majority of mortals, when in the language of the poet it is said "soul is the man and doth the body make." We say positively, all mortals take form from the germ life of the Universal Soul, and therefore are, as souls, immortal, for souls have neither beginning nor ending, but are eternal, as God is eternal. But, the forms the soul dons, through which to act, change, because they have beginnings and endings on those planes where they are formed, for such service.

Viewed in this sense none die, it is only the form that is cast off and exchanged for one that is better fitted for the progressive soul. All this works in accord with the involution and evolution of all things, man included.

Man, also the Earth, is progressive. These crude material planets evolved from the cosmic seed-beds of crude substance, are brought up higher and higher until in their turns they become rated as immortal worlds, because the refinement of substance and its rate of vibration so determine, owing to the more stable nature of forms that can be maintained and changed without crude death processes which mark the distinction between immortals and mortal, new planets are continuously evolved, so that transformations in their upward courses are not greatly observed or comprehended by the earth races.

Each new cosmic evolution for a new world and its outfit, man included, is under the direct supervision of one wise tutelary spirit and his selected assistants. These are compacts of creative masters. This chief master of such compact of great works is, in a sense, Father and Guardian of the newly brought forth races, and is bound by immutable and general law to see to their individual progress from the crude to the angelic states. It is here the distinction of world's savior comes in for Jesus of Nazareth, or Jesus the Christ. He came by special fiat. An exalted spirit, he took upon himself the mortal form to show by his life and labor the way to heaven, and to demonstrate the love of God for all people. The sinners and afflicted were especially sought and helped, for, said he, "The well need no physician, and the righteous no redeemer."

The conditionally and morally submerged need a redeemer now, as then, and well it is for all to turn to God and walk in the paths of purity and rectitude, as that is the only way to the Father or to heaven. Jesus as the shower of the way can be followed confidently, for he leads to heaven and everlasting joy. All mortals are but touring earth, they have here no real abiding place. They are in different grades of learning and should so view their many difference of opinions and live harmoniously together.

What Is Life?

One explanation of life given me is this: Life is, in conjunction with love and wisdom, the essence and externalization of God. When the life of mankind, freighted as it is with its Divine heritage which is its guarantee to eternal endurance and enjoyment, is considered, then it becomes a sacred duty as well as a pleasant contemplation and reflection.

Spiritualism is directed to the souls of mortals to arouse them to action. It makes itself known in feelings of the divine afflatus. It thus awakens the soul-powers and continuously brings forth new things stored in the soul.

In the past half century, a great massing of forces has been in process by the myriads of immortals who are active in joint labor with mortals to raise humanity higher spiritually, as well as in general ways, and these labors for human weal become more and more manifest as time goes on.

MRS. M. KLEIN.

Van Wert, Ohio.

Spirits Appear at a Cheese Factory.

Mysterious nightly apparitions and appearances are reported from the cheese factory between Theresa and Lomira, Wis. At certain hours an appalling blood-curdling sound roars through the building. Window panes and globes of lanterns fall to the floor but break not; doors open and shut, and keys fall over seemingly of their own accord. This adds another mystery to this already curious vicinity. The owners of the factory in Chicago have been otified and detectives are expected out to investigate thoroughly. The factory was lately sold to its present owners.—The Horigon Reporter.

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A FEW THINGS ABOUT THE BIBLE.

A Reply to James M. Stifler, D.D,. Professor of New Testament Exegesis in Crozier Theological Seminary.

By Moses Hull.

(Concluded from No. 684.)

The Professor speaks of Celsus, but says nothing about him or his works. The fact is, he knows nothing about him. If Celsus made a good or even a weak argument against Christianity the world does not know it. Christians were too zealous to permit the arguments of this great man to reach us. All we know about his arguments is just what Origen, one hundred years after Celsus, handed us in his reply to him. Even those arguments are not used by this D. D. I wonder why? The only answer I can find is that a kind of reference to him, belittling his arguments will serve his purpose better than direct quotations from him. In the few snatches of Celsus that we get through Origin there is not a sentence that would indicate that Celsus had any opposition to either the Old or New Testament. It is a great thing to handle great names—names of men concerning whom we know little or nothing.

Our Professor next says: "The New Testament gives a portrait of Jesus Christ, a character so unique that there is nothing like it anywhere in literature. He is described just as his biographers saw him. They never could have created such a portrait. To have done this would argue that these writers had more than mortal powers, They just wrote in the simplest fashion what they saw. They use few adjectives in their portraiture of the Christ; they do not realize, nor philosophize nor admonish. They just put down what they saw and heard and what their cotemporaries saw and heard, and the result is the picture of one so great that his life has been the inspiration of poets, painters, preachers, philosophers and statemen, ever since Milton and Dante have him and his teachings as their theme."

Such assertions as these may pass in the Crozier Theological Seminary, but they would not stand one hour in the Morris Pratt Institute. All agree that Jesus' conduct and character as described by the four evangelists was above just reproach; not really better than was that of Apollonius, of Tyana, as related by his admirers. Jesus was only human, and, like other human beings he perhaps sometimes let his temper get the better of him. I have thought that a real philosopher, one always guided by philosophy would hardly allow his temper to get the better of him, as I have sometimes thought that Jesus did. A real philosopher would hardly become angry with those with whom he was conversing because they were not able to answer his questions. This Jesus did. See Mark iii:5.

When Jesus' friends became convinced that he was insane, "beside himself," (see Mark iii:21), and his mother and brothers came to see him, with the idea of taking care of him, and he was informed that they were without desiring to see him, his response was, "Who is my mother and my brethren?" Then after looking around upon the audience he said, "Whosoever shall do the will of God, the same is my brother and my sister, and my mother." Mark iii: 32-35.

While the spirit of that assertion is to be admired, I think it quite possible that he would have spoken more respectfully of his mother had he not suspected that she was there to try in some way to save him from himself. It also seems to me like an unnecessary insult to the Canaanitish woman, for him when she came to him praying for her afflicted daughter, to, at first refuse to answer her a word. See Matt. xv:23, and then when he did answer to insult her with the expression, "It is not meet to take the children's bread and cast it to the dogs." See verse 26. Such remarks to-day, to say the least, would be sadly out of taste.

The Professor describes Jesus' biographers as being personal acquaintances. He says "They just wrote, in the simplest fashion, what they saw." I have just proved that Luke was not an eye-witness. He did not write what he saw, but wrote, so he says, "the things which are most assuredly believed among us," the things "delivered unto us" "by them who were eye-witnesses, and ministers of the word." Luke i: 1,2.

As for Mark, he never saw Jesus at all—never claimed to have seen him. It is supposed that he told all he knew, from hearing Paul and Peter preach. This he did not tell in the Book of Mark, for he never saw that book. The book does not claim to be written by Mark, nor do any of the other Gospels claim to have been written by the individuals whose names are connected with them. The Gospels are not the Gospels of Matthew, Mark, Luke and John, but gospels written according to these gentlemen; that is gospels written as some nameless writer thought he remembered hearing these men tell what they had heard of Jesus.

There is little doubt that Mark's narrative is older than either of the others. Neither of these Gospels was written until long after those whose names are connected with them had gone to sleep with their fathers.

The fact is, neither Jesus nor the Apostles supposed there would be any need of a written Gospel. Jesus had promised to come and bring an end to the world before those who listened to him should taste of death. See Matt. xvi:28; xxiv: 29-34.

The Second Epistle of Peter, which, by the way, was not written by Peter at all, but was written way down in the second century long after the apostles were dead, and these promises unfulfilled, was written partly in answer to the question, "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of creation." II. Peter iii:4.

Now, inasmuch as the witnesses were dead, a Gospel was needed; some one wrote one out, probably as nearly as he could remember, as he had in his young days heard Mark preach it. Another writer took the book of Mark and enlarged it. He makes it more favorable to the Jews, and lo, the book we call Matthew was born. This book is Ebionitish all the way through, too much so for the more liberal of the new faith, and the result is, some one takes this same book and works it over, and we have the book of Luke, with a genealogy reaching back to Adam, and with the Gentiles for all of its heroes. In all these books many points are omitted which somebody else wants brought to the front, and the book of John is ushered into the world.

These things are not mere surmises. I wish I had the time and the readers the patience to wade through the proof, I would now prove that if the books were not all brought into existence as I have here indicated, they certainly did all come from one original.

There were many other Gospels thrust upon the world before either of these Gospels were born—Gospels used by these same fathers, to which this learned Professor refers. Let this be a sufficient reply to the sentence, "They just put down what they saw and heard, and what their cotemporaries saw and heard."

I cannot resist the temptation, before leaving this point, to quote once more from the learned and Honorable Judge Waite. On page 125 of his History of the Christian Religion, he says:

"The fact cannot be ignored that there is no evidence showing that either of the five books (the four Gospels and Acts) in which these miracles were recorded, was written until nearly one hundred and fifty years after the transactions are said to have occurred. How much earlier the manuscripts existed, from which these books were compiled, is not known. None of them can be clearly traced to the first century."

The Professor next informs his readers that the Old Testament predicts Jesus. As he quotes no specific predictions, I will attempt no extended reply. I will, however, say that I defy the Professor or anybody else in the world to find one prediction in the Old Testament which refers to Jesus, or had a fulfillment in the man of Nazareth. It is true that the writer of the Book of Matthew, perhaps a second century monk, undertakes to make a few predictions apply to Jesus, but he always either misquotes or misapprehends his author. This I would be glad to demonstrate at any convenient time and place. The fact is, this writer knew nothing about the prophecies. In every attempt he makes to quote them he either quotes what is not in the Bible or misapplies his quotation. One sample is all I can give at this time. In Matt. ii:23, Matthew, or rather the writer of the book which purports to be written according to Matthew, says: "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." Now the fact is, the Old Testament contains no such prophecy.

In Judges xiii:5, the angel told Mrs. Manoah, the mother of Samson that she must allow no razor to come on his head, "for the child shall be a Nazarite unto God from the womb." Now a Nazarite is one thing and a Nazarene quite another. A Nazarite was one who had taken a certain vow upon himself. See Num. vi. 2-5. A Nazarene was a dweller in Nazareth. This writer, perhaps not knowing the difference between a Nazarite and a Nazarene, takes a text in the Old Testament which had reference only to Samson and applies it to the Nazarene. This writer made no attempt to apply prophecy which was not as wild as this one.

The thing which astonishes me almost beyond measure is that a teacher of New Testament Exegesis, in the Twentieth Century should be either so dull in his comprehension of the New Testament, or so lost to honor, in his application of scripture as to use such texts in such a manner. If the students of to-day are to study the New Testament under such teachers, what can we think of the prospective development of New Testament scholars?

The Professor under review was wise enough to keep away from direct quotations. If he is capable of filling the chair he occupies, he knows better than to thus misapply prophecy. As I have neither the time nor space to review the Professor's whole article, I may perhaps be allowed to skip near a column of the more irrelevant part of his essay.

When the writer speaks of four hundred years of silence intervening between the last writer of the Old Testament and the first of the New, he talks of a hiatus which existed only in his own mind. There was no such space of time between the two. The Book of Daniel was written about the middle of this time. The fourteen so-called Apocryphal books all come in during that time. True the most of the Protestants reject those books; that proves nothing against them. The Catholics, a majority of all Christians, use them, as did Jesus and the New Testament writers.

The Professor's next paragraph I must quote entire, and briefly reply to it seriatim. Here it is:

"The Old Testament demands nothing and offers nothing except what the New demands and offers. The mercy and judgment of the Old are repeated in the New, only more clearly. Sometimes the expression, the God of the Old Testament, and the God of the New is heard. The Bible does not present two Gods. The God of Moses and the prophets is the God of Paul and of John. His Mercy, his interest in men. His righteousness are precisely the same in both. It is not true that the God of the Old Testament is severe, and the God of the New Testament is tender, God is alike severe and tender in both Testaments. The ethics of both is the same. What God hates and condemns from Moses to Malachi, he hates and condemns from Matthew to Revelation. What was wrong in the ancients is no more and no less wrong in the New Testament, and God is no more gracious since Christ came than he was before."

Here is a huge mass of assertions the most of them as baseless as the fabric of which dreams are generally made. Allow me to state them seriatim and then to briefly examine some of them.

1. The Old Testament demands nothing and offers nothing except what the New Testament demands and offers.
2. The mercy and the judgment of the Old are more clearly repeated in the New.
3. The Bible does not present two Gods. The God of Moses and the prophets is the God of Paul and John.
4. His mercy interest in man and righteousness are the same in both Testaments.
5. It is not true that the God of the Old Testament is severe and the God of the New tender.
6. The ethics of both is the same.
7. What God hates and condemns from Moses to Malachi he hates and condemns from Matthew to Revelation.
8. What is wrong in the ancients is no more and no less wrong in the New Testament.
9. God's grace is the same in the Old and New.

Here are nine assertions, one or two of which may possibly contain a grain or two of truth. Let us now ask, does the Old ask or demand anything different from the New? The Professor says not; if he is correct in his assertion, and especially if his other eight propositions are true, then surely the New Testament is of little or no use.

But the Doctor is wrong. The Old commanded circumcision; the demand was so strong that the fiat went forth that those who were not circumcised should be "cut off." See Gen. xvii:12-14; Josh. v:2,3, etc. Where does the New Testament demand this? On the contrary, it says, "if you are circumcised, Christ shall profit you nothing." Gal. v:2. See Acts xv: 1,2. See also verses 24-29. Also Acts xvi:3.

The Old Testament made it a sin to bring children into the world—a sin for which a blood atonement must be made. See Lev. xii., whole chapter. On the contrary the New Testament makes child-bearing a saving ordinance for the women. I. Tim. ii:11-15. In fact the New Testament abolishes the whole ceremonial law of the Old Testament. Cor. ii:12-16. Eph. ii: 14, 15. Gal. iv: 24-29.

Are the mercy and judgment of the Old Testament repeated in the New as this New Testament Exegesist asserts? The Old commands the husband and father to kill his wife and children, who shall propose the worship of any other God than the one worshiped by the husband and father. It says, "Thou shalt surely kill him. Thine hand shall be first upon him to put him to death. Thou shalt stone him with stones that he die." Deut xiii:6-10. Does the New Testament anywhere endorse that? The Old stoned people to death for breaking the Sabbath. Num. xv: 32-36. The New takes away Sabbaths, and says, "Let no man therefore judge you in meat or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days." Col. ii:16. Romans xviv:5.

In answer to his third assertion, I will ask, does the Bible present more than one God? It surely does. Jephtha, the commander of Israel's army, said to the commander of the armies of the Ammonites, "Wilt thou not possess that which Chemosh thy God giveth thee to possess? so whomsoever the Lord, our God shall drive out from before us, them will we possess." Judg. xi:24. Nobody knows better than this Professor, that there are two Gods figuring all through the very first book of the Bible. One God, or rather one set of Gods, was called Elohim, another was called Jehovah, or Yahweh. The term God is applied to the Elohim in Gen. i., and in the first three verses of chapter two thirty times, then Elohim takes a rest, and Jehovah comes on to the stage and acts through the second and a part of the third chapter. He is called "the Lord God" nineteen times before Elohim comes to the front again. The last thing this first God did was to make man and woman in his own image. Gen. ii:26. The first thing Jehovah-God, or the Lord God does when he takes the field, is to discover that "there was not a man to till the ground," Gen. ii:3, so in verse 7, he went to work and made a man of dust, and in verse 22, he made a woman out of one of man's ribs.

The Gods of the Old Testament were capricious and vacillating, the New Testament God was without variableness or shadow of turning. James i;17. The Old Testament God was a mechanic; among other things he made man, and woman. The New Testament God was not a maker, but a father. Paul learned from heathen writers that "We are the offspring of God." Acts xvii:28.

So far from the Old Testament and New Testament God being the same, or alike, the God of the Old Testament was jealous, vengeful, furious. Nahum i:1-3. The God of John was love. I. John iv:8.

I cannot find space to review all the propositions made by this teacher of the young, but I will here say in reply to one of his assertions, that the ethics of the Old Testament and of the New Testament are not the same. The Old Testament commanded its adherents to abuse and destroy the nations by whom they were surrounded. The New went the other way so far as to tell its adherents to do good unto all men. On our duty to hate read the first five verses of Deut. vii. A lack of time and space is all that prevents me from taking up the other assertions of the paragraph of this D. D., just quoted, and handling them as I have those over which I have gone.

Let me say in conclusion, I love and reverence the Bible, both the Old and New Testament, for the good there is in them, but I do not use either of them, or both of them together as a fetish. They undoubtedly contain the results of the best inspiration that the people of that nation and time had. Let us rejoice that they had so much, but let us not pin ourselves back to the limited ideas of the dead past. There is more light—more inspiration ahead of us than there ever has been in any past age of the world. There are newer and better Bibles yet to be written—Bibles with which the Old will compare as the tallow dip our grandmothers made and used compares with the grand arc lights of the twentieth century. That writer and readers may be able to read and understand the inspiration of the new, is my most devout prayer.

MOSES HULL.

MAUD LORD DRAKE

Writes a Letter From Angels' Camp, California.

I cannot let this Christmas time and the year that has been so full of history, disaster and change, pass without sending you greetings from our green hills where I have been spending the fall and winter. Not in idleness by any means, for long years ago my life was pledged and devoted to the Master's work—to the demonstration of the one great and important fact in nature—that we live, and living must continue to live.

I have been negligent in the keeping of my promise to write to your ever-popular paper, by reason of the pressure of new duties and new work that seems to come to me at all times, but I have not been unmindful of my promise and the benefit of keeping in touch with the great body of workers in our cause. Some of the older and earlier workers have stepped out into a higher condition, but the most of us who commenced nearly half way back in the century just past are still carrying forward the banner of harmonial progress, still teaching and pointing the way.

Science has at last lent us its aid. Ecclesiastic dogmatism is not as bitter and vindictive towards us as it was back in those early days. The men and women who do the thinking for the race—the men of affairs, at the head of great corporations and industries, come and go now at the front door of our seance rooms and fear not to admit a knowledge of that which the churches have for all these years insisted that we must believe.

In this great state our philosophy is very popular. Here where the stars seem a little nearer, where the sun bids the continent last adieu, where the hills are green, while yours are wrapped in snowy mantle, where flowers greet you at every turn, where the ozone comes direct from the great ocean, where all dare to think, are many Spiritualists.

It is an easy riddle to solve for thinkers only become Spiritualists. "Better think wrong than not think at all," for sooner or later the thinker's feet will strike the right path. There are many paths to our Father's mansions; and, as Tennyson says:

"Minds on this round earth of ours,
Vary like the leaves and flowers,
Fashioned after certain laws."

We cannot all think the same way or travel the same road to a knowledge of the continuity of life. Therefore let me urge all of our workers to join hands with all the churches for they only ask us to believe what we already know. Contend not with the Christian Scientists, for their facts were ours first and all that they have of value. Quarrel not with theosophy on account of their vanity—true theosophy, in its truest meaning, is what we teach. Dispute not with the scientist for our knowledge is the result of scientific deduction as conclusive as any other scientific fact. Our hypothesis explains all the facts and phenomena, which cannot be said of very many scientifically accepted theories.

Let me say to all of our workers and teachers that the time has come, is now here, when the iconoclastic hand must be stayed. If our light is a little the brightest let us hold it a little higher. Our brother's light may catch some of its iridescent colors. If our banner is a little more royal in its purple and gold, let us unroll and see that it trails not in the dust of contention.

The century full of strange things—disaster and progress is upon us. Are we ready and prepared for the work. That Brother Francis and The Progressive Thinker will do their part I have no fear, it is those of us in the ranks who need the words of encouragement. To all such let me urge to do each day the duties of that day, leaving the tomorrow to itself.

I expect the coming year to find me still more active in the work. Of these things I will tell you later. With the compliments of the season, I will say good-bye, and God speed your work.

MRS. MAUD LORD DRAKE.

Angels' Camp, Cal.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

L. A. C.

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A Spicy Letter From Glenwood Springs, Colorado.

I haven't spoke out loud in meetin' for so long that I thought I would try it at this time and see if it wouldn't relieve my feelings—and my conscience, too, for I begin to feel guilty at not even "clappin'" my hands or "hollerin' sic 'em," to all the grand and beautiful things that are being brought to our notice weekly through the columns of The Progressive Thinker. It never grows monotonous nor gets stale, but just keeps a fellow's "think box" stirred up enough all the time so that stagnation of the gray matter is next to impossible. I even like to read those articles which I cannot agree with, because it gives me something to kick about, and show off my superior (?) knowledge.

One of the things that I really enjoy is to perch my feet upon a table or some other convenient foot rest, and with a long-drawn-out protracted grin, that gorws more expansive as I read, wade through those weekly contributions of Dr. Phelon. I believe these letters, if taken in moderate doses, will cure the worst cases of dyspepsia, although an overdose has a tendency to throw one into convulsions. I trust that his quill will continue to be in evidence for some time to come.

Am very much interested also in the spirit talks through the mediumship of Carlyle Petersilea. I trust that his father and Prof. Denton will continue to give us the result of their experiences in the beyond—yes, and Madame Blavatsky, too, now that she has changed her views about reincarnation, is very interesting. Although she gives the male sex some terrific broadsides, there is no denying that she makes a good many bull's-eye shots, and I admire her frankness and feel like shouting, "Go it, old girl; I'll hold your bonnet."

I enjoyed the symposium hugely and am heart and hand with those who say "expose the frauds." There is no excuse for them and they should receive no mercy until they cease making Spiritualism a by-word by conducting their nefarious work under its banner.

Glenwood was honored by a brace of these adventurers a few weeks ago, who advertised as the famous Barth Brothers, and, as usual, they were world-renowned, and carried testimonials from the leading newspapers of Paris, Berlin, London, etc., one of which spoke of their mediumship as being very "laughty." I suppose they meant "lofty" when they forged the article, and gave themselves away by their poor spelling. However, it came nearer the truth than they thought, for the best encore their performance could bring forth was a laugh of derision, while the only thing "lofty" about them was their stature, which they claimed was seven feet, two inches. The name they had attached to them prior to coming here was Coons brothers, but what their still more remote or present alias is I have no means of telling. They engaged the opera house for six or seven nights, and prepared to take us in, but there were a few of us who read The Progressive Thinker, and we said, "Nay, nay, Pauline," and refused to be taken. They became discouraged after the first night at not making expenses and canceled their remaining dates. They went from here to Denver, a letter of reference accompanying them (incog) on the same train notifying the Spiritualists there to give them a reception becoming their station and rank; and heaven knows they were "rank" enough.

But I must have mercy on you and quit. Before doing so, however, I wish to suggest that a few of your contributors such as Clara Watson, Dr. Sweringen and several others who never open their mouths without saying something quite pungent, would do me a personal favor by not having such horrid long intervals between talks. Come oftener, please, for, as near as I can learn, you are more than welcome.

With best wishes for your prosperity and that of the cause during the coming year, I will enclose you one dollar and "two bits" for a renewal of subscription and the premium by Hudson Tuttle, and bring this nonsense to a full stop.

CHAS. C. HUBBARD.

Death of Mr. Geo. Dawson.

The many friends of Mr. Geo. Dawson of Montreal, Canada, will regret to hear of his transition, which accurred very suddenly on the evening of December 8, whilst in the bookstore of his friend, Mr. Phelan.

Mr. Dawson was well known among a large circle of friends, both in Canada and the United States as a hard and consistent worker in the cause of Spiritualism and other kindred fields of work, and he was for many years past a regular visitor to the summer camps in the eastern states and at Lily Dale, where his genial personality will be well remembered. His funeral was attended by many friends of all shades of opinion, but his death is especially regretted by his Spiritualist brethren who were just about arranging to bring the cause he loved so well more prominently before the public by inaugurating a series of lectures by some of our best known workers.

Mr. Dawson was apparently in his usual health up to the time of his death, and only the day before he presided over the first meeting of the Pleasant Sunday Afternoon Society, which he had just assisted in forming for the benefit more especially of the non-church-going people of the city, and his loss will be deeply regretted by his confreres of this organization.

A. B. C.

BOOK REVIEW.

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VERY EXTRAORDINARY.

HORRIBLE APPARITIONS HAUNT A HOUSE IN SAN FRANCISCO.

Soul-Shaking Manifestations in an Ancient Dwelling—Astounding Materializations and Terrifying Actions—Inexplicable Mysteries Awe Investigators on Pacific Coast.

San Francisco, Cal.—There are haunted houses and haunted houses. A strange light, mysterious noises, fancied visions—a murder or any other of a dozen trivial reasons—may brand a house with an evil reputation. The mere fact of neglect or desertion has given rise to tales of the marvelous. The slightest episode is sufficient excuse for the gossip to weave her webs of ghostly legend in the nooks and corners of dilapidated buildings.

A servant girl has asphyxiated herself in her upper chamber—forthwith the dwelling is said to be haunted. There are a dozen residences in the city of which tales are told, founded upon such slim and faint foundations. Such rumors are the despair of the landlord and house agent, for as the testimony is always at fourth or fifth hand it cannot be easily refuted.

But there is one house in the city which has a history more thrilling than such hearsay fairy tales—a house where for four or five months the most extraordinary manifestations occurred by night and day time in the presence of competent, intelligent witnesses, whose evidence has been written and printed. And, moreover, these witnesses were at the time among the best known citizens of the city, men whose characters were above reproach, whose words were never doubted. Only one of these survives, and from his recollections and the accounts printed at the time the tale is reconstructed, for forty-four years have passed since the 'house of the demons" at North beach has been visited by specters.

Ideal for Spooks.

At the corner of Larkin and Chestnut streets there still stands a little Swiss cottage, in practically the same state as it stood in September, 1856. It is upon the northern spur of Russian hill, by the reservoirs, and commands a land and water view that is perhaps the finest possible in any city in the world. The hill drops toward the west and north to Washerwoman's cove and to the upper bay, scarcely three blocks away. All Marin, Tamalpais, Alcatraz, Angel Island, Sausalito and Belvidere look in across the channel at the little glazed piazza of the old Manrow house. The city has been settled slowly in this part of the town, for North beach, which when Meiggs bought up the Sore was expected to become the chief ...s portion, has somehow lagged tion ter. he rest of the water front. As suffer... ance district this locality, which ... sometimes called "Marathon," has only lately been built upon, but within the last few years several important residences have been erected and now its importance and beauty have become well recognized.

So the little house, so long isolated among the hills, and even yet uncrowded by neighbors, stood year after year at the extreme north of San Francisco. Its aspect is picturesque and romantic. From house to stable a high board fence secludes the garden, and a little "Judas" wicket in the door suggests a fortified enclosure. The garden is tangled and overgrown, shut in on all sides by fences and rows of gum trees. Could one select a stage, a place for a marvelous to happen, the Manrow house could not be more inspiring.

Built by a Pioneer.

J. P. Manrow, who built the house in 1851, was one of the best known of the pioneers. After having been employed for several years as a civil engineer on New York railways he had come to California, and in 1856, he had a large real estate business. He was a mathematician of extraordinary ability, a business man of parts, with a clear and cool head, fine physique and a frank and open character. He was a conspicuous figure in town from his habit of riding with his wife and blood-hounds all over the peninsula, and, in the eager life of those days, it was inevitable that he should become a leader of men.

The splendid idle '40's had passed away. California had awakened from her long sleep. The flash in the pan of independence under the bear flag was an episode of the past. The argonauts had made the land their own. It was a decade of strife and turmoil, of gold and lust, of blood and brains. In the chaotic state of affairs, with a political organization loose and corrupt, criminals and desperadoes had the run of the town. Things went from bad to worse, from disreputable to intolerable. Then came the assassination of James King of William and the storm of indignation broke out. The second vigilance committee was organized; it dealt death and banishment to the lawless. Casey and Cora had been recently executed; Terry had been imprisoned and released.

Early Stormy Scenes.

J. P. Manrow, then 40 years of age, was in the front of the excitement of the '50's and was made judge advocate of the vigilance committee. Among his friends in these violent times were William H. Rhodes, an attorney then contributing under the pen name of "Caxton," stirring letters to the Bulletin, and Almarin Brooks Paul, a mining engineer, who, with Rhodes and Washington Bartlett, afterward governer of the state, was publishing the True Californian, a daily newspaper.

These men met frequently at the headquarters of the vigilance committee and it was there that one day Manrow mentioned the fact that extraordinary things had been happening at his house on Larkin street. His two friends, Rhodes and Paul, then active and spirited young men of 32, became intensely interested.

The story, as told by Manrow, was one of supernatural visitations, rappings, table tippings and so on. Spiritualism, introduced by the Fox sisters, in Rochester, had been wondered at for but fifteen or twenty years at that time and everyone was interested in the subject. But the phenomena experienced by Manrow was of a more unusual order. There seemed to be a persistent and malign influence connected with the house. Acts of spite and mischief and elfish pranks were played in broad daylight, and when encouraged by the forming as a "circle" these manifestations became positively uncanny. The two young men listened, but had no explanation to suggest, and at last they determined to investigate the affair for themselves. To this Manrow willingly acceded and the night of Friday, Sept. 19, 1856, was decided upon for the first visit.

Strange Tale of Ghosts.

The account of this and subsequent visits was published in the True Californian without mentioning the proper names of the witnesses nor the locality by Rhodes, writing under the pseudonym of "Faustus," and it is from his account, corroborated by the personal recollections of Almarin B. Paul, the only surviving member of the trio, that the following facts are derived. The story, vouched for by such competent and well-known witnesses, made a great sensation in San Francisco. The first, second and third nights' experiences were eagerly read and commented upon, and when, for the "steamer edition," all three letters were reprinted, 2,000 copies were sold as they appeared on the streets.

This, remember, was before the days of "psychological research societies," but the investigators were as scientific and exact in their testimony as any modern committee could be. The tale, as written in the True Californian, while somewhat prosy and stilted from a modern journalistic point of view, is calm and liberal and inspires one with the confident belief that these men at least believed they saw and felt what they asserted.

The night of Sept. 19 was fine, cool and lit with a bright moon, nearly at the full. Rhodes and Paul set out together from the former's house on Broadway, on the south side of Russian hill, and tramped across the hills, then unmarred with the gashes of roads, past the slaughter-house, arriving at Manrow's house at about 8 o'clock.

Soul-Shaking Terrors.

The judge had been reading up his "Inconfrafia" in an endeavor to explain the mathematical paradox or perpetual motion machine at that time on exhibition at Houseworth's on Clay street, and the incident serves as a reminder of the judge's philosophic and scientific bias. The ladies were called down to form the circle.

Mrs. Manrow appeared with her sister, who, with a daughter, had but lately come from Honolulu, and the six sat down to the table in the library and touched hands.

Mr. Paul asked Mrs. Manrow if she were not frightened at what had occurred.

"No," she replied, "it was rather terrible at first, but we're used to it now. In fact, I confess I am rather more annoyed and indignant than terrified. These spirits, or whatever they are, seem so childish and petulant that I cannot understand it at all. If they were really malevolent and inflicted bodily injury for some revenge it would not be so mysterious, but they do the most inconsequent and silly things. Yesterday I found all the salt had been emptied into the sugar bowl and all the sugar into the salt box. And to-day I bought an expensive bonnet downtown. When I got home I laid it upon the piano. The next moment I turned to look at it again and just while my back was turned for an instant every feather had been plucked from the bonnet! How do you explain that?"

As soon as the circle was formed manifestations began to occur. Remarkable as these were, such phenomena have been described by many and the tale of such occurrences is threadbare. Knocks were heard in all parts of the room, the table was raised and swung in the air or floated a foot from the floor. But more exciting scenes were to follow.

Pandemonium Reigns.

The lamp had been turned down part way, but the rising moon gave the room a clear, if weak, half light, when suddenly the whole apartment was thrown into commotion; sofa cushions were hurled in every direction, books leaped from the shelves, the doorbell was violently rung and every person present was simultaneously struck on head or body with unseen hands. Some had their hair pulled, some were pinched, others kicked. During the whole of this time the members of the company clasped hands without breaking the circuit. A book was thrown across the room and struck one of the ladies. Mr. Paul picked it up and placed it on the table. It was immediately opened; he closed it; it was opened again, and he marked the place. On turning up the light the leaf was found to contain the following sentence, the only scriptural quotation in the volume, which happened to be a book of travels: "Cannot ye discern the signs of the times?"

A conversation was then begun with the spirits, conducted by means of the rapped alphabet, and the unseen being announced himself as the ghost of James King of William. Upon inquiring further as to his age and other matters, however, the company declared the impersonation to be a fraud, and then the visitant asserted that he was Capitana, an old Kanaka woman who had been well known to Mrs. Manrow's sister, and who had died years before. Capitana was cited to appear and to ring the doorbell as a signal for the completion of her embodiment. This was done and immediately outside the window of the library a bush was violently waved. In the moon light by the kitchen a form was distinctly seen. It soon disappeared.

Mr. Manrow now proposed that the spirits should wake up a negro servant who slept in the stable, and hardly had this been mentioned when, terrified out of his senses, the man burst open the stable door with a shriek and rushed in his nightshirt down the walk toward the library window. He broke into the kitchen and immediately the group of watchers in the window perceived a horrible form appear from the ground in front of them. Its countenance was so terrible, so repulsive and so threatening, black and cruel that the whole party except Mr. Paul fled in horror. He watched alone and keeping his eyes on the awful figure, saw it retreat and then suddenly vanish through the wall of the house. As the ladies ran from the room rugs, sofa pillows and books were hurled violently after them. The negro servant could not be persuaded to go back to the stable, but passed the night on the glass-window piazza. Mr. Manrow, running to the front door to chase the apparition, found that the front door had been torn off and carried some ten feet and was placed so as to barricade the door.

The frightened company had hardly courage to go on with the sitting, but at last, expressing a wish to be visited by more peaceful spirits, they sat down again. Immediately everyone was softly touched and caressed by many hands. Their hair was smoothed and cheeks patted by hands that became gradually visible, till sometimes a dozen were seen about a single person. Mr. Manrow, who had been suffering from a severe toothache, was treated to a gentle massage by the spirit hands until the pain was entirely removed.

Wonderful Manifestations.

Such were the experiences of the first night, as testified to in person by three of the best-known citizens of San Francisco. The succeeding night, the following Friday and Sunday, were as remarkable. Similar manifestations occurred and others more wonderful. Watches were taken from the gentlemen's pockets, the ladies' hair was pulled down suddenly, while the company held hands and felt all the while many hands touching their faces.

The account reads like an ancient chronicle of witchcraft. Readers of Walter Scott's "Woodstock" will recall that celebrated haunted house. The Manrow manifestations resembled these in many details. Several different materialized spirits were distinctly seen, most of them outside the window, Mr. Rhodes' explanation being that as soon as a form was seen the whole company broke the circuit and rushed to the window to get a nearer view, and so the form did not become completely embodied. Sometimes two or more apparitions were seen at the same time, and frequently the forms were seen to pass quite through the solid walls of the house. Once, indeed, a specter paused half way in its transit and stood partly within and partly without the planking. Spectral lips mimicked strains of music that were whistled and sentences were whispered in a whistling voice.

But the most remarkable feat of all finishes the recital. Several times Mr. Paul, sitting quite apart and alone upon a chair, had been violently overthrown upon the floor. One chair in particular in the corner of the room absolutely refused to hold him. This aroused his indignation and determination to resist the mysterious force. He audibly defied the visitors to dislodge him and grasped the arms of the chair. Before the words were out of his mouth he was torn out and thrown bodily at full length upon the table with an irresistible force.

J. P. Manrow died in this same house many years ago, but long previous to that all demonstrations had stopped. The house is now occupied and owned by John G. Klumpke, the father of the celebrated woman astronomer, and he denies any knowledge of any supernatural visitations whatever.

The only living witness, as has been said, is A. B. Paul, who still affirms that every word in "Faustus'" article concerning the Manrow house is true, as far as he is able to judge by the evidence of his senses. He offers no explanation, save a vague surmise that it was the two ladies from Honolulu who were the "mediums" in the case—who, that is, attracted the influence, whatever it was. He recalls every incident mentioned and others not included in Rhodes' account.

For, more remarkable than the incidents which were, one one might say, induced or encouraged by the sittings, were the spontaneous manifestations which began the affair and which kept up for months after the investigation. The family was constantly being persecuted by petty acts of mischief. Flower pots were dashed against the walls of the house, lights put out, water spilled from time to time until the spirits gradually withdrew. One day Mr. Manrow, while passing through the kitchen, narrowly escaped being killed by a hatchet which was hurled across the room at him. The house has well earned the name of "House of the Demons."

But such things do not seem to happen nowadays and all the most inquiring skeptic can find to wonder at is a 50-cent "materializing seance," where the poor gulls in the audience who swallow the show with credulity are the more marvelous part of the exhibition. Who would not risk the fear of spirit, goblin or demon to see what these men saw in the little cottage on North beach, the lonely, romantic outpost amid the hills surrounding the passionate little town of San Francisco of '56? —Chicago Chronicle.

GHOSTS' FIRST GUESTS.

Spirits Break up the Home of Howard County Couple.

Kokomo, Ind.—Ghosts broke up the first day's housekeeping of a bride and groom here. Yesterday Charles Abney and bride moved into a house where murder had been committed. Three years ago Herman Schultz, a returned Spanish-American soldier, was murdered at a dance in this house by Arthur Woolford, who is now serving a prison term for the crime. Since the tragedy the house has had numerous tenants, none of whom remained longer that a few days. Yesterday Abney and his bride moved in. To-day they moved out again. Last night, soon after the couple retired to bed, the doors of the house opened and there was the noise of entering guests. The room was filled with invisible people. Presently a squeaky violin was heard, accompanied by the clatter of feet and the swirl and swish of skirts around the room. Voices revealed a quarrel of two men over a girl, each claiming her as a dancing partner. Then followed a pistol shot and the noise of the victim falling to the floor. The ghastly scene was a faithful reproduction of the dance and tragedy of three years ago in which the young soldier lost his life. Schultz, the victim, was a member of company L, One Hundred and Fifty-eight Indiana regiment. Jacob Harness, an uncle of Judge B. F. Harness of the Howard Superior court, occupied the house at the time of the murder. He soon moved out, as did all other later tenants. All the neighbors certify to mysterious visitations and frequently ghostly apparitions. Abney and his bride remained in the house but six hours.—Indianapolis (Ind.) Sentinel.

Is Cancer Hereditary?

Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should write him. Address Dr. W. O. Bye, Kansas City, Mo.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

The holidays of 1902 are behind us. It will take many weary days, on the physical plane, before we bring our bodies to the same stopping place in 1903. How much of the joy and sorrow will be of our own making, who, at this point can tell? We know, however, we are in a large measure responsible for the substance with which we, over and over again, fill the beaker of life.

It is hardly necessary for us to assert it is much pleasanter to search for the sunshiny ways of life, than the shadowy recesses. Above all things else, do not try any experiments with cerulean hues. Do not indulge in the "blues," either as an experiment, a pastime, or a habit, for contact even, always works harm to the contactor. Let us, on the contrary, with high hope, and persistent courage, aim constantly for the highest and best. With every step well taken, we will ever be in an advance, and this with no delay of time nor any waste of effort.

Who fails gloriously, points the way to future success in attainment, both for the self and others. It is often suggested that we are interfering with the future conditions of others and ourselves, if we help them, thus enabling the bridging over the doubtful passes and stormy rivers of life, instead of allowing them to swim, or drown. While we are not our brother's keeper, we are certainly responsible for any agony, shame or wickedness of his, that we might prevent, if we would. It is the supreme selfishness of the gross physical that seeks to make any other statement or conclusion. To be your brother's helper, on all planes, is the one thought of altruism. We cannot at this stage of the earth's development attempt to stand simply for a personal self.

I am glad to see Will C. Hodge is talking back to Madame Tingley. I think he has the best of the argument. His statements are clearly made and unanswerable. He is just the sort of man for the Spiritualists to have in the neighborhood of Point Loma during the growing of "great Lotus." We understand the Madame has been indulging in a libel suit against one of the San Diego newspapers. While it is everybody's privilege to enjoy a suit of that description, taken in the ordinary way, it is always an expensive luxury. It has come almost to be an established axiom, that a libel suit against a newspaper always ends in favor of the newspaper, beside giving all the little peccadilloes of the other party, from childhood up, a thorough airing. The advice of the wisest man is: "Do not sue a newspaper for libel damages, for the chances are all against you."

Our holiday time is carrying a heavy burden by land and sea. Even Mt. Pelee refuses to be quiet. The total of the loss of life is something most startling. Nor is this all, the weather seems to have formed a trust so it can do the whole gamut of cold eccentricities, all over the continent at the same time. Is it not a new thing for men to freeze to death in Kentucky? From all points of the compass there comes one complaining wail, of almost or quite unbearable blizzards. Formerly these cold storms hardly ever traveled south of Chicago. But now they seem to have been presented with the freedom of the whole broad continent. They have made free use of all places, except California. Christmas day was sunny, warm and delightful. It was an out-of-doors day; and the usual out-of-doors resorts were patronized.

Mrs. Mary Hayes Chynoweth, who by the aid of our unseen helpers has been rich enough to build a hundred-room house which was totally destroyed by fire some years ago, is said, by the secular press, to have become a healer, and is performing miracles (wonders) in curing by the laying on of hands. Her experience on these lines has been quite a fairy tale of the mutations of fortune.

The Silvertown, which started from the Bay of San Francisco with the Pacific cable on board, has reached the Sandwich Islands and before this reaches my readers, the Western end will have been spliced and landed at its shore station. So every day, somewhere in the world, some event happens that is to act as a world-wide cause of far-reaching results. Of these, few of us have any adequate conception. Man, his wishes and desires are an inexhaustible topic of suggestion, conjecture and discussion.

Our mails instead of coming from Chicago in three days and a half, have of late so lost time in crossing the mountains, as to have been over six days in making the trip. The immense pressure upon Uncle Sam's resources, during the holiday times helps on the delay, which is inevitable. It must be said to the credit of the local force here, and true elsewhere as well, they let no grass grow under their feet in the distribution.

It is a matter of congratulation for us, that the dispute between Venezuela and the Europe powers is to go to the arbitration tribunal at the Hague; and not to the "appeal to arms." This shows that the tendency towards law and order is growing. Perhaps the foretold time, when men should make plowshares of their swords, and pruning-hooks of their spears is nearer at hand than we think!

W. P. PHELON, M. D.

San Francisco, Cal.

UNPLEASANT ASPECT.

Theosophy at Point Loma, California.

San Diego, Cal.—In the trial of the libel suit of Katherine Tingley, the theosophist leader, against the Los Angeles Times, the testimony of Louis Fitch, formerly a book-keeper at the Point Loma home, was taken up. The court excluded those parts of Fitch's deposition bearing on Mrs. Tingley's claim to superhuman power.

Concerning the various ceremonies, Fitch says he never spread any thought waves, to his knowledge, but that he joined the others when they assumed to be spreading thoughts, saying: "I did what the rest did—stood there like a dummy."

Cross-examined as to the costumes worn, he answered:

"I have seen them low necked, as low as the average evening gown. One with a toga crossed in front and brought around in the back was indecent in its effect."

Describing the garments of the craftsmen, he said they left the arms and legs bare. These were worn on ceremonial occasions.

The deposition of Dr. Jerome Anderson, of San Francisco, who was once a member of Mrs. Tingley's cabinet, described the home at Point Loma. He thought all of the deeds of the property were in Mrs. Tingley's name.

The people of the colony, he said, did all the work, taking the place of servants. A fence surrounds the homestead and there were guards about the premises, who were armed with revolvers.—Chicago Tribune.

SPIRITUAL PHENOMENA.

No Link Is Severed by the Change Called Death.

The phenomena of Spiritualism is always an interesting subject to me, for through its manifestations one is able to hold direct communication with the loved ones who have passed into the beautiful beyond, the bright home of the soul. After being convinced of the reality of life beyond the tomb, we can more fully realize, and live the grand and noble teachings of our beautiful and instructive philosophy. The true science of life. So it seems to me.

The phenomena is the convincing power of Spiritualism; the philosophy leads the soul of man to the contemplation of nobler thoughts, and eventually to a higher plane of living.

It was a dark and rainy evening, when a few seekers after truth were gathered together in the seance-room of a little cottage at Lake Orion, Mrs. Augusta Ferris being the medium. The door and windows were securely fastened, with blankets covering the latter, for it was a dark circle. All joined hands around the table, the medium included. Soon voices were heard, and one spirit made an invocation, also joining us in our singing, in a loud and distinct tone of voice.

While later, lights were seen floating about, and an illuminated hand caressed my mother, and answered her questions by patting her head twice for no, or thrice for yes. Voices distinctly conversed with us through the trumpet. I had several messages from friends on the other side, expressing their continued love and affection for me, and the happiness it gave them, for the opportunity of thus conversing with me.

The crowning event of the evening was the bringing into our midst flowers, through the closed door, thus proving that matter is no hindrance to the spirit when any work is to be done for the advancement of mankind. We heard two childish voices conversing together after the manner of children on earth. One said to the other, "You go and get some flowers." "No," was the reply, "you go." "All right, I will," said the first voice. She was gone a short time, returned, bringing sprays of clover, rosebuds, clusters of green apples, attached to a small branch broken from the tree, with some green leaves; these she distributed among the different members of the circle. I still have the sweet briar rosebud that fell to my share.

Next to me on my right, sat the president of our camp, and I felt a hand trying to force the stem of a blossom in his hands. I remarked that, "the fragrance was like a white peony;" and I could feel drops of water fall on my own hand, which showed it was wet with the rain. Sure enough when the lamp was lighted, the gentleman held in his hand a lovely white peony.

The following day in a neighbor's garden was found a bunch of white peonies and it could be seen where one had recently been broken off.

When we sat down to the table there was not a flower in the room. Now each member of the circle held in his or her hand some memento of an invisible presence. The medium sat next to me on my left, and I can truthfully state, her hand never for an instant unclasped itself from mine; so she could have had no part in manipulating the trumpet or giving messages from friends, whose names she had no possible means of knowing.

How wonderful and varied are the means the spirit world employs to bring the knowledge of immortal life to mankind. Yet how loth many are to take advantage of the ways open to them, for receiving light on this important subject.

The door is ever open; all that will may learn the glad tidings of great joy the angels bring to earth. That life is continuous. No link is severed by the change called death. 'Tis only that the mortal has put on the immortal. How grand a thing it is, to know this truth.

MISS CLARA MARSH.

Rochester, Mich.

Why Few Chicago Women Voted.

Miss S. Grace Nicholes in a Lay Editorial on this subject in the Chicago Tribune says:

One woman who interviewed six men on the subject was told by them all that there were no officers for whom the women could vote. The daily papers urged upon the men the importance of registering and voting, but not one even hinted that women had a voice in the matter. In every precinct carriages were driven back and forth to take to the polls the male voter who has the responsibility of electing all the officers and making all the laws which govern both sexes. Not a carriage stopped for a female voter. In short, the male voter of Chicago was hardly given an opportunity to neglect his right and duty of registering and voting. The women, with few exceptions, had no opportunity of discovering that such rights and duties, in an extremely limited degree, were theirs. Of course woman's enthusiasm should have been great enough to have carried her without artificial means of conveyance to the polls to cast a ballot for the trustees of a state university some 200 miles away. Under the same circumstances, with a like limited franchise, would there have been 500 male voters in Chicago? In a special election held in Evanston to decide upon a new school building only forty men voted. The average cost of allowing each of these forty men to vote has nowhere been made public.

The estimated cost to the City of Chicago of preparing the separate ballots and boxes for women is about $500, or $1 per capita. As long as it is such an expense to the city, and the influence of women so slight numerically, why not permit them to vote the whole ballot and, in their reform administration, cut down that additional expense of providing separate ballots and ballot boxes? To be sure it is estimated that the women in Chicago pay about 12½ per cent of the taxes to support a government in which they have no choice. A number of individual women alone pay more than the $500 which it cost the city to allow all the women to vote, and not one of the voters who owns property at all pays less than the $1 which the city expended to provide for her vote.

In the town of Geneva, N. Y., it was found that over half of the taxes were paid by women. But the law passed by the state of New York two years ago has given these women a voice in the manner in which their money shall be expended. In the city of San Francisco, where the women have no voice in the expenditure of the money, it was found in a recent investigation that 35 per cent of the taxes which supported the government were paid by women. In Joliet, where women may vote for school trustees, 2,500 women regestered and voted. If our board of education were an elective body would the 5,200 women teachers of Chicago have failed to exercise their right to vote?

The testimony comes from Colorado, where the women have equal suffrage with the men, that the women exercise that right as generally as the male voters. The same is true in Wyoming, Utah and Idaho.

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Now is a good time to begin work.

Evidences of Progress.

When one examines an old hymn-book, it seems impossible that such things could have been sung by the past generation. The advance of intelligence and refinement, a nicer sense of the fitness of things, has relegated these "holy songs" to the waste heap, where the rubbish of the past is mercilessly thrown. The most curious of all old hymns, and remarkable for its popularity in its day among the Baptists, is one called the "Salt Hymn." Surely if a choir should sing it in a church today it would be sensational, and draw a crowd more surely than the preacher.

Thy saints, O Lord, do season all
Amongst whom they do live;
Salt all with grace, both great and small,
They may sweet relish give.

But O the want of salt, O Lord!
How few are salted well,
How few are like the salted meat;
Salt Thou Thine Israel!

Now see, ye saints who are His salt,
And let all seasoned be,
With your most holy gracious lives;
Great need of it we see.

The earth will grow corrupt and stink,
O, salt it well therefore,
And live to Him who salted you
Now, and for evermore.

That is not as cheering a revival song as the following, which sung in doleful tones would make the flesh creep and the teeth chatter.

In the dark regions of the Deep,
Where Devils rage, reserved in Chains,
Despairing Sinners howl and weep,
Blaspheming God amid their pains.

* * * * *

The Lake with Brimstone ever burns,
And endless clouds of Smoak ascend,
While Deity, incens'd, returns
Their Deeds in torments without end.

Now comes consolation and the anxious seat:

Ye Sinners, listen and beware!
Flee from thy Fiery Wrath to come!
Bow to thy Saviour, and prepare
To 'scape the endless, fearful Doom!

If some one would compile a book of those blasphemous hymns, what a sad commentary it would be on the past age and the religion that made such hymns possible!

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

The Gila Monster From the Higher Spiritual Standpoint.

The Chicago American, with its usual enterprise devotes a page to the surprising qualities of the venomous Gila Monster—a veritable combination—apparently—of all that is hellish, despicable and devilish.

Words are inadequate to fully describe this wonderful concentration of all that is hideous in this one animal.

As in every human being, however low down in the scale of existence, there is a potent element of good, which, if properly cultivated, has marked redeeming qualities, so in the Gila Monster—this undefinable something—there is a vestige of a genuine divine quality that, under proper circumstances, works for good.

The poison of the bee and the venom of the rattlesnake have been utilized for curative purposes, and in the disagreeable nettle, Huxley discovered the protoplasm which is considered the physical basis of life.

The evolution of the sublime and beautiful fact, that in all things there is a potent element which, when carefully and conscientiously utilized, becomes an efficient factor for good, does much to restore harmony and order out of the seemingly discordant relations that exist in the universe.

The apparent evil in the world has done much to distract people's attention from that one Supreme Force that seems to control all things as time moves along in its never-ending ebb and flow. One has never been able to fully detect divine Providence in the sting of a bee, until its poison was appropriated for health-giving purposes.

No one was ever willing to admit any particular goodness or usefulness in the rattlesnake until its poison was found efficacious in certain diseases, and the protoplasm in the nettle restored it to the confidence of the analytical mind.

Under these circumstances it is refreshing to know that the Gila Monster has certain well defined redeeming qualities.

Perhaps in the evolution of the inhabitants of this earth to a higher plane, it is absolutely necessary to mingle the bitter with the sweet, calamities with peace and gentleness, and a poison that kills with wonderful healing properties.

The Gila Monster was undoubtedly evolved by the same God, Force, or What Not—anything you wish to call it—that brought forth the most beautiful angelic creature that ever existed, and He, She or It—whatever the name—knew what it was about.

But without moralizing further we will proceed to dissect the Gila Monster.

Just think of the concentrated poison of this hideous animal; its venom so poisonous that one drop has to be diluted with one hundred times that amount in pure alcohol; a drop of that mixture is then again diluted with one hundred times that quantity of alsohol, and so on until the amount of venom in the mixture represents one one-hundred-thousandth part of the whole or, in other words, "one drop of the pure venom to five quarts of alcohol."

Now, under these circumstances one is able to a certain extent to interpret nature. There is danger in too much of anything. Too much of delightful, soul-ravishing music would become a veritable poison to the refined soul if compelled to listen to it constantly. What of any delightful game!—too much of it is wearisome until finally, if not relinquished, it becomes absolutely annoying and hideous. The ball game is delightful for an hour or so, then a reaction occurs, and you want to retire from the scene. Thoroughly diluted—one drop of the Gila poison to five quarts—and then wonderful medicinal properties are developed—the one redeeming quality of the dreaded animal. It has cured effectually paralysis. In one case "the disease had mounted up from the ankles to the patient's waist. A few weeks' treatment with the Gila Monster's venom has brought her back to health and the woman is now taking care of her house and family."

Dr. Calmette, the eminent French scientist, has just completed a physiological study of the venoms of rattlesnakes, cobra di capello and other deadly reptiles with a view to ascertain the extent of their curative qualities.

"In order to preserve the venomous serpents in a living state," says he, "I was obliged to have constructed a hot-house specially arranged for this purpose. Therein the reptiles live for several months provided they are fed by force, since they almost always refuse to take food spontaneously in captivity.

"The poison is collected about every two weeks in the following manner: I fix the serpent's head by a long forceps with flat branches, and afterward grasp the reptile by the neck with the left hand in such a way as to deprive it of any point of support whatever. The head is then disengaged and left at liberty, and an assistant introduces between the jaws a large watch glass. I then compress the poison glands on each side of the upper maxillary; whereupon the venom flows through the fangs into the watch glass.

"The product obtained is immediately dried in a vacuum in order to assure its preservation. The venom resembles powdered resin.

"The serpent is afterward fed by introducing a glass funnel into its oesophagus, and breaking therein two of three raw eggs, the contents of which flow directly into the stomach; after which the reptile is put back into its cage.

"For experimentation, the dried poison is dissolved in a 3½ per cent solution of salt water. I then prepare an exactly proportioned solution (1 per cent for example) that will permit of determining the toxic dose per kilogram of living animal. Ordinarily, with the venom of the cobra, a dose of the solution corresponding to 0.5 of a milligram will kill a two-kilogram rabbit in two or three hours by subcutaneous inoculation.

"Such dose, surely mortal, being fixed, it is possible to make use of a solution of the same proportion for vaccinating other animals, such as dogs and horses. Into these animals are injected, at first for several days in succession, very minute quantities of poison incapable of producing grave accidents, and then the quantity injected each time is gradually increased with great precaution. At the end of a certain length of time, say about sixteen months, with horses, the latter may be made to support, without causing sickness, doses of poison two hundred times more deadly, that is to say, doses capable of killing two hundred non-vaccinated horses.

"Such horses are then ready to furnish a serum preventive and curative of evenomation. They may be bled every two or three weeks, and at every bleeding there may be obtained from six to eight litres of blood, which will furnish two or three litres of active serum."

The Pasteur Institute of Lille and the Pasteur Institute of Paris are now sending anti-venomous serum to all countries in which poisonous serpents exist, and principally to Australia, India and South America. It has been employed in a great number of cases since 1896, and always with success. It produces so rapid curative effects as to cause surprise at the intensity of its action.

It is lamentable, however, that live animals must be brought into requisition in order to illustrate certain action of the poison. But as no bad results seemed to follow, the medical men may be excused in trying this experiment, the results gained as asserted, producing "such rapid curative effects as to cause surprise at the intensity of its action."

Now if poison extracted from the Gila Monster (the technical name bestowed upon it being Meloderma Horridus) can produce such miraculous curative effects, can we not consistently conclude there is good in everything? And that there is a Divinity of some kind—he, she, or it—that shapes, to some extent at least, the destinies of nations as well as individuals. There being some good in the Gila Monster, gives us a higher concept of that SOMETHING that permeates every living thing, animate and inanimate, in the universe.

BELIEVED THAT A YOUNG LADY WAS DEMATERIALIZED

Not a Trace Is Left Behind Her—Pretty Crookston Girl Vanishes—Companions Hear No Outcry—Glove, Still Warm, Is Found on Log at Side of Small Fire.

Judge A. N. McGindley, of Duluth, thinks it possible Miss Strassberger has become either dematerialized or translated to the spirit world without the agency of the phenomenon usually called death.

"I don't think there is anything impossible about it," said Judge McGindley. "In fact, there are instances where such a thing has taken place. Moses Hull, the great Spiritualist, said in my hearing, that he knew of an instance of a man becoming invisible suddenly, and reappearing to his companion after he had traveled thirty miles. Such happenings are controlled by laws not generally understood, and so by most deemed impossible. If this temporary obliteration is possible, why not a permanent one?

"If Elijah was translated from the mortal to the spirit world without the agency of the phenomenon known as death, why may not the same happen in our day? Are the laws of nature and of the Creator of nature different now than then?

"I believe it is entirely possible that this young woman was suddenly called into the spirit world which is all about us. This is not unreasonable. For myself I think—nay, I know—there is no such thing as death. What is known as such is merely a translation, and the life which it seems to break is continuous, indestructible and eternal.

"This being true, that transition may be accomplished by a sudden wafting over from one state to the other, a surrendering of the clay to its elements and a freeing of the spirit unaccompanied by any earthly manifestations.

"There is nothing in philosophy, correctly interpreted, to gainsay this. While Miss Strassburger's disappearance may have been accomplished by physical and material agency, it also may have been brought about in the manner I have stated.

"Time will prove that Spiritualism, in all of its premises on occult subjects, is correct. That time is near, and I believe that in the life of this generation many of the things which now appear dark, mystic or impossible will be seen, understood and admitted by all intelligent people."

Crookston, Minn., Dec. 27.—No darker, more terrifying mystery than that surrounding the strange disappearance of Miss Gertrude Strassberger, three weeks ago, has ever confronted the residents of this city.

So great is the mystery surrounding the taking off of the young woman that there are many persons in this neighborhood who are disposed to believe there was something supernatural about it.

Every Clew Followed.

Every possible clew has been followed to the end, but to no avail—each clew reveals only the fact that the girl dropped out of sight, while skating on the river, when left alone by her companions, for less than five minutes.

That Miss Strassburger was not drowned is certain, for there was not an inch of open water within several miles of where she disappeared; that she did not leave the city, as was at first believed, is equally as certain.

Nor is it believed that she was abducted.

Was She Dematerialized?

Among the believers in the supernatural the theory that the girl was dematerialized is steadily growing.

Smile if you will, and say that such a thing is impossible, but just remember there are more mysterious things in the world—and out of it—than scientists can explain.

When the authorities first began working on the disappearance case they were sanguine the dropping out of sight of the girl would be explained in a short time, yet three weeks have passed and the mystery is no nearer a solution than it was at the time Miss Strassburger disappeared.

Reward Is Offered.

The city council has offered a reward of $250 for the girl, dead or alive, and to this amount the citizens of Crookston have added a like amount, but thus far nothing has come of it.

A search widespread in its character and thorough in its scope has been carried on by trained detectives, yet one and all confess themselves beaten—there is absolutely nothing on which to work.

On the evening of Dec. 2, Miss Strassburger, in company with several friends, left her home and went to the Red River, a short distance away, to skate.

In the party were several young men and a number of young women, all close friends.

Arrival at the River.

Arriving at the river, skates were strapped on and the merry party darted to and fro for half an hour or more, laughing and shouting as only happy young people can.

A race to the bend of the river, possibly a quarter of a mile away, was proposed.

All, with the exception of Miss Strassburger entered the contest. Miss Strassburger, professing to be a trifle tired, said she would sit on a log by the river side, and be the judge.

One of the young men, gathering a few small branches, started a fire near the log for the young woman, and the last seen of her she was sitting near the blaze, warming her hands, which had become chilled.

Drops Queer Remark.

Miss Strassburger had been the life of the party up to a short time before the race was proposed. Then she let fall a remark that may or may not have a bearing on her disappearance.

"Do you know," she said to one of her girl friends, "I feel so queer. I have been hearing music and voices, it seems to me, and they seem to come from a distance.

"Just a little while ago I heard Will call to me, and it seemed for a moment as if I must go to him."

Will, it is said, was the name of a young man who died a few years ago. He was a resident of Crookston, and he and Miss Strassburger were great friends. In fact it was generally understood they were engaged to be married.

Only a Question of Time.

After he died Miss Strassburger was inconsolable for a time, and often remarked to some of her girl friends that it was only a question of time when she would join him in the Great Beyond.

The young woman to whom Miss Strassburger was talking on the night of the skating party paid no attention to the remarks of her friend about hearing voices and music, and it was not until a few days ago that the matter became public property.

Now the believers in the supernatural have taken up the matter, and the theory is advanced that the spirit of the young man appeared to the girl as she sat on the log by the riverside, after her companions had left her, and in some unknown way induced her to accompany her to the spirit land.

Scoff at the Theory.

Plain, every-day, matter-of-fact men and women scoff at this theory but they fail to offer a solution as to what has become of the girl.

If there had been an open spot in the river anywhere in the vicinity of where the party was skating it would be accepted as a fact that the girl had skated into the water and been drowned, but for miles the ice was as solid as a cement floor.

That she did not leave the city on a train is certain, because detectives trained to follow faintest clews turned their attention that way the first thing, and as the young woman was known to all of the trainmen passing through the city it would have been an easy matter to have followed her.

Elopement Theory Fails.

The elopement theory has been hinted at, but there is not a particle of evidence on which to hang such a theory, so it has fallen to the ground.

In the first place, Miss Strassburger, while a handsome, attractive young woman, had no male friends to whom she was particularly attached; in the second place, it would have been impossible for her to have eloped, unless she went up in a balloon, because her friends were away from her for less than five minutes, and not a trace of her footsteps could be found in the fresh-fallen snow.

The abduction theory has fallen to pieces for the same reason.

If the girl had been seized and carried away there would have been footprints in the snow, and signs of a struggle, for the girl was an athlete, as women go, and proud of the fact that she possessed muscle of no mean order.

Absence Not Intentional.

That she had not intended to go away from home is apparent by reason of the fact that she had made many plans for the holidays, and had counted on attending several parties and other social events.

When the winner of the race returned to the log after having skated to the bend of the river on the evening of December 2, he thought at first that Miss Strassburger was hiding and playing a joke on her friends.

Calling to the others, the young man induced them to assist him in searching for the girl, but no trace of her could be found.

One of her gloves, still warm, lay on the log where she had been sitting, but there were no footprints in the soft snow.

Leading to the log were the footprints of the girl, and the footprints of the young man who had made the fire, but that was all.

The only ones going toward the river were those made by the young man when he left the girl and rejoined the other skaters.

When the young people realized that Miss Strassburger was not hiding from them, but had really disappeared, the alarm became general, and a thorough search was made, but to no avail.

Up and down the river the skaters went, frantically calling for the missing young woman, but no answer came floating back to them.

Eagerly the ice was searched for holes through which the young woman could have fallen, but not one could be found.

Next the searchers turned their attention to the woods at the edge of the river.

In the light snow that covered the ground were the footprints of the girl as she went up to the log to sit down, and near by were the footprints of the young man who had made the fire for her, but that was all.

Not a single mark of any other kind was there to be found. The white snow was undisturbed, and as the searchers looked hither and thither their alarm grew.

Through the trees came the dismal sobbing of the wind, now higher, now lower, as it swept along over the snow-laden boughs, laughing, apparently, at the bewilderment of the young men and the young women, as they cried aloud for their missing companion.

General Alarm Given.

Soon a race was made for the city and the alarm given at the home of the girl who had so mysteriously dropped out of sight.

A visit to her room disclosed the fact that everything was in its place, showing that if she had eloped she had gone without taking her most cherished possessions.

Hundreds of her friends, when informed that she had disappeared, visited the river and searched high and low for the girl, without result.

As the night grew darker and darker and the wind became stronger, the air seemed filled with whispering voices, and there were one or two of the party of searchers who imagined they heard voices, soft and low in the trees behind them.

Detective Are Baffled.

Day by day the search was kept up. Shrewd detectives have visited the place where the girl was last seen, and the entire neighborhood as well, without finding so much as a trace of the young woman.

At one time it was thought that possibly Miss Strassburger had gone to the depot and taken the night train away from the city, but this was disproved by the fact that there was no trace of her footprints in the snow, and the further fact that the crew of the night train, who had often seen the girl, were positive she had not ridden with them.

The elopement theory was gone into at length, but not the slightest foundation on which to base it could be found.

The girl, while popular, had few men friends, and seemed to care but little for the society of the young men of the city.

Victim of Abductor.

In the minds of many persons there is an impression, gained no one knows just how, that Miss Strassburger is the victim of an abductor, or that she has been slain and her body disposed of.

While it is possible that such a fate has befallen the girl, her friends are at a loss to understand how the crime could have been accomplished without having attracted the attention of her companions, who were less than half a mile away when she dropped out of sight.

Resolution Is Passed.

The crime theory is a strong one, however, as will be seen by the following resolution recently adopted by the Crookston city council:

"Whereas, it has come to the notice of this council that a resident of this city, Miss Gertrude Strassburger, has disappeared from her home, and that it is believed such disappearance has been caused by the action of a criminal or criminals; therefore be it

"Resolved, that the city council of Crookston hereby offers a reward of $250 to such person or persons as shall produce evidence sufficient to convict any person or persons of a criminal action in connection with such disappearance."

By Unanimous Vote.

This resolution was adopted by a unanimous vote of the alderman, who are of the opinion, however, that the reward will never be claimed. They argue that if the girl had been abducted the abductor would have left a trace behind.

Miss Strassburger is 21 years of age, dark complexion, dark eyes, and withal fair to look upon.

She has always been a deep thinker, and at various times in her life has paid more or less attention to Spiritualism, theosophy and the occult sciences.

Believed In Reincarnation.

To some of her friends she has confided at various times that she was inclined to believe in the reincarnation theory, and that it would not surprise her to any day fade away in thin air, without leaving a trace behind.

Her parents are almost heartbroken over her disappearance, and, while not wealthy, would willingly part with all their property if by so doing they could recover her.

One thing is certain, however—the disappearance is the sole topic of conversation here, and the believers in the occult are declaring that the girl was dematerialized by the spirits of the air and taken home with them.—The Duluth (Minn.) News Tribune.

TO THE PUBLIC.

To the Editor:—Permit me, in Mrs. Barrett's name and my own, to extend sincere thanks to the many friends whose letters and telegrams of sympathy have been of so much help to us in our recent great sorrow. We can not respond to each one of them now, but hope to be strong enough to do so in the future. We take this method to express our appreciation of their kindness, and to assure them we never shall forget the same. Gratefully yours,

HARRISON D. BARRETT.

Boston, Mass.

ANNOUNCEMENT.

The failure of my health, forces me, under the advice of skilled physicians, to cancel all lecture engagements, and to abandon my editorial work for an indefinite period. Vice- president Locke will be acting president of the N. S. A. during my enforced vacation. A staff of competent aids will faithfully attend to the Banner of Light editorial work, and correspondence. My whole time and all of my energies will now be devoted to the task of getting well. Wishing you, Mr. Editor, and all of your readers, "A Happy New Year," I am,

Fraternally yours,

HARRISON D. BARRETT.

Boston, Mass.

Made a Mistake.

Judging from the report of the Chief of Police, we made a mistake in allowing Isaac Lee, of Quincy, Illinois, to air his wants in The Progressive Thinker. In the future no appeals for assistance for any one will be published in The Progressive Thinker without first being submitted to the state or National organization.

A Tribute of Love.

On the evening of Christmas day, in Clinton, Iowa, the Philosophical Society of Spiritualists held a memorial service in tribute to Abby A. Judson, little Xilia Barrett, and the venerable Morris Pratt, so lately passed to spirit life. Short addresses interspersed with the reading of beautiful poems, and sketches of the lives of the arisen ones, together with appropriate music and floral offerings, expressed the love and respect with which our hearts overflow, and the deep sympathy we feel for the dear ones still in the flesh, who sit in the shadow of a great grief, and mourn the absence from the physical world, of the loved ones gone before. Resolutions of respect and sympathy for Mr. and Mrs. H. D. Barrett were adopted as follows:

Whereas, by the sudden and tragic passing to spirit life of their loved and only child, Xilia, our brother and sister, Harrison D. and Marguerite C. Barrett, were stricken as few are stricken in this world, and whereas by this sad event Mr. Barrett's labors with our society were brought to an untimely end, now, therefore, be it

Resolved, That we, the Philosophical Society of Spiritualists of Clinton, Iowa, extend to Mr. and Mrs. Barrett our deepest sympathy in this their hour of sorrow and irreparable loss; and be it further

Resolved, That these dear stricken ones be made the object of our special helpful thoughts and prayers. May their grief be lessened by a consciousness of the presence in spirit of their little daughter. May the light of the spirit world shine through the cloud of sorrow that rests upon them, and may they be strong to endure and brave to live on and work upon this earth plane, until they, too, shall be privileged to pass into the joys of the higher life.

EMMA J. KNOWLES,
CHRISTINE COOPER,
L. A. DAY,
Committee on Resolutions.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each.

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

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

Mediums Freed on a Technicality.

We learn from the Baltimore (Md.) American that in the case of Samuel D. Brooks and seven other Spiritualistic medium, who were committed by Justice Lewis, of the Northeastern Station, as fortune-tellers, some to the city jail and some to the house of correction, Judges Phelps and Stockbridge, sitting as of the city court, in habeas corpus proceedings, which were commenced last week, ordered the release of the mediums. Assistant State's Attorney John Phelps, who appeared for the state, concluded his argument, claiming that the commitments on their face were valid.

He was replied to by Attorney Thos. J. Mason, who acted as leading counsel for the accused, representing, as he said, the Spiritualistic Union of Baltimore City. Mr. Mason contended that the commitments should show on their face a waiver of a jury trial, in order that the magistrate obtain jurisdiction, and he quoted a large number of authorities in support of his contention. He further contended that the commitment did not set out the crime within the statute, inasmuch as the penalty provided in the act was for a vagabond, or disorderly person, there being no mention of fortune-telling in section 868 of the new charter, which is the penalty section of the statute. It was further contended that the mediums were not fortune-tellers, but were Spiritualist mediums, standing in their denomination as pastors to their flocks, and as such receiving proper pay for their services. Judges Phelps and Stockbridge, after hearing the arguments, adjourned to their private room for consultation, and returned in about a half hour, when the decision was announced by Judge Stockbridge, as follows:

"As to waiver of a jury trial, which, it is claimed, the commitment should show on its face, authorities are conflicting, and the court will not decide that point in the present case. As to the second point, the court deems the same well taken, as the statute does not provide a penalty for fortune-telling, and the prisoners are accordingly discharged.

The courtroom was crowded with the followers of Spiritualism, and there were present a number of leading attorneys, who took great interest in the arguments. Mr. Mason said, after the hearing, that he would advise his clients hereafter in all cases at the station houses to demand a jury trial in writing. The decision of the court seemed to be a very popular one with the audience, and is in line with Judge Burke's decision at Towson in the cases of Slaughter and Raney, whose commitments were similar to the commitment of Brooks et al.

Besides Brooks' which was the test case, those released under the decision were Henrietta Foreman, Carrie Aichler, Thomas R. Brown, Elizabeth Karstens, Eva Fisher and Mary Monroe.

Spiritualists in Beloit Easily Duped.

Prof. H. H. Miller visited Beloit, Wis., claiming to be a medium—clairvoyant, slate-writing and materializing medium. He set forth in his advertisement that "Health, Wealth, and Happiness might be gained by consulting him—psychic occult wonder and palmist."

The Professor almost claimed omniscience. He wanted "suckers," and he found them at Beloit, for not many there read a Spiritualist paper. If they had been readers of The Progressive Thinker, they would have developed an analytical, critical mind, and would not have been so easily duped. The Daily News of Beloit, says:

"After a brief but profitable sojourn in the city of Beloit, 'Prof. Miller,' 'a seventh son of a seventh son,' etc., clairvoyant and medium, has shaken the snow of the town from his feet and passed on to other pastures green. During his stay here he sold one 'subject' a block of 4,000 shares of gold mining stock for $160, and how many more were victimized is only known to the victims themselves. So far but one has made complaint to the police.

Marshal Scheibel has investigated the case and come to the conclusion that he could do nothing even if he knew where to lay his hands on 'Miller,' who was very clever in covering up his tracks. The stock was made out on regular stock certificates bearing the name of the 'Navajo Consolidated Mining Co.,' and was apparently all right. Notwithstanding the fact that the par value of the shares was shown in small type on the face of the certificates to be but 1 cent each, 'Miller's' victim paid four times that amount.

'Miller,' or whatever his right name was, came to Beloit about three weeks ago and opened an office at the corner of School and Pleasant streets. Although the room was fitted up as a bedroom, the 'professor' did not sleep here, but had another room elsewhere.

He started in to advertise on a larger scale than any of his predecessors and seemed to have plenty of money. When he left town his memory failed him and one or two advertising accounts were left uncancelled.

"The man said he came here from Minneapolis, but as he possessed a great variety of names it would be hard to tell where he came from or had located next. One thing is certain he did his work thoroughly—at least one part of it."

Mrs. P. D. Basford, of Beloit, writes: "Professor Miller is a small man, not over thirty years of age; medium complexion; neither light or dark; has small gray eyes and is very glib of tongue; wears a diamond ring and an elaborate watch chain; in a word, he is a dude. His conversation is mostly about himself—what he has done and can do. He claims to have materialized as many as twenty seven forms at once, in bright light, and says he was developed under 'Farmer' Riley."

We have but little patience with Spiritualists who will patronize such a man. His advertisement, if nothing else, condemns him. As usual, Prof. Miller was well groomed, well fed and apparently very prosperous—all those advertising as he does never fail to find plenty of dupes who have money, and in the end Spiritualism is blamed.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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

Dire Warning True.

According to the Chicago Record-Herald, arrested by a sudden, mysterious sense of calamity, Mrs. Julia Dalton stopped abruptly on the street, as if a compelling hand had been land upon her shoulder, wheeled in her tracks, and, hurrying to her home, found her baby and the aged woman whom she had left to guard him, dead, their bodies wrapped in flames.

Mrs. Dalton left her dwelling at 88 Gault court at 11 o'clock Dec. 26, to go to a meatshop around the corner in Oak street. She had called in Mrs. Bridget Kearney, 60 years old, who lived just below her in the basement, to mind her 2-year-old boy, John, in her absence.

When she set out Mrs. Kearney was sitting in the dining-room with the baby in her lap. She was perhaps two feet from a small stove, with grated front, in which a fire was burning briskly. The old woman was pinching the child's cheek playfully and the little one's face was dimpled with laughter as the mother passed down the long flight of steps leading to the sidewalk and started on her errand.

She had been gone from her home probably ten minutes when she reached the meatshop and placed her hand on the door knob to enter. At that moment a premonition of disaster struck her like a blow. She whirled about without volition in obedience to some occult summons, and rushed home with a precipitate haste she was unable to explain. She mounted the front steps at a bound, and burst through the little hallway into her dining-room, where dense smoke puffed into her face.

By the light of the flames which enveloped it, she saw through the smoke the body of her baby lying on the floor. She caught it in her arms and ran to the street screaming. Michael Conlon, a neighbor, who was passing, snatched the little one from her arms and hurried with it into a neighboring grocery. It was dead. Its body was charred and black. A few fragments of burned clothes still clung to it.

The firemen of engine-house No. 14, near by in Chicago avenue, called to the scene by a still alarm, entered the house with an extinguisher. Through the thick smoke, their eyes encountered a chair in the furthest corner of the dining-room, upon the back of which small flames were playing. Upon the chair, they saw what they mistook for a pile of old clothes, black and smouldering from the fire. Their turned their hose upon the object. Struck by the stream of water, it toppled to the floor. The firemen discovered then that it was the corpse of Mrs. Kearney. The flames, which had burned her flesh to a crisp, had only left tatters of her gown undestroyed.

"I cannot explain the impulse that compelled me to rush home where my baby was burning to death," said Mrs. Dalton, a rather fleshy woman, with nothing sensitive or temperamental about her motherly face. "I heard no voice, yet I seemed to feel my little one's cry for help. I knew something terrible was happening. I acted without reason or the guidance of my will, obeying an unseen force that was stronger than I. I felt no grip upon my arm, but I was stopped in my rapid walking and whirled about as by a powerful physical agent."

As Mrs. Kearney's body was being taken from the house, Mrs. Frances Fleck, her daughter, arrived to pay her old mother a holiday visit. She swooned when she learned of the grough trophe.

Deputy Coroner Julius Feldstein held an inquest on the bodies at Maloney's morgue in Orleans street. Although there were no witnesses to the tragedy, the jury decided that the clothing of the old woman or the baby was ignited by a coal from the stove. The neighbors believe a spark from Mrs. Kearney's clay pipe was responsible for the accident.

Here we have evidence of a guardian spirit warning Mrs. Dalton of the terrible catastrophe that had occurred. The spirit world is opening wide its doors to reach the inhabitants of earth.

Sincere Sympathy.

At the Christmas banquet, served at Hotel Cassadaga, Lake Helen, Florida, the following resolution was adopted by the large number present:

Resolved, That it is with heartfelt grief we learn of the terrible accident which resulted in the passing out of Xilia, the little daughter of Harrison D. and Marguerite C. Barrett, and we tender to them our most sincere sympathy in their great bereavement, but we know—

There's no pain for the brow that death kisses;
No tears for the bright eyes to weep.
She has passed from your own caresses
To those that are tender and sweet;
But be pitiful, oh, angels, if in blindness
When the fountains of anguish are stirred,
You forget for a moment their kindness,
And sigh for your Paradise bird.

EBER W. BOND,
H. S. TWING,
MRS. J. D. PALMER,
A. A. BUTLER,
F. E. BOND,
CARRIE E. S. TWING.

Resolutions Adopted by the Boston Spiritual Lyceum, on the Transition of Xilia Barrett to Her Spirit Home.

Resolved, That the terrible accident which removed from our sight the beautiful form of Xilia Barrett, our youngest member, has deeply pained all our hearts, and taxed our faith and philosophy to the utmost to be reconciled to so sad a "dispensation of Providence" or of inexorable fate; but through our tears we see the smiling faces of angel comforters, who assure us that our loss is their gain, and will prove to be hers also.

Therefore it behooves us all to trust in the assurances of those who know what they affirm, and to endeavor to accept this sorrowful event with composure, and with the consoling faith that "all's for the best."

Resolved, That we deeply sympathize with Brother and Sister Barrett in their affliction, and offer to them our heartfelt condolence in tender words of pity and love, and kindly assurances that we share with them the great loss that now almost overwhelmed them with grief. While weeping with those that weep we also rejoice with ministering spirits that they, more than we, can reach down "helping hands" to bind up the broken hearts, and apply the healing balm of divine love to assuage all their pain. We therefore commend our sorrowing brother and sister to their protection and care, knowing that their prayers for spiritual aid and comfort in their dire distress will not be in vain but will be answered with full fruition.

By the committee:

ALONZO DANFORTH,
DEAN CLARKE,
FRANK T. ALLEN.

"Healing, Causes and Effects." By W. F. Phelon, M. D. Price 50 cents.

Life After Death = The Heaven-World.

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

All religions agree in declaring the existence of heaven, and in stating that the enjoyment of its bliss follows upon a well-spent earthly life. Christianity and Mohammedanism speak of it as a reward assigned by God to those who have pleased him, but most other faiths describe it rather as the necessary result of the good life, exactly as we should from the Theosophical point of view. Yet though all religions agree in painting this happy life in glowing terms, none of them have succeeded in producing an impression of reality in their descriptions. All that is written about heaven is so absolutely unlike anything that we have known, that many of the descriptions seem almost grotesque to us. We should hesitate to admit this with regard to the legends familiar to us from our infancy, but if the stories of one of the other great religions were read to us, we should see it readily enough. In Buddhist or Hindu books you will find magniloquent accounts of interminable gardens, in which the trees are all of gold and silver, and their fruits of various kinds of jewels, and you might be tempted to smile, unless the thought occurred to you that after all, to the Buddhist or Hindu our tale of streets of gold and gates of pearl might in truth seem quite as improbable. The fact is that the ridiculous element is imported into these accounts only when we take them literally, and fail to realize that each scribe is trying the same task from his point of view, and that all alike are failing because the great truth behind it all is utterly indescribable. The Hindu writer had no doubt seen some of the gorgeous gardens of the Indian kings, where just such decorations as he describes are commonly employed. The Jewish scribe had no familiarity with such things, but he dwelt in a great and magnificent city, probably Alexandria, and so his concept of splendor was a city, but made unlike anything on earth by the costliness of its material and its decorations. So each is trying to paint a truth which is too grand for words by employing such similes as are familiar to his mind.

There have been those since that day who have seen the glory of heaven, and have tried in their feeble way to describe it. Some of our own students have been among these, and in the Theosophical Manual No. 6 you may find an effort of my own in that direction. We do not speak now of gold and silver, of rubies and diamonds, when we wish to convey the idea of the greatest possible refinement and beauty of color and form; we draw our similes rather from the colors of the sunset, and from all the glories of sea and sky, because to us these are the more heavenly. Yet those of us who have seen the truth know well that in all our attempts at description we have failed as utterly as the Oriental scribes to convey any idea of a reality which no words can ever picture, though every man one day shall see it and know it for himself.

For this heaven is not a dream; it is a radiant reality, but to comprehend anything of it we must first change one of our initial ideas on the subject. Heaven is not a place, but a state of consciousness. If you ask me, "Where is heaven?" I must answer you that it is here—round you at this very moment, near to you as the air you breathe. The light is all about you, as the Buddha said so long ago; you have only to cast the bandage from your eyes and look. But what is this casting away of a bandage? Of what is it symbolical? It is simply a question of raising the consciousness to a higher level, of learning to focus it in the vehicle of finer matter. I spoke last week of the possibility of doing this with regard to the astral body, and thereby seeing the astral world; this needs simply a further stage of the same process, the raising of the consciousness to the mental plane, for man has a body for that level also, through which he may receive its vibrations, and so live in the glowing splendor of heaven while still possessing a physical body—though indeed after such an experience he will have little relish for the return to the [illegible] suffering of ordinary man reaches this state of bliss only after death, and not immediately after it except in very rare cases. I explained last week how after death the Ego was steadily withdrawing into himself. The whole astral life is in fact a constant process of withdrawal, and when in course of time the soul reaches the limit of that plane, he dies to it in just the same way as he did to the physical plane. That is to say, he casts off the body of that plane, and leaves it behind him while he passes on to higher and still fuller life. No pain or suffering of any kind precedes this second death, but just as with the first, there is usually a period of unconsciousness, from which the man awakes gradually. Some years ago I wrote a book called "The Devachanic Plane," in which I endeavored to some extent to describe what he would see, and to tabulate as far as I could the various subdivisions of this glorious Land of Light, giving instances which had been observed in the course of our investigations in connection with this heaven-life. To-night I shall try to put the matter before you from another point of view, and those who wish may supplement the information by reading the book as well.

Perhaps the most comprehensive opening statement is that this is the plane of the Divine Mind, that here we are in the very realm of thought itself, and that everything that man possibly could think is here in vivid, living reality. We labor under a great disadvantage from our habit of regarding material things as real, and those which are not material as dream-like and therefore unreal; whereas the fact is that everything which is material is buried and hidden in its matter, and so whatever of reality it may possess is far less obvious and recognizable than it would be when regarded from a higher standpoint. So that when we hear of a world of thought, we immediately think of an unreal world, built out of "such stuff as dreams are made of," as the poet says.

Try to realize that when a man leaves his physical body and opens his consciousness to astral life, his first sensation is of the intense vividness and reality of that life, so that he thinks "Now for the first time I know what it is to live." But when in turn he leaves that life for the higher one, he exactly repeats the same experience, for this life is in turn so much fuller and wider and more intense than the astral that once more no comparison is possible. And yet there is another life yet, beyond all this, unto which even this is but as moonlight unto sunlight; but it is useless at present to think of that.

There may be many to whom it sounds absurd that a realm of thought should be more real than the physical world; well, it must remain so for them until they have some experience of a life higher than this, and then in one moment they will know far more than any words can ever tell them.

On this plane, then, we find existing the infinite fullness of the Divine Mind, open in all its limitless affluence to every soul, just in proportion as that soul has qualified himself to receive. If man had already completed his destined evolution, if he had fully realized and unfolded the divinity whose germ is within him, the whole of this glory would be within his reach; but since none of us has yet done that, since we are only gradually rising towards that splendid consummation, it comes that none as yet can grasp that entirely, but each draws from it and cognizes only so much as he has by previous effort prepared himself to take. Different individuals bring very different capacities; as the Eastern simile has it, each man brings his own cup, and some of the cups are large and some are small, but, small or large, every cup is filled to its utmost capacity; the sea of bliss holds far more than enough for all.

All religions have spoken of this bliss of heaven, yet few of them have put before us with sufficient clearness and precision this leading idea which alone explains rationally how for all alike such bliss is possible—which is, indeed, the keynote of the conception—the fact that each man makes his own heaven by selection from the ineffable splendors of the Thought of God Himself. A man decides for himself both the length and character of his heaven-life by the causes which he himself generates during his earth-life; therefore he cannot but have exactly the amount which he has deserved, and exactly the quality of joy which is best suited to his idiosyncrasies, for this is a world in which every being must, from the very fact of his consciousness there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire.

He had made himself an astral body by his desires and passions during earth-life, and, as I explained last week, he had to live in it during his astral existence, and that time was happy or miserable for him according to its character. Now this time of purgatory is over, for that lower part of his nature has burnt itself away; now there remain only the higher and more refined thoughts, the noble and unselfish aspirations that he poured out during earth-life. These cluster round him, and make a sort of shell about him, through the medium of which he is able to respond to certain types of vibration in this refined matter. These thoughts which surround him are the powers by which he draws upon the wealth of the heaven-world, and he finds it to be a storehouse of infinite extent upon which he is able to draw just according to the power of those thoughts and aspirations which he generated in the physical and astral life. All the highest of his affection and his devotion is now producing its result, for there is nothing else left; all that was selfish or grasping has been left behind in the plane of desire.

For there are two kinds of affection. There is one, hardly worthy of so sublime a name, which thinks always of how much love it is receiving in return for its investment of attachment, which is ever worrying as to the exact amount of affection which the other person is showing for it, and so is constantly entangled in the evil meshes of jealousy and suspicion. Such feeling, grasping and full of greed, will work out its results of doubt and misery upon the plane of desire, to which it so clearly belongs. But there is another kind of love, which never stays to think how much it is loved, but has only the one object of pouring itself out unreservedly at the feet of the object of its affection, and considers only how best it can express in action the feeling which fills its heart so utterly. Here there is no limitation, because there is no grasping, no drawing towards the self, no thought of return, and just because of that, there is a tremendous outpouring of force, which no astral matter could express, nor could the dimensions of the astral plane contain it. It needs the finer matter and the wider space of the higher level, and so the energy generated belongs to the mental world. Just so there is a religious devotion which thinks mainly of what it will get for its prayers, and lowers its worship into a species of bargaining; while there is also the genuine devotion, which forgets itself absolutely in the contemplation of its deity.

We all know well that in our highest devotion there is something which has never yet been satisfied, that our grandest aspirations have never yet been realized, that when we really love unselfishly, our feeling is far beyond all power of expression on this physical plane, that the profound emotion stirred within our hearts by the noblest music or the most perfect art reaches to heights and depths unknown to this dull earth. Yet all of this is a wondrous force of power beyond our calculation, and it must produce its result somewhere, somehow, for the law of the conservation of energy holds good upon the higher planes of thought and aspiration just as surely as in ordinary mechanics. But since it must react upon him who set it in motion, and yet it cannot work upon the physical plane because of its narrowness and comparative grossness of matter, how and when can it produce its inevitable result? It simply waits for the man until he reaches its level; it remains as so much stored-up energy until its opportunity arrives. While his consciousness is focused upon the physical and astral planes it cannot react upon him, but as soon as he transfers himself entirely to the mental it is ready for him, its flood-gates are opened, and its action commences. So perfect justice is done, and nothing is ever lost; even though to us in this lower world it seems to have missed its aim and come to nothing. Far more beautifully than I could ever put it, this has been expressed by the poet Browning, in Abt Vogler:

> There shall never be one lost good! what was shall live as before;
> The evil is null, is nought, is silence implying sound;
> What was good shall be good, with, for evil, so much good more;
> On the earth the broken arcs; in the heaven a perfect round.
> All we have willed or hoped or dreamed of good shall exist;
> Not its semblance, but itself; no beauty, nor good, nor power
> Whose voice has gone forth, but each survives for the melodist
> When eternity affirms the conception of an hour.
> The high that proved too high, the heroic for earth too hard,
> The passion that left the ground to lose itself in the sky,
> Are music sent up to God by the lover and the bard;
> Enough that He heard it once; we shall hear it by and by.

That is precisely the Theosophical theory of the heaven-world, though it is written by one who is in no way connected with the society, and before the date of its foundation.

The key-note of the conception is the comprehension of how man makes his own heaven. Here upon this plane of the Divine Mind exists, as we have said, all beauty and glory conceivable; but the man can look out upon it all only through the windows he himself has made. Every one of his thought-forms is such a window, through which response may come to him from the forces without. If he has chiefly regarded physical things during his earth-life, then he has made for himself but few windows through which this higher glory can shine in upon him. Yet every man will have had some touch of pure, unselfish feeling, even if it were but once in all his life, and that will be a window for him now. Every man, except the utter savage at a very early stage, will surely have something of this wondrous life of bliss. Instead of saying, as orthodoxy does, that some men will go to heaven, and some to hell, it would be far more correct to say that all men will have their share of both states, (if we are to call even the lowest astral life by so horrible a name as hell), and it is only their relative proportions which differ.

It must be borne in mind that the soul of the ordinary man is as yet but an early stage of his development. He has learnt to use his physical vehicle with comparative ease, and he can also function tolerably freely in his astral body, though he is rarely able to carry through the memory of its activities to his physical brain; but his mental body is not yet in any true sense a vehicle at all, since he cannot utilize it as he does those lower bodies, cannot travel about in it, nor employ its senses for the reception of information in the normal way.

We must not think of him, therefore, as in a condition of any great activity, or as able to move about freely, as he did upon the astral levels. His condition here is chiefly receptive, and his communication with the world outside him is only through his own windows, and therefore exceedingly limited. The man who can put forth full activity there is already almost more than man, for he must be a glorified spirit, a great and highly-evolved entity. He would have full consciousness there, and would use his mental vehicle as freely as the ordinary man employs his physical body, and through it vast fields of higher knowledge would lie open to him.

But we are thinking of one as yet less developed than this—one who has his windows, and sees only through them. In order to understand his heaven we must consider two points: His relation to the plane itself, and his relation to his friends. The question of his relation to his surroundings upon the plane divides itself into two parts, for we have to think first of the matter of the plane as molded by his thought, and secondly of the forces of the plane as evoked in answer to his aspirations.

I mentioned last week how man surrounds himself with thought-forms; here on this plane we are in the very home of thought, so naturally those forms are all-important in connection with both these considerations. There are living forces about him here, mighty angelic inhabitants of the plane, and many of their orders are very sensitive to certain aspirations of man, and readily respond to them. But naturally both his thoughts and his aspirations are only along the lines which he has already prepared during earth-life. It might seem that when he was transferred to a plane of such transcendent force and vitality, he might well be stirred up to entirely new activities along hitherto unwonted lines; but this is not possible. His mind-body is not yet in by any means the same order as his lower vehicles, and is by no means so fully under his control. All through a past of many lives, it has been accustomed to receive its impressions and incitements to action from below, through the lower vehicles, chiefly from the physical body, and sometimes from the astral; it has done very little in the way of receiving direct mental vibrations at its own level, and it cannot suddenly begin to accept and respond to them. Practically, then, the man does not initiate any new thoughts, but those which he has already form the windows through which he looks out on his new world.

With regard to these windows there are two possibilities of variation—the direction in which they look, and the kind of glass of which they are composed. There are very many directions which the higher thought may take. Some of these, such as affection and devotion, are so generally of a personal character that it is perhaps better to consider them in connection with the man's relation to other people; let us rather take first an example where that element does not come in, where we have to deal only with the influence of his surroundings. Suppose that one of his windows into heaven is that of music. Here we have a very mighty force; you know perhaps how wonderfully music can uplift a man, can make him for the time a new being in a new world; if you have ever experienced its effect you will realize that here we are in the presence of a stupendous power. The man who has no music in his soul has no window open in that direction, but the man who has a musical window will receive through it three entirely distinct sets of impressions, all of which, however, will be modified by the kind of glass which he has in his window. It is obvious that his glass may be a great limitation to his view; it may be colored, and so admit only certain rays of light, or it may be of poor material, and so distort and darken all the rays as they enter. For example, our man may have been able while on earth to appreciate only one class of music, and so on. But suppose his musical window to be a good one, what will he receive through it?

First, he will sense that music which is the expression of the ordered movement of the forces of the plane. There was a definite fact behind the poetic idea of the music of the spheres, for on these higher planes all movement and action of any kind produces glorious harmonies both of sound and color. All thought expresses itself in this way—his own as well as that of others—in a lovely yet indescribable series of ever-ranging chords, as of a thousand Aeolian harps. This musical manifestation of the vivid and glowing life of heaven would be for him a kind of ever-present and ever-delightful background to all his other experiences.

Secondly, there is among the inhabitants of the plane one class of entities—one great order of angels, as our Christian friends would call them, who are specially devoted to music, and habitually express themselves by its means to a far fuller extent than the rest. They are spoken of in old Hindu books under the name of Gandharvas. The man whose soul is in tune with music will certainly attract their attention, and will draw himself into connection with some of them, and so will learn with ever-increasing enjoyment all the marvelous new combinations which they employ. Thirdly, he will be a keenly appreciative listener to the music made by his fellow men in the heaven world. Think how many great composers have preceded him; Bach, Beethoven, Mendelssohn, Handel, Mozart, Rossini—all are there, not dead but full of vigorous life, and ever pouring forth far grander strains, far more glorious harmonies, than any which they knew on earth. Each of these is indeed a fountain of wondrous melody, and many an inspiration of our earthly musicians is in reality but a faint and far-off echo of the sweetness of their song. Very far more than we realize of the genius of this lower world is naught but a reflection of the untrammeled powers of those who have gone before us; oftener than we think the man who is receptive here can catch some thought from them, and reproduce it, so far as may be possible, in this lower sphere. Great masters of music have told us how they sometimes hear the whole of some grand oratorio, some stately march, some noble chorus in one resounding chord; how it is in this way that the inspiration comes to them, though when they try to write it down in notes, many pages of music may be necessary to express it. That exactly expresses the manner in which the heavenly music differs from that which we know here; one mighty chord there will convey what here would take hours to render far less effectively.

Very similar would be the experiences of the man whose window was art. He also would have the same three possibilities of delight, for the order of the plane expresses itself in color as well as in sound, and all Theosophical students are familiar with the fact that there is a color language of the Devas—an order of spirits whose very communication one with another is by flashings of splendid color. Again, all the great artists of mediæval times are working still—not with brush and canvas, but with the far easier, yet infinitely more satisfactory molding of mental matter by the power of thought. Every artist knows how far below the conception in his mind is the most successful expression of it upon paper or canvas; but here to think is to realize, and disappointment is impossible. The same thing is true of all directions of thought, so that there is in truth an infinity to enjoy and to learn, far beyond all that our limited minds can grasp down here.

But let us turn to the second part of our subject, the question of the man's relations with persons whom he loves, or with those for whom he feels devotion or adoration. Again and again people ask us whether they will meet and know their loved ones in this grander life, whether amid all this unimaginable splendor they will look in vain for the familiar faces without which all would for them seem vanity. Happily to this question the answer is clear and unqualified; the friends will be there without the least shadow of doubt, and far more fully, far more really, than ever they have been with us yet.

Yet again, men often ask "what of our friends already in the enjoyment of the heaven-life; can they see us here below? Are they watching us and waiting for us?" Hardly; for there would be difficulties in the way of either of those theories. How could the dead be happy if he looked back and saw those whom he loved in sorrow or suffering, or, far worse still, in the commission of sin? And if we adopt the other alternative, that he does not see, but is waiting, the case is scarcely bettered. For then the man will have a long and wearisome period of waiting, a painful time of suspense, often extending over many years, while the friend would in many cases arrive so much changed as to be no longer sympathetic. On the system so wisely provided for us by nature all these difficulties are avoided; those whom the man loves most he has ever with him, and always at their noblest and best, while no shadow of discord or change can ever come between them, since he receives from them all the time exactly what he wishes. The arrangement is infinitely superior to anything which the imagination of man has been able to offer us in its place; as indeed we might have expected for all those speculations were man's idea of what is best, but the truth is God's idea. Let me try to explain it.

Whenever we love a person very deeply we form a strong mental image of him, and he is often present in our mind. Inevitably we take this mental image into the heaven-world with us, because it is to that level of matter that it naturally belongs. But the love which forms and retains such an image is a very powerful force—a force which is strong enough to reach and act upon the soul of that friend, the real man whom we love. That soul at once and eagerly responds, and pours himself into the thought-form which we have made for him, and in that way we find our friend truly present with us, more vividly than ever before. Remember, it is the soul we love, not the body; and it is the soul that we have with us here. It may be said, "Yes, that would be so if the friend were also dead; but suppose he is still alive; he cannot be in two places at once." The fact is that, as far as this is concerned, he can be in two places at once, and often many more than two; and whether he is what we commonly call living, or what we commonly call dead, makes not the slightest difference. Let us try to understand what a soul really is, and we shall see better how this may be.

The soul belongs to a higher plane, and is a much greater and grander thing than any manifestation of it can be. Its relation to its manifestations is that of one dimension to another—that of a line to a square, or a square to a cube. No number of squares could ever make a cube, because the square has only two dimensions, while the cube has three. So no number of expressions on any lower plane can ever exhaust the fullness of the soul, since he stands upon an altogether higher level. He puts down a small portion of himself into a physical body in order to acquire experience which can only be had on this plane; he can take only one such body at a time, for that is the law. But if he could take a thousand, they would not be sufficient to express what he really is. He may have only one physical body, but if he has evoked such love from a friend, that that friend has a strong mental image of him always present in his thought, then he is able to respond to that love by pouring into that thought-form his own life, and so vivifying it into a real expression of him on this level which is two whole planes higher than the physical, and therefore so much the better able to express his qualities.

If it still seems difficult to realize how his consciousness can be active in that manifestation as well as in this, compare with this an ordinary physical experience. Each of us, as he sits in his chair, is conscious at the same instant of several physical contacts. He touches the seat of the chair, his feet rest on the ground, his hands feel the arms of the chair, or perhaps hold a book, and yet his brain has no difficulty in realizing all these contacts at once; why, then, should it be harder for the soul, which is so much greater than the mere physical consciousness, to be conscious simultaneously in more than one of these manifestations on planes so entirely below him? It is really the one man who feels all those different contacts; it is really the one man who fills all those different thought-images, and is real, living and loving in all of them. You have him there always at his best, for this is a far fuller expression than the physical plane could ever give, even under the best of circumstances.

Will this affect the evolution of the friend in any way, it may be asked? Certainly it will, for it allows him an additional opportunity of manifestation. If he has a physical body he is already learning physical lessons through it, but this enables him at the very same time to develop the quality of affection much more rapidly through the form on the mental plane which you have given him. So your love for him is doing great things for him. As we have said, the soul may manifest in many images, if he is fortunate enough to have them made for him. One who is much loved by many people may have part in many heavens simultaneously, and so may evolve with far greater rapidity; but this vast additional opportunity is the direct result and reward of those loyable qualities which drew towards him the affectionate regard of so many of his fellow-men. So not only does he receive love from all these, but through that himself grows in love, whether these friends be living or dead.

We should observe, however, that there are two possible limitations to the perfection of this intercourse. First, your image of your friend may be partial and imperfect, so that many of his higher qualities may not be represented, and may therefore be unable to show themselves forth through it. Then secondly, there may be some difficulty from your friend's side. You may have formed a conception somewhat inaccurately; if your friend be as yet not a highly evolved soul, it is possible that you may even have overrated him in some direction, and in that case there might be some aspect of your thought-image which he could not completely fill. This, however, is unlikely, and could only take place when a quite unworthy object had been unwisely idolized. Even then the man who made the image would not find any change or lack in his friend, for the latter is at least better able to fulfill his ideal than he has ever been during physical life. Being undeveloped, he may not be perfect, but at least he is better than ever before, so nothing is wanting to the joy of the dweller in heaven. Your friend can fill hundreds of images with those qualities which he possesses, but when a quality is as yet undeveloped in him, he does not suddenly evolve it because you have supposed him already to have attained it. Here is the enormous advantage which those have who form images only of those who cannot disappoint them—or, since there could be no disappointment, we should rather say, of those capable of rising above even the highest conception that the lower mind can form of them. The Theosophist who forms in his mind the image of the Master knows that all the inadequacy will be on his own side, for he is drawing there upon a depth of love and power which his mental plummet can never sound.

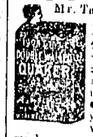
But, it may be asked, since the soul spends so large a proportion of his time in the enjoyment of the bliss of this heaven-world, what are his opportunities of development during his stay there? They may be divided into three classes, though of each there may be many varieties. First, through certain qualities in himself he has opened certain windows into this heaven world; by the continued exercise of those qualities through so long a time he will greatly strengthen them, and will return to earth for his next incarnation very richly dowered in that respect. All thoughts are intensified by reiteration, and the man who spends a thousand years principally in pouring forth unselfish affection will assuredly at the end of that period know how to love strongly and well.

Secondly, if through his window he pours forth an aspiration which brings him into contact with one of the great orders of spirits, he will certainly acquire much from his intercourse with them. In music they will use all kinds of overtones and variants which were previously unknown to him; in art they are familiar with a thousand types of which he has had no conception. But all of these will gradually impress themselves upon him also, and in this way also he will come out of that glorious heaven-life richer far than he entered it.

Thirdly, he will gain additional information through the mental images which he has made, if those people themselves are sufficiently developed to be able to teach him. Once more, the Theosophist who has made the image of a Master will obtain very definite teaching and help through it and in a lesser degree this is possible with lesser people.

Above and beyond all this comes the life of the soul or ego in his own causal body—the vehicle which he carries on with him from life to life, unchanging except for its gradual evolution. There comes an end even to that glorious heaven-life, and then the mental body in its turn drops away as the others have done, and the life in the causal begins. Here the soul needs no windows, for this is his true home, and here all his walls have fallen away. The majority of men have as yet but very little consciousness at such a height as this; they rest, dreamily unobservant and scarcely awake, but such vision as they have is true, however limited by their lack of development. Still, every time they return these limitations will be smaller, and they themselves will be greater, so that this truest life will be wider and fuller for them. As the improvement continues, this causal life grows longer and longer, assuming an ever larger proportion as compared to the existence at lower levels. And as he grows the man becomes capable not only of receiving, but of giving. Then, indeed, is his triumph approaching, for he is learning the lesson of the Christ, learning the crowning glory of sacrifice, the supreme delight of pouring out all his life for the helping of his fellowmen, the devotion of the self to the all, of celestial strength to human service, of all these splendid heavenly forces to the aid of struggling sons of earth. That is part of the life that lies before us; these are some of the steps which even we, who are as yet at the very bottom of the golden ladder, may see rising above us, so that we may report them to you who have not seen them yet, in order that you, too, may open your eyes to the unimaginable splendor which surrounds you here and now in this dull daily life. This is part of the gospel which Theosophy brings to you—the certainty of this sublime future for all. It is certain because it is here already, because to inherit it we have only to fit ourselves for it.

BIG WAGES TO MEN and WOMEN



Mr. Tassoni made $1,500 the first five months. Mr. Wise, ex-P. O. $12 [illegible] Mr. Clay, [illegible], $5 first day. Mr. Jessup, of Me., [illegible] afternoon. Mr. Leavitt, of Pa., [illegible] two days. Mrs. Howard, of Ia., [illegible] one week. Hundreds of others making [illegible] and agents for **Quaker Vapor Bath Cabinets**. Is [illegible]? Let us start you. We furnish everything. Anyone willing to work can make $3 to $10 a week easy. Greatest money maker known. Just what everybody needs. **Wonderful Seller.** We're all [illegible]. Capital [illegible]. **Write for New Plan, Terms, Etc., FREE.** Address, WORLD M'F'G CO., 619 World Bldg., Cincinnati, O.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh":

> "If a man could feel
> Not one, but every day, least, fast, and working-day,
> The spiritual significance burn through
> The hieroglyphic of material shows,
> Henceforward he would paint the globe with wings.

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have inspired for "The World Beautiful" volumes an almost world wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit-Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

"THE DREAM CHILD,"

A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday Times.

THE FOUNTAIN OF LIFE.

Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

A. B. Miller writes from Canton, O.: "The dry bones of Spiritualism were stirred up here by Mrs. Amanda Coffman, on Dec 11 and 12. We have a neat little hall now, furnished by our good brother and sister, Mr. and Mrs. Brown. The Occult Society has just been born with 35 members, and we start out with bright prospects. What we need is a good, honest clairvoyant or trance medium. There is a grand field for such a one here. Address the writer, at No. 1122 Virginia avenue."

Mrs. Maggie Waite writes: "I will answer all correspondence and mail reading as soon as possible, each in turn. All wishing to join my psychic class, now open for new members, can do so by applying at once to me at my residence, 3160 Wabash avenue."

Chas. King, corresponding secretary, writes from Youngstown, Ohio, speaking well of the materializing circles of Mr. French.

The Marion County Mail speaks as follows of Mrs. Cooley's lectures at Indianapolis, Ind.: "She makes a fine appearance, and with a strong and full voice that at times grows intensely eloquent, the listener cannot help but be impressed and admire her ability, even if he does not agree with her in her thoughts. Her words flow steadily and every one can be plainly heard. The opening part of her lecture was delivered with her eyes shut. She soon grew more earnest and her eyes were opened and graceful gestures were used to emphasize her thoughts. At times she would make a strong argument, then a statement of facts, or plead for the good of the hearers but at no time did she hesitate in her lecture. The thought of her lecture was for a better life here and the living of a life full of kindness and good deeds and on a high moral plane. She put in a strong defense for Robert Ingersoll, hoping that 'his spirit would be in a higher world and that it would never know anything but happiness. In speaking his thoughts he did his work nobly.' The time occupied by her in the address was thirty minutes, and there are few women who could present their cause much stronger and more forcibly."

Mrs. Marian Carpenter, of Detroit, Mich., submitted to a very serious operation on the 30th ult., which involved the removal of a cyst tumor. The operation was entirely successful, and the patient is doing nicely. Mr. Carpenter wishes to thank the many friends for their kindly interest manifested in behalf of Mrs. Carpenter.

Mrs. S. S. Rockhill, of Alliance, Ohio, sends us a large club of subscribers. She is an efficient worker in the cause o. Spiritualism.

Rev. A. Lundeberg writes: "Every Sunday night at eight o'clock I hold Spiritualistic services at 124 Dearborn street. I am especially anxious to meet honest and earnest persons who are desirous to find out what true Spiritualism is. People who attend meetings only to get a test will not be satisfied with what I have to offer. I do not believe in mixing Spiritualism with commercialism. I am neither a fortune-teller nor a necromancer. My Spiritualism is my religion. All who are hungering and thirsting for truth are welcome to the First Progressive Church of Christ. The meetings are conducted in English, and religious hymns sung by some of our greatest singers, reproduced by the Victor Graphophone. The subject of next Sunday's discourse will be, 'Higher Spiritualism.'"

Belle V. Cushman writes from Brooklyn, N. Y.: "Our new hall is more commodious and every way pleasanter than the old one. We find a growing interest, and hope to do a much needed work in this part of the city where no spiritual meetings had been held. We found a most hearty welcome home on our arrival from Australia and New Zealand, where Mrs. Brigham did a good work and met with the greatest success. On the Sunday before our arrival at San Francisco, she had the unique experience of lecturing in the Social Hall of the steamship Ventura, by special invitation of the officers. The hall was filled with an interested audience. Wherever lecturers, mediums or publishers of papers endeavor to carry the good news of Spiritualism, we say God speed them."

The lecturer, Rev. J. O. M. Hewitt, writes: "To my mind your last issue is one of the best—if not the best—you have ever sent out to a reading public, and justifies your title, The Progressive Thinker. I gladly give you this compliment, if well-earned praise is a compliment."

Rev. India Hill writes from Decatur, Ill.: "You will find enclosed postoffice order for $2.50 for the renewal of my own subscription for the best Spiritualist paper in the world, accompanied by one new subscriber. I wish it was one hundred. I am now holding Sunday meetings which are well attended."

Virginie Barrett writes: "I would like to hear from a few good magnetic healers at once, who live in or near this state, to whom I can refer those who make inquiries for them. I also have time to engage with parties and societies at reasonable terms for 1903. Address me at 1915 Broadway, Indianapolis, Ind."

F. C. Rouse writes from Minnesota: "Miss Abby Judson visited me the evening of the ninth day after leaving her earthly temple. While I feel very sad at her painful departure, I rejoice in her sweet presence. During the last few weeks I have been visited by a little pet dog, with a blue ribbon tied around his neck. He will sit by me for a long time. I think animals must have souls."

H. E. Pomeroy writes: "In our present state religion is a necessity. While the masses are not thinkers they are imaginative, superstitious and devotional. A religion, mysterious, incomprehensible, devoid of reason and common sense, fills the bill, meets the necessity, but dwarfs the intellect and retards progress. Is it desirable that the race should emerge from under this cloud and see clearly what priestcraft has done for it? No, it is not. The spiritual is the real after all, and must be reckoned with."

Oscar A. Edgerly writes from Evansville, Ind.: "During the month of December I have filled an engagement with the Society of Spiritualists of Evansville, Ind., and I can truly say that it has seldom been my lot to labor with a more earnest or sincere people than I found this society to consist of. They pursue such methods as are calculated to interest the general public, and in consequence we had large audiences at every meeting. I am pleased to think that the lectures given by my guides were appreciated, judging from the very kind words received by me from my listeners. On Sunday, Dec. 21, the society installed their officers for the coming year. The executive officers are as follows: President, Jonas Goldsmith; vice-president, Fred C. Guith; secretary, Michael Keller; treasurer, Charles Cramer. Frank T. Ripley will be the speaker for this society during January, 1903. I am engaged for the month of January with the Spiritualist Society of Englewood, Ill. I am open for engagement for March and April. My home address is 29 Public Square, Lima, Ohio."

Belle V. Cushman writes: "Your last issue contains a letter signed by Titus Merritt, and as it misrepresents our motive in notifying him of the decision of our board of managers to have the sale of literature discontinued at our hall, I hasten to correct the false impression such a letter would convey. Mr. Merritt was present when I publicly stated the new arrangement, and heard me urge our people to become subscribers for at least one of the Spiritualist papers, and after reading them bring them to the hall to give to strangers."

Mrs. L. E. Johnson writes: "The Grand Rapids (Mich.) Spiritual Society is progressing under the pastorate of Rev. D. A. Herrick, who is our speaker for the winter. We have been able to do away with the admission fee and are surprised by the freewill offering of the people. In the absence of our speaker on the account of sickness in his family, Mrs. D. A. Morrell, a young medium, filled our rostrum two Sundays and gave good satisfaction, giving very able lectures. We see for her a bright future as a lecturer. The members of the board would gladly recommend her to any society in need of a speaker."

Hattie G. Webster writes from Columbus, Ohio: "The lyceum of the the West Side Spiritual Church, Columbus, Ohio, celebrated Christmas, Dec. 24, and the exercises were conducted by the lyceum scholars under the direction of the conductor, Mrs. Hattie G. Webseter, and assistant conductor, Mr. H. E. Boerstler. The lyceum has fifty-four scholars enrolled on its books, and nearly all were present and took part in the entertainment. The parents and friends came out in goodly numbers. The exercises consisted of drills, songs and recitations. Miss Flora Jordan, one of the lyceum scholars, opened the exercises with an invocation. All the songs and recitations were appropriate and spiritual, justly fitting to the memory of the grandest Spiritualist, the Nazarene, the arisen medium, whose coming to earth taught brotherly love and intercommunion with the angels. Mrs. Dr. H. H. Johnson is a very efficient teacher, and Prof. L. M. Lydy has charge of the adult class. This lyceum recently purchased Lyceum Guides of Brother Hudson Tuttle, and is making rapid progress. Each scholar and visitor were given candy, nuts, etc., and all went home happier for having been with us. Mrs. Williams, our efficient organist, added greatly to the exercises in her rendition of marches, etc. Mrs. M. Foreman, secretary of the lyceum, presented Miss Gladys Chevie with a beautiful gift for having brought the most new scholars since the opening in October. Mr. Harry Moore, Dr. A. P. Conant and Dr. P. Valenze Rondics came to the platform and complimented the scholars on their work, and gave words of encouragement to the teachers. The lyceum is growing and we feel that a great deal is being done through the children, for we have quite a number enrolled whose parents are not Spiritualists, but are becoming interested through their children."

Z. F. Vallier writes: "Mediums, we have the pearl of great price. We have the grand and noble truth in our grasp. We are the instruments by which the cloud of ignorance is to be rolled away; then why should we fear the scorn and contumely of the priest who is bound to his idols? Right here let me ask, What is the difference between an idolater and a Christian? The first makes an image of some person or thing to represent the attributes of their imaginary divine being. The latter sets up the image in their own minds. In the first instance all are supposed to worship the imaginations of one person while in the second each person worships his own imaginations. What else is it but idolatry? Now, what I want to say to the mediums is, let us unite. Let us quit picking flaws in each other. Let us clasp hands and work to overthrow our common enemies—Ignorance, Supersition and False Teachings."

Mrs. W. T. Jacobs, writing of a spirit portrait of her boy, obtained through the mediumship of the Bangs Sisters, says: "That portrait is now treasured in our home, together with the spirit letters from our son, and other loved ones in the spirit world, which I wish to state were obtained under strict test conditions. But highly as I prize both portrait and letters, they are as chaff among the wheat, in comparison with the marvelous, comforting and glorious experience I gained in the test seance with them, which proved to me beyond the shadow of a doubt that not only do our loved ones live on, but it also convinced me that it is possible for them to materialize so that we can recognize them positively, and I believe it is a pleasure to them to comfort their bereaved relatives in this manner."

A very pretty wedding took place at the home of J. M. Judge, of Alliance, O., when Chas. Dickens, of Syracuse, N. Y., and Adeline Hovey, of Duranville, N. Y., were joined in wedlock, the Rev. Amanda L. Coffman officiating.

The London Times has a St. Petersburg correspondent who declares that the Czar of Russia is under the influence of a Spiritualist named Philipp. The czar was introduced to this medium nearly a year ago, and since that time has been under his influence to an alarming extent. It is said that he gives no important decision without first consulting Philipp, who in turn consults the highly educated spirits with whom he is in communication.—San Francisco Examiner.

W. B. Wright writes from Sava Tex.: "I want to tell you about my medium boy. He has been holding seances in our house for six months or more, and some very grand results have developed through him. He talks three or four different languages, and he has become a great mystery to everybody down here in Texas. Last night he went to bed early, and went to sleep. Another son and a hired man went to a meeting, and on returning home about 9 o'clock, they saw a very bright light in this medium boy's bed room. They came into the house and asked me what that light was doing in the other room. We only had one lamp, and I had used it all the time myself. On investigation there could be nothing found of which to make a light. Just what made the light we don't know. Was it a light from the spirit world?"

Mrs. J. Lindsey is at Grand Rapids, Mich., where she can be addressed for engagements. She lectured in Kalamazoo, where she found a harmonious society. She also lectured lately at the Soniers' Home to a crowded house.

D. A. Morrell writes from Grand Rapids, Mich.: "Wishing to do something at the beginning of the New Year for the cause of our beautiful philosophy and the spreading of the truth of spirit return which it teaches, I send you a few more subscriptions to The Progressive Thinker, which, when added to your already long list of subscribers, will reach a few more homes and the grand truths it teaches will be accepted by a few more who are hungering after truth. I hope that I may be able as time rolls on, to do more for the cause of Spiritualism. I know when I send you a name as subscriber to The Progressive Thinker that I am doing some good; that I am helping to spread some light that will be appreciated by our spirit friends. Mrs. Morrill has now entered the great field of labor as lecturer, and she would like engagements with societies and for the coming camp season of 1903. For references write to D. A. Herrick, 296 North Ionia street, Grand Rapids, Mich., who is the president of the Briggs Park Camp Association, and pastor of the Grand Rapids Spiritual Society; also T. J. Haynes, 166 Scribner street, Grand Rapids, secretary of the Briggs Park Camp Association. Address all communications to Mrs. D. A. Morrill, Grand Rapids, Mich."

E. W. Sprague and wife, missionaries for the N. S. A., are at present working in Ohio. They will begin work in Michigan about January 12. Their services may be secured to organize new societies, encourage and build up old ones, and for other needed work in the missionary field of Spiritualism. Address them for the present at Sturgis, Mich. Home address, 618 Newland avenue, Jamestown, N. Y.

Dr. Sarah M. Dudley, inspirational speaker and platform test medium, desires engagements for societies and camp meetings. Address her at No. 1037 York street, Newport, Ky.

Alfred Curtis, president, writes: "The annual Christmas tree gathering of the Progressive Society was held on Sunday, Dec. 28, in the hall, corner North avenue and Burling street. The hall was packed. The service opened by thirty little children, members of our lyceum, singing, 'Twinkle, Twinkle Little Star,' which was rendered with intense childish simplicity. Each little member of the lyceum either gave a recitation or sung some short hymn. Mr. Hill then addressed those present. Following Mr. Hill, the children paraded the hall with banners and flags, and in the interval thus provided, Santa Claus rushed in with his merry jingling bells and presents for all the members of the lyceum, consisting of boxes of candy and beautiful books; then every little one in the audience received a box of candy and books, etc., from Santa Claus. Then Santa Claus presented to the president a beautiful Spiritual button, a book of poems, Hiawatha, and a magnificent book, 'Seers of the Ages,' or Spiritualism Past and Present.' Santa Claus then turned his attention to our organist, Mr. Nickels, and presented him with a splendid spiritual button, a large book and other gifts; next, our pastor was given a handsome fur boa. Then our good and kind lyceum teachers, Mrs. Heuser and Mrs. Guerk were presented with a very appropriate gift, a Lyceum Guide; then Santa Claus departed. Mrs. Strouch then recited a Christmas greeting; the president read a poem on the 'Comparisons of Life.' Then followed a well known and prominent worker, Mrs. Ella J. Bloom, with messages. Next was Mrs. Strouck, who recited in a truly grand way, 'A Storm on the Ocean.' Mrs. Hilbert then gave messages which were well received. We are to have our first public christening, January 11, Mr. Leighton's infant daughter."

Mrs. A. E. Sheets writes from Grand Ledge, Mich.: "I take this way of informing the Spiritualists of Michigan and the managers of camps, that owing to the improved state of my health I do not feel obliged to go to the coast, as was my intention. I shall remain at Grand Ledge, and will answer calls for funerals within reasonable distance from my home. I have a few camp dates at my disposal and will re-enter the field at the approach of warm weather, if societies are not all supplied, and any desire me."

Mrs. C. Catlin writes: "Feeling that those who have lived and suffered for any cause, deserve more than a passing obituary notice, I want to report the sudden passing to spirit life of one, who in the early days of Spiritualism unfurled its banner, bore persecution for its sake, and to the moment of her transition, remained loyal to its principles. At the age of 72 years, Mrs. Jane M. Hill of 459 West Madison street, Chicago, heard and obeyed the welcome summons to 'come up higher.' Simple in life and speech, she was not as widely known as many other workers, but to

When writing for this paper use a pen or typewriter.

her the principles she professed, and the mediumship with which she was gifted, did not mean ostentatious display, either of word or action, and the few who really knew her loved her the better for this, knowing full well that her life was devoted to the practice of the principles she professed. Of her it may be truly said, she fed the hungry, clothed the naked, sheltered the homeless, brought comfort to the broken-hearted, and helped to bear the burdens of all. Comparatively poor as to this worlds goods, yet no needy soul was ever turned from her door. Always in the name of her spirit guides she gave the hand of welcome and the heart of sympathy. At 72 her work was ended, and while her friends mourn for the visible presence, they also rejoice that the loving spirit has been permitted to take another step upward. Personally the writer gives this record as an affectionate tribute, gratefully acknowledging that in the recent dark hours of persecution and of suffering, the hand of our arisen sister was extended in love, and the simple but kindly tongue brought words of sympathy and consolation. Her remains were cremated at Graceland Cemetery, and her happy spirit is now working in that broader sphere, for the good of that humanity which she loved."

MEDIUMSHIP OF THE GODS.

The Nature of the Gods of the Ancients.

Mankind has made many saints in modern centuries, but in the ages before Christianity there were many gods, and almost all races had a supreme animal for a god of gods and mankind. To know the history of ancient gods is to learn the history of ancient animals and mankind. Many of the gods were men, the same as Grant, Washington and Lincoln were men. Images of the gods were the works of art to represent a god, the same as a picture of Washington, McKinley and Garfield adorns the homes of many Americans.

I can think of a time when these men may be called myths, the same as some persons call Jehovah and Jesus Christ myths, or signs of the ancient astrologers.

Agni was a god, a messenger, a mediator between mankind and the gods. Agni was prayed to for health in very ancient times, about the same as Christian Scientists in Boston pray to god Mary Baker G. Eddy. Agni prepares good odors for the gods, and is a favorite of fire worshipers. Auriman, the malignant, destroying god, the chief of the devils; a race of animals before the form of modern man was invented.

Learned men are agreed that God and gods were individuals the same as modern men are individuals.

It is said that the ancient gods had all things in common. There were no judges of divorce courts, for the good reason there were no marriages among the gods, but soul mates by choice.

Zoroaster has such an important place in history that he may be numbered one of the gods, the same as Thales was made a god by the Greeks. Zoroaster recognized a spirit, a God beyond himself the same as Adams, a president of the United States, a citizen of Massachusetts had a knowledge of a godlike spirit teaching and leading him in public and private affairs during his long life.

How may dull minds be made to know the meaning of the names God and gods? One person says, God is Principle. One person says God is Love. God is made to say, I am a jealous God, thus one God is a God of jealousy. This in part explains the meaning of gods among the Chinese. The Chinese gods were at one time of flesh, bone and blood; the same as we moderns are animals. "God is Love" is very pleasing, but all readers of The Progressive Thinker should read the lives of gods and saints and learn about their works and mediumship.

Boston, Mass. A. F. HILL.

PASSED TO SPIRIT LIFE.

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

The funeral of Jabez Ashley, a very old resident of Diamondale, Mich., occurred Dec. 21, 1902, at the home. He had been a Spiritualist nearly half a century. His age was 89. He leaves a companion and five children. They are sustained by the knowledge of the truths of Spiritualism. Mrs. A. E. Sheets officiated.

Passed to the higher life, Dec. 21, 1902, Wm. Jackson Thomas, of Phoenixville, Pa., in his 78th year. His transition was very sudden, and without any pain; he was a whole-souled Spiritualist and his life was a demonstration of true Spiritualism. The funeral service was very beautiful, being conducted by Mr. G. W. Kates, whose words won the hearts of all who listened to him.

Resolutions adopted by the First Association of Spiritualists, Reyersford, Pa.:

Whereas, In the sudden transition of our late Brother W. Jackson Thomas, who passed to the higher life, December 21, 1902, our society has lost a most valued member and an active worker, one who had the cause of Spiritualism at heart and was ever ready to assist to promulgate this grand truth.

Resolved, That we humbly bow to the inevitable and can rejoice in knowing that our loss is his spiritual gain, and can truly say, Well done, thou good and faithful servant.

Resolved, That the charter of our society be appropriately draped as a token of our respect for our arisen brother.

Resolved, That a copy of these resolutions be presented to his family.

MRS. ELLA DUFFIELD, Sec.

Passed to a well-earned beautiful inheritance and home in the world immortal, from the residence of her daughter, in St. Paul, Minn., on Dec. 20, Mrs. Mary A Gunn, aged 92 years. Mrs. Gunn was born on Dec. 16, 1810, at Lee Center, N. Y., and on Dec. 16, 1902, her 92d anniversary was celebrated at her home in this city. In the early days of Modern Spiritualism she thoroughly investigated its phenomena and studied its philosophy, accepting its truths as a great and glorious light to humanity. The services were conducted at the home on Sunday, the 21st., by Mrs. Joseph P. Whitwell. The remains were taken to Beaver Dam, Wis., for interment. M. T. C. FLOWER.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

TAKE NOTICE.

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

DEAN CLARKE'S POEM.

We are pleased with the privilege to present our readers one of the best poetic effusions from the pen of our talented brother, whose former productions have edified one and all. It is, as will be seen to be, a very ingenious paraphrase of Wm. Knox's celebrated poem, which corrects its materialistic and pessimistic spirit, making our good brother's poem much the best of the two.

After reading this excellent poem, we hope every reader, who has not already done so, will send for Brother Clarke's latest production, which we have heretofore noticed, entitled, "The Triumphs of Man." Enclose a dime and stamp for one, or $1 and two stamps for ten copies, addressed to Dr. Dean Clarke, 7 Winthrop street, Roxbury, Mass.

Why Shouldn't the Spirit of Mortal Be Proud?

(Lincoln's favorite poem reconstructed and improved.)

Why shouldn't the spirit of mortal be proud,
E'en though he depart like "a fast-fleeing cloud?"
His spirit in triumph life's banner shall wave
As he marches to vict'ry o'er death and the grave.

Like leaves of the forest our bodies may fade,
Together with them in the dust may be laid,
Yet we in the dust shall not with them lie,
But rise, like the Phœnix, to dwell up on high.

The infant, the mother, the husband who loved,
All who to each other undying love proved,
Find not in the grave "their dwelling of rest"—
In mansions on high are the homes of the blest.

Though the maid lose the hue of cheek, brow and eye,
And pleasures and triumphs of earth are put by,
An angel in heaven, she's still loved and praised,
For naught of her beauty by death was erased.

Though sceptre and mitre no longer are borne
By the hand or the brow by which they were worn,
No king, priest, nor sage is e'er lost in the grave,
But each is a spirit still active and brave.

The peasant, the herdsman, have climbed up life's steep,
To reap its true harvest that all shall yet reap;
No beggar is there in search of his bread,
For all have a plenty in realms they now tread.

The saint upon earth is an angel in heaven,
The sinner still lives, though he be unforgiven;
Neither wise, nor the foolish, the guilty or just,
Remain with their bodies now mingled in dust.

Though "the multitude goes, like the flower or weed,
That withers away to let others succeed,"
As spirits they come, whom seers may behold,
And repeat every tale that as mortals they told.

Yes "we are the same our fathers have been,
And see the same sights our fathers have seen,"
And soon, too, in realms as bright as the sun,
We'll run the same course our fathers now run.

The thoughts they are thinking we shortly will think;
From death now not shrinking, no more will we shrink;
To life that's eternal with them we will cling,
And speed on our way "like a bird on the wing."

Their scorn and their grief long since have grown cold,
Their joy and their love for aye shall unfold;
No wail of earth-sorrows from them doth now come
But the tongue of their gladness no longer is dumb.

"They died," yet still live! yea, more than we now
With the dark earthly shadows o'erarching each brow,
And when we are done with this transient abode
How glad we will take their new "pilgrimage road."

Our tears and despondency, sorrow and pain,
Will soon pass away like a shower of rain,
Then songs of the angels that drown the earth-dirge,
Shall "follow each other like surge upon surge."

But the wink of an eye, and the loss of a breath,
Completes the new birth, so falsely called death;
The soul is triumphant o'er bier and the shroud,
Then, why not the spirit of mortal be proud?

DEAN CLARKE.

STARTLING FACTS,

OR

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

A. A. P.: Q. (1) I have noticed that in references the old Catholic priests declared the world to be flat, and to have four corners, and proved it by the Bible. Where can I find the proof?

(2) Is there any certain evidence from the spirit world of the existence of Christ?

A. All the more ancient peoples believed the earth to be flat, and that the sun, moon and stars rose out of the eastern ocean and plunged into the western. Those who had been to the gates of the Mediterranean related having seen the sun fall into the sea with great noise. The Jews were not an exception. They received these childish ideas which are so strongly suggested and supported by the senses. All allusions in the Bible to the earth presuppose its flatness. John the Revelator (Rev. 7:1) "saw an angel stand on the four corners of the earth," hence he must have in his vision seen the earth as a flat, rectangular plain, having four corners.

Job speaks (9:6) of the "pillars of the earth." The earth was supported on "pillars," and the firmament was supported on pillars also. The firmament was believed to be a sort of roof or dome over the earth, as (Gen. 1:7) when God made it to divide the waters above and below it. This firmament was called "heaven," and the surplus water was drawn up and stored above it. The story of the creation as given in Genesis takes for granted that the earth is flat, and the plane of water on its surface—waters beneath the firmament are distinct from the waters above the firmament. This is forcibly shown in the account of the flood: "The windows of heaven were opened," (Gen. 7:11). In other words, all that had to be done was to draw aside the windows [illegible] waters of the "waters above the firmament" were opened and [illegible] could continue to fall until [illegible] closed them. How the waters of the flood would draw back from beneath the firmament to their original place above it is not recorded by the sacred scribe. This belief would have been held to this day had it not been for those who labored outside of the church, and in defiance of her mandate. Every foot of this ground has been a [illegible] battle-field, and converted from the rule of a colossal ban to evolution by law.

Were it not for the pressure of the growth of knowledge in defiance of the Bible, the priests and gospel ministers would be preaching the geography of Genesis to-day.

J. Williams, M. D.: Q. What are the various phases of mediumship recorded in the Bible, and what are those of Spiritualism?

A. The Bible records materialization, spirit writing, independent spirit writing, trance, healing, moving of physical objects, trumpet speaking, independent spirit voices, spirit levitation, and spirit communion in dreams.

Modern Spiritualism presents all of these phases even more distinctly. It gives a living presentation of a faith otherwise dead and unbelievable.

A. Ford: Q. I served four years in the Union army. One morning, during that time I felt sure I was going to be shot seriously and could not overcome the feeling. At noon of that day in an engagement I was seriously wounded. How are such premonitions to be explained?

A. The experience of this correspondent is not unique. Volumes of such premonitions might be readily gathered. Some similar instance has come into the lives of almost every one. It cannot be successfully maintained that the mind of itself is capable, without even volition, of penetrating the future. That an intelligence may be so endorsed and cultivated as to be capable of entering the future by steps from one occurrence to another dependent thereon, and drawing correct conclusions, is quite consonant with the possibilities of spirit life.

That a soldier under the intense mental strain of expectancy before a battle should become impressible, and a spirit friend seize the opportunity to give him warning, is in direct line of our understanding of spiritual laws. Sometimes these premonitions fail, and are called idle fancies; we forget that they may have fulfilled their object, to give warning, and for the reason they were given, they are not fulfilled, the events being thus guarded against. At other times they seem like unchangeable decrees of fate, and the effort to avoid, precipitates the danger.

A. B. Froeland: Q. We observe in nature that if a wound is inflicted on a man, an animal or a tree, nature, with at least a mechanical intelligence, sets itself about the task of healing, and repairing the injury. Does not this manifestation of intelligence prove to an unbiased mind by analogy of reason, that the intelligence so manifested is purely a function of matter, and also that all intelligence, including the mind or spirit of man is likewise solely a function of matter? And as the matter, at death, returns to the universe of matter whence it came, so, too, the mind or spirit of man returns to the universe of intelligence (or universal mind) whence it came?

A. This subject engaged the minds of the most ancient philosophers, and through all the ages to the present has baffled the greatest thinkers. Uncreated gods, and created matter; matter the body, God the soul; in ever changeful forms, to the scientific expression of the vexing problem matter and force. Now, at this latest moment, as the ancient sages were troubled to know where God left off and matter began, so are the scientists to know if truly the universe is all matter with potentiality (force), or if it is all force, and matter its expression. Terms have changed, but the underlying thought is unchanged. Nothing is explained by definitions!

Can the human mind solve the question? Can it cast a plummet that shall sound the depths of the universe?

As this correspondent observes, the wound heals "with at least mechanical intelligence." It usually does, but he must not forget that many times it does not. If a pus germ finds entrance, suppuration follows, and if the germs of gangrene enter there will be mortification and death. The cancer that eats away the flesh of the tortured victim, manifests as much intelligence in its growth as the healing wound.

Thousands and ten thousands of books have been written on this subject, and theology has overshadowed all other mental efforts, yet we stand on the shore of this sea and there is not a plank to take us beyond the tide line where moulder the wrack and rubbish of the ages. Fortunately the solution of the immortality of the human spirit does not depend on this.

Whatever one's theories and speculations as to matter, God and force, if they lead us to the conclusion that death is the end, the demonstrated return of a single spirit proves that we have been inferring from erroneous data. One identified rap overturns all the adverse theories and speculations in the world.

If a spirit returns and demonstrates its continuous existence, then the theory that the mind or spirit of man is a "function of matter," vanishes like a wisp of fog in the sunlight. To prove continuous existence, we are not to begin with theology, or with the physical world, but with the manifestations of spirit. When we have the facts in this field and the philosophy deduced therefrom, we shall have a new light reflected on the material universe, and a better comprehension of the things which now perplex and thwart our efforts.

G. R. Bicknell: Q. Did Col. H. S. Olcott recant any of his statements expressed in his book entitled "People of Another World?"

A. He became a Theosophist, but never to our knowledge, reversed his opinions expressed on spiritual manifestations.

SUNSET AT CLOUDCROFT.

Far stretched the mist of awful mountain peaks;
Far reached their distances up toward blue skies;
While down beneath our gaze the wonderland
Of this great canyon lies,
The distant reach of mountains tell the tale
Of the long journey that awaits us there;
The sands outstretching, with their shadows pale,
Like a great lake in deserts bleak and bare.
And he who looks, beholding this would say,
Lo! yonder water's sweep the mountain's feet;
And wondering then, you see so far away,
A small shaped summit of a mount complete.
Like old Rock Dunder, in our Lake Champlain,
That stood where British guns assailed it long,
This mountain rises from the sandy plain,
To make the illusion doubly strange and strong.
You see the glint of water in the sand,
You almost think its freshness bathes your way;
But all it only is the level land
That stretches wide and lies out barrenly.
Between us and that point of rich green hills,
Are waving pine and hemlock, spruce and fir,
And over all the setting sun inclines,
While the pale moon stands up with face ablur.
Vast clouds arise to meet this mighty king,
In purple garments and in amber hue;
Rich crimson banners float and rise and swing
About the king, who slowly sinks from view.
His conquest of the day he yields to-night,
The silence comes, the sun is setting low,
And hides his face behind the mountain height,
No more this year on this one point to show.
Still, through the changing of a mighty roll,
The morning rich shall bring that glorious king,
And he again baptize each living soul,
Until in gladsome music it shall sing.
This sunset scene, this slow and winding track,
O'er which the laboring engine makes its way,
The smoke behind it slowly floating back—
Shall we forget it, this eventful day?
I see these mountains as the prayers of Truth,
I see these valleys as the smiles of God;
I see the barren desert stretching wide,
Where weary feet of monks of old have trod.
And feel in this a prophecy to-day,
The rising power of Man, his strength shall bring
Sometime, somewhere, the blossoms sweet of May,
Upon the desert as his offering.

JENNIE HAGAN BROWN.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

IS IT PERMANENT?

Thoughts on the Progress of the Human Race.

There are different standpoints from which that question can be answered, and to correctly understand the subject it should be dealt with not as a single question, but as a compound one; for as we look at the past records of human achievements, we see that there has been an ebb and flow of the tide that has brought life up to its present level We moderns who in our conceit think sometimes that we have a monopoly of it all when it pertains to the controlling and utilizing of the material forces of the universe, have, while exploring the ruins of civilizations which were ancient and some of them decaying when our era commenced, been surprised at the evidences given of the advancement which was made in those by-gone ages. At the same time the assertion of our superiority over the past is on some of the lines of development justified; to have it otherwise would be a nullification of the great law of progress which has placed life here and endowed it with forces that will not allow it to be contented only when it is advancing.

In answering the question, Is the present phase of growth permanent? an affirmative answer seems to be the only logical one from the conclusions that can be drawn as the results are viewed from the standpoint of present attainments. That the present forms of thought as they are manifested in the religious, social and political systems will continue indefinitely is not to be desired; for the indications are very evident that if we hold steadfastly to what has been gained and make further improvement there will have to be eliminated many of the present systems which with the growth of life have become crude and antiquated; and are only obstacles impeding the normal growth of human life toward more perfect conditions.

When any nation, race or governmental system has advanced as far as it is capable under the forms of thought that were made manifest under those systems, then there must come a change, and whether it is to be consummated through the law of peaceful evolution, or resort made to the revolutionary forces of life will depend upon the fact of how far those who constitute the members of that system have advanced in the knowledge of self government. In each succeeding flow of that mighty tide we see that however low it ebbed its advance has been higher than any of the preceding ones; and if we are to judge the future from the past the evidences are that it will continue to rise still higher. In the advancement of life, why there should be periods of, if not actual retrogression, seasons when the expanding energies seemingly have retired from the arena of activity, to rest and prepare for a greater manifestation of the progressive forces? It can only be accounted for from the fact that it is one of the laws that govern the development of life. That it has moved in that cycle is proven from historical records.

One fact is very observable in regard to the cyclic movements of human life, and that is, there has been, during the historical period, some nation or race that is the special representative of the progressive energies that are operating throughout the domain of life. While some having accomplished their mission, and instead of being active, are passive agents, others are becoming more vigorous, being infused with the energy that has departed from the others.

The advancement of life depends absolutely upon the changes that are constantly taking place in its structural condition; and whether in the religious, social or political phases those changes must be made or death from fossilization would ensue. The disintegrating of the old is necessary that the new can have room for its greater and more perfect life to unfold. The modern world geologically speaking never could have developed its present forms of life, vegetable or animal if it had not been for the changes which removed the more ancient forms.

Geology tells us that those changes which came during the more ancient cycles came sometimes by an imperceptible overlapping from one to the other, and sometimes they were revolutionary in their character, and so destructive that apparently all that had been gained through the slow period of evolutionary growth was destroyed, but it was not for from out of the ruins of that primitive world a newer and more perfect one arose which in time was removed to make way for one still more advanced, and so on to the present.

As each cycle advanced to a more perfect state when compared with its predecessors, those convulsions which were so violent in the past became less common and the more spiritual law of evolutionary growth assumed the ascendency where formerly the law of revolutionary violence prevailed.

The permanency of what has been gained is a recognized fact when viewed by minds that have developed up to that plane of life where they realize that from the standpoint of universal development there is no retrogression. That our own giant republic or the British Empire, illustrating the highest development of the modern world, will forever exist in their present forms is not to be expected neither is it desirable. They exist because the law of evolutionary growth call for just such external manifestations which have produced their existence. They are not here as chance products; they are here because they must be, an inevitable result of human development.

That they have a mission to perform is an undeniable fact, plainly discernible to every one who intelligently understands the operation of the law of national unfoldment; and that mission is to represent and promulgate the highest type of thought of our modern world; be the advanced guards leading the way to what must come through human development, the embryonic representatives of that which in time will be evolved, which is a civilization so glorious in its advancement that the type of the present ones will only represent barbaric splendor when brought into comparison.

Just when or how, if ever, they cease to be leading factors in the arena of nations struggling for a higher life, and if such a condition results it will not be a proof of world degeneracy. National pride within the bounds of consistency, and free from bombast and appreciating the efforts of other nations to advance is desirable; it is a stimulus to work in striving to keep those nations who manifest it to the front in all that pertains to the world's progress, for what becomes the heritage of one is the recognized inheritance of all.

If it were possible for the human vision to view clearly all of the paths over which the world has traveled to reach its present attitude, to measure the depths from which has arisen the present phases of life, to view the quarry from which was taken the rough material used in the construction of the modern world, it would be made conscious of the fact that the vision seen by the revelator was an actual occurrence and not a freak of the fancy. When he asked who those gloried beings were, he was told that "they were those who had come up out of great tribulation," had evolved out of crude material that glorious condition of life of which he saw a representation.

That statement of the case is just as true of nations and of the world at large as of individuals. What has been gained has been through suffering, a mighty struggling of the awakened spiritual forces of the world, desirous to eliminate from the body those crude outgrown conditions that are a dead weight and which if not cast off will prevent them from rising, and fulfilling the great law of their destiny.

That there is a law of destiny which has a powerful bearing upon the lives of individuals and nations is evident to any one who intelligently studies the spiritual nature of mankind; and those who have not been too much absorbed in the material things of life have seen the operation of that law, and its course is ever upward, sometimes through pleasant pathways, flower-strewn, and sometimes through convulsions that shake the old heavens and earth and cause them to pass away with a great noise. Can it be possible that all the suffering through which those glorious souls passed who gave their lives that the world might come into the resurrection of a higher life has been for naught? that the ideal for which they strove will fail of realization? Though many times temporarily checked in their efforts, their lives were a glorious triumph of the great law of eternal progression, an illustration of what will be accomplished in time by the universal race, because that law is not merely a temporary one but is from everlasting to everlasting; and which takes no backward steps, and in the final reckoning has never known defeat.

Human advancement rests on the consciousness of its permanency. Nothing else could have given the courage that has been and is at present displayed in the efforts to attain unto a higher vantage ground, only the knowledge that it is not playing a losing game. The doctrine of human degeneracy is one that is too horrible for any same mind to entertain; and even those who profess to believe in that dogma could not, if placed on the witness stand in our courts and critically cross questioned prove to the satisfaction of an impartial court the correctness of their argument. It would be like trying with the knowledge possessed by modern thought to argue that the world is flat and that there is a jumping off place. With that question and the one that argues on the line of human degeneracy the evidence is overwhelming against them.

Life must ever be moving, it cannot stand still, and it cannot go backward, and the only alternative is to move forward whether conscious of the fact or not. The more perfect the development, the clearer it sees the line of destiny marked out, and the less antagonism is shown to the operations of that higher law which is both the propelling and guiding power of life.

HAMILTON DEGRAW.

Shakers, N. Y.

MY FAITH.

A Search After the Unknowable.

To the Editor:—Some will say: "Small boats should keep near the shore." In reply I will say, "We have no other shore; God is our refuge; a very present help in time of need."

My first conception of God is, that he comprises in himself all that exists. Nothing exists outside of God or apart from him. He is simply being, in its broadest and most comprehensive sense.

God is the one word that means all; the all in all. His presence fills all space. His life is the life of all that lives. All forms of life are in their degree manifestations of God, and testify to their own origin.

My second conception of God is, that he is a twofold organism, composed in general of the two universal substances known as spirit and matter and that these substances bear the same like relations to each other in him, as they do in man; the one being the clothing and outward manifestation of the other.

Spirit and the soul of the universe and the atoms constituting the universe of matter have always existed, and have always constituted being in its entirety. They had no beginning, and must remain intact forever.

All organized bodies had a beginning, and as such are subject to change; but the atoms of which they are composed never change. Creation does not mean the production of something from nothing, but the formation of condensed bodies of substance already existing.

In the beginning of each one of the heavens and the earths God formed them, not from nothing, but from his own eternal and infinite body. The organized universe belongs to God's infinite body, the same as did the atoms in their prior state.

Let it here be remembered, that matter in itself is wholly passive, while spirit is wholly active. Matter in itself is without life or motive, and therefore, cannot organize itself, nor can it maintain a living organism for a moment after the spirit has fled. This is the universal order of things; the body without the spirit is dead. There is no exception to this rule.

My third conception of God is, that he is endowed in unlimited measure with all the attributes of personality, and therefore, must of necessity be a personality.

The attributes of a thing constitute the thing itself.

A complete personality is one that is possessed of both mental and bodily organism, a self-conscious, thinking, reasoning being. No matter how large or how small we may conceive him to be, if God is possessed of the attributes of mind, he is a personality and cannot be otherwise; and his personality is the size of his being.

If God is not a personality he is destitute of mentality; he has no mind, knows nothing of himself nor anything else; neither wise nor a fool, but absolutely a mental blank.

The avowed atheist is more consistent than those who talk about God and deny his personality.

The whole controversy must turn upon this point: If our God is not a personality, we have no God, and atheism is right. All arguments opposed to the personality of God are atheistic arguments. What sort of a God is one that can neither see, hear or feel; that can neither think, remember, or know anything whatever? Such a God is neither dead nor alive. I wish some one would describe him. Of course it would be vain to offer prayer to such a God, or profess any religion that implies his worship.

But it is urged that personality implies form, and form implies limitation, and therefore, cannot apply to an infinite God. To this I reply, all organisms and forms of life, from the least to the greatest are possessed of head-centers, around which gather all other parts of the system, and upon which all the other parts depend. This can be no less true of the highest organism than of the lower. The boundless universe of being has a head-centre, with which all being is connected, and by which all being is held together in one compact body. This is the center of all life and motion, and of all sensation, and intelligence; the brain battery of the universe.

Has God, then, a nervous system, and arteries for the circulation of his blood? Certainly. He has lines of communication, and life-currents, extending from his great heart, and head, throughout all parts of his universal body, so that he is cognizant at all times of the situation in all parts of universal nature; the same as man is cognizant of all parts of his body.

As man's nervous system binds all the parts of his body together and connects all with the head, and as the life-current dashes continually from the heart to all the extremities, so of the universal man. Man is the model from which to study nature.

Has God, then, a mental organism? Most certainly. He is possessed of all the attributes of mentality known to man, in a measure, commensurate with his infinite nature. As man's mental powers have control of the whole man within man's sphere of action, so God has control over the entire universe.

This brings us to the question of supreme governorship.

Who or what governs the universe?

In reply to the above question I will say: The power that controls the universe of being is inherent in itself. No outside God or force, for no such force exists. What, then, is the nature of that inherent force? Is it law without intelligence, or is it law with intelligence? If we say it is law without intelligence, then the universe is destitute of the element of intelligence; but our own intelligence flatly contradicts this, and declares there is intelligence. If we say it is law with intelligence, which is the superior principle, law or intelligence? The position is here assumed, that no law of matter in itself, considered apart from spirit, has any active existence. Matter being in itself wholly subject to the law of passivity has no power of action, and is wholly incapable of originating or of organizing itself into any form of life. It never moves, unless acted upon by a force other than itself.

If matter in itself has the power to organize itself into living bodies, why can it not maintain the integrity of those bodies when formed? Here lies a corpse, a perfect material organism. If matter has the law of life in itself, why does not the corpse rise up and walk? Here is proof positive that matter in itself is utterly destitute of life or motion.

It is here further assumed, that all motion originates in will force. God's will is supreme, the supreme law, and the universe and all existence are subject to any power of law known to us.

God's will is the originating attribute of his personality and is blended in action with the attributes as a whole, such as wisdom, love, and goodness constitute his character or personality. The will's motive controls to the use of the other.

"In the beginning was the word and the word was with God, and the word was God." Nothing in the world but thought was made.

God's word is incarnate human. His spirit is his distinctive nature, or impress. That is to say, that in effect God is everywhere present in the same manner as man's spirit and life is in every part of his body at the same moment while the heart is the center of thought. God wills and the wheels of nature move, fast or slow according to his purpose. The vibratory force is with him alone. The laws of gravitation, attraction and repulsion did not originate the bodies they are supposed to affect, but are themselves effects produced by the power that originated those bodies, gave them their bounds and set them in motion; and these laws will lose all active existence the moment those bodies disintegrate and return to their atomic state.

Let me explain the Lord's Supper. I was once presiding elder, and used to administer what we called the Supper of the Lord. Since becoming a Spiritualist I think I understand its mystic meaning more fully than I did then. When Christ said, "I and my father are one," he spoke representatively, as the embassador of his father, the same as his father speaking; and when he said, "except you eat my flesh and drink my blood ye have no life in you," it was still the father speaking. Christ did not mean that they should eat and drink his literal body and blood; but meant to teach them that his father was the source of their life, both as to their souls and bodies. Is it not a literal fact that we all feed every day upon the body of God? Every mouthful we eat or drink is from God's body. This is the literal part of the sacrament. Christ promised his disciples that they should eat and drink it now in his father's kingdom. Returning spirits report to us the fulfillment of that promise; saying, they feed on the manna of God.

Again Christ said to his disciples: "I am the light of the world," still speaking as in the person of his father. In the Old Testament it is said, "The Lord God is a sun, and a shield. He will give grace and glory; and no good thing will he withhold from them that walk up rightly." Yes, God is literally and absolutely the light of the universe. His luminous glory fills all space. He is the great central sun of universal organism; and speeds his light at the rate of one hundred and eighty-two million miles per second. All the luminous bodies in the universe are God's lamps. No power but himself can light them or snuff them. All these bodies or worlds have their counterparts or spiritual heavens, and God presides in the midst of them all.

My faith, my reason, my philosophy and my science, all testify to the truth of the above statements and principles, I feel strongly entrenched in them. The atheistic argument has tended only to stimulate further research, and to convince me of its utter impotence and absurdity. No matter how many difficult questions arise in regard to the existence of God, they weigh nothing in comparison with the difficulty of accounting for things as they are, without God.

Belief in an all-encompassing and overruling intelligence is an absolute necessity, arising out of the facts and the nature of things as everywhere seen, especially in the constitution and destiny of man. No power or wisdom short of that which we attribute to God, is sufficient for these things. I rest secure in this faith. W. BUTT, SR.

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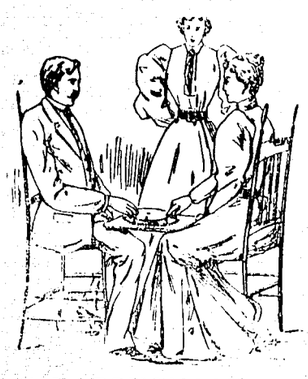
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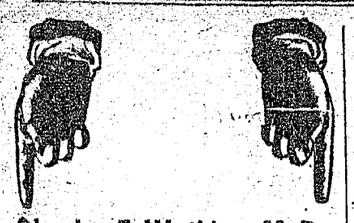
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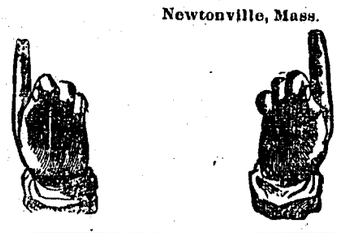
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NEW YORK NOTES.

Dr. Savage's Christmas Sermon—Helen Temple Brigham.

In this great metropolis the Christmas season is at hand, and in the distance is the dawn of a new year.

Last Sunday the churches and halls were crowded in various parts of the city where special Christmas services were given, although we had one of the worst rain storms (with hail and sleet) of the season, the Church of the Messiah was crowded to hear Dr. Savage's Christmas sermon, whose subject was "The Birth of Jesus," a wonderful discourse in every sense of the word. Dr. Savage pronounced the New Testament stories of that event untrue and revolting. I give a few quotations from this great discourse. I only wished that every reader of The Progressive Thinker could have heard this great preacher deliver this sermon. Oh! what a treat.

"There is no good reason in the New Testament or in the early church history for the belief that Jesus was God. I believe and I assure you that all the best, the unbiased scholarship of the world is back of this statement, that Jesus was born in Nazareth, that his father was Joseph and his mother Mary, about the year 4 B. C. The month, the date of the month, nobody knows.

"I believe then, that Jesus was man. I believe in the divinity of man. I believe in the humanity of God. I do not believe that there is any gulf of separation between the divine nature and ours that needs to be bridged by any unnatural and stupendous miracle.

"I may trouble some of you by what I am now going to say. I say it however, out of my profoundest conviction, and I appeal to you to give it the most careful thought. This dogma of the virgin birth is a slur on womanhood, it is a slur on fatherhood, it is a slur on our conception of the Divine. The fact of sex is the deepest, most central, most universal fact of the universe. So far as we know it reaches to the depths and to the heights of things. It must express something which is real and eternal in the being of God himself, else it could not be imprinted upon everything that bears the mark of his thought and his hand.

"Are not babies born of father-love and mother-love sweet and pure? Must a child come into the world without a father to escape this stigma? That is the implication out of which the dogma has come. I believe there is nothing sweeter, nobler, purer on earth than the yearning love of a mother as she clasps to her bosom for the first time the babe that has just been given her fresh from the hand of God.

"I ask no nuns or monks brooding in their darkness to teach me and teach God as to what is sweet and clean. We do not need an unnatural birth in order for God to get into the world. He was born already, and has been all the time.

"And so, friends, never in all my life did I so love, so reverence this Jesus of Nazareth as I do to-day. I will loyally and gladly bow in his presence for the divinity that was in him. Let us fearlessly, then, front the light and follow the guidance of the Master as he leads us into the presence of his Father and our Father, his God and our God."

These are only a few quotations taken promiscuously from one of the greatest sermons I have ever heard delivered from any pulpit.

Nellie Temple Brigham has returned from her very successful Australian trip, and is giving her fine inspirational discourses in her own rostrum every Sunday. I think one great compliment was offered Mrs. Brigham and the cause of Spiritualism as follows:

On the Australian vessel which brought Mrs. Brigham to our shores on her trip home, and on the Sunday just before she reached San Francisco, Mrs. Brigham was asked to officiate at the religious service in the cabin, and I am told that there were a number of clergymen on board, Protestant and Catholic.

A private letter from Rome to a Catholic priest in this city gives the make-up of the commission recently appointed by the pope for the special study of the Holy Scriptures. It says:

"The following Cardinals have been definitely appointed members of the Commission for the Encouragement of Biblical Studies, instituted by the Holy Father in his recent Apostolic letter: Parrochi, Rampollo, Satolli, Sagna, Vives y Tutto. The commission will likewise comprise several consultors, both resident and non-resident in Rome, and it is very probable that the studies and researches of its members as well as its official acts and pronouncements will be published in a monthly review, toward the cost of which the Pontiff has manifested the intention of generously contributing. The Very Rev. David Fleming, Vicar-General of the Order of Minors, who has been appointed secretary to the commission, was recently received in private audience by Leo XIII., who expressed the hope that the commission would answer the object for which it had been founded."

Hugh O. Pentecost is crowding Mott Memorial Hall, on Madison avenue, every Sunday with his bright thoughts of truth. I was very glad to hear Mr. Pentecost say one Sunday that Dr. Savage's book "Bluffton" was one of the books, after reading, that set him to thinking before leaving the Baptist church.

Mary Baker G. Eddy has arranged with the Christian Science churches in this city that the readers shall remain for three years only to make room for others. The first church here was known as Mrs. Stetson's, and the second church as Mrs. Lathrop's. I wonder if this had anything to do with the matter?

Dr. Savage closed one of his discourses early in the season with the following lines, which I think are so comforting:

"Listen, and there will come to you by and by a whisper of such cheer and such trust that you can smile in the face of death itself. Look out through the mist and believe that it will break, and that the light will shine in from that country where there is no darkness at all." J. OSBORNE LUNT.

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"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated. $1.25.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St. every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience and answered by the Guides of Mrs. Cora L. V. Richmond. Name poem given to strangers.

The Englewood Spiritual Union meet at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome. Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

Chicago Spiritual Alliance Church will hold its regular Sunday meetings at Knights of Pythias Hall, 144 East Twenty-second street, near Michigan avenue. Services will be held every Sunday afternoon at 2:30 and evening at 7:45 sharp. Good music will greet you as you enter the door. Short addresses by good speakers; tests and messages by good mediums. Mediums are invited to assist in afternoon services. Mrs. May Elmo, pastor and medium.

Chicago Alliance Church will return to their old home, Lakeside Hall, corner Thirty-first street and Indiana avenue. Services at 2:30 afternoon; 7:45 evening. Mrs. May Elmo, medium.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Christian Spiritual Union Church will hold Sunday meetings at Knights of Pythias hall, 144 East Twenty-second street, near Michigan avenue. Services at 2:30 and 7:30 sharp. Rev. Mrs. L. J. Vaughn, pastor and medium.

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TESTIMONIAL.

Dana, Ill., Dec., 12, 1902.

Mr. F. N. Foster:—Enclosed find one dollar for for four copies of my photo, which I received yesterday. It is fine; better than I expected. The little girl on my breast is my daughter, and the two above on my left are my father and brother. This picture will be a great help to me to prove spirit return. Hoping you will meet with success I remain, yours sincerely, GEO. DRUMMETT.

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I still remain your friend,

AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

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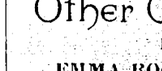
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 27. CHICAGO, ILL., JAN. 17, 1903. NO. 686.

EXCELLENT SUGGESTIONS

For Advancing the Cause of Spiritualism.

To the Editor:—If you, through the columns of The Progressive Thinker, should propound and request an answer from every one of your many subscribers to the question:

What is the incentive which prompts and stimulates the untold labors, expense of time and money, in and for the propagation of the cause of Spiritualism?

This is a broad question, and worthy a sincere consideration by every Spiritualist.

And if the question was answered by every one of your able contributors, with an animated unanimity of feeling, which would be instructive to all, only a very few compared with the many outside of the circulation of your philosophical journal would be benefited thereby.

We may to a limited extent realize that all things exist from growth; there is no exception to the rule, and that all things of a permanent nature must from necessity, or the nature of things, be of a slow growth. Yet a full realization of these facts would not warrant us as Spiritualists or friends of the cause in keeping our lights under the measure. In a few brief years those now of this mundane sphere will be the workers in the lower educational line on the spirit side of life; and labor we must; it is the common lot of all. This question is one of much interest to the whole human family, whether acknowledged by them or not, and the more information imparted to our fellow kind the better.

As a phenomenon it is educational, as a philosophy it is also sublime, and, as a religion it is certainly practical, for in the every day walks of life grand and uplifting truths may be realized. It is a life study of ourselves, and learns us in a manner to partially comprehend our own destiny, and to more fully acknowledge our duty to our fellow-man.

It is not only mutual but altruistic, in the full sense that altruism implies, and from the teachings of the grand principles, the benefits derived are far-reaching, as they extend far into the spiritual realm, and the songs of gladness reverberate from sphere to sphere.

Yes, our spirit friends are the real workers in this great evolutionary [illegible] so. They have a deep and abiding [illegible] in the welfare of their friends [illegible]tion [illegible]ed ones of the earth plane, and suffer[illegible]e grand workers from the rostrum [illegible]"seance room, who are devoting their life's best energies to the cause, are only instruments, and the rhythmic lines more precious than jewels, which flow from their lips, are formulated and given to us by the spiritual world.

These are facts well understood by many, and should be more fully comprehended by the masses.

While a grand work is being done by the spiritual press and rostrum, and now and then a glimmer of light scintillates from the seance room, only a very few compared to the many are benefited thereby; it is facts sufficient for the masses, only partially absorbed by the few. And while the few are surfeited upon this grand intellectual feast, the masses with a passing glance move on, and dine upon the indigestible husks of falsehood, and methinks many there are who go to bed hungry.

In this connection the paramount question should be: How can we reach the masses? How can the ear and reasoning faculties of this great mass of humanity be gained and brought to think and reason upon this all-important question, and that upon lines in contradiction to their early teachings?

It does not seem that our press and workers in general are doing all within their limited power. Yet like the changes in evolution the van moves slowly, sometimes most too slow for our own pleasure.

Now as a lay member of this great brotherhood; that is one who is not identified in the propaganda of this humanitarian work, one who loves to attend lectures and seances, and frequently through expansion required to unbutton our vests, I wish to say a few words to my fellow-kind:

Is there not some work individually and collectively that we can do? Can we not dip our oars and with a concert of action and pleasure to all give this craft an impetus sufficient to clear the shoal? Can we not very materially aid in the good work in extending the beacon light to the millions of sorrowful homes?

I think we can.

As an example: Sometime since a three months' trial of The Progressive Thinker was forwarded to a number of our fellow-townsmen; those favored were of the ultra class, both in theology and other beliefs or ways of thinking; and the effect was that some were observed at Lake Brady last season (not interested, only as lookers on). Others I have met at a seance, and only a short time since one of the ultra theology brothers was in attendance at a spiritual gathering and took a prominent part as one of the chosen committee,

Now, friends, individually we can after we absorb all the good things we can from The Progressive Thinker each week, pass it to our neighbors and encourage them to subscribe and investigate the phenomena; no expense attached, and as the old lady said, it will do lots of good, and The Thinker will do its own talking.

Yet there remains a great mass of humanity, readers and thinkers, unprovided for, many who are entirely ignorant of the facts as they are demonstrated by our phenomena; patrons of our public libraries. How can we most successfully reach the ear and intellect of this great number of our sisters and brothers whose lives and beliefs are to a great extent molded or shaped by the books they read?

Of course a committee apointed to purchase books for our public libraries as generally favored with a theologian as a member, and viewing from a logical stand we can't expect anything else, and the result may be easily comprehended.

This is an extremely weak place in our lives, and should be strengthened as soon as possible. And as the soldiers of all great armies by their labors erect the lines of defense, so let us as lay-workers and co-workers close this gap, by stocking our public libraries with a full line of spiritual literature. It is well to remember that there are no facts or philosophy to-day equal to or to be compared favorably with that contained in our books. And the eminent authors, with a world-wide reputation in the domain of science, art and literature, over their own signatures place the spiritual phenomena as a fact as well demonstrated as any other branch of science.

What we need and need badly is a full line of books—books for the millions, in our public libraries; and we as donors will be more than doubly compensated by having the opportunity and pleasure of reading to our hearts' content. And with a concert of action the expense will be very small; in fact a mere nothing compared to the benefits we would receive.

Now, friends, this should be a mutual affair. Anyone can afford to purchase one or two books and have access to the whole number, and each have due credit for all books he or she may choose to donate.

Now, candidly, don't you like the idea? I think you do.

To start this far-reaching and silent work, I will say that the nine wonderful books (wonderful in price and dictum) advertised as premium books in The Progressive Thinker have been presented to, and with many thanks received by the officials of Akron's public library.

A concert of action is probably necessary in this work as it will tend to prevent many copies of some one book being donated.

And to all sisters and brothers living at a distance whose shelves are loaded with the knowledge that is destined to illumine, and shed the light that is perpetual, and from the chaos of darkness create the warm glow of sunshine and happiness, who may feel inclined to aid in and encourage this work, we will be pleased to hear from and take much pleasure in seeing their books are properly registered and due credit given by the librarian for same.

Undoubtedly there are benevolent ones, with extensive libraries of spiritual literature who can illy afford to donate to any extent. Those we will be glad to hear from, with list of books and amount they can afford to take for same.

This work, let us hope may extend to every hamlet in our fair land which supports a public library. We then will have silent advocates for our cause, continually at work, and in a manner and with an influence that it will prove more difficult by a mandate of those in authority to circumvent.

Spiritualism does not rest upon any fine-spun or hair-splitting theory, but is as broad as the universe and as natural as the ocean tides; and we as Spiritualists should endeavor to get on the practical side of all questions.

The propaganda of our cause rests in the education of the masses, by teaching them the beautiful and sublime truths of Spiritualism. And as their thinkers expand they will slowly reason themselves out and clear from the fogs and myths of childhood.

With a well stocked library where the sage, philosopher and more moderate thinkers may find that thought food to satisfy their own requirements, an impetus will be manifest along our whole line. Struggling and defunct societies will take on new life and our speakers and mediums will be inspired by that confidence which precedes success.

As a parting word we will say that the effect of this work will be watched with much interest by all those who take an unselfish view of our cause, and will be more particularly manifest by an increased attendance at our camps, lectures and seances, and as we increase the work may we expect to receive and enjoy like benefits.

Allow the seed a proper time to germinate and the result will be all that the most sanguine heart should wish.

D. C. MONTGOMERY.

Akron, Ohio.

THE LAW.

We bring our storms; our calms we also bring;
Our wars are self-inflicted. As we sow
Each seed shall bear its rightful harvesting—
The Just Law willeth so.

Who plants a thorn within a brother's path
Shall find beside his own an answering smart,
And every thought, or good or evil, hath
Echo in the world's heart.

We are as we have willed. Of this be sure.
Our lives are of our pleasures, as we mould.
Only the laws ourselves have formed endure;
Our hands the balance hold.

Sow to the winds evil, it shall return
Evil unto thee after many days.
Nor shalt thou fail full recompense to earn
By straight or devious ways.

For every loving thought or tenderness,
The Law immutable doth record make;
And as the thought is shall it move to bless,
Or sure reprisal take.

The Law controlling, is by us controlled.
But cause established its effect must live,
Nor prayer nor tear avail us to withhold
Such meed as it must give.

Evil to evil tends. The good shall bring
Like seed in time, or good or ill to blow,
Each shall win forth his rightful harvesting;
The Just Law willeth so.

CLARE B. ST. GEORGE.

A HELL SPOT.

WHERE A PRETENTIOUS RELIGION RULES.

Acts of Injustice and Cruelty Practiced.

Louisville, Ky.—In a late issue of The Citizen there is copied from a Louisville paper a brief notice of the escape of two girls from the convent of the Sisters of the Good Shepherd in this city, and of suits brought by them to recover damages for unlawful imprisonment and for value of services.

The story, as it comes from the lips of the two girls, is a startling and a harrowing one. It appears that in the early eighties a man by the name of William Wilhite, a resident of Hardin county, in this state, the birthplace of Abraham Lincoln, having become a confirmed invalid, found himself unable to support his wife and large family of nine children—four boys and five girls. The wife also became afflicted and broke down, and it became necessary to place her and her daughters temporarily the county alms-house.

Here, in a short time, the mother died from an affection of the heart. In the meantime, the oldest daughter, Hattie, about 15 years old, had been married to a designing fellow by the name of Moore, who deserted her six weeks later, and she thereupon returned to visit her sisters at the alms-house. One of the girls, the next youngest, aged 7, was given a home in Elizabethtown, and did well. The other four—Hattie, 16 years old; Rose, 12; Josephine, 10, and Maggie, 5, were taken to Louisville, where Hattie, Rose, and Maggie were put in the Convent of the Sisters of the Good Shepherd, and Josephine into St. Vincent's Orphan Asylum, another Romanist institution—and this, notwithstanding the fact that the Wilhite family were Methodists. Hattie was induced to go by promises that she would be educated, as would also her sisters, and that they would be visited by the superintendent and their father; and this was coupled with the threat that she had "as well go as to be made to go."

What became of Josephine the girls never heard. At that time the convent prison on Bank street was walled in with boards, and through an opening in these little Maggie crept out and escaped, to find a friendly home, where she has grown up to a creditable womanhood.

Rose was set to shoveling coal into the furnace of the engine that runs the laundry. Twice she got over the walls and out of the city, trying to make her escape, but was each time caught by the ever-willing Romanist police and carried back to the loathed prison.

For the second attempt to gain her liberty she was punished in a way that will not be related here, but will come out when she is given an opportunity to face her tormentors in the court-room.

Hattie was, for some reason, given a lighter job. She was set to a 14-year old job of pressing pantaloons in the clothing factory of the institution—servitude which but for her lucky escape would have been life-time.

Neither the father nor superintendent of the alms-house ever came to see them. They never got a day nor an hour of the education promised them. Hattie can write her name, but learned this outside. Rose had to sign with a cross when she swore to her petition filed in court. When the girls asked the nuns for the education promised them, as they often did, the reply was: "This is a place for work, and not for study." They were frequently beaten; sometimes with leathern straps, sometimes with clubs, and again with fists. They give the case of a wretched girl who, in an advanced stage of consumption, was forced to work at a table ironing.

One day, while she was at work over an indifferent piece of goods, a sudden fit of coughing came on with a gush of blood from her mouth, which bespattered the goods, whereupon a good sister jumped at her and began beating her in the back with her fists, telling the wretched girl that she could have kept from it if she had tried. Next day the girl died.

At times the stronger girls were made to beat the weaker ones. The nuns would pinch them and twist their flesh, or jerk them over by the hair while beating them in the face.

It was the custom to strip recalcitrant girls to a single garment, and make them stand up before all the other girls and hold their hands above their heads while being whipped.

Both these sisters repeatedly claimed their liberty, even going so far as to get down on their knees to beg for it, only to be told that there were better girls on the street and in the workhouse than they were.

The food was often vile. As a rule, they were kept at work from six in the morning until ten or eleven o'clock at night. Their labor was not, however, without some variety and diversion. Four times a day they had a resting spell of some half an hour, with nothing to do but bob up and down on their knees repeating prayers and catechism—for these Methodist girls no doubt a very pleasant diversion.

Finally, one good day in April, 1900, Rose succeeded in scaling the walls and making good her escape. She was now 26 years old, and had been imprisoned at harder labor than any convict in the Frankfort penitentiary, for 13 years—five years, at the very least, longer than any power on earth had the right to detain her.

In the same way the older sister, Mrs. Hattie Moore, scaled the wall in September, 1901, having been unlawfully imprisoned at hard labor for 14 years. These girls have been, until very recently, kept in concealment, for fear they would be kidnapped; but now they are in the hands of friends who will see them righted, or know the reason why.

They have brought suit—one for $25,000 and the other for $5,000—Rose having been out too long to sustain a suit for damages.

This is their story, and they are ready and anxious to substantiate their charges in court. On the other hand, the convent, through its attorneys, is seeking to evade and delay by whatever subterfuge.

Just now they are seeking to nullify the service that has been made on the mother superior, alleging that she is not the legal representative of the institution, though she has been answering in previous suits, and they refuse to disclose who is the legal representative.

And now, will it be believed that this prosperous institution, working 100 women convicts, is exempted from taxation by reason of an ambiguous provision sneaked into the Constitution of the state by a Jesuit trick; and that notwithstanding it largely manufactures clothing and turns out laundry work, in competition with those who must pay the taxes, and raise children to perpetuate the citizenship of the state.—Vindex, in Boston Citizen.

EXCOMMUNICATED.

THE LANGUAGE USED TO DO IT.

It Reads as if it Originated From the Infernal Regions.

If Father McGrady, the Kentucky priest, is excommunicated for his socialistic lectures, the document will be in Latin, of which the following is a translation:

"By the authority of Almighty God, the Father, the Son and the Holy Spirit; and of the Immaculate Virgin Mary, mother and patron of our Savior; and of all the celestial forces, angels and archangels, thrones, dominions, powers, cherubim, seraphim; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents who are found worthy in the sight of the Holy Lamb to sing the new song; of all the holy virgins, and of all the holy saints together with the saints and elect of God, we excommunicate and curse this evil doer, Edward MacGlynn, and from the thresholds of the Holy Church of God Almighty we cut him off, that he may be tormented, despoiled and delivered with Dathan and Abiram, and with those that say to the Lord God, 'Depart from us, we wish none of thy ways.' And as the fire is quenched with water, so let his light be quenched forever, if he does not repent and make satisfaction. Amen.

"May the Father, who created man, curse him. May the Son, who suffered for us, curse him. May the Holy Spirit, who was given to us in baptism, curse him. May the holy cross, upon which Christ went up for our salvation, triumphing over his enemies, curse him. May the Holy and Eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of the holy souls, curse him. May all the angels and archangels, principalities and powers, and all the celestial hosts, curse him. May the multitude of patriarchs and prophets, worthy of praises, curse him. May St. John, the forerunner, St. John the divine, and St. Peter and St. Paul and St. Andrew, all the other apostles of Christ, together, curse him. And may the rest of his disciples and the four evangelists, who, by their preaching, converted the world universal, and the holy and marvelous company of martyrs and confessors, who, with their holy marks, please God Almighty, curse him. May the holy church of the Holy Virgins, who, in order to honor Christ, have despised the things of the world, curse him. May all the saints, who, from the beginning of the world until the eternal ages, are loved of God, curse him. May the heavens and the earth, and all the holy things that remain in them, curse him.

"Let him be accursed wheresoever he may be, whether in the house or in the stable or in the garden or in the field, or on the royal highway, or in the bypath or in the grove or on the water or in the church. Let him be accursed in living, in dying, in eating, in drinking, in thirsting, in being awake, in sleeping, in dozing, in awaking up, in walking, in standing, in sitting, in lying down, in working, in resting and in being bled. May he be accursed in all the faculties of his body. Let him be accursed within and without. Let him be accursed in the hair of his head. Let him be accursed in his brains, and in the crown of his head, in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his paws, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his wrists, in his arms, in his hands, in his mouth, in his breast, in his heart and its dependencies, in his stomach and the lower part of his body, in his veins, in his waist, in his groin, in his haunches and in his knees, his legs and feet, and in the nails of his fingers. May he be accursed in all the joints and ligatures of his members, from the crown of his head to the sole of his feet. May there not be any piece sound in him.

"May the Son of the Living God, with all the glory of his majesty, curse him; and may the heavens, with all the powers that move themselves there, rise against him and condemn him if he does not repent and make satisfaction. Amen and Amen."—Courier-Journal, Louisville, Ky.

A GREAT BOOK.

THE HULL-JAMIESON DEBATE.

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THE MAN HIMSELF.

BY CHARLES DAWBARN.

CHAPTER THREE.

Intelligence apart from matter or substance is unthinkable, and impossible. The blending is always molecular; and as the particles gather, fall apart, and perpetually come and go, the components of any particular form are never the same for any two seconds. We recognize this in the human being. We notice added intelligence coming as the form of the child increases in size. We see him through life adding experience after experience; that is to say his intelligence is in perpetual activity. At last old age appears, intelligence commences to grow silent. The man we knew is no longer there. We call the form "childish," and presently bury it out of our sight. So much we count as strictly normal. It is matter and intelligence mutually affecting each other in every-day life, and at certain recognized rates of speed. So many months and years and we have just so much effect. Nature was tapping upon the molecular form all through that life, until, one day, it fell apart.

So much is a mere surface examination by one limited form looking at another limited form. We mean "limited by senses" which can only discern certain rates of molecular movement. Above or below such a vibration our perception seems to cease. But the movement goes on all the same, whether we notice it or not. It necessarily deals only with the same intelligence, substance and energy, for there is nothing else in Cosmos. Yet if it be true that the molecules of his form are perpetually coming and going, we naturally ask "what is there remaining which we call man?"

It is evident that either man remains unaffected by such changes, or else he is a mere leaf on a tree of life, his own little personality of importance to a greater individuality only while it lasts—exactly like the leaf on a tree.

A leaf is most assuredly an individual leaf, but it is only a leaf so long as it is of use to a greater individuality. One day it withers and dies. Who cares for the history and experiences of a leaf? Yet in the aggregate those experiences were of immense importance to the tree. The contention of the writer is that our studies have always been of leaves on the tree of life, and never of the tree itself. The leaf appears at its season. To an ignorant mind it appears just as important as the twig, the branch, the root. But they remain after the leaf disappears. Man as we see him is literally but a leaf. The tree is the planet. It is not even an evergreen. Its leaves appear and disappear with the seasons. They are essential to what we call "growth" of the tree; meaning by growth a vast series of molecular blendings. The mystery of man is precisely the mystery of every other leaf. You can easily distort the shape of a leaf. You can compel it to appear on some unwonted part of the limb or trunk. You can make it a perfect or imperfect leaf. You can affect and color it before it is born as easily as you can destroy it after it is dead. Its existence affected the tree for good or ill. Take off all the leaves and the tree itself disappears, because that tree is itself only a leaf belonging to a greater individuality, which, for want of a better name, we call Cosmos. We have changed our illustration from a rock that can be split, to a leaf that can be distorted and misshaped, but it is precisely the same idea.

The thought we are trying to grasp is that man is but an infinitesimal expression of life. His personality is just that of one leaf. He comes and he goes, just like every other leaf. No one, save perhaps a theosophist, talks of reincarnation for a leaf, yet it contained a personality as much as a man. The personality of that leaf was expressed in form—the history of that leaf was the history of a form. From our standpoint there was a birth, and a death to that leaf form, with lots of experience between.

It should be obvious to every student that you cannot trace any personality in a leaf before its brief antenatal experiences, when the leaf speck began its career. Go back of that speck and you are face to face with tree life, and not with that of a leaf. So this is our real starting point with man. At a certain antenatal point the leaf we call "man" appears. All before that was not leaf but tree—not man but cosmic intelligence, substance and force, in planetary form. His brief history constitutes what we call "fact," out of which science is born.

Now let us, once again, note where we stand. The writer claims that man, like every other leaf, has no personal history till, like every other leaf, he makes an appearance. That is one end of his existence. Most certainly no more of immortality or mystery at that end than with every other leaf in the forest of life. He has become personal man, as every leaf is a personal leaf; no more, and no less. But like a leaf, he is always in direct relation with the life of his planet tree. But instead of now being ready to pass on to the dropping of the leaf, and the inquiry "what comes after death?" we are, as yet, but at the beginning of our investigation.

The leaf was, and is always a fragment of a greater life, no matter whether we call that greater life tree God, Nature, or any other name. Man is precisely the same. At a time which we do not sense, his personality merges into the greater personality we count as his larger self, or oversoul. A single leaf is of little import upon a tree, yet all the leaves together express the total life of that tree. Without them there would be no tree. We coin a word, and talk of "Manhood" as embracing a single man, and something more. It is that "something more" which becomes prominent in cases such as those of Mollie Fancher and Miss Beauchamp, though always present in each one of us.

In the leaf is always present the life of the tree. The leaf has its own life, and something more. That something more is its "subliminal life." The subliminal or tree life exercises the larger manifestations of intelligence, which looks after not only single leaves but the needs of the whole tree. The growth of the whole tree—its proper fecundation when grown—its elaborate system for self preservation, and for its posterity, are all thus latent in the leaf. Out of certain changes in the leaf comes the tree, as we sense it, but it is always the subliminal of the leaf which does the work. That is to say, the work is done by the intelligence of the whole tree, which includes that of the single leaf. As soon as you try to get back of the leaf you are in presence of the greater leaf, that is to say in presence of the whole tree.

There are those who, for theological reasons, can imagine nothing as between man and God. Yet every time they talk or think of Manhood, they are making personal man but a fragment of that manhood, and really counting him as but one leaf on the tree of life.

The lesson herein is that it is not the subliminal of the man with which we are dealing when we discover the larger manhood. We are really passing out and beyond man's little personality into the powers that inhere to Manhood itself.

We commence to study a leaf, and for a while we think ourselves learned. Then in a moment we pass the limit of a single leaf, and must either begin to study the powers of the united leaves, that is of the tree, or else cease our investigations. It is no answer to say we are studying the subliminal leaf. That is only hiding the fact that we are beyond the single leaf altogether.

Surely the student can now see that when we get to the limit of our study of man the mortal, (if we ever do) it is not a subliminal man who faces us, but the powers of manhood as a whole. This is the truth the writer presents as a key to the mysterious powers of a Mollie Fancher, or a Miss Beauchamp; and myriads of similar cases. It is a startling truth, but it demands and will bear the strictest investigation, as we shall now see.

Let us recognize as an acknowledged fact that there is far more both to a leaf and to a man than the theologian has ever dreamed. When we see and handle a leaf we are using our physical senses. Its color, shape, size, and every detail are "sensed" by us. We all know, or ought to know, that each of our senses has its limit—a very narrow limit indeed. We are traveling outside that limit when we manufacture an artificial sense, and call it a microscope, a telescope or an X-ray. That manufactured sense shows us there is more to a leaf, and a man, than our physical sense had permitted us to discover. The student presently discovers that when the leaf shrivels, and the man decays, it is only an appearance, due to his limited sense. That which vanished was only just so much of the leaf and the man as he had been able to sense. The leaf and the man had always been but an appearance of a leaf and a man to his mortal sense. But outside the little form had always been leafhood, and manhood, which neither shrivel nor decay. We call the appearance which we sense a leaf and a man. We now recognize they are both integral portions of the tree of life. We had sensed only certain fragments. Our limited sense was their personality; and that personality now vanished. Necessarily leafhood and manhood have expressions that cannot be sensed by the leaf and the man. But we must now, for the present, leave the leaf to its own life expressions and experiences, of which we are almost totally ignorant, and follow our thought out in the line of manhood.

(To be continued.)

Was Mrs. Mary Baker Eddy a Medium?

To the Editor:—I enclose you two letters clipped from the New York Sun, regarding Mary Baker G. Eddy having been a medium some years back. Now I only wish some one would come out and settle this important question (for I do consider it important) once and for all, for her followers in Christian Science should know the truth. I have friends residing in Lynn, Mass., who have shown me the house in that city where Mary Baker G. Eddy, then Mrs. Glover, resided as a spiritual medium and held spiritual gatherings.

Mrs. Eddy (herself) should come out and answer such letters as the one I enclose from our esteemed friend, J. M. Peebles, M. D., and not leave it to her various lieutenants throughout the country. This matter I trust will be settled by some one in our own ranks.

Dr. Peebles says:

"You inquire if I 'know anything of Mrs. Mary Baker Glover Eddy's mediumship' of old, or whether she 'professed to be a medium' at any time prior to her founding the Christian Science movement, etc.

"Some forty years ago I was informed that this woman, now known as Mrs. Mary Baker Glover Eddy (I have kept run of her history, having personally known brother Quimby), was a very superior and highly exalted medium, conversing with the angels, seraphs and high-up heavenly hosts. Good, sensible, ordinary mediumship was too common for her assumed exaltation. I had a sitting with her, getting a queer message, which, though odd, was nothing above or beyond what I had received from other sensitives. It is my candid opinion that she is still an obsessed medium, inspired not 'by God,' nor the higher heavenly intelligences, but by a class of orthodox spirits, earth-bound, who have not yet outgrown their previous sectarian notions."

J. OSBORNE LUNT.

New York.

Doing good is the only certainly happy action of a man's life.—Sidney.

AT ITS OLD TRICKS.

RELIGION CREATING TROUBLE.

War on the Friars in the Philippine Islands—Danger of a General Rebellion in Luzon.

Washington, D. C.—Detailed reports just received at the war department from Gov. Taft indicate that the Philippine islands, or more particularly the island of Luzon, will soon be the scene of an extraordinary religious warfare. It has been a carefully guarded secret at the war department for some time that the differences of opinion over the Spanish friars must sooner or later become acute.

According to the advices now in hand, the most serious results are feared. There is impending a general rebellion, not at all against the power of the United States, but for the purpose of driving out the Spanish friars without much regard for law. There has been organized recently in the island of Luzon a separate church, which in some ways is modeled after the church of England. The members of the new organization are now entirely loyal to the United States. How long they will remain so is another matter. They have taken the ground that the parish churches of the island were built by the people themselves, and are their property rather than that of the Catholic church or of the various orders of friars who have represented the caurch in the island.

In many of the villages the new organization, which calls itself the National Filipino church, has seized upon the parish buildings, and is conducting religious services in them to the complete exclusion of the friars. The members of the new organization, headed by Senor Buencamino, have appealed to Gov. Taft and have demanded that the United States shall fortify them in their possession of the parish churches.

The new organization is now headed by an excommunicated Catholic priest, Father Aglipay, who formerly served with the insurgents and who has been proclaimed archbishop. He has issued a manifesto, which has had an extraordinary effect throughout the country, and the reports received here seem to show that the new church has caught the fancy of the natives.

The seizure of the parish churches does not directly concern the question of the agricultural lands which formerly belonged, or were claimed to belong, to the friars. That matter is now being negotiated between Gov. Taft and the Catholic authorities. The new church organization is seeking to control the historic church edifices only, and from present appearances it will take a military guard in front of every church to prevent their doing this.

The regular Catholic archbishop of Manila has also appealed to Gov. Taft, and has demanded that the United States forces should drive out the rebellious priests from every parish church. Neither side to this bitter religious dispute seems to have the slightest idea as yet of the actual neutrality of the United States government in all religious matters. They persist in believing that Gov. Taft will sooner or later establish one church or the other and back it up with bayonets. He has told both parties to the dispute that they must appeal to the courts and abide by the decisions of the civil tribunal. In this action he has been upheld by the war department.

Secretary Root has informed the government that his position of absolute neutrality between the warring factions is cordially approved. Nevertheless, the latest reports show that serious disturbances and possibly fatal riots are likely to ensue at almost any minute. Thus far the anti-friar element, which is practically the same as the old insurgents, professes the most profound loyalty to the government of the United Stated, and declares that its opposition to the friars arises chiefly from the fact that the religious orders always have been and always will be opposed to progress and education in the Philippine islands.

The situation is causing a great deal of anxiety here, because it is feared that one party or the other will become embroiled with the government of the United States in some way. It is recognized that a bitter religious warfare, coming just at this time, will necessarily prove fatal to the many schemes of good government, and will at least delay the political regeneration of the islands, even if it does not result in armed conflict once more.

"THE MODERN CHURCH."

Descending to the Level of the Political Bummer.

The Washington Post, Nov. 19, 1902, and the Hartford Courant, of a later date, neither having "the fear of God" before their eyes, state that "efforts to get money out of candidates by various processes, such as begging and bully-ragging, were surprisingly bold in this year's campaign, and were not confined to the political bummers. And then we have the astounding and melancholy assertion, that at least one clergyman wrote to a dispenser of boodle, saying, that "his church needed money and had so many members, and if their church was remembered, then its many members would show their gratification at the polls."

Under the heading of "Reform," Ella Wheeler Wilcox says:

"The time has come when men with hearts and brains,
Must rise and take the misdirected reins
Of government too long left in the hands
Of aliens and lackeys. He who stands
And sees the mighty vehicle of State,
Hauled through the mire to some ignoble fate,
And makes not such bold protest as he can,
Is no longer an American."

C. H. MATHEWS,

New Philadelphia, Ohio.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FIVE.

DearReaders:—Methinks I now hear some of you remark, "Mr. Beecher—if indeed it is your spirit dictating these letters—no one ever preached God and his attributes more than you did when here with us in the flesh. You were always pointing out our duty toward God and what we ought to do to be saved."

Yes, dear friends, I did preach God and him crucified; but the three Gods puzzled me more than I was willing to admit. I most sincerely believed in the one God, and I tried with all my might to believe in the other two, and I certainly preached Christ and him crucified, but whatever I may have said to the contrary, I could not believe that Jesus was a third part of God, and secretly, I did not believe that God was born of a Jewish maiden. O, how I used to worry and puzzle over it. And what was the Holy Ghost? If God were a spirit or ghost himself, was there another ghost more holy than God? If so, this is the way it must be: First, there is an exceedingly Holy Ghost God; then there is the Great, Almighty God, Creator of heaven of earth; then, this Holy Ghost God begets another God, Jesus Christ, and yet there is but one God—one only God, Creator of heaven and earth. No one can fail to see how inconsistent this all is; but whatever I may have believed or thought, I do not believe or think so now; and yet there are many thousands, perhaps millions here in the spirit world, who believe just as they did when on the earth; they still believe in God, and the Holy Ghost, and the crucified Savior; and if one asks them why they thus believe after having passed through the narrow gate of death and not finding such a God or Gods, they reply: "We were a little mistaken, that is all. This is an intermediate or probationary state. We still expect to enter heaven and see God and be judged by him, and we still believe that we shall hear the words, 'Depart, thou cursed, into everlasting punishment, prepared for the devil and his angels'; or, 'Come, thou blessed, sit here at my right hand,'"

There are congregations, churches, societies and preachers here, as you have them there; and some of you may ask: "Why, then, do you not still believe in God? Very likely it is as these spirits think; and, if, as you say, you have not seen God or heaven, perhaps you are in a probationary condition."

I have many reasons for not believing thus. When I found, on arriving here, that heaven, God, Christ, hell and the Devil were not as I had supposed them to be, my mind naturally repudiated the whole scheme; and that is not all. My father, Lyman Beecher, had been in this world many years—twenty and more, as earthly time is counted—and he had long since given up his former notions. His mind was too powerful and too progressive to move in the old ruts very long, therefore he had commenced, long before, to study natural laws, and he had now become proficient in the sciences; moreover, I have seen and communed with spiritual beings, or angels, who have been here in the spiritual spheres—yes, and some who have passed beyond the spheres of earth—for thousands of years, and they one and all declare there is no such God as I formerly believed in; no such heaven, hell nor devil; and Jesus was but one of many human beings who think they are sent to earth, by God, to save the people from perdition; and, no doubt they do save many from evil. I used to think, when I was with you, that I was ordained by God to save sinners from his wrath; but, friends, I have changed my mind, or rather, my mind has changed me. A mind, or soul, that can remain without change, must be very hard and unmalleable; but the most obdurate mind must change. Change is the inevitable law of nature. Even the hardest substances change slowly as the ages roll by; but, of one thing be assured: There is no personal God. It seems very strange to me now that I ever could have believed such an absurdity, and it is strange that any intelligent mind can think that there is.

That there is a creative or God principle within all nature is true, but this principle swerves not neither to the right nor the left, and all the prayers that ever ascended within the atmosphere never changed it the breadth of a hair. One may call on God day and night for a thousand years and the supposed God will remain perfectly deaf and unheeding, for there is no such being.

Then, you ask me if prayers are useless? Yes; as words of mouth they are; but, when a soul earnestly desires that which is for its eternal welfare, such desires are often answered. Not by a personal God, but by an unchangeable law or nature.

To illustrate: A child is hungry. It goes to its father or mother and asks for food. That father or mother hears the child and if possible will obtain food and give to the child. Now the natural love of that father or that mother for that child never dies. When the father, or the mother, is translated to this life, that father or that mother hears the cry of that child—though the child might be three-score years and ten—and, if possible, that cry or prayer will be answered by that father or that mother or by both; and so of all other friends; husbands, wives, brothers, sisters, children, dearly loved friends, other spiritual beings who are in sympathy; and so the prayers or earnest desires of a nation may arise for the nation's welfare, and such desires or prayers will, if possible, be answered; not by a personal God, but by the vast conclaves of spiritual beings who are ever mindful of the welfare of nations and of mankind generally.

Now do not suppose that man alone is the only being that prays or has earnest desires. Indeed not. Your cat, your dog, your horse, your cow, your poultry, your pigeons, the little birds, even the little sparrows—"for not one sparrow falleth to the ground without the knowledge of our Father in heaven"—all the wild animals; all things in nature, in fact, pray, or have natural desires, and these desires are answered by our father in heaven.

And who is our father in heaven? Friends, I will tell you in the simplest language possible. It is our father in heaven if we have one there. It is our mother in heaven if she be there. It is our sisters, our brothers, our husbands, or our wives, if any of them have gone before us. It is our dearly loved friends, or it may be guardian angels, and these angels are also cognizant of the desires of the animal kingdom; and not one sparrow falls to the ground, pierced through its little heart by the cruel shot of the ruthless gunner or sportsman, that angels are not compassionate. They may not be able to save the poor little creatures' natural life, but they are mindful of all prayers or cries of suffering, and hasten to answer them if possible, and assuage pain and comfort the broken-hearted.

So there is a great truth hidden within the words: "Pray to your father in heaven," for if your father, or mine, is within the heavenly spheres, he will answer your prayers if possible, providing your prayers are for your best good.

An earnest prayer vibrates within the ethereal atmosphere, and there are legions of ministering spirits who will try to respond if it is for the best good of all.

The best way to study theology is to study all things in nature—all natural laws. To study God is to commence with myths and end in error. Yours for truth,

HENRY WARD BEECHER.

THE POORHOUSE IN SIGHT.

When I am old and worthless for the toils of this old earth;
When this body gets so useless that its service has no worth;
When this worn-out clay is helpless and the soul is almost free,
Will the friends that I made happy, to the poorhouse hustle me?

Will the friends who love my poems, who have riches stored away,
See me fill a pauper's lodgings while upon the earth I stay?
Will the pleasure that I gave them all regardless of the cost,
And the sacred love I loaned them through my writings, e'er be lost?

Will the poorhouse keeper like me for the genii haunting me?
Will he give me some light labor and a room where I can be
With my muses in the silence of the evenings all alone?
Then my soul will sing its anthems to the world in loving tone.

Like a shadow hangs before me the old poorhouse open door,
And it seems to swing so lightly and poetic: nothing more.
With my pen and ink and paper and my muses I will dwell
In the poorhouse and be happy, if the keeper treats me well.

If it is my fate to go there, let the world of this be sure,
That while I was writing poems I was making no one poor;
While my soul was giving gladness to the world in rhythmic thought
I was not oppressing people with the wealth I might have caught.

I would rather live in honor, though I fill a pauper's grave,
Than to be possessed of millions I obtained by playing knave.
I would rather be a servant or a worthy neighbor's dog
Than to be the hungry spirit of a greedy human hog.

Though the world looks on a pauper with a feeling of disdain,
Oft beneath the poorhouse shelter will be found a noble brain;
Greed's environ is the palace and its owner oft a knave,
While an honest man's possession is the bond of common slave.

Let me pass beyond the portal with a conscience free and clear,
And though passing from the poorhouse I will pass in splendid cheer;
Let me help to make folks happy and the rich can have their gold,
And no matter what betides me in the days when I am old.

DR. T. WILKINS.

NEW RELIGIOUS CULT.

Supernatural Powers Claimed for Mrs. Hayes-Chynoweth—Their Articles of Faith.

San Jose, Cal.—Mrs. Mary Hayes-Chynoweth, who is the mother of E. A. and J. O. Hayes, owners of the Mercury, and politicians well known throughout the state, has organized a new religious denomination which is styled "Church of the True Life." Her followers believe she has supernatural powers, equal to those of Christ, and that she has the faculty of healing by the touch. There are many followers of her cult, and her place is thronged with those who are afflicted.

Among the articles in the declaration of faith for the new organization are the following:

"We hold that religion consists in pure and holy living and unselfish doing and not in professions.

"We are convinced that the Christ standard of perfection in human life is possible for each of us, and that spiritual light and wisdom come as results of growth and the overcoming of the physical elements in each nature, because of the manifestations of God's life and power which have been throught to the world through Mrs. Mary Hayes-Chynoweth. Among other things, she has healed the sick by laying on of the hands when no human agency could alleviate their sufferings; she has preached the gospel of God without previous study, but as the truth was given to her through inspiration at the time; she reads the human heart as an open book, knows its yearnings and needs, which God helps her to satisfy and supply; He has revealed to her the whereabouts of the wealth hidden in the earth, as well as many of the mysteries of the spiritual world. God is no respecter of persons, and what He has done for Mrs. Hayes-Chynoweth He will do for all of His children who work for the spiritual life with the same zeal and singleness of purpose with which she has worked."

Mrs. Hayes-Chynoweth is quoted as saying that she guides and advises her sons in political matters. She maintains a church on the Hayes homestead and her sons and relatives, besides many others, are regular and devout attendants. The family is very wealthy, and disposed to contribute liberally toward all charities as well as for the support of their church.

THAT HAUNTED HOUSE.

Unseen Hands Rap Name of Husband.

Port Huron, Mich.—Port Huron's haunted house mystery still remains unsolved, notwithstanding that several police officials and people interested in mysteries remained in the Griggs house last night.

In the presence of officials, visitors and the Griggs family, the knockings came as usual, and while Mrs. Griggs and her little granddaughter were reclining in the bed.

The officers took the bed apart, but could find nothing in the nature of an attachment, and a watch was kept outside the house and also within, but nothing was discovered.

Mrs. Griggs has considerable property. If she makes up with her husband, against whom she has started divorce proceedings, the property will go to him, and if she remains away from him it goes to a son. But, try as they may, the officers cannot locate the source of the knocks.

Last night Mrs. Griggs asked of the spirit knockings:

"If this is my husband, as I call each letter of his name, rap."

Around her were gathered officers and visitors, and as each letter of her husband's name called a rap came on the foot of the bed, as though with a spirit hand.

That the woman is not conniving at a trick is evidenced by her critical condition, for she is continually under a doctor's care.

Mrs. Griggs stated that her husband once told her she was a medium, but he has been under surveillance and has not been near the house. The mystery, unless solved soon, promises to result in the death of Mrs. Griggs from nervous prostration.—Chicago Examiner.

A GOSSIPY LETTER.

Good Work of The Progressive Thinker.

Readers may have observed that a large portion of my writings are of a gossipy character, relating personal experiences, current events, accounts of travels, etc. Some readers may regard this as light and trivial, and think the pages of The Progressive Thinker should be loaded with heavy matter, scientific essays, philosophical speculations, metaphysical conjurings and accounts of startling phenomena and spiritual analyses.

These are all well but the commonplaces of human life, the associations of individuals in which friendship and all the best sentiments of the soul are expressed have a vital bearing on our spiritual and intellectual consciousness.

To hear from an old friend long absent but not forgotten is an inspiration, to learn something of the conditions and experiences of those we have known and loved and who have long since passed out of our knowledge, gives a new vigor to the soul, brings the past into the present with all its secret tonics and effectual blessings.

Gossipy letters sent out through The Progressive Thinker reach thousands of readers who may have known something of the persons referred to, and be brought into correspondence with them, and a long train of interesting events and spiritual attainments may follow.

As an illustration of this fact, a letter from Grand Rapids informs me that my letter in The Progressive Thinker, giving a sketch of my trip to Reed City, in November, and my visit with Mrs. Dr. Marvin, blind and prostrate as she was, has brought to her a number of letters from old time friends who had lost all traces of her whereabouts. Anna B. Taylor writes me she was thrilled and delighted at the reminiscences it awoke in her consciousness, and the echo of long-buried years repeated their voices to her soul. She and her sister at once wrote to Mrs. Dr. Marvin and several others in other localities did the same, thus reuniting the affectional chain that vibrates with a new emotion and carries to her sad, lonely conditions cheer, comfort and sustainment, thus she is blest and all her friends who have thus renewed their associations are also blest, and these blessings will radiate through a large sphere of thought and impress many with the loving thoughts and earnest good will toward the unfortunate and needy everywhere.

Such work is in my judgment quite as valuable as dissertations upon man's aural self, memory vibrations, reincarnation and kindred themes that absorb the interest of many readers.

Every plane and phase of thought has its place and use, and each reader may select what suits him best.

A little more gossip may extend this area.

After a trying experience of ten days following the fire, I ventured to start for home. I reached Buffalo near midnight, took a hack to Mrs. Matteson's, where I was cordially welcomed and kindly cared for.

She was preparing for a trip to California, and expects to start January 13.

I reached home Dec. 23, badly demoralized by the immense strain on my nerves incident to the journey and the poison of la grippe eating out my vitality, while a distressing cough harassed all my rest. I found Mrs. Howe suffering with the same disease, and for ten days following we were alone, she only being able to keep the fires and care for me in my blindness.

It was the most desolate and trying week in our history, but we are both rallying and rising. To sweeten the darkness we received from Mr. and Mrs. J. Deitz, of Ellington, Mich., a Christmas box of the most delicious honey ever made outside of paradise, and I was amazed, bewildered and completely overcome by the receipt of a letter from Theo Barnsdall, of Titusville, Pa., with Christmas greetings, enclosing a check for $250.

This gives a financial outlook, easier and brighter than I have had for many years, and if the operation I expect to have for cataract, in March, gives me my sight again, I hope to do a work for the cause and for all who share its benedictions that will in a way compensate the friends who have thus blessed me.

Besides these I have been bountifully remembered and assisted by Mrs. J. H. R. Matteson and her sister at North Collins, and Mrs. Atcheson and many others who joined with them to carry me across the gulf which my misfortune has made. For all of these I am more grateful than I can express.

The generous efforts of my friends at Lily Dale last summer, which sent me to Reed City for a three-months' rest and treatment in Dr. Spinney's sanitarium, have accomplished more than appears from the present situation.

The burning of the sanitarium appears like a calamity, but are there any calamities in nature? It may be seen in the ultimate that this temporary misfortune had a use and a concealed blessing behind it.

I am confident that the lymph treatment has done me a lasting good and I have not taken quite 52 days of it yet.

I am pushing my work (writing by proxy) in collecting data for history, and if I get my sight as I expect to after an operation, I shall be ready to take hold of it with energy.

There is a vast amount of data yet to be obtained. Most of all so far furnished relate directly to mediumistic phenomena, and there is much more of that kind yet to be sought, but I want other data as well, a hint of which may be seen in my late call in the spiritual papers.

I should have had the operation on my eyes two weeks ago, but it would not do while I was coughing and now it is too late if I fill my engagement in Buffalo, hence I shall probably go into the hospital early in March.

Excuse the personal notes, there are many interested to know what I am doing, and The Progressive Thinker is a good channel of information.

LYMAN C. HOWE.

INDUCE

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A CRITICAL REVIEW

Of Certain Important Matters Connected With Spiritualism.

To the Editor:—The writer has, during the last few months, come in contact with a good deal of condemnation, because of his failure to mention, in his various letters to your valuable paper, in an extensive and explicit way, the work of various mediums and workers with whom he has come in contact at various points throughout the State, and because of his position in connection with the State Association and the organized movement, the conclusion is at once jumped at that the whole organized movement, or its representatives, are jealous of, and opposing the work of the independent mediums.

That this supposition is without solid foundation, will be readily seen by those who understand something of the aims and purposes of organization in the spiritual field. By no means is this to be construed as an apology for the course taken by the writer, because as long as connected with the movement in this state or any other he is going to do that which he deems, according to his best judgment, is best for the cause at large, and not for the individual alone, hence this letter.

When one stops to consider the number of workers there are in the average city, they will realize the futility of endeavoring to endorse them all, and that is just what a letter from any officer in an Association is construed to mean, an endorsement, and will understand how impossible it is for that officer to please everybody.

A private individual, or rather an individual not officially connected with an organization, meets a medium and is pleased with his or her work, and writes a letter of commendation, and that letter is taken by the reading public simply as the opinion of that individual, whereas if the writer of the letter be an official of a state or national, or local association, the letter is construed as being the testimony of the association.

As I understand the object of organization, it is not for the purpose of foisting the fame of an individual upon the public, but for the advancement of the whole cause in general; to be sure, the advancement of all means the advancement of the individual, and by the same token the forward march of one has its influence upon the whole combination.

We, as workers, must learn to subserve personal interests in the effort to further the interest of humanity at large, and that is exactly what the legitimate organized movement is aiming for. There has been altogether too much of this idea, that has crept into the minds of some of our workers, that everybody was working against them, and the sooner we get it out of our minds the better for all concerned.

An association cannot judge of the merits of an individual worker by the spurt that may be made one day or two; it must judge by the average that may be summed up at the expiration of the year, two years or a decade, or a lifetime, and when an association jumps at conclusions, and simply because a person has made an impression one day, heralds to the world that they can be thoroughly relied upon, they are liable to be bitten, and badly, too. It is not long since we had a splendid example of that truth: The officers, who are simply the servants of the people, then, come in for the whole of the censure. I have in mind a worker that came under the observation of the writer some time since, through whose efforts a society was organized, and affiliated with one of the organized associations. Because the association did not make as special a recognition of the fact as was deemed suitable by the individual, and because its laws forbade the granting of ordination papers, said worker was heard to say that if they did not get what they wanted, they would go back and tear the d—n charter to pieces. It strikes me that such is rather poor and ineffective policy. But enough of that; if I may be pardoned for taking up so much time and space, I would like to touch upon a few other points that have been on the top of the "mental wave" for some little time.

A writer from a neighboring state, whose name has slipped my memory, says in relation to the question of purging the ranks, that if the "frauds are not patronized they will soon cease to exist," or something to that effect. I have been thinking of that statement a good deal since reading it, and while I do not doubt the statement one bit, and believe it to be sound logic, I have been wondering how the mischief the innocent and inexperienced investigator was going to "get on" to the fact that they were dealing with a fraud before they had been badly "bled" and thoroughly disgusted with the "whole thing," as was the case with a number in this city by the lake.

By no means would I have the "purging" confined to one class, but rather extend it to all. Again I feel constrained to make the statement made in a former letter of mine, and commented upon by the above mentioned writer that "it is not justice to shield the fraud," because by so doing we are simply feeding the "octopus" with fresh victims every day. "He who is not for us is against us" is true, and the fact that Spiritualists keep a profound silence when a fraud has been discovered (if they do keep still) is giving a tacit consent to the whole proceedings, and is so construed by the public. That is why I say it is not justice to shield the fraud. I do not believe in a person spending all his or her time in trying to find out every little deficiency in the make-up of their fellow-mortals, because most of us have enough to do to keep our own back-yard clean; but those who are familiar with the laws governing spiritual manifestations are best fitted to judge of said manifestations, and should not hesitate to discriminate between the good and the bad. The successful merchant is always the one who will take the "bad apple" out of the barrel before it has destroyed the selling quality of the whole barrel.

Just one more point, and then I will close this already too long letter. A correspondent in a recent issue of The Progressive Thinker, I believe the December 27th issue, asks what is meant by the expression, "Higher Spiritualism," used so often of late by many of our speakers, and asks "is not all Spiritualism high?" If I may be allowed to attempt to answer the query, I should say that all true Spiritualism is high, but the conception entertained by many who profess to a belief in the philosophy of Spiritualism, is by no means as elevated as it might be. Only that conception of Spiritualism is high, which broadens the mind and soul-powers of the person or persons entertaining it. True Spiritualism elevates mankind to the highest possible level, and eliminates selfishness, bigotry, jealousy and all kindred ills. It delves into the realms of the subjective, or spiritual zones, in search of self-development, and not for self-aggrandizement or power; it delves for the kernel of truth, and having found it keeps it uppermost. A good many think because they can receive messages from their arisen friends they are Spiritualists; and they are oftimes as thoroughly inconsistent as many of the old-school orthodox.

There certainly are high and low phases of spiritual manifestations, as is evidenced by the conditions produced by said manifestations. The Spiritualism that allows its exponent to sell charms, to mix phenomena and whisky, to have a circle and then "rush the can," etc., is in the estimation of the writer "low Spiritualism." While that Spiritualism which enables its exponents and followers to behold the transcendent beauty of the spiritual truth, and live it every day in the week, and twice on Sunday if need be; that feels the pulse of the Great Over-Soul or whatever it may be termed, throbbing with regular beats within itself; that blends harmoniously the life material with the spiritual, by teaching its votaries how to live, and live rightly here and now, is "High Spiritualism."

In conclusion, let me add one more plea for rational, humanitarian spiritual organization. It is the one thing that will give us the strength and power to develop true Spiritualism. Let all good Spiritualists rally to the banner of the cause, and see how soon we will overcome the obstacles of superstition and prejudice that are and have been confronting our movement.

The year has about closed at this writing, but the New Year dawns most auspiciously. So, too, the year of unorganized, ineffective Spiritualism is waning, and already can we see the resplendent rays of the Sun of Human and Spiritual endeavor, begin to light up the horizon of the soul, and we can see emblazoned across the standard of life, "Truth, the Higher Spiritualism, Never Dies." WILL J. ERWOOD,
Secretary W. S. S. A.

THE RELIGION OF MAN.

Words of Appreciation and Encomium.

To the Editor:—I have just finished reading "The Religion of Man, and Ethics of Science," by Mr. Hudson Tuttle. It is one of the most clear-thinking, philosophic, instructive works that has been put upon the modern market. It is simply untrammeled by any theories. It is the truth unvarnished. It is reasonable, clear and concise. It is a text book of well-regulated research whose subjects must eventually reach mankind, and with their true uplifting force place firmly the best minds on the rock of peerless principles. No taint of prejudice mars its pages.

It is an interesting work, holding its readers in wonder at its key of knowledge. It dispels the mental darkness and ignorance of man held in fear and trembling by the church, and arrogant, assuming, wine-besotted clergy and cowled monks, whose driveling idiocy breeds contempt with enlightened men and women. It opens the eyes long sealed by the scales of opinions, and gives to the beholder lovely landscapes bedotted with well-springs of gladness, whose tidings are of green shades and cooling waters of knowledge, that bloom like the lilies, and whisper peace to the soul in truths and defined facts. The echo of sweet songs are reaching the weary wanderers in this incarnation; they have reached Brother Tuttle, (but he has mistaken their meaning). Yet, but few in this present existence have grasped the truths that he has in his possession. The spirit world seems almost powerless to awaken the human brain to the enlightenment thereof. But, O joy! our beloved ones with their untiring love ever abide.

It beckons, it whispers, it wipes away tears;
It calls to the dear ones, "Be of good cheer";
It jostles, it warns us, on street or in car,
And bids us rejoice. The gates are ajar.

Rose L. Bushnell Donnelly.
Summerland, Cal.

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OUR ECLECTIC MAGAZINE

...OF...

OCCULT MYSTERIES.

IT IS WORLD-WIDE.

SPIRITUALISM COMES TO EVERY NATION AND CLIME.

It Invades the Catholic Church, and There Spirit Manifestations Occur—Some Remarkable Instances Related—Some of the Work of Contemplative Nuns, as Set Forth in the Theosophical Review.

Compassion and prayerful thoughts for the dear have never been absent from the Roman Catholic Church, though it was only in 1830 that an organized community—the Order of the Helpers of the Holy Souls (1, Gloucester Road, Regent's Park)—sprang into existence for the pious object of devoting the whole day to the helpless souls of the "faithful departed." The motto of the Order is "Prayer, Work and Suffering."

They work, it is true, without the more scientific method and the clearer knowledge which is within reach of the student of occultism, but their Purgatory exactly tallies with the astral plane in two important respects. Firstly, it is transitory, and, secondly, it is impossible, once a soul is there, that it should be condemned to everlasting perdition. Therefore all the souls in Purgatory are "Holy Souls," because sooner or later they will rise to the region of the blessed; so that the Catholic, whatever his life may have been, finding himself after death in a dreary region, realizes at once that he has escaped hell and that his sole duty is patience and hope.

The method of these Helpers is simply prayer and vicarious suffering, which last they carry almost to excess, if it is possible to do so.

Anne Catherine Emmerich, a contemplative nun of the last century, used to beg the Lord to send her more and more physical sufferings, although she was already enduring "intolerable agony," in order that she might offer it up for the Holy Souls.

This idea of expiatory suffering by penance, discipline and the willing acceptance of all troubles, is as foreign to the Protestant mind as it is common to all classes of Catholics. They are accustomed from childhood to offer to God all pains and sorrows, and by this simple act of devotion they are turned into so many forces for the good of the world in general, or they may be specially dedicated to some one person or object.

S. Catherine of Genoa is said to have had such an insight and perception of the state of purgatory "that her utterances seemed like those of one immersed in its expiation of love." (Preface by Cardinal Manning to her Treatise on Purgatory.)

A saint of the seventeenth century, the Blessed Margaret Mary, often spoke of her supernatural intercourse with the souls in purgatory, and said that they implored her to spread this devotion as a sovereign remedy for their sufferings.

"During a part of the night," she said, "I was, as it were, entirely surrounded with these poor suppliants." Sometimes she saw them gradually disappear, "lost as it were and inundated in glory like unto those who are drowned in a vast ocean."

She said that she formed a close friendship with them and suffered as they suffered, so that she had no rest day or night.

She appears to have been under the impression, so common among medieval saints, that she was able after a time to go without sleep entirely, and also that she had the mystical gift called bi-location, or the power of being in two places at once.

To the student of occultism it is plain that she passed from one plane to another without any break in the continuity of consciousness, but without really understanding the whole nature of the operation.

This ignorance of her own powers, combined with such ardent zeal, naturally affected her physical health, and resulted in a great deal of what we now call "acute hysteria," as she was firmly convinced that her physical body had faced all the dangers and fatigues of her astral journeys. She therefore spent the whole day in a state of nervous collapse and "incredible suffering," which, however, by a constant and "miraculous help," sent to her by the Lord, did not prevent her from fulfilling all the duties of a nun.

Once she said when she was before the altar there suddenly appeared to her a person enveloped in fire, "the heat from which was so intense that I felt as though I were also on fire."

He said he was a Benedictine monk, who had heard her once in confession and ordered her to offer a mass for the Holy Souls, and for this God allowed him now to appeal to her for help in his sufferings.

He then explained that the chief cause of his misery was that he had been self-interested all his life and wanting in charity to his brethren, and had had too much natural affection for certain persons, and had shown this in the course of spiritual conversations, which was most displeasing to God.

"For three months this soul was always with me, and wherever I saw him he seemed enveloped in fire. My superior, touched with compassion, gave me some severe penances, in particular, disciplines; for all exterior pains that I endured greatly alleviated other sufferings. When the three months had expired I saw the transformation that had taken place in this person and, full of joy and glory, he went to his eternal rest, thanking me for what I had done for him."

Anne Catherine Emmerich also constantly saw the souls of the dead and went about among them, consoling them. And with her also the conviction that she was in the physical body reacted on her health. After long journeys with her "angel" up hill and down dale, she returned next morning exhausted, as she thought she must be.

If she was taken through thorny woods and made to scramble up stony paths she found herself bruised and scratched. Occasionally her angel would help her across a wide sheet of water and she considered this a miracle. "Sometimes," she said, "we traveled as quick as thought—but I never see that he moves his feet, though I have to climb on my hands and knees sometimes."

The angel-guide never seems to have told poor Anne that it was not necessary to go on all fours under the circumstances. "He glides along very silently, hardly ever speaking, making a sign generally with his head or his hands in answer to my questions. He is quite transparent and radiant with light, his countenance beaming with love and a sweet solemn gravity. His hair is smooth, flowing and shining, his head is uncovered and he wears a long white robe something like a priest's alb."

When someone questioned her about these nightly journeys she answered: "The angel calls me and leads me hither and thither. It is always during the night that we travel. When he comes to fetch me, I first of all behold a brilliant light, and then his form rises suddenly out of the darkness. I talk to him quite boldly; he teaches me everything. I feel overwhelmingly happy at being in his presence. What he tells me he puts in the fewest possible words."

She relates that she saw in her long journeys by night all the hidden miseries of the world, the sins of prisons, hospitals and asylums, homes of correction, galleys and holds of pirate-ships; she saw travelers who had lost their way, homeless, starving and despairing souls, and God made her help them all.

Her modus operandi was this: She would discover the kind of help which was required by each particular case, and then, calling her "angel guardian," she would send him to the "angel" of the distressed soul to give it the necessary advice and comfort, and she said he always went at her request.

She was sent to Russia, China and Northern Asia, and once to Palestine with her angel and the Blessed Virgin. "We were like two people really walking, and I said to her: 'How is it that every night I have to make long journeys to distant places and work, and it seems so natural and real, and yet at the same time I am in my bed at home, ill and suffering?' Mary said: 'All that you really desire to do and to suffer for my Son—you do really and truly in prayer; you can see how for yourself.'"

She constantly saw the ancestors of the Virgin in dream-pictures. She called them "Essenians," and she said they came hurrying over the mountains and plains to accompany her when she was going to a low mass early in the morning.

A priest named Brentano, to whom she recounted the most elaborate details of her visions, published them after her death as a Life of the Virgin.

A French Review has recently related that the superior of a monastery in Smyrna happened to come across this book some twelve years ago and reading it with a certain incredulous interest, he came upon a passage describing the house in Ephesus where Mary spent her last days. It was "three leagues from Ephesus up a narrow and tortuous way," etc. The priest was so much struck by the other details about the country, the accuracy of which he knew, that he started off with a friend, and found the house after a stiff climb up the Bulbul Dag, as clearly indicated by the visionary.

Anne Catherine also worked among souls which she said were "neither in purgatory nor heaven, but flit mournfully on the earth seeking in vain to do that which they left undone when living. Whatever anybody does for them, whether by prayer or suffering, gives them instant relief, and then they are so thankful. If people only knew?" She often spoke of the helplessness of the "poor dear souls," and said how sadly forgotten and neglected they were by people on earth. She seems to have been born with many strange gifts and a form of intellectual clairvoyance which made it passible for her to learn the whole history and condition of any soul, living or dead, when she wished.

Books she abhorred. "Thanks be to God I have hardly read a line!" she said once. "When I see a book it seems to me that I already know it by heart."

Someone once offered her a life of St. Francis Xavier and she answered: "There is no saint about whom I have seen so many things; I think I know his whole life."

The great event in her strange double life was the day when her mystical book was brought to her in a vision. "Two nuns and a very saintly-looking man brought me a great book like a Missal. It was in Latin, but I understood every word." It was written in red and gold letters on parchment with pictures of saints of the olden times. She was told to read a certain allotted portion of it every day, and it gave her instructions about her double life and went into the smallest details of conduct. When she ceased reading it disappeared.

It seems to have been visible, however, to others while she held it, for one of the nuns tried to take it from her, but was unable even to move it. She says she saw it once in a place where she was carried in spirit amongst a number of other prophetical writings of all countries and ages, and she was told that this was her share of the treasure. It was a true record of prophetical knowledge and of the foundation and ulterior meaning of all religious orders.

But in the case of Anne Catherine it is impossible to sift the truth from the voluminous mass of her psychic experiences, and it is also impossible to know how much was told her or drawn telepathically from the minds of priests.

She succeeded in making a profound impression on three cultivated and learned dignitaries of the church, and though many contemplative nuns and saints such as S. Gertrude, S. Teresa, and S. Catherine of Genoa, have always asserted they saw the souls of the faithful departed, and could be in purgatory whenever they pleased, Anne Catherine is the only one with a thirst for exploring the world and history, and who has left us such graphic descriptions of her numerous activities on the inner planes. The parallels between her experiences and those described in the little book, Invisible Helpers, are so close that it seems evident she was doing, though quite untrained, what the student of occultism attempts at present with the invaluable assistance of definite instruction and a definite method.

A. L. B. HARDCASTLE.

The Progressive Thinker

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PAST AND FUTURE.

Helpful Thoughts for the New Year.

The old year has faded away and is now but a memory. But let us just for a moment scan the pages once more, before closing this portion of the book of life.

Did we, during this past year make the best possible use of all the opportunities which were given us? Did we endeavor with earnestness of purpose, to work for the good of mankind? Did we consider each moment as precious and use it to the best advantage, or did we allow them to slip by, unmindful of their real worth?

Life, taken as a whole means so much that we commit a great error against ourselves as well as those with whom we come in contact, if we fritter it away in mere frivolity and a search after worldly pleasure.

The greatest pleasure, the highest happiness comes from living a life of usefulness, and through this will our better natures become unfolded and blossom into higher development.

No matter how humble may be the service, if by performing it a single human being is made glad or receives any benefit therefrom, that service becomes glorified and we have taken one more step along the road which leads to the broad fields of eternal progression.

In looking over the year which has just rolled by, as we discover our mistakes, let us profit by them, using them as stepping-stones to something higher and better.

If we can see any good deeds scattered along the path which we have just left, let us rejoice, and resolve that the pathway which lies before us shall be thickly strewn with kindly deeds and loving thoughts which will take root and blossoms in the human heart like sweetest flowers.

It is customary with many people to form New Year's resolutions, but it often requires the most strenuous effort to carry them out. It is easy enough to resolve—it is far more difficult to live up to a resolution, but by so doing we gain in will power, which is of vast importance when rightly used.

Let us each and every one, resolve that this new year shall be filled to overflowing with good deeds which shall benefit humanity. Let us forget ourselves and work for the good of others. Let us throw around the weak and fallen the mantle of charity, remembering it may be but the force of circumstances which has caused their downfall. Let us give to them a helping hand, strengthen them by kindly words and lift them up into a better condition of being.

Let us keep watch over our innermost thoughts, trampling under foot and crushing out with an iron will all evil desires, all malice and envy, all unkindness towards our fellow-beings. Let us walk hand in hand with the angels, inviting and attracting their presence by our purity of purpose, our goodness of heart.

Let us so live that at the close of the year we may view it with pleasure and pride, and can honestly say, we did the best we could. IRENE GAY.

Willoughby, Ohio.

THE VOICE AND THE HAND.

In Roman Catholic countries no excuse or palliation is ever offered for the crimes of the Inquisition or the other cruelties perpetrated by the church. In Protestant countries like the United States and England, however, the leaders of that church often seek to throw dust in the eyes of the people by a show of liberality and indirectly condemn the methods employed by the Roman church in former times to destroy its opponents—and whether consciously or not, every Protestant is opposed to the Roman Catholic church.

At the meeting of the National Civic Federation in this city this month, one of the labor leaders, Mr. Gompers, said the labor unions had the right to establish their own code of ethics. To this Archbishop Ireland replied:

"Of course every association has its right to establish its own code of ethics. Every church establishes its own creed, or, rather, puts forth a creed that is its own, but not every church has the right to go out into the streets and public places and say, 'If you don't come to my code of ethics I'll hit you.'"

The report says there was laughter at this sally of the prelate-politician. But probably only a few of the large assembly present knew that the Roman Catholic church has always and everywhere claimed such right, and has exercised it even to the destruction of the dissidents wherever it had the power. It "hit" the founders of Protestantism in the sixteenth century, and all the reformers in the church before and since that period. It "hit" the Protestant missionaries in South America and other Catholic countries, and is still "hitting" them whenever it can.

We could a tale unfold if we entered upon a relation of the "hitting" methods of the Jesuits and other Roman ecclesiastics that have come to our knowledge. But as we have studiously avoided all reference to such persecutions we will not be turned aside by Archbishop Ireland's sophistry. As the labor unions are so largely in control of Roman Catholics, it is only natural that they should have adopted Rome's method's in dealing with the non-union men. Archbishop Ireland can safely be "liberal" in the United States. But the "voice is Jacob's voice. The hands are the hands of Esau." In Rome he would talk differently.—The Converted Catholic.

Is This Reincarnation?

The following is the substance of a little communication held at a recent seance:

What is God?

The life-principle of the universe—spirit.

What is matter?

Spirit materialized.

Does spirit exist independent of matter?

No, but it is invisible to physical sight. The seen is but a small percentage of the real substance. In the absolute it is all spirit.

What is man?

Spirit individualized.

Are all beings created alike?

Yes, but there are planetary conditions not visible to our sight—ours being the grossest form of matter known to us.

How would beings from a higher condition of matter appear to us?

As spirits, so-called, as we would appear to inhabitants of planetary conditions grosser than ours.

Are such conditions known?

No, because we cannot reach beyond our own universe of spirit and matter, unless attracted to a grosser condition by crimes irreparable in ours.

May we also be attracted to higher conditions?

Yes, if we have overcome the attracting power of the present.

Would that be considered progress?

Yes, if we have not fallen from a higher to the present. There is retrogression as well as progression on the road to soul-perfection or individualized God-hood. ARTHUR F. MILTON.

Charleston, S. C.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

The Home Circle.

A lady of our circle being unable to attend on account of an attack of paralysis, we decided, on the recommendation of our spirit friends, to hold our circle at her house. The results were marvelous. The spirit friends were enabled to transfer the disease from Sister M— to Sister K— to a large extent. Sister K— showed all the usual signs of paralysis, being unable to stand, while Sister M—, who before the circle was unable to walk, had that power returned to her. Sister K— being in good health was enabled to throw off the effects of the attack in a short time. The spirit friends told us that though it had often been attempted by them, this was the first case in which they had been successful. The above experience has happened twice, and Sister M— was able to come to our circle last night, and is gradually recovering her usual health.

On another occasion I dislocated the bones of my wrist, one of them being raised over half an inch above my wrist. The spirit friends took me in hand, I was taken under control, and without pain to myself the bone was put back in its place. The sharp crack when the bone was set was heard by everyone in the circle.

I could relate other experiences even more marvelous, but will save them for another time.—Jas G. Huxley.

[We shall be pleased to hear further from your circle. The names of controls had better be left out; they only give occasion to the scoffer.—Ed. T. W.]

Spirit Guided.

You may add my name to your list of circle holders, and from time to time I will write you on the occurrences thereat. The following will surprise many: Some time ago my daughter lost a gold cross on a Sunday evening, and on discovering her loss she had a cry, and searched the house without finding it. On Monday morning she asked her mother to request her guides to help in finding it, and shortly after the latter was impressed to go out for a walk, which she did, in the direction the girl was the previous evening, and when passing an entry she heard the word "Halt!" clairaudiently, and on looking into the entry there was the cross where it had dropped when the girl was stooping to tie up her bootlace. If that was not being led by the spirit or spirits, I should like to know what it was. —Fritz.

Prayers for the Departed.

There has been great controversy in the English church upon the question of the legality or otherwise of prayers for the departed, and in the June issue of The Anglo-Catholic the subject is fully discussed. The Rev. Pender H. Cudlip says in his introduction:

"The practice of prayer for the departed reaches beyond the Christian era, and Christianity did not break any existing bond of union between the faithful, but strengthened it."

This is interesting in view of the fact that Christianity has, of all religions, most radically cut off hope by communion between the departed and those still in earth-life. However, we are glad to have the admission that a large section of the church believes in the possibility to-day.

Referring to this close communion of saints, the writer in our contemporary remarks:

"As on earth (in all primitive times) Christians prayed for the departed, so after death it would only be natural they should remember those on earth—in fact, they seem to take a keener interest in them; for surely they would not be behind Dives in his expressed anxiety and supplication for the spiritual welfare of his five brothers. The knowledge gained in the spiritual world accounts for this, and, further, we are expressly reminded that we are compassed about with a cloud of witnesses —saints gathered to their rest—who eagerly watch our Christian race, and must do all that is permitted them to help us. "As they loved us here, they are quite certain to be doing what they can for us there." "We are certain that those who have gone before can help us with their prayers. We are certain of this." (Bishop Temple's sermon on Archbishop Benson.) Death is no stop to prayer, praise, or worship."

According to this finding the Christians in primitive times were nearer the truth than the bulk of their latter-day followers. There is no doubt whatever that the Bible teaches the communion of spirit. It would scarcely be claimed, however, that the prayer of Dives demonstrated the "communion of saints."

The only remarkable thing about the general orthodox attitude is that Christians have shut their eyes to the manifest teachings of their own authority. They sneer at Spiritualists for promulgating the very doctrine which has been well recognized but little practiced in the church for ages.

If prayer can help the embodied then it can assist the departed. Of that there can be no manner of doubt. Our author thinks likewise, and quotes no less an authority than Mr. Gladstone. (We do not know which gentleman of that ilk, but presume the Rt. Hon. W. E.) He writes:

"To assume an attitude of prayerlessness towards the departed seems like a practical denial of "the Communion of Saints." "To forbid prayers for the dead is to undermine the doctrine of prayers for the living" (Gladstone).

"Not to pray for the dead would imply the belief that all communion and connection between them and us had ceased, which would limit the Communion of Saints to one section of God's Kingdom. It is a cold, unnatural, unloving creed to force on mourners, that they are not to pour out their hearts in prayer for their loved departed, but are to stop all their prayers at the moment of the soul's departure from the body. Is our Father, and their Father in heaven, One to close His ear to His children's cry, uttered in all the strength and intensity of bereaved love? Surely we are to bring all our desires to Him in the deepest perplexities of life. The God of Love will surely hear the prayer of love, offered in His Beloved Son's name, for those departed in His faith and fear, and whom he so loves. "Right dear in the sight of the Lord is the death of His saints."

Here, however, in this last sentence we have the evidence of that narrowness which has characterized the church for so long.

Why do not our friends go the whole way? If prayer for the departed is of any force why not prayer for the unregenerate as well as for the saints? Nay, is it not a farce that prayer should be effective for those who are already safe while it should be inoperative for those who need it most?

"God hears the prayers of His saints" we are told, and we believe it. But we also believe that He hears the prayers of His sinners, and as it is the better class that needs the greater blessing can one imagine for a moment that the Almighty Father will hear the pleadings of love on behalf of those who are already qualified to enter the portals of glory, and turn a deaf ear to the cry of His children for those who are suffering "the tortures of a soul condemned?"

The position is illogical, unthinkable. We are glad to note the advance which is being made, but long for the time when the Christian church and all churches shall extend their sympathies and learn to read the character of God aright.

The ways of men are narrow,
But the gates of heaven are wide.

A Marvelous Experience.

In the year 1873, and when in my thirteenth year, I experienced a most wonderful psychic demonstration. For nearly two years I had been indulging in continued and daily prayer that I might find relief from unhappy and sinful conditions. After this long period had elapsed, and still no release, had I lacked faith in God's mercy I would have become discouraged, when suddenly and without warning, as I was walking through the woods with my brother, I was lifted bodily, and raised to a height of at least thirty-five feet. Then I floated along in the air for more than a hundred yards, when there appeared a wonderful light, so bright, so splendid, that I knew it was the presence of God. My brother also saw this strange light, and was overcome with fear, for I appeared to him as being consumed with fire. How long I remained in this suspended attitude I cannot tell, but during my elevation there came to me, robed in green and white, our blessed Jesus. When I alighted and returned to my brother, who was anxiously waiting for me, he said, "Why, you fairly flew, and there was a light all around you, which reached from earth to heaven."—B. D. Freeman.

HARBINGER OF LIGHT, MELBOURNE. AUSTRALIA.

One of the main objections, from a theological aspect, to Spiritualism is that it fails to accept the fundamental doctrines of modern Christianity, and to this omission we may with good grace plead guilty; but if there is any sin in so doing we have the consolation of knowing that we sin in good company, and are not singular in our disbelief. Apart from the many eminent ministers who have seceded from the churches on account of their inability to conform to doctrines which reflection has shown to be repugnant to their reason and to a high conception of the goodness and justice of God, a very large proportion of church-goers, who nominally accept the doctrines peculiar to the denomination to which they belong, do not believe in them, and will, if asked, admit their unbelief. This is particularly the case with the doctrine of eternal punishment, which is repudiated by probably nine-tenths of nominal Christians. The resurrection of the body is almost as largely discarded, whilst the "seven-day" creation has gone by the board, and even the trinity, and justification by faith, are largely discounted. The most popular preachers are those who say the least about doctrine; it is only in the ultra-Protestant churches that they are given prominence to and insisted upon. The decadence of creeds and doctrines is a hopeful sign of the times, and indicates the broadening of religious thought, which, until the last half century has been cramped and confined within their narrow limits. Evolution in science, arts, manufactures, agriculture, education, medicine and all that pertains to the physical, has been apparent and untrammelled, but in religion the churches has as a body opposed the evolution of religion, and so endeavored to prevent its natural and healthy growth. Only a few months since the "Southern Baptist," of which the Rev. F. J. Wilkin is the local editor, had a leading article on the necessity of being dogmatic, of pressing forward their distinctive doctrines and re-establishing the original institutions of the Christian church, and that they should be "aggressive in their work." If the "original institutions of the Christian church" meant primitive Christianity, we should take no exception to it, for the modern Spiritualists's belief is in very close relation to that. There were no Thirty-nine Articles in those days, and an impartial Bible student will find in the teachings attributed to Christ a religion without doctrine; the sermon on the Mount and the parable of "The Good Samaritan" are examples of this, and in the latter an example is given of the superiority of good deeds to the observance of religious formula. Religion is the exhibition of the beatitudes in our daily life, and the realization of the Fatherhood of God and the Brotherhood of man. No doctrines can add to this, they but serve to obscure it and hide its beauty. The Spiritualist believes in a supreme, beneficent intelligence, whose laws are perfect, but in many directions inscrutable to our finite intelligence. He believes in Christ and His essential teachings, and in the undogmatic teachings of other great religious leaders. He is eclectic in taking and assimilating all that commends itself to the reason from all moral and religious sources, and puts no restrictions upon man's conceptions of God and the future life. He does not as a rule seek to proselyte, but with the realization that his faith is founded upon convincing evidence and personal knowledge, he is ever ready to enlighten his inquiring brother and to make known to the world the truths he is the repository of, not expecting belief without evidence. We think most Spiritualists could join with Thomas Paine, who said, "My religion is to do good." The two comprehensive commandments, according to Jesus, were love to God, and love to man, and a good living man would, as a rule, be a God-loving man. Religion is expressed in action, not in words; by deeds and not by creeds.

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Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday school class, that he regarded his success in life largely to his ability to influence others. Lincoln, Lee, Napoleon and Alexander the Great, all won name and renown by their wonderful power of personal influence. Jay Gould piled up millions by this same power. J. P. Morgan organized the billion dollar steel trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a trust, but they have not sufficient power of personal influence. Personal influence, will-power stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

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Published every Saturday at 40 Loomis St.

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SATURDAY, JANUARY 17, 1903.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Thomas B. Reed on Woman Suffrage.

The recent death of Thomas B. Reed recalls to mind his minority report in 1884, of the House Judiciary Committee in favor of a sixteenth amendment enfranchising the women of the United States. This report was signed by Thomas B. Reed, Maine; Ezra B. Taylor, Ohio; Thomas M. Browne, Indiana; Moses A. McCold, Iowa, and was the keenest, clearest exposition of the absurdity of the objections against woman suffrage that has ever been made, and says in part:

"No reason on earth can be given by those who claim suffrage as a right of manhood which does not make it a right of womanhood also. If the suffrage is to be given man to protect him in his life, liberty and property, the same reasons urge that it be given to woman, for she has the same life, liberty and property to protect. If it be urged that her interests are so bound up in those of man that they are sure to be protected, the answer is that the same argument was urged as to the merging in the husband of the wife's right of property, and was pronounced by the judgment of mankind fallacious in practice and in principle. If the natures of men and women are so alike that for this reason no harm is done by suppressing women, what harm can be done by elevating them to equality? If the natures be different, what right can there be in refusing representation to those who might take juster views about many social and political questions?

"It is sometimes asserted that women now have a great influence in politics through their husbands and brothers. This is undoubtedly true. But that is just the kind of influence which is not wholesome for the community, for it it is influence unaccompanied by responsibility. People are always ready to recommend to others what they would not do themselves. If it be true that women cannot be prevented from exercising political influence, is not this only another reason why they should be steadied in their political action by that proper sense of responsibility which comes from acting themselves?

"We conclude then that every reason which in this country bestows the ballot upon man is equally applicable to the proposition to bestow the ballot upon woman, that in our judgment there is no foundation for the fear that women will thereby become unfitted for all the duties she has hitherto performed."

Salvation of the Heathen.

A new light seems to be breaking on the orthodox mind concerning the problem of saving the heathen. This light has long been glowing brightly, but only the unorthodox and infidels have discerned it.

According to the New York Sun, the Rev. Dr. McConnell, of All Souls' church, at a missionary meeting in Carnegie Hall, said:

"I do not know whether pagans will be damned or not. I will qualify that by saying I do not think they will. I do not believe God will punish those that have committed sin innocently."

Whereupon a Congregationalist writes after this sensible fashion:

"Then the future state of the pagans will not be improved by sending missionaries. The case stands thus. If no missionaries are sent to the pagans, all the pagans will be saved. If missionaries are sent to the pagans, such of those heathen as have the Gospel preached unto them and do not accept it will be damned. Send no foreign missionaries and no heathen will be damned. Send some or many foreign missionaries and some or many will be damned. Now, I want all the heathen saved. Consequently, I will not give a cent for foreign missions and damning the heathen. I will save the heathen souls and my money. If there were no foreign missions, the heathen—in China, for instance—would have much less trouble here and none hereafter."

Wise conclusion, and it were well if all the missionaries and missionary societies would see the point and come to the same conclusion. Thus would all the heathen be saved, the population of heaven enlarged, hell diminished, and the Devil and his angels have less to do in the way of tormenting the lost.

By all means let the pious soul-savers save their money and save the souls of the heathen at the same time, by leaving them alone in their ignorant innocence.

He who foresees calamities suffers them twice over.—Parteous.

A STUDY OF CRIME AND CRIMINALS.

Spiritualism and All Religious Sects Should Commence Cleaning House.

Has the World Reached the End of the Present Progressive Cycle?—Crime and Criminals Increasing Everywhere—Statistics Demonstrate That Humanity Are Retrograding—The Criminal a Parasite—A Disheartening Picture Drawn by Master Minds—Startling Statistics in Dr. Arthur MacDonald's Report to Congress—Asks Government to Provide Laboratory—$600,000,000 Spent Yearly to Fight Crime, Nothing to Study Causes.

New York Herald Bureau, No. 734 Fifteenth Street, N. W., Washington, D. C.

Widespread attention will be attracted to the report made to Congress by Dr. Arthur MacDonald, of Washington, showing statistics of crime, suicide, insanity, and other abnormal conditions, as a result of which the contention is made that crime is on the increase through the world relatively to population and notwithstanding the great strides which have been made by education, the arts and sciences and philanthropy.

The report is made in support of a bill to provide for a laboratory for the study of the criminal, pauper and defective classes. In the United States six hundred million dollars is spent every year because of the existence of criminal classes. Nothing is spent by the government to investigate the causes of crime or to mitigate in a scientific way the influences which promote abnormal conditions leading to crime.

The whole question should be treated on the principle that the government is a solidarity. For instance, the question of the mining of coal is at first blush no business of the government. Yet when the coal strike threatened to stop all the wheels of industry it became the question of the highest interest.

Could Stop Government.

So, too, with this question of criminology. It is not a matter of concern to the government, yet if no study be made of it it is possible for it to stop all government. A crank could do it with a single shot, as was the case at Buffalo. To study the causes and get at the root of the evil, this is the object of Dr. McDonald.

The statistics which have been presented in the report are irresistible. They show that through thirty years crime in various phases has been on the increase. So have mental disorders and nervous diseases. During the same period life has been swinging along, becoming easy, the education of the mind has increased at a tremendous rate and influences have been prevailing which one at first thought would suppose ought to tend to eradicate human savagery and bring us nearer to an altruistic condition.

This is true the world over. According to the statistics it is true as to murder and suicide, as to insanity and nervous diseases, just as it is true as to an increase in population and as to the betterment of social and domestic conditions of working and living.

The scientist who has collected the statistics on which he bases these conclusions would not have it reasoned that the world is steadily degenerating and is bound to go on growing worse and worse.

Turn Always Comes.

There have been cycles during which mankind distinctively retrograded, only to start anew and follow an upward tendency for a long time, going higher than before. Thus it is pointed out that when the Roman empire began to decay those students of the sciences of the times would unquestionably have held that the world was growing worse and was bound to continue to grow worse. The conclusions drawn are not to be taken as evidence that a permanent retrograde movement has set in, but rather that the human race has not yet settled down and adapted itself to he tremendous changes in manners of living and employment that have come, when compared with other eras, with a rapidity almost lightninglike.

The Congressional report which has just been printed calls attention to the fact that objection is frequently made that his relative increase in crime etc., is due to more stringent methods of gathering the data. While, doubtless, this has weight, yet how much it has had to do with the increase is a matter of opinion. In the judgment of those who have spent their lives in dealing first hand with these forms of abnormality better methods of inquiry will not account for the increase.

Due to Rapid Development.

It would seem that it is due more to the rapid development of the world in general than to any specific cause. Thus, there has not only been a rapid increase in social abnormalities, but in many other things, such as education, intelligence, wealth and in comforts of living for the poor.

If we take in our own country the groups of States that show the greatest education and intelligence we find that they also exceed in patho-social evils, as insanity, suicide, nervous diseases, juvenile criminals and almshouse paupers. But to assume, for instance, as is sometimes done, that education and intelligence tend to increase social evils is a too common mistake of confounding concomitants with causes.

The North Atlantic States show that the average number of years' schooling of the inhabitants is 6.05; that the percentage of the illiterate is 5.9; that the number of people per library is 5,837, and one out of every 714 goes through college. As against that, in the South Atlantic States the average number of years' schooling is 2.73; the percentage of the illiterates is 14.5; the number of people per library is 29,138, and there was one college student to each 1,030 inhabitants.

So much for the education and intelligence of these two groups of States. As to the patho-social conditions, Dr. MacDonald's figures, taken from the census, show that the number of insane per million in the North Atlantic was 2,385, and in the South Atlantic 1,322. The number of suicides per million in the North Atlantic was 77.09, and in the South Atlantic 18.

The death per million from nervous diseases in the North Atlantic were 2,181 and in the South Atlantic 1,168. The number of juvenile criminals in the North Atlantic per million population was 425 and in the South Atlantic 126. The number of almshouse paupers per million in the North Atlantic was 1,790 and in the South Atlantic 914.

The report contains a table which shows that while wages have increased prices have decreased, indicating better opportunities of living, more general comfort, hygienic improvements, etc. While the consumption per capita of wheat, coffee and other grains has increased, the consumption of malt liquors and sugar has increased much more.

This might be interpreted as a tendency toward less solid, less stable or more artificial food, since, also the consumption of meat and potatoes has decreased. While potatoes are not especially nutritious, yet with meat they are regarded by physiologists as a very desirable combination.

Sugar Not Held to Blame.

Dr. MacDonald says that if we were to argue from mere concomitance we might say that since the consumption of sugar and the number of divorces, suicides and juvenile crimes have also increased, this increased consumption of sugar is one of the causes of these evils. Doubtless all such factors may be related in some way, but the investigation has not reached the stage at which such relations can be determined.

But there are matters which seem to have a special relevancy to the increase in crime. For instance, the rapid development of society. Fifty years ago the enterprise of the press did not enable every one to have the news of the world, good and bad, at breakfast.

An abnormal strain is put upon the nervous system as compared with the muscular system. The trolley car, the automobile, the telephone—none of these things tend to make people exercise less and to think more. The business man of to-day, with the methods of getting about quickly, with the stenographer at his elbow, the telephone at his desk, the electric cab waiting at his door, the elevator whisking him twenty stories in three minutes, is enabled to do the work in a day that fifty years ago would have required a week or more.

Medical men have already noted the results of this easy muscular and arduous mental life. Hence a reaction has already set in through the development of systems by physical culture.

The investigator for Congress has noted in commenting on these statistics of crime, that youths, as compared with adults, have committed more crimes as society has developed. Suicide among children has greatly increased; this might be regarded as a symptom of diseased precociousness.

The tables which have been prepared are all taken as far as possible from official publications. Yet the results in all countries are the same. It is shown that the evil effects of city life are an enormous relative increase in deaths from alcoholism and suicide. Also it is shown that deaths from nervous diseases are more frequent in the city than in the country.

Evil of Concentration.

Figures are given which seems to support the theory that a race that is most free from crime when in an agricultural state can become most criminal when concentrated in cities. This is shown by British statistics, and it is also shown that the seaport towns show the highest percentage of crime.

Tables are given to show that suicides are most frequent at ages between fifty-five and sixty-five both in men and women, but in general three men commit suicide where one woman does.

It would be hazardous to give any general causes of suicides due to profession or trade. In comparing the three learned professions it is found that the lawyer and physician are near the maximum in the number of suicides, while the clergyman is nearest the minimum.

Soldiers commit suicide twice as frequently as any other profession and five times oftener than the general average.

It would be impossible, in the scope of a newspaper article, to go into the details of all these interesting statistics, which have been collected by Dr. MacDonald. He has made two interesting reports on this subject, one of which is "A Plan for the Study of Man," Senate document No. 400, Fifty-seventh Congress, first session, and "Statistics of Crime, Etc.," Senate document No 11, Fifty-seventh Congress, second session.

The Views of Dr Max Nordau and Cesare Lombroso, as Set Forth in The New York World.

What is crime?

How is the normal, virtuous man to know when the two most famous criminologists in the world are now loudly differing?

A controversy on which scientific Europe is eagerly taking notes is now being carried on between those past masters in the study of criminal characteristics, Dr. Cesare Lombroso and Dr. Max Nordau, author of "Degeneration."

Dr. Nordau, only a few weeks ago, advanced for the first time his new "biological theory of crime." The criminal, he announced in triumph, is a parasite. Morally and mentally degenerate, preying on the society that supports him, he is exactly comparable to the animal and vegetable parasites that exist by preying on larger organisms, to which they likewise make no return. The analogy is complete. Away with the definition of the lawyer that crime is an infraction of law; with that of the theologian that crime is a disobedience of divine command, and with that of the anarchist who, recognizing neither law nor divine command, declares that crime is no crime at all!

But here Dr. Lombroso interrupts. Does my learned friend not know, he says, that crime is atavism? Has he not read my book, "The Criminal Man?" Parasitism forsooth! Crime is a matter of inheritance, reversion. The germs of all the crimes lay with the heart of prehistoric man. Sometimes he developed them, sometimes he did not. But any modern animal manifestation is a halt in moral progress, a harking back to that prehistoric grandfather. An absolutely new characteristic in a human being is impossible. Criminal impulses are as old as time.

The war of words is still on. Not only by these two high authorities, who are as courteous as they are erudite, but by sociologists everywhere. The outcome of the discussion is recognized as a matter of supreme importance. Why are some men criminals? Is crime a disease? And how should crime be treated? These are questions upon which this interesting controversy may shed great and valuable light.

To the popular mind Dr. Nordau's conception of the term "criminal" will come as somewhat of a shock. To the criminal ranks belong, he declares, conquerors, tyrants, social dictators, political and financial terrorists. The idle wearer of a crown and the Beau Brummel of a frivolous society are both criminals, both parasites, because they obtain the gratification of their desires without any pretense of reciprocity.

"The great monopolist," Nordau continues, "the unscrupulous spectator, the protectionist who abuses his political power to impose a tariff that enriches the minority at the expense of the majority—these are the types, sometimes better, sometimes worse, of the pirate of olden times and the thief of all times. All are parasites, all are criminals."

Nordau distinguishes between crimes of parasitism and crimes of passion, such as murder. The accidental crime prompted by passion is, he says, inherent in human nature and inevitable. The really unpardonable crime is that of the parasite whose crimes serve his own convenience and profit. "And the great remedy for this kind of crime would be a social organization which would render co-operation complete, which would not permit dishonest commerce, which would prevent the abuse of his superiority by the strong and which would insure to the weak the minimum of his needs."

Moreover, Nordau does not believe that prehistoric man was wicked, finding him social in his tendencies, whereas the criminal is anti-social. And he suspects that the first step in degeneracy and crime was taken when indolent man first permitted woman to wait upon him—when he, in short, learned to become a parasite.

To all of which Lombroso replies that although parasitism is no doubt responsible for certain crimes, atavism is, after all, as he has maintained, the chief cause. He admits that the sharper, the tramp, the thief, the bankrupt and the professional beggar are parasites. But parasites, he insists, are creatures who have undergone atrophy of mental, moral or physical functions. They are stationary beings. The real criminal, on the other hand, is an active creature. A criminal's senses, particularly his sight and hearing, are very acute, and his muscular agility greater than that of the normal man. And if he is deficient in morals or intelligence he displays, on the other hand, a wonderful ingenuity.

There is, indeed, a complete antagonism, continues Lombroso, between the apathetic, immobile life of the true parasite and the restless energy of the criminal. The professional criminal has a singular fondness for change of occupation. "Sixty out of seventy pick-pockets and sixty out of ninety-seven thieves I have found to be men who indulged in a frequent change of trade, whereas among a hundred normal men only thireen had changed their occupation, and that only once.

"Far from holding Dr. Nordau's view, it seems to me that the only point of analogy with animal parasitism is to be found in the still existing remnants of the ruling classes of the nobility. Inertia and the atrophy of productive functions have here given rise to an enormous number of vices, all injurious to society, such as pride, arrogance, hypocrisy, incapacity and total inaptitude for intellectual and social activity, sometimes reaching the extreme of actual imbecility."

The Crime Wave Sweeping Over the Country, as Set Forth in the Chicago Tribune.

The statistics printed in the Speaker of London by the Rt. Hon. G. Shaw Lefevre, as to the increase of drunkenness, pauperism, and crime in Great Britain are remarkable. The number of paupers in England and Wales in 1901 was 18,800 greater than in 1900, and during the eleven months of 1902, ending with November, this increase was swelled 13,000 more, the increase being greatest in London, where the workhouses are overcrowded.

In the matter of crime the increase of persons sentenced to penal servitude in 1901 was 193, and of persons sentenced to ordinary imprisonment, 17,163. Though greater in London than elsewhere, the increase of crime was general throughout England. As to drunkenness, the conviction of persons for the three years, 1893-'95, were 150,000; for 1896-'98, 169,000; for the last three years, 189,000. In London the number during the same period increased from an average of 27,000 a year to 41,000. As to vagrancy the reports show that the average number of vagrants relieved daily in the workhouses increased last year by 20 per cent, and as compared with ten years ago by 100 per cent. In the meantime deposits in the savings banks are falling off fast.

In seeking for the causes of the increase of crime and its consequences, Mr. Lefevre vaguely attributes it to hard times, high taxes consequent upon the Boer war, and the increased cost of the necessities of life. But has he found the right cause? The year which has just closed was not one of hard times or of high taxes in this country, and if the necessities of life have risen in value there has been an increase in wages. Yet crime of all kinds, while not increasing at such a rapid rate here as in England, has increased greatly during the year. Vagrancy may not have increased, and the most reliable authorities are of opinion that drunkenness is decreasing. Murders and suicides, however, have largely increased. Evidently other than industrial and politico-economical causes must be sought for in this country. Has Dr. MacDonald, the specialist to the United States bureau of education, hit upon the right cause when he says that the rapid development of society, with its strain upon the nervous system, is the cause of crime, suicide, and insanity, and that "in periods of rush and strain the weaknesses of human nature become more apparent?" There is food for thought for the social philosophers in the doctor's statement that "when the nerves are unstrung by overpressure the will may become weak, depression and pessimism set in, and loss of self-control follow with its consequent abnormal actions leading on to crime and other social evils."

Here we have it from three different sources—crime increasing, the world retrograding in many respects. This is a doleful picture in the beginning of the twentieth century. Spiritualists should ponder this question well. Every church, every cult, every club and every Spiritualist, should look squarely at the above showing. Nothing but strict honesty, purity of character, and manly endeavor to live in harmony with all the cardinal virtues can counteract the downward tendency now commencing. We are hopeful of the future; and believe that at no distant day a healthy counteracting wave will start and the world be redeemed from the darkness now enveloping it.

Spirits in Prison.

The Chicago Journal of late date furnishes a theme for a sermon in its lucid account of some impressive incidents in connection with the life of a wealthy man—a banker—by the name of Edward S. Dreyer, who lately was sentenced to serve a term in the penitentiary at Joliet. Money was used lavishly in his defense; the ablest lawyers tried to rescue him from the meshes of the criminal court; the subtilties of the law were brought into requisition from every point of view, in his behalf, yet he was compelled to don the prison garb like any other ordinary abject criminal.

If any of the former friends of this disconsolate convict had been at Joliet on the morning of January 2, they might have seen an undersized man in a bluish-gray uniform emerge from cell 177 of the penitentiary cell-house, and, placing his hands on the shoulders of John Fitzgerald, a burglar from Chicago, march in lock-step out of the building, with the hands of Tom Smith, a forger, resting upon his own shoulders.

This undersized man was the once proud and rich banker—now merely Convict No. 8,119.

The prison yard was still dark as night, but by lantern light Dreyer marched with the other convicts to a stack of buckets, each bearing a number. One of these Dreyer took and proceeded with his morning ablutions.

Having finished, the lockstep was reversed back to cell 177, where alone, Dreyer was handed a tin plate of bread and a pail of coffee. The tin was dull with many scourings, and the bread was not inviting, but Dreyer ate it, because there was nothing else to eat.

At 5 o'clock p. m., each day Convict 8,119—Banker Dreyer—will march to cell 177 where in the tiny stone apartment behind the red painted iron bars, he will be given his meagor supper.

Then until 9 o'clock he will be at liberty to commune with his own thoughts if he chooses. He may read by the single electric light in his cell, or he can sleep if he wishes. If he had a cellmate he would be at liberty to converse in low tones, but Dreyer has a cell to himself—a punishment that many of the prisoners dread more than the daily routine of the penitentiary. The awful loneliness of the evenings appalls them, unless they are sufficiently educated or of the proper temperament to find employment for their brains in study or reading. Those who belong to the latter class are profoundly thankful for the big prison library—2,000 volumes—from which they can secure all the best works of fiction, travel, and other branches of literature. Every year the warden purchases $2,000 worth of new books with the money received from the admittance fees charged visitors.

At 9 o'clock the bell sounds, and Dreyer, with every one of the 1,300 convicts, must go to bed. Ten minutes later the lights go out, and then come the guards, walking softly through the corridors with their bull's-eye lanterns—flashing the rays quickly here and there upon the prostrate figures within the cells, and searching out every corner of the gloomy little rooms, to make sure that no mischief is lurking behind the darkness. If a convict is discovered not in his bunk, his name goes down in a book, and next day a "privilege" is taken away from him.

So it is with every violation of the rules—he loses a privilege, such as tobacco, etc., and at last he comes to the most-dreaded punishment of the great institution. This is the solitary confinement house. The unhappy convict who reaches this place is handcuffed in a standing position to a cell door, where he is doomed to stand a certain number of hours. Three times a day the prison doctor visits him and examines his heart.

The routine is the same for every convict, be he of high or low standing in his previous life. From the prison office he is led to the photograph gallery, where two pictures are taken—front and profile. Then he goes to the barber shop. Mustache and beard must come off, but the popular idea about the clipping of the hair is a mistake. The convict is allowed to wear his hair as he pleases provided he does not want it unusually long.

Next comes the bath, and when the new prisoner has scrubbed himself in the presence of the guards, he is ordered to stand in line, naked with other convicts. A convict with a pail of disinfectant then passes along the line and deals out a quantity to each shuddering, humiliated creature, and every one is required to anoint his body with the ill-smelling drug.

Then come the prison clothes. Every garment is of the convict type, with a number attached to it. The outer clothing now consists of the neat grayish uniform of semi-military cut. The old stripes have been abolished, except for prisoners who have broken their parole, or are obstreperous.

Other features of the preliminary proceedings are the examination by the physician, and the second sitting for photographs in prison garb.

This done, the new convict is put in a cell until he can be assigned to his work.

Every day in the year, except Sundays and a few holidays, Banker Dreyer must religiously observe the routine and humiliations of the Joliet penitentiary. There is no favoritism shown.

On Sundays he can march in lockstep, if he wishes, to the big chapel, where there is preaching and singing and music by a fairly good orchestra.

Warden Murphy has rigorous rules to keep the penitentiary clean. Every day the cells are cleansed by fire. Gasolene lamps are used for this purpose. In addition, the walls and floors are scrubbed daily with disinfectants.

Spirits in prison! Yes, even on this earth, though encased in a material body like Banker Dreyer. He brought on himself the overwhelmingly sad condition in which he is at present placed—just as any common highway robber, swindler or murderer does, and who is consigned to the dreary walls of the penitentiary in consequence.

In earth life the deleterious effects of criminal acts on the indwelling spirit can not be plainly detected by mortal eyes hence the vilest scoundrel that ever lived may have a pleasant exterior, his crimes never having been revealed to the public, hence he is free from the austere discipline of the penitentiary, and on this plane can not be regarded as a spirit in prison. With a hardened conscience, with no tender chords of sympathy that gently vibrate, producing exalted emotions, he lives on the material plane, unaware of the nature of the life led by a spirit in prison on the celestial side of existence.

The spirits in prison on this mundane side of life are made subjects of this adverse to them—condition, through the instrumentality of the criminal code of a court of law. It is not a spiritual proceeding—it is simply the result of the workings of a man-made system of jurisprudence, without any reference whatever to the spiritual plane of life, yet is wonderfully effective in placing many spirits in prison who ought to be there.

On the spirit side of life the spirits in prison are those who are the product or legitimate outgrowth of their own criminal acts of cruelty, wrong or licentiousness, and who are tethered to a condition of their own exclusive make and mould, and which is far worse than any earthly prison walls in which they could be incarcerated. No judge, jury or criminal code sentenced them to this unfortunate condition. They can not blame any earthly or celestial magnate with their sad lot—they are just exactly what they made themselves and no one else is responsible therefor.

It is the criminal code with its weary routine of arrests, trial by jury and then the charge by the judge, and the final sentence that consigns a man to the penitentiary on the material side of life.

How grandly different in the realms of soul.

The one who is saturated with crime, finds himself, on the spirit side of life in a most desolate condition—far worse than that of any earthly prison. He may be in darkness, so dense that he can only see a faint degree of light, just in proportion to his depravity or moral obliquity. He is probably in a desolate region, void of vegetation or anything that is pleasing to the eye. The ears hear no pleasing sound, and the various senses are not gratified in the least. He may be for a long time tethered to one spot, there to remain with his own reflections until he shall have awakened in a slight degree to a recognition of his own sad state.

It is indeed a beautiful ordinance of the spirit world that each one makes his own heaven or hell, and thereto he will naturally gravitate. The "judgment day" so often alluded to by the churches is inherent in each individual—each one gets what he deserves—no more, no less. He can progress, if he so desires. His aspirations to advance will meet a hearty response on the part of those above him, and they will assist him to escape the thralldom he has woven around the spirit. There is hope for all. Gloom is not perpetual. It only exists in compliance with the spirits' demand. It will dissipate by degrees when the spirit fully realizes the necessity for reform.

Harrison D. Barrett's Ill Health.

In a late Banner of Light, Harrison D. Barrett says:

"As will be seen by perusing the editorial page, I must lay aside my pen and abandon my platform work for an indefinite period. My health is shattered and it will take considerable time to regain it. I must seek a more equable climate at the earliest possible moment, and begin at once to live in the open air to the utmost limit. I intend to return to my post of duty in the near future in better health than I have had for years. I must make an effort to get it, and shall do everything in my power toward that desired end."

Every Spiritualist who reads these lines will pray earnestly for Mr. Barrett's speedy restoration to health. Young in years but ripe in intellectual capacity and experience, he can not well be spared from the ranks of Spiritualism.

"Lisbeth, A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

Illustrating Christianity.

It appears from the Washington Post that George Otis Draper, millionaire, inventor, and globe trotter, and son of ex-Ambassador to Italy, W. F. Draper, is out as an author, having made public his authorship of a philosophical work published anonymously over a year ago, in which he decries Christianity and takes the ground that Christian ideals are impossible. In his book he declares himself to be a searcher after truth. The book contains fourteen chapters. In the first chapter the author comes to the conclusion that Christianity is illustrative of the awe of ignorance. Under the chapter heading, "The Older Doctrine," he states: "Christianity is primarily founded on absurdity. It assumes the creation of an imperfect world by a faultless artisan, who makes his toys suffer for his mistakes."

The results of his conclusions on the divinity of Christ are embodied in the sentence:

"Christianity has been built up around a literary creation, the great masses having taken the simple account as unquestionable truth." On "The Impracticability of Christianity," he says:

"Admitting the object of Christianity is abandonment of earthly affairs for devotion to the spiritual welfare of our fellow men, will any careful student conscientiously affirm that there is one Christian country, state, county, city or town where the ruling instinct is not individual worldly gain? This Christian ideal is not only impossible, but it is absolutely abnormal, unnatural, strained, harsh, cold, lifeless, unattractive, and undesirable. Christianity has come to signify commonplace morality. Wealth, power, conquest, all the factors which Christ abhorred, were the chief aids in establishing his present standard of success. The Christian religion is impractical, impossible, imperfect; it wars against human instinct, human reason, human experience. Why not have done with it, root and branch?"

As a substitute for Christianity he suggests a new faith that should be progressive, free from restraint or dogma, without compulsory forms, with utilitarian ends, with expedient constitution, with willingness to learn."

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

IMPORTANT.

Request and Thanks From the N. S. A.

To the Editor and Friends at Large:—In the tribute of love and sympathy expressed by the officers and members of the Morris Pratt Institute, towards Mr. and Mrs. H. D. Barrett, in the earthly loss of their only and beautiful child, the following resolution appears:

"Resolved, That the secretary of the Morris Pratt Institute request the N. S. A., whose beloved president, Mr. H. D. Barrett is, to at once set apart and make known a certain day and hour for universal concentration of spiritual thought and power, for strength and comfort to our beloved brother and sister. May this wave of thought, universal from sphere to sphere, give them courage to look through the cloud of sorrow to the brighter life where the mists of earth shall clear away, and Never shall a tender tie be broken.'"

In connection with the above, it was suggested that as the 29th of January will be the birthday anniversary of Thomas Paine, at which time many societies will hold meetings, it might be well to choose that as the date for this universal concentration of thought, therefore it is requested of the friends everywhere that they concentrate their loving and helpful thoughts of sympathy upon Mr. and Mrs. Barrett, that comfort and renewed strength may reach them, on January 29, at 8 p. m. Spiritual societies not meeting on the date mentioned, could also fix their united thoughts of love and sympathy at the same hour mentioned, on the following Sunday while assembled for spiritual service. That a baptism of light and peace may thus reach our stricken friends, and prove a healing balm for every ill, is the prayer of all.

We also desire to here publicly thank all societies and individuals who have sent resolutions and other expressions of sympathy to the N. S. A. office, concerning the sorrow of Mr. and Mrs. Barrett. The N. S. A. appreciates them all, and rejoices that its honored president and his dear companion are so tenderly loved.

MARY T. LONGLEY,
Secretary N. S. A.

Washington, D. C.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

Whence Our Christmas? A Pagan Holiday, Adopted in Christendom. = A Lecture = By Rev. Daniel W. Hull, Before the Tacoma Spiritualist Church.

Text:—"I am debtor, both the Greek and to the barbarians, to the wise and to the unwise."—Rom. 1:14.

The spirit of this text from Paul could scarcely be considered even at this day very orthodox. Indeed very few sermons are likely to be founded on it. But Paul, though at times somewhat narrow, seems to be very broad in his religious views. By the barbarians, he refers to those nations who wore full beards, and who were esteemed less polite than those who "marred the corners of their beards" with razors. He believed that certain peoples whose religions ethnically differed from the Pharisaic religion which he imbibed with his early training might have their uses. Hence we hear him say, in the same chapter, that "God hath shewed it unto them." But he accuses them of being unfaithful to the revelations which have been made known to them. In Acts 17:23, he accepts the Athenian "unknown God" and their worship of him as orthodox in the genuine meaning of that word. It would be easy to show if it was relevant to this discussion, that Paul's departure from the customary religious views of those of his day was his belief in Spiritualism or the apparition of Jesus after his death and in his ideas of a socialistic system of living.

Max Muller said in his Science of Religion that he who knows one religion knows none. While this is true, it may also be said that its paradox is true; "He that knows one religion in its entirety, knows all." But alas! how few of us know one religion. We assume to understand the Christian religion thoroughly, yet the thing we call Christian is very little like that which was handed out to the world by that title in the time it was christened. It would be natural that Christianity should be in some respects similar to the other religions, because of the association of the early believers in the cult with the various religious peoples about them. We all know that we are each of us more or less hypnotized with the suggestions coming to us by the environments of our childhood. What was said and believed in our early lives comes to us as a part of ourselves, and none of us are so independent as to be able to rise above the teachings of those early times.

Next Wednesday night in the various churches of this city the little ones will be told that Christmas is the birthday of one Jesus, or Christ, as they will call him. Why they should do so in the absence of any testimony bearing in that direction, is hard to explain. It is not true, and they ought to know it is not true. In every country in the world Christmas is celebrated on precisely the same day. And this has been done from time immemorial; and it is always celebrated as the birthday of some God. It is the birthday of Horus, Mithras, Hercules, Adonis or Bacchus, Apolon, Odin and several other gods or demigods of less notoriety, and these deities had been worshiped and the festival of their natal day observed, for they all had the same day, the 25th of December, long before the time of Jesus, but of this more later on.

Only two of the gospels, Matthew and Luke, contain the accounts of the birth of Jesus, and neither of them can be relied upon as evidence. It will be noticed that in both Matthew and Luke there is a sudden break in the narrative and we read no more of Jesus till in one of them he was twelve years old, and then nothing after that again till he is thirty years old; in the other till he was thirty years old. This proves that these gospels had been edited by some one long after they had been written. The divinity of Jesus had not been thought of till some time after his death; and about three hundred years after his death a very bitter discussion arose on the subject which made it necessary that something should appear in his biographies to substantiate the dogma. Several other books had been written on his life, relating his immaculate conception, none of which got into the canon. Among these books, too absurd for human credulity, were the Gospel of the Infancy and the Protovangelon, and these contain the identical accounts we find in the beginnings of Matthew and Luke. One of them has the Magi of Persia come at least nine hundred miles after the birth of Jesus, following a star that went before them, and getting to his cradle before daylight, and the other has the native shepherds following his star to his cradle. Then again Matthew has him get up and move into Egypt it would appear the same night, while Luke has him remain at least forty days. (Matt. 2:12, 13, and Luke 2: 21, 22.) It is very evident that these four chapters of Matthew and Luke were copied from the Gospel of the Infancy and the Protovangelon for the purpose of bolstering up the Trinity doctrine which was so stoutly denied by the Arians.

Yet neither of these pseudo biographies give us any account of the time that Jesus was born. It is not probable that the shepherds would be out of doors with their flocks at midwinter. Then why it is assumed that Christmas was the natal day of Christianity, and that by people who profess to be learned, is difficult to explain.

There is one thing given in these accounts of Jesus' birth that may give us a little light upon the subject. That is that it was tax-paying time, whenever that may have been. I heard one lecturer say a few evenings ago, that that time was about the first of October, because that was the time the Jews squared all their accounts. It is very true the Jews settled their accounts on the day of atonement, or the tenth day of the seventh month, and as that occurred in the sign Libra it is quite probable that many other nations did the same. But the Jews did not have the assessment of the taxes. Palestine was under Roman rule at this time, and taxes would come due whenever the Emperor decreed. Luke 2:1 tells us that this decree "went out from Caesar Augustus." It may be that Caesar also took the sign of Libra for the squaring of accounts. This being the case, Jesus was born either the last of September or the first of October.

Of course it should be recognized that this account in Luke is unreliable, since the chapter we quote from with the preceding chapter is an interpolation. But we have other evidence showing that he must have been born about that time. In Luke 3:23, we are told that Jesus at the time of John's preaching "began to be about thirty years old." Now it is agreed on all hands that Jesus' ministry lasted three and a half years, and we know that he was crucified at the time of the Passover, which occurred on the fourteenth day of the first month, or immediately after the fulling of the first moon after the vernal equinox. He would then be thirty-three and a half years old at the time of his death. Jesus was then baptized three and a half years before his death, which would make him thirty years old about the last of September or first of October. This thus fixes his birth at least three months before Christmas.

How comes it, then, that we are celebrating Christmas as the birthday of Jesus? The answer is easy. All other nations were celebrating the birthdays of their gods upon that day, and this custom stole upon them possibly unobserved, but most probably was forced upon them by the wholesale conversion of the Roman government in the time of Constantine. We all know how natural it is for us to adhere to old forms even after we have learned better, and Christianity was environed from the time of its inception with adherents to the various pagan systems of religion. Abraham himself came out of Ur of the Chaldees, and we know that he made very little change from the religion of the Chaldees. He brought with him their Sabbath which was celebrated at each quarter of the moon; they had a festival every spring corresponding to the Chaldean festival; he circumcised his children, etc.

W. St. Chad Boscowen in speaking of the religion of Babylonia, says:

"The Babylonian festivals corresponded to the Hebrew festivals almost day for day. In Nisan the fest of the spring or opening, which varied from the first to the eighth or fifteenth of Nisan, according to the period of the equinox, corresponded to the Passover. In Tisri there came the harvest feast, the feast of Tabernacles; while the strange festival of darkness and weeping on the fifteenth of Adar, which preceded the great day when the destinies of all men were forecast," bears a strange resemblance to the Jewish feast of Purim. The temple of the Babylonians was essentially the same in name and construction as that of the Jews. The Hekal, the "holy place," literally the "palace," was separated as in the Jewish temple from the holy of holies by a veil. This latter was called by the name of parakku, the "shut-off portion," a word cognate with the Hebrew word parakoth, "the veil." Within it were the most precious records of the people or city, similar to the Jewish ark, placed in stone cists as in the temple at Ballawat and Sippara. Immediately above them was the throne of the god covered by a species of baldichino, corresponding to the mercy seat, and supported by cherubim or composite figures. Most of their institutions which distinguished them from the Gentile [goim] nations are to be found in Babylonia. The sabbath, called by the Babylonians the white day, or "the day of the rest of the heart," was kept on the seventh, the fourteenth, the twenty-first and twenty-eighth days with a strictness as great as that of the most Pharisaic Jews. No food was to be cooked, no fire to be lit, the clothes of the body might not be changed. It was even unlawful to wash....In addition to this, even that distinctive ceremony which the Jews regarded as characteristic of their people, the rite of circumcision, we now know was a Chaldean custom long before Abram left his Chaldean home."—Religious Systems of the World, p. 24.

Although the decalogue forbids the making of any graven images, the cherubim was copied after the Babylonian god, being a bull with a man's face. Afterward the Jews were in captivity to the Babylonians, and no doubt they assimilated much of their theology, if there was anything they had the Jews had not received of them. Long before the appearance of Jesus, the land of Judea, and in fact all Asia and much of Europe, had been overspread with Buddhism, Mithraism, to say nothing of the various Greek and Roman cults which had been planted in the country by their captors, and all but the Buddhists celebrated Christmas as the natal day of one or more of their deities. Christianity absorbed then, not only their Christmas, but many of the other days sacred to their gods or demigods, with the gods themselves who became the saints in the Christian church. To illustrate, this is the 21st of September, the shortest day of the year, and is known in our calendar as St. Thomas' day. But St. Thomas is the Christian name given to Tamuz, who was Adonis in other days of the year. When the sun got down on this day to the lowest part of his journey, it seemed doubtful whether he should ever rise again. He was then in a hell, and unlike hell in this respect his fires were nearly extinct.

This was called the death of Adonis, who had been slain by the wild boar of the woods who had inflicted five wounds corresponding to the five winter months. Because of this hopeless condition, Tamuz presided over that day. After the conversion of the Mithraists to Christianity, or more properly, after the conversion of Christianity to Mithraism, this Phoenician deity was metamorphosed to St. Thomas, and the 21st of December was made his day, because he doubted whether his Lord would ever rise again. So of the other days of the Saint's calendar.

Take another illustration: Our Easter is no more a Christian institution than is Christmas, or St. Thomas' day. It comes at about the same time of year that the Jews used to celebrate the Passover, and a transition was made from one to the other, because the nations and cults all about were celebrating that day as the resurrection day of the sun, it having risen above the equator before the commencement of the moon in which Easter was celebrated. The word Easter signifies rising, as the spirit rises from liquor or as yeast swells up. A discussion of this word would be very profitable if it were in place here. The Germans called this Easter, Oster and it celebrated the rising of a god who had gone down into death at the winter solstice.

Then there comes the "Christian Sabbath," another day derived from our pagan predecessors. There is not a scintilla of authority for the sanctity of this day. It was not even recognized by the early Christians when their pagan neighbors all about them were observing it. To illustrate, the Gentiles came to Paul and Barnabas after the Jews had gone out of the synagogue and desired them to preach to them the same words the next Sabbath. They should have said, "No, to-morrow is Lord's day, it is the day you respect and we have accepted that day as the Christian Sabbath, and we will preach to you to-morrow." No; this day did not come to be a Christian Sabbath until after Constantine's so-called conversion to Christianity. It was then enforced by a decree. When Constantine went over from Paganism to Christianity, he took with him nearly all the rites and ceremonies with the doctrines of the cult he had previously reverenced.

In all mythology, a god is born on the 24th of December precisely at midnight, because at that time the sun has made progress sufficient toward the north, that assurance is given that he will not forever desert us. If you had put a stake in the ground to-day, it being the shortest day of the year, and marked the length of its shadow, and then on the 25th again measured its shadow, you would discover that the shadow had shortened a little, indicating that the sun had moved northward. The sun then became Horus in Egypt, because he had been a great and good king way back in very early times and had avenged his father Osiris' death, who had been slain by his brother Set, who afterward became our Satan, borrowed as you can see from the Egyptians.

All these kings went up in the sky where they had houses, and when the sun passed through their houses he took upon himself their name. Thus we have Horus born upon the 24th of December, just as the constellation Virgo is rising, and the time of his birth is known by the appearance above the horizon of the star Vindimatrix which in these times was precisely at midnight. As she rises a little higher another star appears known as Spika Virginus. It is in the right hand of the virgin, and she is always represented as holding a spike of corn in it, a prophecy of the coming of another season's harvest. Now you will notice in those apocryphal chapters in Matthew and Luke that Jesus was born in Bethlehem—that is, in the "House of Corn." You see those editors of Matthew and Luke were quite anxious to make Jesus fit the birthplace of the Gods. But I was going to say that the kings and priests of early times became gods at their death and presided over the destinies of their nations as they had done in earth-life. You understand now how it was that Jehovah who elected himself god of Israel was jealous of the other gods and prohibited necromancy.

The apocryphal accounts of Matthew and Luke have Jesus born in a stable. Mithra was born in a cave which was used as a stable, so that it was necessary that Jesus who was to supplant him should be born in a stable. Nearly all gods and demogods (take notice not demigods, but demogods, half man and half god) were born in stables or caves, or some lowly place. The sun is represented as entering Capricornus the house of the goat on the 21st of December, having left the house of Sagittarius or the half horse, half man sign on the 21st of November. Now the houses of horses and cattle you all know are called stables, just such a place as it represented Jesus was born in.

But right here, I want to put in a bit of explanation, and then you will understand how it comes that some of the animals represented in the zodiac are considered sacred. In its apparent motion around the zodiac, the sun falls behind about 50 seconds. That is, a solar year is about 50 seconds longer than a siderial year. So you see that losing that much time each year after awhile would amount to several hours, and in a few hundred years it would be several months, and finally years. This is called the precession of the equinox. You can thus see that if the sun entered Capricornus at the birth of Jesus it would be 95,100 seconds later entering the same sign this year. Now each sign has thirty degrees and the sun in passing around the zodiac falls back a full degree in 71.8 years and would fall back entirely out of his sign in 2,154.66 years. The sun would thus pass entirely around the zodiac backward from the way he seems to travel in 25,856 years. The sun actually entered Sagittarius on the 21st of December, 388 B. C., and at the time that Jesus was born he entered that constellation five and a half days later, that is on the 26th of December, so that if Jesus had been born on the 24th of December, he was born on the cusp of Sagittarius. But then there is nothing wrong with that, as Sagittarius is half horse. He was born in a horse stable instead of a goat stable, that is all. But see where we are now. We are not only out of that constellation but also out of Sagittarius and almost two degrees in Scorpio. Your almanacs are to the contrary, but these are facts, and almanac makers know it as well as I do. My planisphere also demonstrates it.

Now a word with reference to astrology. Somehow these forecasts seem to come out just as astrologers figure them, but are the figures based on the zodiac? They claim they are, but I think not. To illustrate, I was born April 16, and had my horoscope cast about 25 years ago. It was based upon the hypothesis that I was born in Aries, but I was not. The sun instead of entering Aries March 21 that year, was already entering his second degree of Pisces. And yet I believe in the truth of Astrology, if we once reduce it to a science. Why? Because I believe there is a sympathetic relation of every part of the universe to every other part, and that these magnetic relations, if anything, are stronger than the magnetic relations between individuals on our planet. Some of those Suns are blue, others green and some bright red. Now suppose our sun was in conjunction with a red sun off somewhere in stellar space, would it not have some effect on the person born at that particular time? It is natural and scientific to expect something of the kind. But probably the greatest influence would be effected during the time of gestation and development of the foetus. That is the most receptive time and I am inclined to think that that has more to do with it than the particular constellation under which they happen to be born. During the period of gestation the sun comes in conjunction with nine signs of the zodiac, and mingles his influence with each of them. All these have their bearing in making the character of those who are being developed for an advent in this world.

Possibly also the month in which one is born, instead of the sign, has something to do with their characters and destiny. Of course the influences may be modified or accelerated, also by the relations of the planets of our solar system to each other and the sun. I throw these thoughts in parenthetically for the benefit of thinkers, that this question may be disentangled from its intricate anomalies.

In Phoenicia Adonis was the presiding genius and he also was born at exactly the same hour minute and second. In later times the Hebrews became ashamed of their Jehovah and worshiped Adonis. The reason of this was probably because the Phoenicians were in captivity with the Jews and they formed a sort of alliance as against Baal and other Babylonian gods. No doubt this was anticipated in Ps. 110:1, where we find David saying: "The Lord said unto my Lord [Jehovah said unto Adonai.—Septuagint] sit thou on my right hand until I make thy foes my footstool." The meaning of which is, "We two gods will align ourselves against the gods of our captors. At all events Adonis became the god of the Hebrews, and Jesus did not even recognize him when he was on earth, more than he did Jehovah. Adonis afterward became Bacchus, the god of wine. He was slain by the wild boar of the woods and died with five wounds, answering to the five wintry months. It will be remembered that Jesus died also with five wounds. The wild boar was killed in one of the twelve labors of Hercules.

Apollo was born at precisely the same moment. He was called Apollo Soter [Apollo the Saviour], because he saved the world, that is he brought up the summer months whereby all flesh was saved.

Mithras was also born at the same time and Christmas was celebrated in Persia, as we are celebrating it now, by rejoicings and gifts, except the gifts were made mostly to the poor and those who most needed them, instead of exchanged as they now are.

Mrs. Lydia Maria Child in her Progress of Religious Ideas, vol. I, p. 272, says:

"Their most splendid ceremonials were in honor of Mithras, called the Mediator. They kept his birthday with many rejoicings on the 25th day of December, when the sun perceptibly begins to turn northward, after his long winter journey."

John M. Robertson, in Religious Systems of the World, p. 214, tells us:

"The Mithraic Christians actually continued to celebrate Christmas day as the birthday of the sun despite the censures of the Pope. When they listened to the Roman litany of the Holy name of Jesus, they knew they were listening to the very epithets of the sun-god—god of the skies, purity of eternal light, king of glory, sun of justice, strong god, father of the ages to come, angel of the great counsel. Their priests had been wont to say that "he of the cap" was "himself a great Christian." They knew that the "Good Shepherd" was a name of Apollo; that Mithra, like Hermes and Jesus, carried the lamb on his shoulders; that both were mediators; both creators, both judges of the dead; that the chief mysteries of the two cults were the same."

In this paragraph we see at once the festival of Mithras and the way it came to be incorporated into our Christian system. No wonder Justin Martyr said, in his Dialogue with Trypho, "When I hear Trypho, that Perseus was begotten of a virgin, I understand that the deceiving serpent counterfeited all this;" which means that some one in heaven had been revealing secrets of state.

Hercules was also born on the 25th of December at the same hour of the previous night. He arose from his cradle and slew the serpent sent by Juno to destroy him. That serpent was the remaining wintry months of the year. His twelve labors represent his journeyings through the twelve signs of the zodiac.

Christmas was celebrated by the Scandinavians under the title of Yul, the time of the birth of Odin. Yul was so named from the color of the sun which was yellow, and in some of those northern countries he had nearly disappeared and like gold which represented him, when it flees from a country which relies upon it, his disappearance presaged dire calamity to the world. James Freeman Clarke, in "Ten Great Religions," Vol. I, p. 386, says:

"There were three great festivals in the year. The first was at winter solstice, and on the longest night of the year, which was called the Mother Night, as that which produced rest. [More likely it was called the Mother Night, because it was on this night that Isis, the Egyptian mother of Horus, Ishtar, the Babylonian mother of Merodach, Maya, the mother of Chrishna, Meo, of the Central Americans, the mother of the kings]. This great feast, called Yul, whence comes the English Yule, the old name for Christmas, which festival took its place when the Scandinavians became Christians. Their festival was in honor of the sun, and was held with sacrifices, and great feasting."

Our Yule-tide was copied from the Scandinavians. It was customary for lovers to plight their troth on this occasion, which was usually done under the mistletoe, an emblem of fecundity. This was equivalent to plighting themselves to become the mutual parents of the same children.

Thus we learn that Christmas is not a Christian institution. Like most of its doctrines it was adopted from prior religions. As said awhile ago, Abram came out of Ur of the Chaldees, and undoubtedly he brought with him some of the Chaldee religious tenets. For four hundred years his posterity associated with the Egyptians, and it is no marvel that their sacrifices and their ritual was an exact copy of the Egyptian sacrifices and ritual. In "Ten Great Religions," Vol. I, p. 253 James Freeman Clarke says:

"Christianity conquered Egypt, but was itself deeply tinged with the faith of the conquered. Many customs founded in Christendom may be traced back to Egypt. The Egyptian at his marriage put a gold ring on his wife's finger, as a token that he entrusted her with all his property, just as in the Church of England service the bridegroom does the same, saying, 'With all my worldly goods I thee endow.' Clemens tells us that this custom was derived from the Egyptians."

And a little farther along on the same page, he says:

"The feast of candles at Sais is still marked in the Christian calendar as Candlemas Day. The Catholic priest shaves his head as the Egyptian priest did before him. The Episcopal minister's linen surplice for reading the Liturgy is taken from the dress of obligation, made of linen, worn by the priest in Egypt. Two thousand years before the Pope assumed to hold the keys, there was an Egyptian priest at Thebes, with the title of 'Keeper of the two doors of heaven.'"

Again on the next page he says:

"It is curious that Isis, the mother, with Horus, the child, in her arms, as the merciful gods who would save their worshipers from the vengeance of Osiris, the stern judge, became as popular a worship in Egypt, in the time of Augustus, as that of the Virgin and child is in Italy to-day. Juvenal says that the painters of Rome almost lived by painting the goddess Isis, the Madonna of Egypt, which had been imported into Italy, and which was very popular there."

But I might go on multiplying evidences that what we call Christianity is borrowed, as I have plenty more such evidence on hand. The truth is that all religions now known had a common origin. Opening Prescott's History of the Conquest of Peru, under the title of "Festivals," I find the following:

"Each month had its appropriate festival, or festivals. Perhaps the most magnificent of all was the feast of Raymi [Christmas], held at the period of the summer (this was south of the equator) solstice, when the sun having touched the southern extremity of his course, retraced his path, as if to gladden the hearts of his chosen people by his presence. On this occasion the Indian nobles from the different quarters of the country thronged to the capital to take part in the great religious celebration. For three days previous there was a general fast, and no fire was allowed to be lighted in the dwellings. When the appointed day arrived, the Inca and his court, followed by the whole population of the city, assembled at early dawn in the great square to greet the rising sun."

Thus we find this festival in every part of the world, long, too, before the Christian era. The evidence is just as abundant showing a similarity of all religions and Dr. La Plongeon in his excavations in Central America finds abundance of evidence that not only the various religions of the earth but also nearly all our customs were carried over there from that country after the destruction of the Atlantis. His philological evidences abundantly demonstrate that the Central American religion was the older of the two. Not only that, but they had as correct ideas of the earth's magnitude and apparently of the science of astronomy as we have to-day. William Robertson in "An Historical Disquisition Concerning Ancient India," tells us that five thousand years ago, "is most accurate, and the nearer we come to our own times the more the conformity of its results with ours diminishes," and that the "superior perfection of the Indian tables becomes always more conspicuous as we go farther back to antiquity."

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During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

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Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

CONFLICT Between Religion and Science. Just the book for progressive thinkers. A book that is very interesting to people who have a taste for the past religious history. By John W. Draper. Price, cloth, $1.75.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

The following comes from Melbourne, Australia: "Mr. and Mrs. J. J. Morse send their cordial and hearty greetings and wish you a happy and prosperous new year, in which Miss Florence Morse sincerely joins." Mr. Morse is an able lecturer, and will prove a drawing card in that far-off land.

L. H. Warren writes: "I wish to thank Will C. Hodge for his splendid open letter to Madame Tingley. I think she ought to thank him also for letting her down from her high position so gently, at the same time learning her that when she talks on the spiritual philosophy, to not climb so high, but try and talk on a level with our great scientists and philosophers."

A. B. Miller writes from Canton, O.: "There is no better location for an honest medium than Canton, Ohio; one that can give private sittings or lecture and give messages. Massillon, Akron, Alliance, Salem, New Philadelphia, Coschocton, and many other places are connected by electric cars."

Dr. L. H. Freedman, the healer, is now located at Tia Juana, Mexico.

The Bloomington (Ill.) Bulletin says: "The Hague tribunal, to which is to be referred the Venezuelan controversy, originated, as is well known, with the czar of Russia, and much praise has been given to that monarch for his big head and heart and the fact that he dared to live ahead of his time. The czar is known to have a leaning toward Spiritualism and there have been some strange stories afloat about the government being run from the trance room, but to-day there comes a cablegram which explains much and forgives all. It is said that the idea of the original Hague peace tribunal was imparted to the czar at a seance by an accommodating spirit that consented to return to earth and give a few tips. The Hague tribunal is one of the greatest steps modern civilization has ever taken and, while England paid no attention to it and brought off one of the most causeless and hoggish wars in the history of the world, it now seems probable that the Venezuelan question will be referred to it and another disgraceful attack of greed upon thrift will be averted."

A strange tale of telepathy is related by a French woman, a Mrs. Hess, who writes that her mother died under circumstances which indelibly impressed themselves upon her mind. On the previous Wednesday she had received a letter from her mother saying that her health was improved and that she intended taking a journey on Saturday to her daughter's country place. The daughter, who had intended to go out that day, remained quietly at home in expectation of her mother's arrival. About 2 o'clock she experienced excruciating pains, went hurriedly to her room and flung herself in an easy chair and burst into tears. For she plainly saw her mother, lying on her bed, wearing a white muslin cap, with ruffles, such as she had never seen her wear. She was dead. A little later her husband brought her a dispatch stating that the mother was not expected to live through the night. "She is already dead," cried the daughter. "I know it. I saw her." Mrs. Hess made ready to start on the next train. Arriving at Strasbourg she found that her mother had passed away at the hour that she had seen her lying on the bed, though in reality many miles distant from her. The mother was buried wearing the muslin cap, just as the daughter had seen her in the telepathic vision.—Detroit Tribune.

Mrs. S. S. Rockhill writes from Alliance, Ohio: "E. W. Sprague and wife spoke at the Independent Church last Thursday evening and last Sunday. They are devotedly and enthusiastically given to the work. Thursday evening he noted the advance of the moral and spiritual uplifting of modern thought. Sunday forenoon he showed that the whole work or words of Jesus were never referred to in the pulpit as only the good were presented, which makes only a partial expose of his life. Of course he proved him to be only human. In the evening he tried to impress upon his audience that they were each one a spirit now in the flesh, and that all life was but the manifestation of spirit incarnate or through matter, either in the human or through the whole realm of the visible universe."

Correspondent writes from Galveston, Texas: "Regardless of the inclement weather the lyceum room of the Spiritist Temple was comfortably filled with members and friends, for the annual watch meeting of the Spiritualist Society. The evening opened with the musical cantata, 'A Christmas Conspiracy.' The music was all new and attractive, having been composed for the occasion by Mr. J. J. Blood. The participants rendered their parts in a pleasing manner, and well deserved the applause which they received. Mr. John W. Ring then read the report of the lyceum work during the year. Of the fifty-one Sundays, lyceum was conducted fifty. Six entertainments have been held during the year from which was realized $160.70 beside the interest which they have attracted for the lyceum and its work. They have paid for the stage which has been placed in the Temple and for the electric light fixtures; also have a neat balance in their treasury. Fruit and candy were distributed to the members and to each child present. After an intermission, during which the Ladies Auxiliary served refreshments, Mrs. R. Frapart sang, 'Love Is a Tyrant,' and kindly responded to the liberal applause with 'Only You.' Messrs. M. H. Clifford and Theo Jaeger were very pleasing in their back face songs; and Miss Pinky Pink and Mr. Pink Pinky (Frankie and Nellie Dailey) captivated the audience with their graceful manner in cake walk. At 11:30 Mr. Ring made a few appropriate remarks as to the passing of the old year and the ushering in of the new, and the choir sang in its usual pleasing manner, 'Hail to the Joyful Morn.' After another choice selection by the choir all sat in perfect silence, reviewing as Mr. Ring said, the events of the year, and fixing good resolves for the coming year. The old bell, so long silent had tolled the hours since seven in the evening, and at the midnight hour it swelled out into joyful peals of welcome to the glad New Year. Special cars were in waiting at the corner of 14th and Postoffice streets, and the merry crowd boarded these, gleefully singing snatches of 'Hail, Smiling Morn,' which had been so appropriately rendered by the choir as the bells and whistles all over town proclaimed the birth of the New Year. Mr. O. Springer presided at the piano for the choir numbers."

Mrs. M. B. Grunwald writes from Louisville, Ky.: "The Ladies Aid of the Speed Memorial gave a watch supper at Brother Speed's home, No. 662 East Jefferson street, in two large and lovely rooms, and they were packed to overflowing by the old stand-bys, and some of our most intelligent people, and I am happy to say that it was a success, both financially and socially."

H. C. Hervey writes: "May success crown your efforts in the future as in the past, in your endeavors to elevate humanity in the scale of progress."

The following is a new method of cure—quite rash we think. L. W. Dexter writes from Los Angeles, Cal.: "Jas. C. Underhill's article in a recent number of your paper, entitled 'A New Therapy,' calls to mind an experience of my own in the long ago. In the summer of 1875 I was attacked with a sharp stinging pain in the right knee joint, as though a needle was being thrust through it. On straightening my leg the pain would go away, and sometimes would not return for months. Gradually these attacks became more frequent and severe, until in March '88, it came upon me the worst it had ever been. If a knife had been thrust through the joint and twisted around I do not believe the pain could have been worse. Straightening the leg did not stop it, and in my agony I lost all patience and began to curse it. I was perfectly wild for a time and, as the saying is, I made the air blue with my curses. I damned the thing to heaven and hell, and any other old place. I think I must have kept this up for ten minutes or more, till I was thoroughly exhausted, and was glad to sit down to rest. Well, from that day to this there has been no pain in that knee nor anywhere else like that."

A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists Association (Cadet Hall Society) celebrated its ninth anniversary, January 4. Large audiences were present at both services. The exercises consisted of a brief address by President Caird, on the work of the society during the past year; remarks by Mrs. Dr. Chase, Mr. J. B. Hatch, Jr., and Mrs. Ida Pye; communications by Mrs. Maud Litch, an original poem by Mrs. M. W. Fisher, selections by Alice McIntire and J. O. Allan. The Children's Lyceum, under the direction of Conductor Estes, took part in the exercises with selections, songs, marches and drills, and elicited much praise for the excellence of their work. A concert was given by Etters' orchestra, with vocal solos by Horace Harmon and Mr. Taylor, of Boston, and cornet solo by W. H. Thomas. Circles were held by various mediums from 4 to 5. Supper was served in the banquet hall to a large number. President Caird reported the society as having passed a very prosperous year, having at the present time the largest membership in the history of the society; being also in the best financial condition. Rev. B. F. Austin, of Toronto, Canada, is serving the present month."

S. D. S. writes: "To think is to progress; to progress is to think. In all my reading I have never found anything in literature that assists so much in thinking and progressing as The Progressive Thinker. Everybody should read it."

M. L. Root writes from Iowa: "I especially desire to thank you for this same book I received when I renewed my subscription last. It is a condensation of knowledge for every-day use, and in my mind characterizes Hudson Tuttle, the author, as having no superior in the same field of labor. It should not only be read but studied by everybody, and especially should the advising substance be practiced by all who claim recognition of Spiritualism."

W. A. Rozelle writes from Cleveland, Ohio: "At 1 o'clock p. m., December 28, a goodly number of children and their parents and friends assembled at Warmington's hall (West Side) and at 2 o'clock the meeting was called to order by assistant conductor, G. W. Andrews, and the following programme was rendered. Sister D. N. Shoemaker was invited to the rostrum, and gave a very impressive invocation. After a song by the assemblage, the children were each called on for a recitation, and nearly all had a verse or a song. Our musical director, Miss Tillie Isitt, rendered a beautiful solo, as did also Miss Wolff, one of the lyceum members. Miss Isitt read a poem from Mrs. Ella Wheeler Wilcox's poetical works, and Mr. Cook was called on for a song, which was finely rendered. Many others were called upon and spoke words of encouragement to the lyceum, after which came the distribution of candies and oranges to the children of the lyceum, each receiving a box of candies and an orange, and all were made happy."

When writing for this paper use a pen or typewriter.

C. Elterman writes: "A Christmas entertainment was given by the Spiritualistic Society Students of Nature, of Chicago, at 1565 Milwaukee avenue, December 28. The hall was crowded with children and their parents. They spent a most enjoyable evening—many recitations and songs by the children for the occasion. They had their pockets filled with candies, nuts, apples, etc. Oh, how the eyes of the children danced when the bells jingled, and when they were called one by one, how they stepped when the pianist struck up the keynote for the grand march. A drama played by Miss Long, Miss Nickels, Mrs. M. Schumacher and Mr. C. Long, representing a drunkard's home and the reformation through the principles of Spiritualism, was very instructive. We must also thank our pastor, Mrs. M. Schumacher, who so graciously has served our society for nine years, and for her ardent faithfulness in drilling and conducting our entertainments."

Mary O. F. Dentworth writes: "We are glad to hear of Mr. O. P. Dunakin's coming before the public as a trumpet medium. We had the honor of sitting in his first seance at our home for trumpet work. Our son had just purchased a new trumpet when Mr. Dunakin came to make us a visit, and we insisted on his trying our trumpet to see if his guides could use it. The first trial there were five, including the medium, to sit around a stand. He placed the trumpet on it; also a dulcimer on a chair outside the circle. During the seance the trumpet raised from the stand and faint sounds come from the strings of the dulcimer. At the second seance we placed the dulcimer and trumpet behind a curtain in a corner of the room, and formed a circle outside with the medium, and all joining hands. The trumpet came from behind the curtain and floated around the circle, giving messages and names of angel friends. At each seance our manifestations become stronger and more interesting."

W. J. Elmo writes: "The Chicago Spiritual Alliance Church, corner 31st street and Indiana avenue, was crowded to its capacity Sunday night, all eager to hear Dr. Betiero, the speaker of the evening. All felt more than gratified with the doctor and his lecture. He is an educated gentleman, and has wonderful power and weight upon his audience. He is a thorough student of occult philosophy, and sways his audience at will. He will speak again for us on Sunday evening, January 25. Mrs. Elmo gave some beautiful tests and messages, which were all recognized. A visiting medium, Mrs. Nora Hill, helped to strengthen the evening by giving tests from our loved ones. My stock of Progressive Thinkers were sold early and I had calls for more. We are well blessed with the talented speakers we are to have for several Sundays to come, such as Dr. Betiero, Rev Hugh Calvin Smith, Chancelor of the University of America, of Tennessee, R. Gilroy and others."

Mrs H. A. Stockey writes: "The Seattle Spiritualist Association still lives and thrives as our large and increasing audiences amply testify. Our Sunday exercises and evening festival of Dec. 28 were more than ordinarily interesting. The usual conference at from 2 to 4 p. m., was fully occupied by various speakers. The subject of improvement of the present systems of education having been the theme for several weks, was on this day followed by the practical question of 'What is the Mission of the New Thought People,' regarding the education of the race? This was discoursed upon and resulted in a committee of seven being appointed to visit the superintendents of our schools and the ministers of the various churches, to suggest to the former a more progressive system of teaching, one more in line with the latest trend of thought, and urging upon the latter a more faithful and courageous utterance of their latest acquired truth—their real convictions. Supper was served in the banqueting room, followed by an interesting musical and literary programme, to which our children contributed no small part of our enjoyment. A short address was given by the old Scotch guide of our pastor, Mrs. Irene Smith. The climax was reached by the presentation of a fine umbrella to our worthy president, R. F. Little, which was feelingly acknowledged by appropriate remarks. A dressing case was also presented to the pastor, Mrs. Smith, whose year's engagement with the society closes with the month of January, 1903. A soul reading by Mrs. Esther G. Thomas Bosley closed the happy occasion."

Mrs. Clara L. Stewart writes: "The Morris Pratt Institute and the Spiritualist Church of Whitewater, Wis., have agreed that the 29th day of January shall be celebrated as a regular holiday. It was on that day in the year 1737, that the great man Thomas Paine was born. This man who did more than all others, to give us our freedom, and the country a republic, has been reviled, traduced and slandered more than any other man born within the last five hundred years. The Morris Pratt Institute and Spiritualist Church unite in inviting their neighbors and all others who love Truth, Justice and Freedom, to come to the Morris Pratt Institute building, Thursday, January 29 and assist in celebrating the one hundred and sixty-sixth anniversary of the birth of that great man, Thomas Paine. The first session of this celebration will be held in the Spiritualist Temple, Morris Pratt building, at 2:30 p. m. The second session will begin at exactly 7:45 in the evening."

L. writes from Detroit, Mich.: "The Earnest Workers' Temple, 333 Michigan avenue, is well filled every Sunday evening. January 11, address by Mrs. Rose Ferris; January 18, Mr. Boyle; January 25, Dr. Brown. The Thursday evening socials are very largely attended. Hereafter coffee and refreshments will be served by Mrs. Levergood. Mr. Fred Berne, president, is planning a surprise masquerade at an early date. Tuesday evening circle will be held at the residence of Mrs. Dr. Fish, 119 Congress street; January 20, at the residence of Wm. Stacy, 131 Charlotte street. A large party of friends gathered at the home of Mr. Stacy to celebrate the first birthday of Baby Willie."

Henrietta L. Lichtig writes: "At the semi-annual business meeting of the Englegood Spiritual Union the following officers were elected: President, T. J. Russell; vice-president, Mrs. George Brooks; corresponding secretary, Mrs. Henrietta L. Lichtig; financial secretary, Mrs. Clara Van Camp; treasurer, D. M. Graham. Good talent has been secured for the winter, Mr. Oscar Edgerly officiating during January, and Mrs. Catherine McFarlin during February. The Ladies' Auxiliary will hold its election of officers at its next regular meeting. We have inaugurated a series of socials to be held at the homes of different members for the purpose of fitting up a dining-room. The first will be held at the home of Mrs. George Brooks, 6600 normal avenue, Tuesday evening, January 13. On Thursday, January 15, a supper will be served from 7 to 8 p. m., in Hopkins' Hall, 528 W. Sixty-third street, where it is hoped all friends will join in welcoming our brother Oscar Edgerly."

TAKE NOTICE.

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

A. D. Jacoby, of Elkhart, Ind., speaks favorably of the mediumship of A. A. Finney, of Grand Rapids, Mich. The independent voices talk German and English.

Thos E. Sanborn writes: "The First Society of Spiritualists of Sutton, N. H., at their annual meeting, Jan. 3, 1903, chose the following officers for the ensuing year: President, Thomas Burpee; vice-president, Mrs. Thos. E. Sanborn; treasurer, Mrs. Harriett A. Fellows; secretary Thos. E. Sanborn; trustees, Marshall Parks, J. W. Clay and Leslie A. Burrill; collector, Mrs. Thos. E. Sanborn. Three new members joined the society."

H. F. Coates writes: "I want to assure you that we are holding very successful meetings each Sunday at Kenwood Hall, 4308 Cottage Grove avenue. The conference meeting at 3 p. m., has become very interesting, many able speakers being present to take part. Some may think the conference would not be interesting, but to my mind they are full of thought and instruction for both the old and young in the cause. The evening services are conducted by Dr. J. O. M. Hewitt and myself, assisted by other test mediums. The doctor's talks are always instructive and cannot fail to impress you with his sincerity. We should have more Dr. Hewitts on our platforms. Our music is always good. Everyone is welcome."

Oscar A. Edgerly is at present lecturing for the Englewood society. Mr. Edgerly ranks among our foremost speakers, and leaves a good impression wherever employed. He is open for engagements for February and March. He can be addressed at No. 6143 Wentworth avenue, Chicago, care of Mr. Russell.

Spiritualists of Michigan, E. W. Sprague and wife, missionaries for the N. S. A., are now working in the state of Michigan. They will answer calls to organize new societies and to help build up and make stronger old ones. They are inspirational speakers and platform test mediums, teaching and demonstrating the truth of Spiritualism. Their success in the missionary field seems to have been phenomenal. Parties wishing their services please address them at once at Sturgis, Michigan, and until further notice.

Mrs. Eva Paxson writes from Montpelier, Ind.: "Rev. and Mrs. Harry J. Moore stopped over with us on their way to Columbus, Ohio, and also upon their return, and gave in all five lectures, which were appreciated by all, both skeptics and Spiritualists. Mr. Moore also delivered a lecture at Pennville, Jan. 6. We are anxious to engage Mr. Moore for anniversary services. The name of the society that Mr. Moore served, is the West Grove, and Pennville."

Lizzie Ducker Lyness writes: "The First Spiritualist Society of Portland, Oregon, has just closed a very successful year. The annual election of officers took place Jan. 4, when the Rev. Mr. Lucas, who has been in the president's chair for three consecutive terms, covering a period of more than three years, resigned, and Mr. Greenfield has been elected to fill his place. Mr. Lucas has also been the regular speaker for over two years, and during his pastorship the society has increased its membership by over two hundred. Spiritual interest is awakened and growing, and every Sunday evening the hall is crowded to the doors. Mrs. C. Cornelius has been the platform medium for the past year, and always gives good satisfaction, so the earnest seekers after truth find both the philosophy and the phenomena presented here. Brother Lucas goes to Washougal, Wash., as pastor of the Spiritualist society there, for an indefinite time, and carries with him the best wishes of the people among whom he has so long and faithfully labored, for his continued success and prosperity."

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "It is some time since any report has been given regarding the working of the First Spiritualist Church of this city, and we are pleased to say the work has been progressing in a quiet way. The meetings are well attended and several names added to our membership. On Jan. 1, 1903, the annual election of officers for the year took place, as follows: "President, D. W. Blodgett; vice-president, J. M. Smith; secretary, Mrs. L. E. Zimmerman; treasurer, Benj. Rhodes; trustees, J. B. Randall, Mrs. M. J. C. Marvin, E. F. Evans, C. P. Emblem and Mrs. R. Smith. Being duly installed by the pastor, Mrs. M. C. Von Kanzler. The following resolution was offered and unanimously accepted: Whereas, In the kindliness of their hearts, Brother and Sister Rhoades, Brother and Sister Duhl and Brother Evans have so generously donated to the cause of Spiritualism through the First Spiritual Church, we, as a body, extend our sincere appreciation of all kindness and accept the same with true sincerity, wishing them many returns of a happy new year; knowing they have the continued attendance of the spirit loved ones, who also appreciate all efforts in making possible the promulgation of the truths of Spiritualism. Well attended social gatherings, to which everybody is welcome, are held semi-monthly, showing a still continued interest in our Truth and proving a financial benefit as well as social and spiritual. The Spiritual truths, as voiced to us by Mrs. M. C. Von Kanzler, are reaching the hearts of the people, while the messages from spirit loved ones are comforting many sorrowing, seeking hearts, who have mourned the arisen ones as dead."

Nancy E. Waters writes from Hartford City, Ind.: "Harry J. Moore stopped over on his way from Columbus, Ohio, to Ottumwa, Iowa, and delivered in all four lectures. His work was appreciated by all and the secular press made very favorable reports of his lectures. His engagements were such that he could not deliver more than four lectures."

Mrs. C. K. Moore writes from New Philadelphia, Ohio: "The residents of our little city and vicinity have had the pleasure of a two weeks' visit from Mrs. Alice Gehring of your city. She held trumpet seances, gave clairvoyant readings and trumpet sittings in our spiritual meeting-room the greater part of that time. She also gave a number of sittings in private residences. Her seances are conducted under test conditions. The work of her guides gave good satisfaction."

Dr. E. H. Denslow writes from Sturgis, Mich.: "In order to hasten improvement in Mrs. Denslow's health, I find a few weeks' recreation necessary; therefore we will give up our work in the Home until her recovery is complete. In the mean time I will, in my humble way, do missionary work for the cause of Spiritualism in which I am deeply interested I have an engagement with the Rochester, Ind., society for Sunday, Jan. 18." Dr. Denslow is one of our foremost workers in the ranks of reform, and he should be kept constantly employed.

Dean Clarke's poem, "The Triumphs of Man," has gone to the printer, and he promises to make "a gem of purest ray serene" of it, and it will be, if he does his part as well as its author has. All who subscribe in advance get a 25-cent pamphlet for twelve cents. and Dr. Clarke gets a meagre profit for his hard mental toil in composing, and the trouble of mailing. Now is your opportunity to aid a worthy teacher, and get many times your money's worth in return. Send your orders at once to him at No. 7 Winthrop street, Roxbury, Mass.

M. E. Blodgett, corresponding secretary, writes from Minneapolis, Minn.: "On January 3, the Progressive Spiritualists Society of Minneapolis held memorial services for Abby Judson. Mrs. Talcott delivered a very beautiful address, after which J. S. Maxwell, president of the state association, spoke of his acquaintance with Miss Judson and admiration for her work. Following Mr. Maxwell, our honored worker, Dr. Swanson, made some touching and appropriate remarks."

C. H. Figuers of Cleveland, Ohio, writes: "Mrs. Alice Baker, of Cleveland, Ohio, who is a worthy woman and an honest, truehearted medium, is in need of financial aid. Her aged mother is ill, not expected to live. Mrs. Baker is confined to her bed with a severe attack of quinsy, and is unable to help either herself or her mother. Her work, is of course, at a stand still. Anything sent to her will be appreciated. Mrs. Baker's address is the Devonshire, Brownell street, suite 5, Cleveland, Ohio. Let us help our sister." We believe Mrs. Baker to be an excellent medium and worthy of assistance. There is estimated to be at least 5,000 Spiritualists in Cleveland, and they should see to it that Mrs. Baker does not suffer. Each locality should as far as possible minister to the wants of its unfortunate workers, and not call on the general public for assistance. The practice is a bad one, this shirking of home responsibilities and calling on the general public to contribute. That should only be the last resort.

Mrs. C. H. Hubbard writes: "After reading in The Progressive Thinker of January 10, 'Vivisectionist Rebuked,' I feel more than ever the helplessness of women who are denied a voice in the administration of the affairs of their country; but there is one way by which they can make their influence felt towards ending the savage butchery now practiced in the name of medical investigation; that is by refusing to employ any physician who practices or advocates vivisection. By touching their pocket, their only vulnerable point, it might have an effect. Women, let us try it."

The Progressive Lyceum.

To Lovers of Truth:—"The Progressive Lyceum" has gone out into the world with its message of gladness and good-will, for the four weeks of December, and I want to let the workers in the vineyard of Truth know how much progress has been made in this department of our beautiful cause of Knowledge.

About three hundred of each issue is mailed, and from every side come words of encouragement and commendation. Small the paper is, but that gives room for growth, and as support justifies it will increase in size. We want to hear from Lyceums everywhere and receive their suggestions of how to proceed. There is no argument necessary as to the importance of the lyceum work; we all know full well how necessary it is to teach the child the facts which we would have form the foundation of their life and character. This is the object of the Lyceum and it is time for Liberalists and Spiritualists everywhere to get their children into these schools of liberal and harmonious education that they may be taught the true and the beautiful.

The Progressive Lyceum is a weekly mailed so as to reach its patrons for every Sunday. It takes up the life study of our workers; December was devoted to the life study of Andrew Jackson Davis, the respected Poughkeepsie seer, and January will be devoted to the life study of those valuable workers, Mr. and Mrs. G. W. Kates. We have cards bearing the picture and some favorite sayings of the worker, to be used in the lyceums, and they are valued wherever they have been used. The paper is seventy-five cents per year, and the cards are one cent each.

We furnish papers in Ohio, Maine, Texas, Iowa, Pennsylvania, Missouri, Connecticut, California, Rhode Island, District of Columbia, Wisconsin, New Hampshire, New York, Indiana, Illinois and Massachusetts. Where are the other states? We hope ere the month of January passes to hear from many of the other states and from the places in the states mentioned that have not secured this organ for the advancement of the lyceum movement. The National Spiritualist Association has appointed me National Superintendent of Lyceum Work, that I may become your servant, and the only way for me to efficiently serve you is for me to know what you want. And I promise to do my very best to satisfy you one and all. So come on and let me hear from you; we must do more this year than ever before for the children, for they soon will be the men and women to lead the cause to fields of greater usefulness. Wishing each and all a very happy and prosperous New Year, I am always,

JOHN W. RING,
National Sup't. of Lyceum Work, Spiritualist Temple, Galveston, Texas.

Divinity in Humanity, or the New Therapy.

In No. 683 of The Progressive Thinker, I noticed an article by Jas. C. Underhill, which interested me very much, as I have had some experience in such things myself. In one case, I met a lady, having a severe spell of sick headache. I told her I could cure her head, if she would allow me to put my hands on her head. She said it would do no good, for it would ache until sundown. I told her I could. She insisted that I could not. I told her I would cure it in spite of her resistance, that in ten minutes her head would not ache, and with a positive force of will power, without saying a word, I cured her.

God helps those that help themselves. When human beings learn that nature's divine law is spiritual, and that Jesus Christ is the power of the spirit made manifest in the flesh, and came to fulfill the law, and cast out all things that transgress the law, then human beings will find the master power within themselves, that will lead them into the path of peace. Priestcraft has crucified the Christ of spiritual life and light in the human mind, by teaching a false Christ, born of a false virgin; and the angels are coming to destroy their false teachings and resurrect the crucified Christ of life and light, in the human mind, where each one's Christ is born of the spirit, and not of the flesh, for holy virtue is the mother of all spiritual light in the human mind.

A. C. DOANE.

Summerland, Cal.

"Meatless Dishes." Very useful. Price 10 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

PRICE-LIST AND CATALOGUE OF BOOKS.

Character Building. Thought Power. Ralph Waldo Trine	35
Child Culture. Newton N. Riddell	65
Children's Progressive Lyceum. Andrew J. Davis	30
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

"——" Q. Will you send me a sperrit?

A. The close attention and severe taxing called for by the crowd of questions which come to this department is sometimes relieved by letters, fresh and breezy, or amusing for the infinite cheek, the assumption of superiority, and ignorance of their writers. One has just came, and I will take my readers into confidence, and allow them to read. It is not much, I am sure they will agree, that the writer demands for ten cents, with a possible fee of two dollars if everything comes his way:

"Deer Sir:—I should like to get positive evidence that Sperritualism is a Fact. Please get some sperrit to come right here to me and make himself visibel or in some way prove that he exists. If you can't, or haven't time please git some one to do it who can, that is if such a thing is Possibel. If Somebody could produce sperrit Phenomena to occur Hundreds of miles away there would be no charge to suspect Froud. Now as soon as the Sperrit—you send—has been around, I will send you 2 Dollars. If you or no one will accept this offer, the Spiritualism is not for the Poor! I shall believe what a Chicago paper said in answer to the question about Spirritualism, that it was the nastiest Fraud and Humbug.

"And in another paper I read that a Priest who wanted to know the truth, went to the Sperrit Temple of Boston. No phenomena occurred, and after the meeting he went to the owner, the man who has spent a fortune building the Temple, asking him why no phenomena took place. The man turned on him and in a brutal voice told him to "go along."

"I enclose Ten Cents to pay you and I want your answer right away. If you the wo send me a message from a Sperrit, been att—end a Sperrit, that I personally the knew before he died, to be in his own whichandwriting, his own language, and the signed with his full name the 2 Dollars are Yours."

We know of no formula, or incantation by which we can make a lackey of an immortal spirit. Our Theosophical friends have this art, and their "adepts" can call on "Mahatmas," to chase on their errands. So had Aladdin a lamp which by rubbing he could invoke genii, but I must confess that Spiritualism has supplied no ring, lamp, incantation; no genii, or Mahatmas. On the contrary it teaches that spiritual beings have their own spheres of activity, and cannot be commanded.

As the world will not burst nor Spiritualism die if this correspondent is not convinced, he will have to believe with the Chicago paper that it is a "nastiest fraud."

It is nearly 2,000 miles to the home of this correspondent. It is a long way to send a "sperrit" for "2 Dollars." Possibly if I could, that spirit would find conditions such, that manifestation of its presence would be impossible. From the sphere of the letter, the conclusion would be drawn that no spirit could approach, much less communicate.

The priest, mentioned is a typical speciment; he saw nothing and went away to lie! Anyone who has ever met the genial gentleman who in his zeal and generosity bestowed the Boston Spiritual Temple to the cause of Spiritualism, would not believe his voice ever had a "brutal tone," though a hundred priests made oath affirming it.

The priest might have been so insolent with his priestly, self-assertive arrogance, as to well deserve being told to leave. The presence of this priest, he assumes, made it impossible to have manifestations in the Temple! He was as efficacious as the Bible laid at the door to drive away witches. He saw nothing. There was nothing to see, and asserts everything a fraud, because of this failure! I presume it would be easy to get any required number of priests to testify that they never saw a spirit manifestation, and if they told the truth that they do not believe one possible, either now or in ancient times.

The "2 Dollars," large and desirable sum as it is, cannot be ours. The ten cents was used as postage in sending the correspondent a book, with directions how he could form a home circle, and by opening the door for the entrance of his spirit friends, receive their messages without price.

Alas, the ignorance, the dense and bigoted ignorance on this great subject so vital and momentous to every human being! and on the other side the intense longing, the eager hope for light on the darkness. Oh, it is pitiable, and though we may laugh at its efforts, behind our laughter are tears.

M. C. G.: Q. We have been holding our circle for some time without other results than a few raps. What is the reason of our failure?

A. You should take in new members.

T. J.: Q. Can our spirit friends give us "tips" in the mining stock, now on the market said said to be in the interests of Spiritualism?

A. Emphatically, no. Granting that spirits know and are willing to take part in the game, it would give the advantage of certainty which would be considered even among gamblers as next to robbery. It is fortunate that spirit intelligences attracted to those in such business, have not such superior knowledge, and are on the selfish plane which makes them unreliable, and given to deception. The best way to make money on mining stocks is to let them wholly alone.

S. S. Rockhill: Q. What about the two chapters in the Bible that are exactly alike?

A. The chapters referred to are II. Kings, 19, and Isaiah 37, which are alike except the division into verses, which made by a later hand are at variance. It is a singular fact that an important historical narrative, given as inspired by the direct hand of God, should be included verbatim in a later prophecy, and cited as inspired prophecy of one of the greatest prophets, in evidence of the infallibility and sacred origin of the Bible!

It is one of the oversights which are always found in literary productions that make false claims as to their authorship. It is a straw which shows clearly the origin of that compilation, of slow growth, and uncertain origin, the Bible. The compilers allowed a chapter of supposed history to get interpolated into prophetic utterance, and thus gave us an insight into the methods by which the Holy Book slowly grew out of the efforts of a priesthood. The hand of man, not of God, is impressed on every chapter and line from Genesis to Revelations. The imperfect conception of nature; the crude ideas of human rights, the severity of credulous ignorance, the designing selfishness of a priestly caste, is reflected from every page. It is not of God, the Infinite, the All Good, but ignorant, cruel, superstitious, cravenly fearful man's idea of God, that is inculcated, from the Jehovah, whose robes are clotted with the blood of nations he has trodden in the wine-press of his wrath, to the God triune, who remorselessly condemns nineteenth of mankind to a hell of fire, for doing exactly what he foreordained they should do.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Sometimes an organization makes a man great. Sometimes, a man, in less than a lifetime, so builds and solidifies an organization, that it will carry his name and deeds down to posterity as the Father-Founder. We need not point to Jesus, Mahomet, Confucius, Buddha, as instances of this. We have an example at the present time, in the Salvation Army and its General Booth. Wherever there is civilization, there march the soldiers of that army, on one thought intent, the alleviation of human woe and the lifting up of the overthrown, from their resting places in the gutters and the slimy ooze of misfortune's dregs. Thousands owe the fact that they have accepted the last chance, to the Christ pity of the uniformed soldiers of this great camp, always and everywhere mobilized for action.

Commanding Gen. Booth has been in San Francisco, to the great joy of his followers. He shows his age very little; is yet a hale, vigorous man, whose keen perception, steady persistence, and dominant will is sure to leave a power behind him ever working for good to the race. Looking at his career, since his work began to attract attention, we see two main points of action; the thorough organization of the machinery; and his own keeping in personal charge of the moneys proffered for his use for the work. There have been no directory or advisory boards to wrangle and tie up funds, just when the need of use was imperative for the success he has so gloriously won. He was, and is a large-hearted, common-sense, honest man, who wanted to help those who were in sore need of help. He has done what he could.

We have had New Year's eve and day. We still live. The majority of the denizens of this burg celebrate after the African fashion of making all the noise possible, either to scare the Old Year so far away as not to be able to find his way back; or to assure the New Year that he has come into a most enthusiastic, stirring world of bustle and business. Crowds filled the streets. The blare of horns was like of volleys of musketry; now in platoons and then a lot of scattering shots. When the "hour o' twal" had fully come, to the volume of sound was added the ringing of steeple bells and the outpouring of hundreds of steam whistles, telling those who could but listen, the baby 1903 was born and "mother and child were doing well."

The Hermetic Brotherhood held its annual watch meeting at its headquarters. The first part of the evening was spent in social converse. As the hour of transmutation approached, they passed into silence and received instruction from "those who know." It was a very pleasant gathering. Those of our readers who have not sent for the annual "Convocation Proceedings," remitting postage for the same, will, in future please address, "Secretary of the Hermetic Book Concern, 509 Van Ness avenue, San Francisco, Cal."

Booker T. Washington, the apostle of the African race in the United States, is booked to lecture in this city at an early date. He has been in attendance upon a teachers' convention, in San Jose and in filling other engagements, during his trip to this part of the country. His life, work and bearing is very similar to Fred Douglas, who was so long the mediator between the white and the black of this nation.

At last, the Pacific cable touches Honolulu, and an intelligent intercourse is possible. What a difference between 1903 and 1778—only a century and a quarter. Then Captain Cook and cannibalism. Now, civilization and the waning of a race. If we have a diagrammatic map, we can at once see that any nation controlling the Sandwish Islands holds the key to the situation of the Pacific Ocean, with all its possessions of Oriental wealth. To the American nation, belongs now another gift from the Disposer of Events. The new cable is the first great link of the chain hereafter to bind together Asia, Africa and America, in such fashion that no vested interest can intervene.

We notice that Bret Harte's estate has passed through the usual state surveillance. After all he has accomplished and left on record, his holdings are valued at only eighteen hundred dollars. But who will undertake to compute the value of the brain assets which make up the largest part of his estate? He certainly, now, can have no cause to be dissatisfied.

The outlook for our state, during the coming year, is most encouraging, no matter on what plane we may look. Among the basic items plentiful winter rains, supplemented by scientific irrigation, whose benefits are widening in their scope every year, promise for us another immense harvest. As the demand for railway transportation increases, there are rumors of efforts made by all the transcontinental lines, either to shorten distance and save time, or add another competing line to those already centering in San Fransico and other parts of the state. The statistics show an increase in the use of fuel oil and electricity for producing motor power. This indicates an increase of raw products—two profits instead of one. Our Legislature has done one thing worthy of commendation, likely to bear more and more fruit as the years go by. This is the Pure Food Bill, under whose provisions no one can succeed in palming off "any old thing" on the Eastern markets, as California grown and prepared. We understand with all of this, there must also be a vast amount of routine work. But we are used to that. Success to everybody for 1903.

W. P. PHELON, M. D.
San Francisco, Cal.

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

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

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

A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists—almost unanimous—have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently, or otherwise, does the manifesting with the aid of artificial toggery, tying with ropes that do not tie, illuminated artificial garments, phosphorescent paint, false whiskers, gauzy drapery, etc., aided sometimes by confederates and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only object in view being to eliminate all methods of deception from the public circles.

The parties who present these criticisms or exposures for publication, must do so from actual personal experience or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor. They should do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart. Honest mediums will rejoice that prominent Spiritualists have voted to separate the wheat from the chaff, while the tricksters and charlatans, educated in the trick schools of California, Chicago and Boston, will be sorely vexed.

MEDIUM RAYMOND.

The Rochester Spiritualists Don't Like His Methods.

To the Editor:—Considerable excitement was aroused among the Spiritualists of Rochester by the exposure of the methods of a clever trick medium by the name of Albert Raymond. He worked his tricks pretty nicely, and many new investigators as well as old believers in the spiritual phenomena were fooled, disappointed and discouraged, and myself and family paid for another lesson to learn to separate the true and real gems from the artificial ones.

Raymond did his work quite cleverly in securing his prey. He has given lectures for the past thirteen weeks before good audiences, at the I. O. O. F. hall. He is of a pleasant nature; is a singer; plays the piano and of quite a social character. I will describe him as follows: He is short; about 5 feet in height; fleshy and heavy set; dark complexion and thin black hair. He is healthy and strong looking and ought to be able to make a living without deceiving the people and disgracing Spiritualism and its mediumship.

He has a little boy with him whose name is Ray. He is about 8 years old. He is a lovely little fellow and his singing on the platform was appreciated by all in the audience; consequently Raymond had easy work to lure the people to his seances.

My main object in writing this is, that I would suggest for the benefit of all Spiritualists and investigators of spiritual phenomena, and in protecting the public in general from fraudulent mediums, the following: As soon as Spiritualists in any town or city see or hear of the announcement or advertisement of a newly arrived medium, the Spiritualist society, if there is one, should send a committee to the medium, and make arrangements for seances or sittings under strictly test conditions, and if the medium is true, and came with the intention of doing good and earnest work for humanity, she or he will without doubt submit to the test; and if the medium proves the genuineness of her psychic gifts, she or he should be given a certificate and recommend by the committee, and receive the support and financial help of all Spiritualists and investigators in the locality; and, on the other hand, if the medium rejects or refuses to arrange with the committee under these conditions, then the committee shall inform all Spiritualists and the public in general, by publishing the result of the committee in the local papers. Only through a measure of this kind will it prevent the public from falling into the claws of vampires or wolves in sheep's clothing, and as long as the Spiritualists in all localities do not earnestly hunt down the tricksters and try to keep the beautiful spiritual field clean of the weeds, the process of spreading this philosophy will be slow, and the ground gained by the true medium and its hard work will receive a set back by such occurrences as have transpired lately in Rochester, and are occurring in many other localities.

If your valuable Progressive Thinker will find these lines advisable, to bring same before the readers, I certainly would be pleased and rewarded.

Enclosed please find newspaper clippings for verification of my statement.

ROBERT B. HAHNEL.
766 Gaurau avenue, Rochester N. Y.

NEW YEAR'S GREETING.

Extended by the National Spiritualist Association.

To the Editor:—All connected with the management of the N. S. A. extend greetings and best wishes for you, in the New Year; our greetings and good will also go out to your many readers, all of whom we feel sure are interested in this association and its good work for humanity. Inclosed I send a copy of some of the resolutions that were adopted at the last annual convention in Boston, which few will deny are good and worthy of their source.

There is but little of news to report at the present time; the routine work of the home office goes on as usual; the missionaries are busy, which the public knows, from their frequent articles in our good spiritual papers. There is need of more missionary work, and we hope to see it extended in time to every quarter of our land. Our free library is doing its usual good work, and each day brings seekers after truth to this office to borrow the books that are here on loan; every city in the country should have a free circulating library, where spiritual and liberal books and papers could be found. Our free literature—in the shape of leaflets, tracts, and so forth, is called for freely, and we hear of its missionary work in many places, mostly remote from mediums or meetings of Spiritualism. As Mr. Hudson Tuttle is busy with his work as Editor-at-Large, the N. S. A. expects that this new year will prove one of greater triumph and blessing for the cause, and that the lyceum movement will also take a new start, since that earnest worker, J. W. Ring, is foremost in the labor of love for the children, and is making his lesson weekly paper a power for good for adults and children alike.

I am happy to report that our fund for the defense of wills—which had become quite exhausted—has been blessed by a donation of two hundred dollars from a friend of the N. S. A. secretary, who does not desire to have her name appear. The Mediums' Relief Fund occasionally receives a dollar, but of late the friends have given it but little thought; perhaps they will do so after the holiday drain upon the purse is no longer felt.

As our friends know, it had been decided not to build a mediums' home on the N. S. A. land at Reed City, Mich., which was wise, since the property on that land has been burned; as it is, this association will receive its insurance on its building, and we expect to have no loss to report in this direction. It is requested that the public take notice that the N. S. A. will not erect a mediums' home anywhere in Michigan, nor at any other place at present; not only because the public did not respond to the call for funds for that purpose—except in occasional instances—the result being only about five hundred dollars outside of the fifteen hundred given by two members of our board; but also because the money thus obtained has been turned into the Mediums' Relief Fund, from which the N. S. A. is pensioning, and caring for, several aged veterans, intending to increase the work as circumstances allow. One of our pensioners has been taken in charge by some of her relatives, and is now in California among the flowers, seeking health, while the N. S. A. is relieved of her care.

The terrible bereavement which has come to President and Mrs. Barrett in the violent death of their only child, has brought sorrow to thousands of hearts; universal sympathy is with them, for while we know that the loss is only temporary and temporal, yet we realize the anguish it has brought to their darkened home. Our tender thoughts and blessing go to them.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

WILL BEAR REPETITION.

Some of the Resolutions Adopted at the N. S. A. Convention of 1902.

We affirm a knowledge of the continuity of life and continual progress which is not interrupted or suspended by the dissolution of the physical body, and that a knowledge of conscious individuality after the change called death, with the power under properly adjusted conditions, to communicate with mortals, is the basis of Spiritualism. We affirm that the higher demands of Spiritualism are answered only when mankind so completely responds to the call of spirits as to meet them upon a common plane of consciousness where communion between incarnate and excarnated spirits becomes of equal and mutual interest. Therefore, be it

Resolved, That we hold mediumship to be the very foundation of our Spiritual structure, and all attacks made upon our mediums strike at the basis of our philosophy and religion; that we deplore the attempts to injure the reputation of our mediums, especially by those who call themselves Spiritualists. That while we uncompromisingly denounce all fraud we will always exercise all care in passing judgment; that we will, to the fullest extent of our power, protect in the courts and elsewhere all genuine mediums.

We also hold that through strong arganization is found the only way by which the genuine mediums can be protected, as well as one of the most efficient means by which the counterfeit may be eliminated from our ranks.

Resolved, That we congratulate the Spiritualists upon the growth which has characterized the movement, as well as regards the tendency to rise above the conception, too prevalent in the past, that the ends of Spiritualism were fully answered by the simple fact of spirit communion.

Resolved, That the delegates of this convention hereby place themselves on record as opposed to any possible condition which may permit the avariciousness of any person, or any combination to put into jeojardy the happiness of their fellows, or by which they may deprive them of their legitimate rights to the products of the earth.

Resolved, That the N. S. A. is opposed to all inroads upon human freedom, and that it is strongly in favor of the abolishment in every state in the Union of capital punishment, compulsory vaccination, arbitrary Sunday laws, and any form of legislation which gives special recognition to any school or schools of medical practice.

Resolved, That as the cause of reform demands the effectual work of woman, and that as woman cannot work effectually without the franchise, suffrage should be granted to all on equal terms.

Resolved, That we believe all Spiritualists throughout the country should organize into local societies, that all local societies should organize into state associations on a uniform plan, and that all state associations should join the National Association.

Resolved, That we discountenance the use of intoxicating liquors, tobacco, opium, and all similar articles that are harmful to human welfare.

Resolved, That we cordially indorse the idea of yearly engagement of such speakers as have inspiration, education and versatility of talent sufficient for the demand of the public for that length of time, and we would encourage the construction of edifices, halls or temples to be used exclusively, if possible, for spiritual purposes.

Resolved, That all who stand as speakers or "pastors" on the spiritual rostrum, in addition to natural and spiritual gifts above mediocrity and a good moral character ought to be sufficiently educated to enable them to use the English language correctly, otherwise they offend the educated taste of the average auditor by their illiteracy, and often neutralize the aesthetic effect of their spiritual teachings by their grammatical and linguist blunders, therefore we do not deem it advisable to ordain any person in the spiritual ministry, who lacks the aforesaid qualifications unless endowed with more than ordinary mediumship.

(As the above resolution may mislead aspirants for ordination, it is important to state that the N. S. A. does not confer the rites of ordination on any one.—Secretary N. S. A., Mary T. Longley.)

Resolved, That we as Spiritualists owe a debt of gratitude to that noble veteran worker, Dr. Andrew Jackson Davis, for his numerous instructive and voluminous works on Spiritualism and kindred topics. (Unanimously adopted by a rising vote.)

Resolved, That if we expect to stand before the world on an equality with other denominations, we must go before it on an educational basis equal to that which other denominations provide for their workers, and that as that noble veteran, Morris Pratt, has donated to the Spiritualists of America a college building—and as three of the directors of that institute are taken from our board of trustees—we shall do all in our power to direct and aid that school in its work.

Resolved, That the thanks of this association be extended to the spiritual press which has so faithfully and generously aided in furthering the cause of Spiritualism, as well as the efforts of this association, and we also note with pleasure and great appreciation the growing tendency on the part of the secular press to treat us fairly and respectfully and to report the sayings and doings of our meetings without color or malice,

(Signed)
F. A. WIGGIN,
MOSES HULL,
DEAN CLARKE,
FREEMAN W. SMITH,
STELLA A. FISK,
Committee on Resolutions.

A BILL

To Regulate the Practice of Medicine, Surgery, and Midwifery, Provide for Registrations of Physicians, Etc.

Be it enacted by the Senate and the House of the State in Legislature assembled that:

Section 1. Any person desiring to enter upon the practice of medicine or midwifery in this state shall, and they are hereby required to have their name and place of residence recorded in the office of the Recorder of the county in which they reside, in a book kept for that purpose, also a statement of the system of medical practice they propose to pursue; where and when they graduated, if graduated; and if not, when and where they studied medicine and how long, where and how long they have practiced, if at all, and such other facts as will enable the people to judge of their fitness to practice medicine. In case a person does not administer drugs to the sick, but uses water, Magnetism, Massage, Swedish movements, Osteopathic treatment, Hypnotism, Mental influence, Christian Science, or any other plan of treatment, that fact must be recorded before such person shall enter upon the practice of the art of healing, as a business or profession.

Section 2. Any person desiring to enter upon the practice of operative surgery in this state, shall be required to present proof of having graduated in a college of medicine and surgery which is in good standing with the State Medical Society, of the school of medicine to which he or she belongs, and shall have such proof together with a certificate of the State Medical Society recorded in the office of the recorder of the county.

Section 3. A certified copy of the registration record provided for in sections 1 and 2 of this act must be hung up or otherwise displayed in the office of the physician, surgeon, or midwife, before he or she can legally begin practice, and shall remain hung up, or otherwise displayed, constantly while he or she shall continue to practice.

Section 4. Any person found guilty of any material false statement in registration shall be liable to a fine of not less than $100 nor more than $500, and shall thereafter be debarred from right to practice medicine in this state.

Section 5. Any person entering upon the practice of medicine, surgery or of healing in any way without being registered as provided in this act shall not be legally entitled to receive any pay for his or her services.

Section 6. All acts or parts of acts inconsistent with this act are hereby repealed.

If you prefer this bill to the medical law now in force in your state, please write at once to Dr. T. A. Bland, Sec. A. M. U., 161 S. Hoyne avenue, Chicago, and your letter will be used to secure its passage in your state.

We think it gives the people all the protection against quacks, that law can give them, whereas the present laws, while very oppressive on honest physicians, protect the quacks, rather than the people. Many of the most notorious quacks hold licenses from the State Board, while others pay the representatives of the law to let them alone. This bill compels the quack to show his record; they don't want to do that, so they are opposed to this bill. It abolishes the medical board and salaries, hence the ring doctors are opposed to it.

To Restore Medical Freedom

we print herewith a bill which the American Medical Union will have introduced into the legislature of various states this winter and pressed to a passage, if possible. As will be seen, it repeals the present laws, which are so oppressive upon reform physicians, and especially magnetic healers. We print also the foot-note, which explains itself. Those of our readers who feel like endorsing the bill, should write to that effect at once to Dr. Bland.

STARTLING FACTS,

OR

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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The reporter asked for the names and addresses of some of the pupils so that he might communicate with them personally. Several hundred were offered, from which the reporter selected eighty-four. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Schneller, 1412 Avon st., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measures of their possibilities.

Mrs. Effie M. Watson, Martinsville, Ind., writes: "Hypnotism opens the road to health, happiness, and prosperity. It should be studied by every one. I would not part with my knowledge of it for any amount. The instructions have developed within me a force of character, an ability to influence and control people that I did not dream I could acquire.

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of difficult surgical operations with perfect success. It is a complete anaesthetic, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism in less than than three days. The book is grand."

Rev. T. W. Butler, Ph. D., Idaho City, Idaho, writes "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have not had a single failure; I consider a knowledge of Personal Magnetism invaluable. The book has greatly increased my own powers.

Dr. W. P. Kennicutt, 529 State st., Binghamton, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My case baffled all medical skill. I studied hypnotism from the American College of Sciences, and tried it upon myself with surprising results. In one week my stomach was better than it had been in thirty years. I could eat anything without the slightest distress. I can hypnotize myself in five minutes and sleep all night; have hypnotized a number of others.

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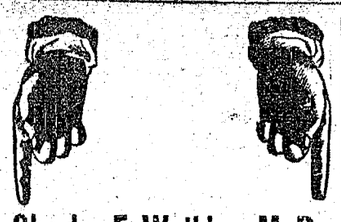
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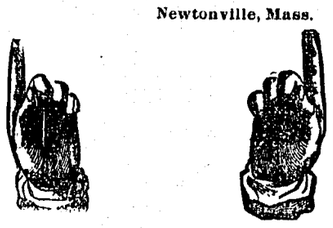
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THE DIVINING ROD.

Interesting and Successful Experiments.

By reading the article in The Progressive Thinker of December 6, on the above subject, I am inclined to tell a little story, which I can do in few words. My father built a new house in Rush county, Ind., in the year 1849; and he wanted a well, but did not know where would be the best place to locate it; for some folks in that part of the world had dug very deep wells, yet found no water. So he sent for a farmer, several miles distant, who, it was said, could tell folks where to dig for water. The old man came on, and said if there was any water on the premises he could find it. He went to a peach tree, broke off a straight twig about two feet long. This rod he held in his hands by the little end in a horizontal position, and walked about awhile until he came to a place near the building where the rod dipped downward. He stuck a stake in the ground at that point, and walked off some distance, and again held the rod in a horizontal position, as he approached the stake, when the rod dipped down as before. He then went off in another direction and repeated the process, and coming to the stake, downward the rod would dip like a thing of life. He said, "Dig there and you will find water." Father asked him how deep down to water? The old man held the rod firmly with both hands, and started it to vibrating in a vertical direction; he counted the strokes until it reached thirty and stopped there. The vibrations were regular to the number 18, but it went on vibrating with a swaying motion to 30. The man said: "You will find water at 18 feet, and more at 30."

A few days later father put the well-diggers to work at the place marked and they struck water at 18 feet, but not enough to give complete satisfaction; so they dug deeper and found a strong vein of water at 30 feet. The well was walled, a pump put in and the water rose up 15 feet, and we had abundance of the best water.

I remember one very dry year when some of the neighbors' wells went dry at the close of summer they came to that well for a supply of water, for we had plenty and some to spare.

It is agreed and understood that some kinds of trees are suitable for the divining rod, while other kinds are not, and that the rod will move for some persons and not for others. I once met a lady searching for water and saw the mysterious movement of the rod in her hands when she came to the right place. I took the rod in my hands and tried the experiment—it would not move for me. Water was found at the place she marked.

This phenomenon of the divining rod is probably a phase of mediumship, and a large percentage of people possess it. Any persons interested can experiment and ascertain their powers in this direction. A. H. NICHOLAS.

Summerland, Cal.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life from his late residence, Lloyd, Texas, O. C. Tunnecliff, aged 74 years. He leaves a wife and two children, who realize their physical loss is his spiritual gain. Services conducted by Rev. Nellie S. Baade, Dallas, Texas. COR.

Mrs. Grace Nickels Hinkel passed to the higher life, December 21, 1902. The interment took place on December 26, at Roschill Cemetery. The pastor of the Progressive Society, Mrs. Hilbert, officiated. A beautiful song, "Only a Thin Veil Between Us," was rendered by members of the choir. Following this a very touching address, well befitting such an occasion, was delivered by Mrs. Hilbert. ALFRED CURTIS.

Mrs. Mary Barr Hopkins passed to the higher life, from her home in Sturgis, Mich., Dec. 30, aged 90 years. Thus another of the pioneers of this vicinity has gone out beyond this earthly expression to take up her work in that sphere where environments are sweeter and opportunity greater than here. She was a woman who was loved by all for her kind words and helpful deeds, and an exemplary Spiritualist. The funeral services were held at the home on January 1, conducted by Dr. E. H. Denslow. X.

December 28, Mrs. Piper, of Chicago, passed to spirit life. To her the highest knowledge had come. She knew she was going to her loved ones in a better land. Those that knew her loved her. Though we mourn in our loss, we rejoice in her gain. She was laid to rest in Forest Home under the beautiful snow. Services at the residence and tomb conducted by Mrs. Squire. COR.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Departure to Spirit Life of a Former Chicagoan.

Monday evening, January 5, at his home in Baraboo, Wisconsin, Dr. James E. DeWolf passed to spirit life. For twenty-five years Dr. DeWolf was a resident of Englewood (part of Chicago) Ill., where he was sincerely loved by a large circle of people to whom he stood in the relation of a friend and counselor as well as physician.

During all the years of his residence in Chicago, he was a member of Mrs. Richmond's congregation (The Church of the Soul) and was a sincere student of the soul teachings. For three years he served the church as its president and since his removal from the city, kept in touch with the church and its work. In conformance with the wish of Dr. DeWolf, Mrs. Cora L. V. Richmond officiated at the memorial service which was held in the home, Wednesday, January 7. Many friends from Baraboo and vicinity listened with eager interest to the address delivered by the guides, who paid loving tribute to the life and work of Dr. DeWolf.

After the service the people were loth to allow Mrs. Richmond to depart without giving them one more opportunity to hear her speak, and she was prevailed upon to remain and hold a service in Baraboo Thursday evening. S. C. G.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m., Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

The Christian Spiritual Union Church will hold Sunday meetings at Knights of Pythias hall, 144 East Twenty-second street, near Michigan avenue. Services at 2:30 and 7:30 sharp. Rev. Mrs. L. J. Vaughn, pastor and medium.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

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VOL. 27. CHICAGO, ILL., JAN. 24, 1903. NO. 687.

THE HUMAN RACE.

Will Peace Ever Be Universal on Earth?

When we realize the condition of the world in the clashing and wrangling of its discordant spirits here on this earth, the almost impotent struggle of the weak against the brutal aggressiveness of the physically and mentally stronger, the desire of the nations to build powerful navies, and maintaining millions of men in their military organizations, our better feelings are saddened and we pleadingly ask, is there any power that can bring out of those discordant elements a more harmonious condition of life? and in confidence that it will be answered we breathe the earnest prayer: Angel of peace, will thy white wings overshadow us, scatter thy blessings around us; will thy power still the whispers of strife, and thy chain with its golden links bind us?

That the inventive genius of the world can go on much longer perfecting their weapons of destruction at the rate that they have advanced in the last fifty years seems impossible for if not checked their wars will become one mighty explosion and both contending parties will have vanished and the destruction wrought by Mont Pelee could not be used to draw a line of comparison.

Will the time ever come when the universal race will turn the energy displayed on that lower plane in the devising of weapons of destruction, to a higher one where the constructive forces will dominate in life, entirely supplementing the lower forms of life's energies? We believe it will, and more than that, we can say with confidence we know it will because we have faith in the power of the higher law; and because we can see back of those manifestations of the animalistic forces a spiritual power moving to the front and assuming the control of life's energies. There is a faculty in human life which is intuitive, which is telling it that the great law of self-preservation must be complied with or disastrous consequences will follow; and realizing the danger of handling those destructive forces, they are calling a halt, and the demand for arbitration is growing stronger in proportion as those destructive forces are developed.

When considering the question of universal disarmament we are dealing with an ideal state of society; something for the world to grow to, as it never has been attained in the past, and is not in the present. Those ideal conditions which a few have been able to realize in their lives is just the dawning of the morning presaging the time when nations will learn war no more. But there is always two sides to every question. The ideal has been illustrated, and now the actual must be shown, which is a stage of development with the majority, they not having grown to understand the law of the higher life, and both sides must be considered in dealing with the different phases of human development.

The revolt of the American colonies against the oppressive exactions of England would not have been necessary if the ruling powers had possessed a higher conception of the rights of their fellow-beings; but they did not, that if was in the way and compelled the colonies to deal with the actual instead of the ideal, no matter how much they desired to see that ideal realized. When the slave power made its boast that they would yet call the roll of their slaves under the shadow of Bunker Hill, there was the actual to be dealt with, instead of the ideal entertained by the advanced Abolitionists.

The question which is of great importance to have answered right is, would it have been a proper course to pursue for the American colonies to have quietly submitted to the indignities that were heaped upon them, or for the advocates of liberty to have tamely submitted to the aggressive insolence of the slave power for the sake of maintaining peace? or for the civilized world of to-day in its struggle to take another step forward toward a higher type of civilization, to fail to enter a vigorous protest against the demoniac forces that are trying to hold it down to the slavery of outgrown forms of life?

We ask these questions not because we are the advocate of violence in the solving of life's problems, but the contrary, our soul is pained at the view presented by the panorama of war, and in earnest we ask how long will it be when such a condition of life will not come before our vision?

There are those who are better mentally and spiritually qualified than the writer to give answer to the foregoing questions, and we should be pleased to have them express their views on the subject. When those demoniac forces issued their defiant challenge, what was the duty of the advocates of freedom? According to our understanding, the only position they could take in justice to themselves and coming generations was to meet the challenge with a brave, determined spirit and solve the problem according to the highest revelations of the truth revealed to them, not stopping to question what would be the suffering entailed upon them by the struggle. Only in that way has the world advanced to its present position. It has had to contest its ground inch by inch until the desired object was attained.

The question is whether the world has developed to that state where it would be expedient for the civilized nations to carry out the programme of complete disarmament? That there will be many differences of opinion in regard to its taking that course or not is probable, as each one will decide from his own standpoint. What would be the result if one of the leading nations should have the moral courage to carry out the programme of perfect national disarmament, trusting to its neighbors to deal justly, placing them on their honor? We believe that the effect would be beneficial, and that the moral conscience of the world would uphold them, and even those nations that could not bring themselves to adopt that high standard would deal honorably with them; and without a great lapse of time would follow the high example set them. The maxim that "there is honor even among thieves," is a true one, and among robber nations there is a sense of honor.

Can we picture to ourselves the beneficial effects that would accrue to any nation that would follow out that programme? The sentiment expressed by the poet Longfellow would be more than realized, when he said,

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts;
Given to redeem the human mind from error,
There were no need of arsenals or forts."

When we consider the fact that what it costs to build one of our first-class battleships would, if used in the interest of peace, construct one thousand miles of magnificent highway, spending on its construction three thousand dollars per mile; and then when we realize the immense amount of energy wasted by the destructive forces in the world, and turning all of that energy to peaceful constructive uses—verily, if it were done the vision would be a glorious one to behold, and this good old mother earth would blossom as the rose; the dream of and prayer for the millennium would be realized, and thy kingdom come, thy will be done on earth as it is in the heavens, an actual fact in the programme of life.

This optimistic view is inspiring; it tells us what will be attained unto, but it should not dim our eyes to the actual condition of the present, nor cause us to think that such a glorious consummation can be realized by any method but the one which brings human life to realize its need of working harmoniously with those forces which are striving for that end. It cannot be done by building with one hand and tearing down with the other. That the world is becoming weary of its strifes arising from national and race differences, which in the past have antagonized each other, is evident; but the fact is also apparent that it has not yet arrived at that plane of development where it is willing to renounce the power of the lower law and without reserve accept the higher; that can only come by a gradual growth upward to that plane of life.

When the enormous expense to the world is considered that is expended in its preparations for war, its groaning under those heavy burdens, yet unwilling to rest from them for fear of being left helpless among opposing forces, shows that there is need of a large amount of missionary work to be done among the nations by those who have evoluted to a higher conception of what are the duties in which life consists. The maxim is true that "experience is a dear school, but fools will learn in no other;" and only through that bitter experience will the world be led to realize that with even its present development the law of war, no matter what the glamor is that is thrown around it in the name of patriotism and national honor, is utterly impotent to advance it further on its upward journey, whatever may have been accomplished in the past by that method, and when mankind was on a lower plane of development, and incapable of understanding any other method by which they could be protected from the aggressions of their enemies except by meeting force with force.

What ideals will be actualized, what hopes and anticipations will become part of the world's daily programme before the close of the twentieth century, we cannot predict with certainty; but this we know there will be given more serious thought to the solution of the problems that will naturally be presented, and knowing the destructive power of modern armaments, greater anxiety will be manifested to settle disputed questions by peaceful means. The advocates of this anti-barbaric system of life are looked upon as impracticable enthusiasts by the champions of militarism, and who are presenting to the world theories that never can be actualized. Well, we can afford to be patient. It took ages for the human race to evolute from the cave man up to the position that at present is occupied; and eventually he will have grown to that state where he will be able to understand and apply in life the principles that at present seem unattainable.

While transcribing these thoughts on this Christmas morning, we read, "Famine in Finland; conditions worse than in eighteen sixty-nine when one hundred thousand perished of starvation." There is enough produced yearly in the world to furnish its inhabitants with enough to live comfortably, but the curse of militarism casts on it a blight which can only be remedied by its abolition. To the citizens of those higher realms such a condition should cause them to exclaim, "What fools those mortals be." If they do not use such expressions in alluding to us, it is not our fault. But we will look on the bright side, knowing that in the good time coming the false will be eliminated and the truth will take its place. We will work to help forward its consummation.

HAMILTON DE GRAW.
Shakers, N. Y.

IN HIGHER LIGHT.

Some day, when all our heavy tasks are done
And Time, the master, gives us pause for rest,
We shall look back from heights beyond the sun,
And know whate'er has been, was the best.

Our earthly losses, seen through eyes grown clear
Of error's mists, shall radiant jewels shine,
And conflicts, trials and heartaches then appear
As stepping-stones to reach the heights divine.

CLARE B. ST. GEORGE.

Let no man give advice to others that has not first taken good counsel to himself.—Milton.

THE SCHOOL OF LIFE.

Experiences and Lessons in Mortal Life.

We often cross the threshold of home and go boldly forth in quest of whatever adventure we may encounter in the daily life. Hope, faith and trust beckon us on to follow and fear not, and strive to direct our course, not always, however, with success. Folly and vice flit across our path and try to allure us from the straightforward course, by false glitter and temptations, set forth with all the sophistry possible to draw the careless and unwary into their toils. Once we step aside from the path of rectitude we are lost for a time unless our guardian angels can arrest our downward course and call to their aid the power of conscience to lead us back to the better way.

In the aggregate, for the blessings of the many, and through the evolutionary processes of life, suffering is, in reality, a disciplinary experience for the race; but to the individual who is obliged to meet it, sorrow or pain may seem anything but a blessing in disguise. Nor is it well for human beings always to accept suffering as for the best; for by doing this there would be a tendency on the part of the unfortunate to sit down, hopelessly submitting to their unhappy lot and making no effort to rise above the gloom or to struggle on to better things, while the more fortunate, if they believed the suffering of their fellows was for the best, would not cultivate the qualities of sympathy and compassion, nor would they endeavor to ease the lot of the unhappy and depressed. To our mind it is much better for the race to reach out for happiness and comfort by doing its best along the legitimate lines of effort to overcome disease, pain, sin, affliction or trouble of any sort, than it is to let matters drift and say "all is well; all is good."

The earlier and the more we invest in a stock of good deeds here the greater will be our fortune hereafter. The more you sow, the richer will be your harvest in the upper world. Never think you can conceal or cancel a mean act without expiation. You know it "and there's the rub."

Settle your accounts with yourself and you are indebted to no one. You are your own reflector, and the mirror cannot be broken. Every day you are filling the pages of the book of life; keep it balanced and you know how the account stands. Desire peace, stand for the right, do not be discouraged by failures, as every effort for the right is a step in the right direction.

If, through the law of heredity, one has inherited strong, noble characteristics, fine spiritual qualities and virtues, then may he also gather from the spiritual life forces that which will assist him in generating an influence of true nobility and loftiness of character which will be sensed and appropriated by others less fortunate than himself, who will receive assistance from this magnetic force to press onward and rise in the scale of effort and achievement.

While that which is evil or undeveloped may be inherited, let us not forget that that which is pure may be inherited likewise.

There are none that we know of in any scale of human life but what possess some noble traits and characteristics which may be cultivated and sent forth in a helpful influence to others, and they may also be encouraged and developed in the individual until the evil which he also possesses disappears, until that which is error or ignorance, is banished in the light of knowledge, of purity and truth.

The world is growing better age by age. Human sympathy was never broader than it is to-day. The milk of human kindness flows out in gentle streams from heart to heart. Human ills and evils are thundered against from the press, pulpit and rostrum. Moral sores are not hidden from the public view to rot away the bulwarks of society or civilization, but they are uncovered and exposed to the purifying rays of honest criticism and public inspection.

Oppression, injustice, persecution exercised by autocrats and taskmasters against the industrial or social slave, are not patted on the back and commended as good by the intelligence of the world, but they are scored in stinging terms as they deserve. Selfishness is slowly giving way to the higher developments of altruism in the human breast. The brotherhood of man is being recognized as a reality in the life of humanity. Individualism is gradually growing into the higher light which beholds each soul a member of the universal family, and is learning to sink itself in the larger unit of the blended whole. Nor will personal talent, genius or courage be stamped out because of this growing together of the human forces and sympathies; for out of its spiritualizing breath will come a new encouragement, aspiration and desire for the development of the highest gifts of mind and heart.

From the constitution of man and his conditions, intelligent being, no doubt, could do no other than develop along lines of selfish antagonisms and competition, but that man must remain a fixed creature under the law of selfishness by no means follows. That other systems are possible the passing years are beginning to demonstrate in the larger attention paid to fraternal ties and associations between man and man.

"I live to hold communion
With all that is divine,
To feel there is a union
Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And waits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do."

A. H. NICHOLAS.

(To be continued.)

IN THE OCCULT.

SPONTANEOUS SPIRITUAL MANIFESTATION.

The Headless Horseman of Fort Meade.

"Twelve o'clock and all is well," came the midnight answer of the first sentry on guard duty. The same reply came from two, three and four. Before the trooper designated as No. 5 had time to reply the one who answered to No. 4 had drawn his Colt's revolver and in quick succession had fired six shots into the body of a headless horseman who had suddenly made his appearance in a furious but noiseless dash through the hay corral which he was guarding. The shots were followed by four more from his carbine. There was a commotion at the garrison. The officer of the day rode up for an explanation, and in a moment or two laughingly swung his horse to a canter and returned to the post.

But he left a brave though perplexed boy behind him. It was at Fort Meade but a few months ago. Ambitious for a military life born of experience in the ranks of the First Regiment in Chicago, a young man enlisted and was assigned to the Thirteenth United States Cavalry at Fort Meade, now preparing for duty in the Philippines. The youth stands six feet one in his stockings, is an athlete, and one of the best shots in the regiment, yet he is a mere boy.

Visions of the Headless Horseman.

The moonlight night he emptied his revolver at the phantom horseman will never pass from his memory. When he came home a few days ago on a furlough his brothers and sisters laughed at the story—in fact, the former made some cutting remarks about the kinds of "dope" most popular at the western posts of the United States army. Then he looks serious and says: "I've only got one reason for believing it—I saw it. It was one of the prettiest nights I ever saw on guard. The moon was high and full. I was on duty at the hay and straw corral, and had to keep in and out and around the big stacks to guard them from accidental or incendiary fires. Had a spark or match touched one of these piles it would have been good-by to the whole garison. Just as I finished calling out 'Twelve o'clock and all is well,' my broncho came to a sudden stop, extended his forelegs, pricked up his ears, and glared at—well, it startled me as much as it did the horse. Within fifty yards was a white horse, with a headless rider, dashing through the corral. The lightning thought came to me that the boys were playing a joke. Joke or no joke I pulled my revolver and put six chunks of lead in the trunk of that horseman. At that distance I wouldn't take odds from the best shot in the regiment. Whether I hit the man or not, even after I had brought the carbine into play, he dashed along with the same reckless stride that startled me when I first saw him, and disappeared in the woods to the south of the fort. Nobody can make me believe that I was mistaken. He sat as erect on that white horse as any man in our troop. Everything was there but his head; the sergeant's chevrons on his arms as plain as day. Of course, the firing brought the officer of the guard, and when I told him what I had seen he simply smiled and returned to the post. I knew that I had seen a headless horseman, but didn't say a word about it the next morning. I waited for the boys to begin their 'kidding.' Then I found that I was not the only man who had seen the phantom. It seems that since the early 70s he has appeared regularly at the hay corral whenever the moon is full and high."

All the Troopers Believe the Story.

A peculiar point about the Chicagoan's experience, notwithstanding the fact that he was threatened with court martial for arousing the guard without evident cause, was the evident seriousness and belief with which his fellow troopers accepted the story. Many of them, while doing sentry duty at post No. 4, just at midnight when the moon was full and high, had seen the headless trooper on the white horse. The Chicagoan, however, had been the only man of a hundred or more in thirty years who had dared to try to stop him.

The story is told as gospel truth at Fort Meade; dying men tell it as the truth—that the headless trooper who visits the hay corral on the nights of the full moon is the ghost of Sergt. Sullivan, the bravest and most daring Irishman who ever helped to suppress an Indian outbreak. It was just before the memorable massacre of the gallant Custer and his men. Fort Meade was then a frontier post, and the Sioux were raising Cain. Only half the garrison dared to sleep at a time—the other half watched for redskins. Sergt. Sullivan was on duty at the hay corral. It was known that the strip of woods to the south of the fort was alive with Indians, full of drink and deviltry, welcoming an opportunity to burn the fort and slaughter the handful of Uncle Sam's boys in the garrison; consequently the extra precautions in the guard.

How Sullivan Lost His Life.

"Twelve o'clock and all is well," rang out the midnight call of the first sentry; then came the replies from sentries two, three and four. Before No. 5 had time to reply Sergt. Sullivan, who was No. 4, had drawn his Colt's revolver and had started a rapid fire on an ugly Sioux whom he saw skulking on his pony at the distant end of the hay corral. With daredevil bravery he went in pursuit of the Indian, and the latter started for the strip of woods. Sullivan meant to make it a race for the life of the Indian. He did not stop to think what was in store for himself. The Indian and the trooper reached the edge of the woods the length of a broncho apart. The garrison, aroused, saw Sullivan disappear. There was less than a minute of awful suspense, then a wild, exultant, fiendish chorus of yells came from the spot, in the midst of which Sullivan and his horse reappeared on a wild dash across the prairie. The brave sergeant sat upright in his saddle—headless. He soon disappeared under the clouds that skirted the moonlighted horizon, never to appear again except in the apparition that rushes through the hay corral at midnight when the moon is full.

The life of many a Sioux paid the penalty for the horrible deed that brought the phantom trooper to Fort Meade.—Chicago Tribune.

Suffering with a mental hallucination that the ghost of a man for the murder of whom he had been tried and acquitted constantly appeared before him and told him that he must kill his father and mother before the visits would be stopped, John Lombard was declared insane at Amherst, Wis., and taken to the Northern Hospital for Insane at Oshkosh.

There are three days whereon a man should not worry—to-morrow, because it has not yet arrived; to-day, because it is needed for business, and yesterday, because it is gone forever.—Anon.

SPIRIT LIFE NOW.

A Letter From Spirit Frances E. Willard.

Dear Brothers and Sisters in Earth-Life:—It has been some time since I have addressed you through the columns of The Progressive Thinker, and you may think that I have abandoned my efforts to manifest to humanity, but I assure you such is not the case, on the contrary I am more determined than ever to exert myself in every possible way for the advancement of Spiritualism. It contains much truth that all the world of human beings needs to promote their health and happiness.

I am not at all discouraged with our circle work. It has made a good commencement and as time progresses I hope to see it develop into a recognized necessary factor of Spiritualism. It is now, to a certain extent, but we hope to win fuller and greater recognition, by our good deeds.

After nearly five years work in Spiritualism I may say that I consider myself a veteran Spiritualist, and the outlook for our cause is beautiful. Many minds are grasping its truth and are radiating bright light for it. Mediums are being developed in large numbers, who will transmit the thought of our wisest sages and greatest philosophers. And we are entering an era when truth will reign triumphant.

Whilst I do not despise the trials and tribulations through which Spiritualism has passed, I would that all Spiritualists would forget past persecutions and enjoy the radiant present, letting their lights shine in the certainty of the knowledge they possess of the present life, which is ever present now and never in the future.

I find in Spiritualism all that is necessary for human and ethereal progression, and prophesy for it a larger mundane following during the next decade than even the most sanguine Spiritualist in earth life hopes for or expects. I meet spirits in ethereal life who do not believe in Spiritualism and at first will utterly refuse to return to the earth plane and manifest their continued life; who cling to their creeds and sectarianism cultivated in their physical life. But they are coming in one by one and by the thousands and when converted develop into excellent workers and thus add to the mighty power which is at work to educate the children of earth, and thus remove the barrier of ignorance, which has so long prevented their advancement into higher realms of physical life. My mother, sister Mary, brother Oliver, father and all send loving remembrance to the many dear friends in earth. We are a united family in our earnest desire, and determined effort to manifest the truth of spirit return, so that much useless suffering may be spared the mourners of earth when their loved ones pass out of physical sight into the ethereal realms of life. Your loving sister,

FRANCES E. WILLARD.
Elsie Hornbeck, Medium.

NIGHTS IN SAN FRANCISCO.

Winter nights the moon beams low,
And purple skies seem all aglow,
Then "I arise in dreams of thee,"
Love having set my spirit free.

Winter nights the stars climb high
Up through the shadows of the sky,
"In the first sweet sleep of night"
The breezes whisper still "good night!"

North winds stir the leafy groves,
From mountain top the chill wind blows,
Then my soul in dreams of thee
Turns to thy home 'cross death's deep sea.

Ah, winter nights, when heaven is near,
Soothing the heart, dispelling fear,
Thy spirit rising at my feet,
I call thy name, "Mine own, my sweet!"

Nights when the moon is floating low,
And scent of violets come and go,
Sea and land breathe calm repose,
And lilies pale December's snows.

O Love, lift up my soul to thine!
Let me quaff Hope's ruby wine,
For in my dreams I am with thee—
Thou, softly beaming smiles on me.

San Francisco stands alone,
Seven hills her mighty throne,
Her landscapes blossom like the rose,
Alike she welcomes friends and foes.

No snowy mantle shrouds her form,
No frosty kiss on flowers at morn,
Her fame will live to endless day;
Her church spires point, "This is the way!"

O, hours of bliss! I dreamed would be
So near Pacific's tranquil sea,
On San Francisco's fair domain
Where winter comes in gentle rain.

And birds are singing on the wing,
The doves coo softly when they sing,
Beloved friends from spirit shore,
Come silent through my open door,

Rose L. Bushnell Donnelly.
San Francisco, Cal.

HOME CIRCLE.

Striking Experiences in an Oregon Circle.

To the Editor:—Permit me, through the columns of your valuable paper to relate our experience in the home circle. About a year since myself and family came into this vicinity as skeptical concerning Spiritualism as any people you could find. We believed fully in the orthodox religion, although we had never fully conducted ourselves in accordance with its teachings. About January 1, 1902, I became acquainted with one J. W. Thompson, a Spiritualist, who induced me to investigate. There was no medium with us, but we arranged for a circle, and at our first meeting we were favored with nothing more than table-tipping, which to me seemed suspicious.

Our meetings continued and in the meanwhile a man named Leggett, who claimed to be a medium, sat in the circle once or twice. At the fourth meeting my wife was, to our great astonishment, controlled. The spirit claimed to be that of a former schoolmate of my wife, who was partially deaf and dumb, and whose name was John Rice, of Roseburg, Oregon.

The medium tried to talk to us in the deaf and dumb manner, but we could not understand, so by giving her a pencil and paper she wrote the name of the spirit, and also some characters resembling Chinese writing. We concluded that the medium was not developed sufficiently to communicate with us intelligently.

Our meetings continued with medium under control by various spirits until one calling himself "Andrew Jackson," (colored) took control and in releasing the medium, left her in a fainting condition, on account of her disposition to heart weakness. At once and before fully released by spirit Jackson, a spirit who afterwards made himself known to us as the Rev. Donald Smith, took control of the medium and directed us what to do for her, and by following his directions the medium was left in her normal condition with exception of feeling a little nervous.

Before Spirit Smith released the medium we were informed by him that he would thereafter be the sole control of the medium, because it was not safe for inexperienced spirits to control the medium, on account of her heart trouble. Spirit Smith has been her control since.

Smith states as follows: "In the earth life I was first a medical doctor, gave up that business and became a minister of the gospel, and at time of my death, was pastor of St. John's Methodist church in New York City, my passage from earth life occurring in about the year 1879. I refer you to John Bentley, 140 Park Place, Brooklyn, N. Y., who was acquainted with one M. L. Sudden, pastor of John street church, N. Y. City, and who passed from earth life at the age of 77 years. I had a personal acquaintance with Sudden but did not have with Bentley. I give you Bentley's name because he knew Sudden."

We have made no inquiry and do not know if Bentley is living there or not, nor do we know if Bentley ever knew Sudden.

Our meetings continued with more or less success until May 27, the medium had stepped on a rusty nail a few days previous which penetrated her foot, almost resulting in a case of blood poison, and from which she suffered great pain for about three days. Complications followed, which culminated in three separate attacks of heart failure, the third almost ending her life. The first attack was on the night of May 27, followed by a sinking spell. Night of the 28th she had one attack, but on the night of the 29th she rested all right, but was very weak from effects of the previous attacks. On the evening of the 30th, by the use of a letter board or planchette we communicated with Spirit Smith and inquired about her condition. This was about 8 p. m. He told us that the medium might get along all right but he thought not, and that if she had an attack it would come on about twenty minutes to 10 p. m., and that if so it would be the worst spell she had experienced and that it would require our combined efforts to save her, but that if she passed through it she would not have another, because he had called around him a circle of medical doctors and they would be able to prevent another spell; in fact, he said, she could not stand another attack within a month. He told us to call in the neighbors that we might have help, also for us to get certain articles of medicine, to get hot irons around the patient and have hot water, etc., all in readiness, so we would not be delayed in case the attack came on.

We followed his directions and at exactly 15 minutes to 10 o'clock p. m., the spell came on, Spirit Smith taking immediate control of the patient, directing us all the time what to do, always in his usual tone, free from all excitement, while the patient was gasping and grabbing for breath, and at intervals screaming and plunging until by her convulsions I was often thrown against the headboard of the bed while I was holding her. This spell lasted for two hours, during which time we never worked harder to accomplish anything, than we did to save the life of my wife, and during which time she was all but dead, stopped breathing and became as lifeless and limp as one dead, until on several occasions I jerked her around in bed and blew in her mouth to get her to resume breathing.

Spirit Smith had previously told us that as the spell wore off she would stop breathing and be actually dead before we knew it if we did not keep the closest watch, and for me to jerk her around and open and blow in her mouth if she did cease to breathe. Had I not been so advised I know my wife would have died there and then.

Spirit Smith never released his control entirely until about 2 a. m., next morning, although he gave us his final advice for that night about 1 a. m., but I could see as the patient became easier that there was some undue influence being used. The spirit told us afterward that he dared not relax his control until she was safe beyond the spell, because she was so weak that he could not get control of her organism again that night after he had once released her.

Spirit Smith had also controlled the patient during the two previous spells.

It may be asked why we did not get a physician, to which question I would reply, there was none here and the first attack we thought would be the last one and so with the second, but when the second came on I 'phoned for a doctor but he had a patient he could not leave until the next day, and that day and night my wife got along all right, but on the night of the 30th which was the fourth day, we did not know until two hours before the spell that we would have any trouble, so we did not have time then to get a doctor.

Well, my wife was very weak next day; could not speak above a whisper until noon, but as the spirit had told us, she began to improve and by June 10, was able to be up and about.

Just think of a person being in such agony, unconscious of all around her, yet plunging and screaming from pain, gasping and jumping for breath, and between these paroxysms, a calm plain voice speaking to the attendants, telling them what to do, and at the same time noticing a delicate woman who had entered the room, and advising her to go home. To some this story will seem impossibly true, but to us it is a grand truth.

There were present at this time, Mrs. Alta Gray, Mrs. Effie Winslow (Mrs. Lon Gray, who was requested by the spirit to retire), J. W. Thompson, Lon Gray, Lee Carpenter, B. M. Crego, Thos. McKinnon and myself. By the spirit's advice, our meetings were discontinued for a time on account of our medium's condition, and the recent severe ordeal which she had passed through.

August 9, our next meeting was held at home; present, Wm. Turner, Byron Acres, Thomas McKinnon, the medium and myself. Our meeting was interesting and closed with a test volunteered by the spirit, as follows:

"As a test for you gentlemen, I will say that when this meeting closes you go down the road below the house to where it forks; take the left hand road and the right hand side; about 15 or 20 yards below the forks a small stump stands close beside the road; about 5 or 6 feet below the stump, in the wagon track under the dust, you will find a letter addressed to Thos D. McKinnon, written about July 25. Contents of the envelope are two letters, one written by a lady and the other by a child; letter was received in due time at this office and was delivered to a young man and was lost by him on his way home."

We asked Spirit Smith how he came to know about this letter and he said he happened to see the boy lose it, and he just made a note of the matter, first on account of the importance of the letter and second in order to furnish us an agreeable test and surprise. We asked him who the young man was that lost the letter and he described him, also the man and the team the young man was with, but hesitated about the young man's name. We asked him if it was my son (a lad 11 years old), and he said it was.

When my wife was released we told her about it and she remembered having the boy go for the mail along about that time and that he had ridden home with Mr. Brown, the merchant, who was just such a man and who drove such a team, as the spirit described, but as the boy had several letters and papers, had no thought of his having lost a letter.

We four men went to the place designated by the spirit and lighting a candle, we scratched around in the dust and there we found the letter. We examined the envelope and found it sealed in good order. My brother opened the envelope and there were two letters in it, one from our sister and one from our little niece. But instead of the letter having been written July 25, it was written July 20, and received at this office the 25th.

Mr. Turner and Mr. Acres are both Spiritualists and will attest this last experience. We have had other meetings since, but nothing of unusual importance has taken place, although during our experience of less than a year, many other proofs of spirit return have been furnished us, too numerous to mention, but all of which have gone to bring us over to the doctrine of Spiritualism; indeed, I may say that we are completely converted. J. E. McKINNON.

Cornucopia, Oregon.

Plain Facts.

It is evident that Spiritualism must live long enough to eliminate the fraud lingering and growing beneath her cloak or there will be nothing worth absorbing in it, nothing observable but the bogus. Even now genuine mediums are fast sinking away from public service, retiring in disgust or joining the enemy and becoming more "marvelous" with their work and greatly praised by the audiences. The more "marvelous" the more money, and it is quite an inducement to a poor, half-starving, struggling, honest medium, quite a temptation, when they can see the rankest fraud drawing in the dollars, to "join the swim" and wear diamonds and fine clothes, and be well fed and cared for.

The fact is, one almost wishes sometimes some other movement would come along and absorb the whole thing and take the job of cleaning and scrubbing off of the hands of the tired old workers.

It is an awful thing for the noble and true workers to see the genuine being swallowed up by the spurious, and if it was not a known fact that truth and right will eventually prevail over fraud and wrong doing it were about time to quit wasting breath by breathing the name. But knowing that beneath it all our loved ones still live and can return, will hold the vast body of thinkers together, upon that basis at least, and there is no need of fear of absorption for some time at any rate.

DR. T. WILKINS.

There are no incidents so unfortunate from which skillful men will not draw some advantages, nor so unfortunate that foolish men will not turn them to their hurt.—La Rochefoucauld.

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

VOL. 27. CHICAGO, ILL., JAN. 24, 1903. NO. 687.

THE HUMAN RACE.

Will Peace Ever Be Universal on Earth?

When we realize the condition of the world in the clashing and wrangling of its discordant spirits here on this earth, the almost impotent struggle of the weak against the brutal aggressiveness of the physically and mentally stronger, the desire of the nations to build powerful navies, and maintaining millions of men in their military organizations, our better feelings are saddened and we pleadingly ask, is there any power that can bring out of those discordant elements a more harmonious condition of life? and in confidence that it will be answered we breathe the earnest prayer: Angel of peace, will thy white wings overshadow us, scatter thy blessings around us; will thy power still the whispers of strife, and thy chain with its golden links bind us?

That the inventive genius of the world can go on much longer perfecting their weapons of destruction at the rate that they have advanced in the last fifty years seems impossible for if not checked their wars will become one mighty explosion and both contending parties will have vanished and the destruction wrought by Mont Pelee could not be used to draw a line of comparison.

Will the time ever come when the universal race will turn the energy displayed on that lower plane in the devising of weapons of destruction, to a higher one where the constructive forces will dominate in life, entirely supplementing the lower forms of life's energies? We believe it will, and more than that, we can say with confidence we know it will because we have faith in the power of the higher law; and because we can see back of those manifestations of the animalistic forces a spiritual power moving to the front and assuming the control of life's energies. There is a faculty in human life which is intuitive, which is telling it that the great law of self-preservation must be complied with or disastrous consequences will follow; and realizing the danger of handling those destructive forces, they are calling a halt, and the demand for arbitration is growing stronger in proportion as those destructive forces are developed.

When considering the question of universal disarmament we are dealing with an ideal state of society; something for the world to grow to, as it never has been attained in the past, and is not in the present. Those ideal conditions which a few have been able to realize in their lives is just the dawning of the morning presaging the time when nations will learn war no more. But there is always two sides to every question. The ideal has been illustrated, and now the actual must be shown, which is a stage of development with the majority, they not having grown to understand the law of the higher life, and both sides must be considered in dealing with the different phases of human development.

The revolt of the American colonies against the oppressive exactions of England would not have been necessary if the ruling powers had possessed a higher conception of the rights of their fellow-beings; but they did not, that if was in the way and compelled the colonies to deal with the actual instead of the ideal, no matter how much they desired to see that ideal realized. When the slave power made its boast that they would yet call the roll of their slaves under the shadow of Bunker Hill, there was the actual to be dealt with, instead of the ideal entertained by the advanced Abolitionists.

The question which is of great importance to have answered right is, would it have been a proper course to pursue for the American colonies to have quietly submitted to the indignities that were heaped upon them, or for the advocates of liberty to have tamely submitted to the aggressive insolence of the slave power for the sake of maintaining peace? or for the civilized world of to-day in its struggle to take another step forward toward a higher type of civilization, to fail to enter a vigorous protest against the demoniac forces that are trying to hold it down to the slavery of outgrown forms of life?

We ask these questions not because we are the advocate of violence in the solving of life's problems, but the contrary, our soul is pained at the view presented by the panorama of war, and in earnest we ask how long will it be when such a condition of life will not come before our vision?

There are those who are better mentally and spiritually qualified than the writer to give answer to the foregoing questions, and we should be pleased to have them express their views on the subject. When those demoniac forces issued their defiant challenge, what was the duty of the advocates of freedom? According to our understanding, the only position they could take in justice to themselves and coming generations was to meet the challenge with a brave, determined spirit and solve the problem according to the highest revelations of the truth revealed to them, not stopping to question what would be the suffering entailed upon them by the struggle. Only in that way has the world advanced to its present position. It has had to contest its ground inch by inch until the desired object was attained.

The question is whether the world has developed to that state where it would be expedient for the civilized nations to carry out the programme of complete disarmament? That there will be many differences of opinion in regard to its taking that course or not is probable, as each one will decide from his own standpoint. What would be the result if one of the leading nations should have the moral courage to carry out the programme of perfect national disarmament, trusting to its neighbors to deal justly, placing them on their honor? We believe that the effect would be beneficial, and that the moral conscience of the world would uphold them, and even those nations that could not bring themselves to adopt that high standard would deal honorably with them; and without a great lapse of time would follow the high example set them. The maxim that "there is honor even among thieves," is a true one, and among robber nations there is a sense of honor.

Can we picture to ourselves the beneficial effects that would accrue to any nation that would follow out that programme? The sentiment expressed by the poet Longfellow would be more than realized, when he said,

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts;
Given to redeem the human mind from error,
There were no need of arsenals or forts."

When we consider the fact that what it costs to build one of our first-class battleships would, if used in the interest of peace, construct one thousand miles of magnificent highway, spending on its construction three thousand dollars per mile; and then when we realize the immense amount of energy wasted by the destructive forces in the world, and turning all of that energy to peaceful constructive uses—verily, if it were done the vision would be a glorious one to behold, and this good old mother earth would blossom as the rose; the dream of and prayer for the millennium would be realized, and thy kingdom come, thy will be done on earth as it is in the heavens, an actual fact in the programme of life.

This optimistic view is inspiring; it tells us what will be attained unto, but it should not dim our eyes to the actual condition of the present, nor cause us to think that such a glorious consummation can be realized by any method but the one which brings human life to realize its need of working harmoniously with those forces which are striving for that end. It cannot be done by building with one hand and tearing down with the other. That the world is becoming weary of its strifes arising from national and race differences, which in the past have antagonized each other, is evident; but the fact is also apparent that it has not yet arrived at that plane of development where it is willing to renounce the power of the lower law and without reserve accept the higher; that can only come by a gradual growth upward to that plane of life.

When the enormous expense to the world is considered that is expended in its preparations for war, its groaning under those heavy burdens, yet unwilling to rest from them for fear of being left helpless among opposing forces, shows that there is need of a large amount of missionary work to be done among the nations by those who have evoluted to a higher conception of what are the duties in which life consists. The maxim is true that "experience is a dear school, but fools will learn in no other;" and only through that bitter experience will the world be led to realize that with even its present development the law of war, no matter what the glamor is that is thrown around it in the name of patriotism and national honor, is utterly impotent to advance it further on its upward journey, whatever may have been accomplished in the past by that method, and when mankind was on a lower plane of development, and incapable of understanding any other method by which they could be protected from the aggressions of their enemies except by meeting force with force.

What ideals will be actualized, what hopes and anticipations will become part of the world's daily programme before the close of the twentieth century, we cannot predict with certainty; but this we know there will be given more serious thought to the solution of the problems that will naturally be presented, and knowing the destructive power of modern armaments, greater anxiety will be manifested to settle disputed questions by peaceful means. The advocates of this anti-barbaric system of life are looked upon as impracticable enthusiasts by the champions of militarism, and who are presenting to the world theories that never can be actualized. Well, we can afford to be patient. It took ages for the human race to evolute from the cave man up to the position that at present is occupied; and eventually he will have grown to that state where he will be able to understand and apply in life the principles that at present seem unattainable.

While transcribing these thoughts on this Christmas morning, we read, "Famine in Finland; conditions worse than in eighteen sixty-nine when one hundred thousand perished of starvation." There is enough produced yearly in the world to furnish its inhabitants with enough to live comfortably, but the curse of militarism casts on it a blight which can only be remedied by its abolition. To the citizens of those higher realms such a condition should cause them to exclaim, "What fools those mortals be." If they do not use such expressions in alluding to us, it is not our fault. But we will look on the bright side, knowing that in the good time coming the false will be eliminated and the truth will take its place. We will work to help forward its consummation.

HAMILTON DE GRAW.

Shakers, N. Y.

IN HIGHER LIGHT.

Some day, when all our heavy tasks are done
And Time, the master, gives us pause for rest,
We shall look back from heights beyond the sun,
And know whate'er has been, was the best.

Our earthly losses, seen through eyes grown clear
Of error's mists, shall radiant jewels shine,
And conflicts, trials and heartaches then appear
As stepping-stones to reach the heights divine.

CLARE B. ST. GEORGE.

Let no man give advice to others that has not first taken good counsel to himself.—Milton.

THE SCHOOL OF LIFE.

Experiences and Lessons in Mortal Life.

We often cross the threshold of home and go boldly forth in quest of whatever adventure we may encounter in the daily life. Hope, faith and trust beckon us on to follow and fear not, and strive to direct our course, not always, however, with success. Folly and vice flit across our path and try to allure us from the straightforward course, by false glitter and temptations, set forth with all the sophistry possible to draw the careless and unwary into their toils. Once we step aside from the path of rectitude we are lost for a time unless our guardian angels can arrest our downward course and call to their aid the power of conscience to lead us back to the better way.

In the aggregate, for the blessings of the many, and through the evolutionary processes of life, suffering is, in reality, a disciplinary experience for the race; but to the individual who is obliged to meet it, sorrow or pain may seem anything but a blessing in disguise. Nor is it well for human beings always to accept suffering as for the best; for by doing this there would be a tendency on the part of the unfortunate to sit down, hopelessly submitting to their unhappy lot and making no effort to rise above the gloom or to struggle on to better things, while the more fortunate, if they believed the suffering of their fellows was for the best, would not cultivate the qualities of sympathy and compassion, nor would they endeavor to ease the lot of the unhappy and depressed. To our mind it is much better for the race to reach out for happiness and comfort by doing its best along the legitimate lines of effort to overcome disease, pain, sin, affliction or trouble of any sort, than it is to let matters drift and say "all is well; all is good."

The earlier and the more we invest in a stock of good deeds here the greater will be our fortune hereafter. The more you sow, the richer will be your harvest in the upper world. Never think you can conceal or cancel a mean act without expiation. You know it "and there's the rub."

Settle your accounts with yourself and you are indebted to no one. You are your own reflector, and the mirror cannot be broken. Every day you are filling the pages of the book of life; keep it balanced and you know how the account stands. Desire peace, stand for the right, do not be discouraged by failures, as every effort for the right is a step in the right direction.

If, through the law of heredity, one has inherited strong, noble characteristics, fine spiritual qualities and virtues, then may he also gather from the spiritual life forces that which will assist him in generating an influence of true nobility and loftiness of character which will be sensed and appropriated by others less fortunate than himself, who will receive assistance from this magnetic force to press onward and rise in the scale of effort and achievement.

While that which is evil or undeveloped may be inherited, let us not forget that that which is pure may be inherited likewise.

There are none that we know of in any scale of human life but what possess some noble traits and characteristics which may be cultivated and sent forth in a helpful influence to others, and they may also be encouraged and developed in the individual until the evil which he also possesses disappears, until that which is error or ignorance, is banished in the light of knowledge, of purity and truth.

The world is growing better age by age. Human sympathy was never broader than it is to-day. The milk of human kindness flows out in gentle streams from heart to heart. Human ills and evils are thundered against from the press, pulpit and rostrum. Moral sores are not hidden from the public view to rot away the bulwarks of society or civilization, but they are uncovered and exposed to the purifying rays of honest criticism and public inspection.

Oppression, injustice, persecution exercised by autocrats and taskmasters against the industrial or social slave, are not patted on the back and commended as good by the intelligence of the world, but they are scored in stinging terms as they deserve. Selfishness is slowly giving way to the higher developments of altruism in the human breast. The brotherhood of man is being recognized as a reality in the life of humanity. Individualism is gradually growing into the higher light which beholds each soul a member of the universal family, and is learning to sink itself in the larger unit of the blended whole. Nor will personal talent, genius or courage be stamped out because of this growing together of the human forces and sympathies; for out of its spiritualizing breath will come a new encouragement, aspiration and desire for the development of the highest gifts of mind and heart.

From the constitution of man and his conditions, intelligent being, no doubt, could do no other than develop along lines of selfish antagonisms and competition, but that man must remain a fixed creature under the law of selfishness by no means follows. That other systems are possible the passing years are beginning to demonstrate in the larger attention paid to fraternal ties and associations between man and man.

"I live to hold communion
With all that is divine,
To feel there is a union
Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And waits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do."

A. H. NICHOLAS.

(To be continued.)

IN THE OCCULT.

SPONTANEOUS SPIRITUAL MANIFESTATION.

The Headless Horseman of Fort Meade.

"Twelve o'clock and all is well," came the midnight answer of the first sentry on guard duty. The same reply came from two, three and four. Before the trooper designated as No. 5 had time to reply the one who answered to No. 4 had drawn his Colt's revolver and in quick succession had fired six shots into the body of a headless horseman who had suddenly made his appearance in a furious but noiseless dash through the hay corral which he was guarding. The shots were followed by four more from his carbine. There was a commotion at the garrison. The officer of the day rode up for an explanation, and in a moment or two laughingly swung his horse to a canter and returned to the post.

But he left a brave though perplexed boy behind him. It was at Fort Meade but a few months ago. Ambitious for a military life born of experience in the ranks of the First Regiment in Chicago, a young man enlisted and was assigned to the Thirteenth United States Cavalry at Fort Meade, now preparing for duty in the Philippines. The youth stands six feet one in his stockings, is an athlete, and one of the best shots in the regiment, yet he is a mere boy.

Visions of the Headless Horseman.

The moonlight night he emptied his revolver at the phantom horseman will never pass from his memory. When he came home a few days ago on a furlough his brothers and sisters laughed at the story—in fact, the former made some cutting remarks about the kinds of "dope" most popular at the western posts of the United States army. Then he looks serious and says: "I've only got one reason for believing it—I saw it. It was one of the prettiest nights I ever saw on guard. The moon was high and full. I was on duty at the hay and straw corral, and had to keep in and out and around the big stacks to guard them from accidental or incendiary fires. Had a spark or match touched one of these piles it would have been good-by to the whole garison. Just as I finished calling out 'Twelve o'clock and all is well,' my broncho came to a sudden stop, extended his forelegs, pricked up his ears, and glared at—well, it startled me as much as it did the horse. Within fifty yards was a white horse, with a headless rider, dashing through the corral. The lightning thought came to me that the boys were playing a joke. Joke or no joke I pulled my revolver and put six chunks of lead in the trunk of that horseman. At that distance I wouldn't take odds from the best shot in the regiment. Whether I hit the man or not, even after I had brought the carbine into play, he dashed along with the same reckless stride that startled me when I first saw him, and disappeared in the woods to the south of the fort. Nobody can make me believe that I was mistaken. He sat as erect on that white horse as any man in our troop. Everything was there but his head; the sergeant's chevrons on his arms as plain as day. Of course, the firing brought the officer of the guard, and when I told him what I had seen he simply smiled and returned to the post. I knew that I had seen a headless horseman, but didn't say a word about it the next morning. I waited for the boys to begin their 'kidding.' Then I found that I was not the only man who had seen the phantom. It seems that since the early 70s he has appeared regularly at the hay corral whenever the moon is full and high."

All the Troopers Believe the Story.

A peculiar point about the Chicagoan's experience, notwithstanding the fact that he was threatened with court martial for arousing the guard without evident cause, was the evident seriousness and belief with which his fellow troopers accepted the story. Many of them, while doing sentry duty at post No. 4, just at midnight when the moon was full and high, had seen the headless trooper on the white horse. The Chicagoan, however, had been the only man of a hundred or more in thirty years who had dared to try to stop him.

The story is told as gospel truth at Fort Meade; dying men tell it as the truth—that the headless trooper who visits the hay corral on the nights of the full moon is the ghost of Sergt. Sullivan, the bravest and most daring Irishman who ever helped to suppress an Indian outbreak. It was just before the memorable massacre of the gallant Custer and his men. Fort Meade was then a frontier post, and the Sioux were raising Cain. Only half the garrison dared to sleep at a time—the other half watched for redskins. Sergt. Sullivan was on duty at the hay corral. It was known that the strip of woods to the south of the fort was alive with Indians, full of drink and deviltry, welcoming an opportunity to burn the fort and slaughter the handful of Uncle Sam's boys in the garrison; consequently the extra precautions in the guard.

How Sullivan Lost His Life.

"Twelve o'clock and all is well," rang out the midnight call of the first sentry; then came the replies from sentries two, three and four. Before No. 5 had time to reply Sergt. Sullivan, who was No. 4, had drawn his Colt's revolver and had started a rapid fire on an ugly Sioux whom he saw skulking on his pony at the distant end of the hay corral. With daredevil bravery he went in pursuit of the Indian, and the latter started for the strip of woods. Sullivan meant to make it a race for the life of the Indian. He did not stop to think what was in store for himself. The Indian and the trooper reached the edge of the woods the length of a broncho apart. The garrison, aroused, saw Sullivan disappear. There was less than a minute of awful suspense, then a wild, exultant, fiendish chorus of yells came from the spot, in the midst of which Sullivan and his horse reappeared on a wild dash across the prairie. The brave sergeant sat upright in his saddle—headless. He soon disappeared under the clouds that skirted the moonlighted horizon, never to appear again except in the apparition that rushes through the hay corral at midnight when the moon is full.

The life of many a Sioux paid the penalty for the horrible deed that brought the phantom trooper to Fort Meade.—Chicago Tribune.

Suffering with a mental hallucination that the ghost of a man for the murder of whom he had been tried and acquitted constantly appeared before him and told him that he must kill his father and mother before the visits would be stopped, John Lombard was declared insane at Amherst, Wis., and taken to the Northern Hospital for Insane at Oshkosh.

There are three days whereon a man should not worry—to-morrow, because it has not yet arrived; to-day, because it is needed for business, and yesterday, because it is gone forever.—Anon.

SPIRIT LIFE NOW.

A Letter From Spirit Frances E. Willard.

Dear Brothers and Sisters in Earth-Life:—It has been some time since I have addressed you through the columns of The Progressive Thinker, and you may think that I have abandoned my efforts to manifest to humanity, but I assure you such is not the case, on the contrary I am more determined than ever to exert myself in every possible way for the advancement of Spiritualism. It contains much truth that all the world of human beings needs to promote their health and happiness.

I am not at all discouraged with our circle work. It has made a good commencement and as time progresses I hope to see it develop into a recognized necessary factor of Spiritualism. It is now, to a certain extent, but we hope to win fuller and greater recognition, by our good deeds.

After nearly five years work in Spiritualism I may say that I consider myself a veteran Spiritualist, and the outlook for our cause is beautiful. Many minds are grasping its truth and are radiating bright light for it. Mediums are being developed in large numbers, who will transmit the thought of our wisest sages and greatest philosophers. And we are entering an era when truth will reign triumphant.

Whilst I do not despise the trials and tribulations through which Spiritualism has passed, I would that all Spiritualists would forget past persecutions and enjoy the radiant present, letting their lights shine in the certainty of the knowledge they possess of the present life, which is ever present now and never in the future.

I find in Spiritualism all that is necessary for human and ethereal progression, and prophesy for it a larger mundane following during the next decade than even the most sanguine Spiritualist in earth life hopes for or expects. I meet spirits in ethereal life who do not believe in Spiritualism and at first will utterly refuse to return to the earth plane and manifest their continued life; who cling to their creeds and sectarianism cultivated in their physical life. But they are coming in one by one and by the thousands and when converted develop into excellent workers and thus add to the mighty power which is at work to educate the children of earth, and thus remove the barrier of ignorance, which has so long prevented their advancement into higher realms of physical life. My mother, sister Mary, brother Oliver, father and all send loving remembrance to the many dear friends in earth. We are a united family in our earnest desire, and determined effort to manifest the truth of spirit return, so that much useless suffering may be spared the mourners of earth when their loved ones pass out of physical sight into the ethereal realms of life. Your loving sister,

FRANCES E. WILLARD.

Elsie Hornbeck, Medium.

NIGHTS IN SAN FRANCISCO.

Winter nights the moon beams low,
And purple skies seem all aglow,
Then "I arise in dreams of thee,"
Love having set my spirit free.

Winter nights the stars climb high
Up through the shadows of the sky,
"In the first sweet sleep of night"
The breezes whisper still "good night!"

North winds stir the leafy groves,
From mountain top the chill wind blows,
Then my soul in dreams of thee
Turns to thy home 'cross death's deep sea.

Ah, winter nights, when heaven is near,
Soothing the heart, dispelling fear,
Thy spirit rising at my feet,
I call thy name, "Mine own, my sweet!"

Nights when the moon is floating low,
And scent of violets come and go,
Sea and land breathe calm repose,
And lilies pale December's snows.

O Love, lift up my soul to thine!
Let me quaff Hope's ruby wine,
For in my dreams I am with thee—
Thou, softly beaming smiles on me.

San Francisco stands alone,
Seven hills her mighty throne,
Her landscapes blossom like the rose,
Alike she welcomes friends and foes.

No snowy mantle shrouds her form,
No frosty kiss on flowers at morn,
Her fame will live to endless day;
Her church spires point, "This is the way!"

O, hours of bliss! I dreamed would be
So near Pacific's tranquil sea,
On San Francisco's fair domain
Where winter comes in gentle rain.

And birds are singing on the wing,
The doves coo softly when they sing,
Beloved friends from spirit shore,
Come silent through my open door,

Rose L. Bushnell Donnelly.

San Francisco, Cal.

HOME CIRCLE.

Striking Experiences in an Oregon Circle.

To the Editor:—Permit me, through the columns of your valuable paper to relate our experience in the home circle. About a year since myself and family came into this vicinity as skeptical concerning Spiritualism as any people you could find. We believed fully in the orthodox religion, although we had never fully conducted ourselves in accordance with its teachings. About January 1, 1902, I became acquainted with one J. W. Thompson, a Spiritualist, who induced me to investigate. There was no medium with us, but we arranged for a circle, and at our first meeting we were favored with nothing more than table-tipping, which to me seemed suspicious.

Our meetings continued and in the meanwhile a man named Leggett, who claimed to be a medium, sat in the circle once or twice. At the fourth meeting my wife was, to our great astonishment, controlled. The spirit claimed to be that of a former schoolmate of my wife, who was partially deaf and dumb, and whose name was John Rice, of Roseburg, Oregon.

The medium tried to talk to us in the deaf and dumb manner, but we could not understand, so by giving her a pencil and paper she wrote the name of the spirit, and also some characters resembling Chinese writing. We concluded that the medium was not developed sufficiently to communicate with us intelligently.

Our meetings continued with medium under control by various spirits until one calling himself "Andrew Jackson," (colored) took control and in releasing the medium, left her in a fainting condition, on account of her disposition to heart weakness. At once and before fully released by spirit Jackson, a spirit who afterwards made himself known to us as the Rev. Donald Smith, took control of the medium and directed us what to do for her, and by following his directions the medium was left in her normal condition with exception of feeling a little nervous.

Before Spirit Smith released the medium we were informed by him that he would thereafter be the sole control of the medium, because it was not safe for inexperienced spirits to control the medium, on account of her heart trouble. Spirit Smith has been her control since.

Smith states as follows: "in the earth life I was first a medical doctor, gave up that business and became a minister of the gospel, and at time of my death, was pastor of St. John's Methodist church in New York City, my passage from earth life occurring in about the year 1879. I refer you to John Bentley, 140 Park Place, Brooklyn, N. Y., who was acquainted with one M. L. Sudden, pastor of John street church, N. Y. City, and who passed from earth life at the age of 77 years. I had a personal acquaintance with Sudden but did not have with Bentley. I give you Bentley's name because he knew Sudden."

We have made no inquiry and do not know if Bentley is living there or not, nor do we know if Bentley ever knew Sudden.

Our meetings continued with more or less success until May 27, the medium had stepped on a rusty nail a few days previous which penetrated her foot, almost resulting in a case of blood poison, and from which she suffered great pain for about three days. Complications followed, which culminated in three separate attacks of heart failure, the third almost ending her life. The first attack was on the night of May 27, followed by a sinking spell. Night of the 28th she had one attack, but on the night of the 29th she rested all right, but was very weak from effects of the previous attacks. On the evening of the 30th, by the use of a letter board or planchette we communicated with Spirit Smith and inquired about her condition. This was about 8 p. m. He told us that the medium might get along all right but he thought not, and that if she had an attack it would come on about twenty minutes to 10 p. m., and that if so it would be the worst spell she had experienced and that it would require our combined efforts to save her, but that if she passed through it she would not have another, because he had called around him a circle of medical doctors and they would be able to prevent another spell; in fact, he said, she could not stand another attack within a month. He told us to call in the neighbors that we might have help, also for us to get certain articles of medicine, to get hot irons around the patient and have hot water, etc., all in readiness, so we would not be delayed in case the attack came on.

We followed his directions and at exactly 15 minutes to 10 o'clock p. m., the spell came on, Spirit Smith taking immediate control of the patient, directing us all the time what to do, always in his usual tone, free from all excitement, while the patient was gasping and grabbing for breath, and at intervals screaming and plunging until by her convulsions I was often thrown against the headboard of the bed while I was holding her. This spell lasted for two hours, during which time we never worked harder to accomplish anything, than we did to save the life of my wife, and during which time she was all but dead, stopped breathing and became as lifeless and limp as one dead, until on several occasions I jerked her around in bed and blew in her mouth to get her to resume breathing.

Spirit Smith had previously told us that as the spell wore off she would stop breathing and be actually dead before we knew it if we did not keep the closest watch, and for me to jerk her around and open and blow in her mouth if she did cease to breathe. Had I not been so advised I know my wife would have died there and then.

Spirit Smith never released his control entirely until about 2 a. m., next morning, although he gave us his final advice for that night about 1 a. m., but I could see as the patient became easier that there was some undue influence being used. The spirit told us afterward that he dared not relax his control until she was safe beyond the spell, because she was so weak that he could not get control of her organism again that night after he had once released her.

Spirit Smith had also controlled the patient during the two previous spells.

It may be asked why we did not get a physician, to which question I would reply, there was none here and the first attack we thought would be the last one and so with the second, but when the second came on I 'phoned for a doctor but he had a patient he could not leave until the next day, and that day and night my wife got along all right, but on the night of the 30th which was the fourth day, we did not know until two hours before the spell that we would have any trouble, so we did not have time then to get a doctor.

Well, my wife was very weak next day; could not speak above a whisper until noon, but as the spirit had told us, she began to improve and by June 10, was able to be up and about.

Just think of a person being in such agony, unconscious of all around her, yet plunging and screaming from pain, gasping and jumping for breath, and between these paroxysms, a calm plain voice speaking to the attendants, telling them what to do, and at the same time noticing a delicate woman who had entered the room, and advising her to go home. To some this story will seem impossibly true, but to us it is a grand truth.

There were present at this time, Mrs. Alta Gray, Mrs. Effie Winslow (Mrs. Lon Gray, who was requested by the spirit to retire), J. W. Thompson, Lon Gray, Lee Carpenter, B. M. Crego, Thos. McKinnon and myself. By the spirit's advice, our meetings were discontinued for a time on account of our medium's condition, and the recent severe ordeal which she had passed through.

August 9, our next meeting was held at home; present, Wm. Turner, Byron Acres, Thomas McKinnon, the medium and myself. Our meeting was interesting and closed with a test volunteered by the spirit, as follows:

"As a test for you gentlemen, I will say that when this meeting closes you go down the road below the house to where it forks; take the left hand road and the right hand side; about 15 or 20 yards below the forks a small stump stands close beside the road; about 5 or 6 feet below the stump, in the wagon track under the dust, you will find a letter addressed to Thos D. McKinnon, written about July 25. Contents of the envelope are two letters, one written by a lady and the other by a child; letter was received in due time at this office and was delivered to a young man and was lost by him on his way home."

We asked Spirit Smith how he came to know about this letter and he said he happened to see the boy lose it, and he just made a note of the matter, first on account of the importance of the letter and second in order to furnish us an agreeable test and surprise. We asked him who the young man was that lost the letter and he described him, also the man and the team the young man was with, but hesitated about the young man's name. We asked him if it was my son (a lad 11 years old), and he said it was.

When my wife was released we told her about it and she remembered having the boy go for the mail along about that time and that he had ridden home with Mr. Brown, the merchant, who was just such a man and who drove such a team, as the spirit described, but as the boy had several letters and papers, had no thought of his having lost a letter.

We four men went to the place designated by the spirit and lighting a candle, we scratched around in the dust and there we found the letter. We examined the envelope and found it sealed in good order. My brother opened the envelope and there were two letters in it, one from our sister and one from our little niece. But instead of the letter having been written July 25, it was written July 20, and received at this office the 25th.

Mr. Turner and Mr. Acres are both Spiritualists and will attest this last experience. We have had other meetings since, but nothing of unusual importance has taken place, although during our experience of less than a year, many other proofs of spirit return have been furnished us, too numerous to mention, but all of which have gone to bring us over to the doctrine of Spiritualism; indeed, I may say that we are completely converted. J. E. McKINNON.

Cornucopia, Oregon.

Plain Facts.

It is evident that Spiritualism must live long enough to eliminate the fraud lingering and growing beneath her cloak or there will be nothing worth absorbing in it, nothing observable but the bogus. Even now genuine mediums are fast sinking away from public service, retiring in disgust or joining the enemy and becoming more "marvelous" with their work and greatly praised by the audiences. The more "marvelous" the more money, and it is quite an inducement to a poor, half-starving, struggling, honest medium, quite a temptation, when they can see the rankest fraud drawing in the dollars, to "join the swim" and wear diamonds and fine clothes, and be well fed and cared for.

The fact is, one almost wishes sometimes some other movement would come along and absorb the whole thing and take the job of cleaning and scrubbing off of the hands of the tired old workers.

It is an awful thing for the noble and true workers to see the genuine being swallowed up by the spurious, and if it was not a known fact that truth and right will eventually prevail over fraud and wrong doing it were about time to quit wasting breath by breathing the name. But knowing that beneath it all our loved ones still live and can return, will hold the vast body of thinkers together, upon that basis at least, and there is no need of fear of absorption for some time at any rate.

DR. T. WILKINS.

There are no incidents so unfortunate from which skillful men will not draw some advantages, nor so unfortunate that foolish men will not turn them to their hurt.—La Rochefoucauld.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SIX.

Mr. Editor and Friends:—

Although there is no personal God, as understood by the Catholic and orthodox churches, still, the Christian religion holds a vast amount of truth within its precepts; but there are very few who live up to them. How often I told my hearers to worship God; because I then believed there was a perosnal God. The real truth is that man should not worship anything or any body. To fall down and worship anybody or anything is intensely heathenish, and it is the output of ignorance and superstition. It is a relic of old idol worship, a barbarous practice and exceedingly stultifying to the reasoning powers. The fact is, it is the height of childish folly. Even if there were such a great, personal Deity as has been and is believed in, what folly to worship him. Do you think that an all-wise and almighty God, one able to create the great universal whole out of nothing, would require to be worshiped? Do you think such a great and dignified being would want men and women to fall down and worship him like so many puppets?

No. I think it would please such a being, if there were one, far more to have these same men and women spend their time to better advantage than worshiping one who needed it not, and would like far better they should take that time in going about doing good to those who needed it, and becoming wise in wisdom's ways.

But the Christian religion, as I said before, holds many wise precepts, if the Christians but acted up to them. What better than Love thy neighbor as thyself. Do unto others as you would that others should do unto you. Forgive thine enemies. Bless them that curse you. Visit the widow and the fatherless, and provide for their wants if thou art able. "Visit the sick and those who are in prison." Live up to the very highest ideals possible for the mind to conceive.

Why, even one man or woman can help to raise the whole world—can act in such a way that all the world will feel it and be raised and benefited thereby. But the best of all is to teach the right way.

The most of socalled sin is committed because people know no better. The world would do nearer right if it knew how to do right. Because you know right from wrong is no reason that other, or all men do. But do you, after all, know just what is right and what is wrong? You may think you do; but, do you?

I propose to take the Christian world on its own grounds; and suppose we commence with the Lord's prayer which is so often repeated by the Christian world.

"Our Father who art in heaven." Now we will make the father plural and call it fathers, unless one really means to ask something of one's own father who is in heaven, because there is no personal God, so we must make it fathers or angels, thus: Our Fathers who art in heaven, or in the heavens, otherwise the spiritual spheres. "Hallowed be thy name," or holy be thy name. Otherwise holy angels.

"Thy kingdom come." Otherwise, holy angels or messengers help us to make this world holy and good. Well, it is only by listening to these holy angels or messengers that one can be fitted to help make the world holy and good, and this is really what the prayer means.

Now, do the Christians listen to the voices of the spiritual messengers or angels? No; they will have none of it; and if one does listen, he is tabooed, boycotted, and so forth.

"Thy will be done on earth as it is in heaven."

Now in order to do the will of the angels, or as they do in the heavens, you must first know how they really do in the spiritual spheres; and that is what the angels or messengers are trying so hard to tell you, that is one great reason why we control this medium to write and why we control all other mediums to write and speak. We want to let you know how we do here, and what we do; how we live, and what we have; and all about it as far as we are able; for unless you know, you cannot do on earth as we do in heaven.

"Give us each day our daily bread." Now in this you ask the angels to give you your daily bread. But is there a man in the world who thinks the fathers in heaven, or the angels, will give him his daily bread unless he has the money to pay for it? and if he has not that money he must work for it; but of course, spirits or angels can help one in many ways to earn one's daily bread; but don't ask them to give it to you; that means a beggar or tramp. Earn your bread—earn it—and it will be far sweeter than to have it given to you. Now this is my very best advice to every man and women living on the earth to-day. Earn your daily bread or go without it. Earn it whether you have money or not. Earn it in some way. Don't ask your father in heaven, otherwise the angels or spirits, to give it to you. Don't ask any mortal to give it to you; but you may ask to be allowed to earn it. This you have a perfect right to do. Now that clause ought to read: Help us, dear angels, to earn our daily bread, and a little more if possible.

"And forgive us our trespasses as we forgive those who trespass against us." Don't forgive us, dear angels, unless we forgive others.

That is good, very good. Who lives up to that? But the fact is that no trespass is ever forgiven, either by man or angels. You may pray to God throughout eternity to forgive you your trespasses, and your prayer will never be answered; but, of course, one must understand what is meant by trespasses. "Forgive us our trespasses." Well, it is a little blind to be sure; but there is a great deal hidden in that word, trespass; but we will say, to offend by violating a law; and the laws of our fathers in heaven, or God, are simply natural laws; and the transgression of any natural law is never forgiven under any circumstances. It cannot be forgiven. So that is an unmeaning, ignorant or foolish clause. It should be rendered thus: "Dear angels, help me to become wise enough to thoroughly understand natural laws, that I may not ignorantly transgress them, for I know if I do the transgression brings its own punishment, and no power on earth or in heaven can stay it."

If man could escape the punishment for the transgressing of natural laws he would become extinct upon the face of the earth. If fire did not give him pain, all mankind would soon be consumed by fire, and would have been consumed ages ago. All animals would have been consumed if they had not made their escape from the vast forest and prarie fires, and there never would have been a man on the earth, consequently no angels in the heavens. If men were not careful to keep out of deep water, or learn to swim, all the world would have been drowned ages ago; not even Noah would have escaped the flood; and if animals did not exert themselves to swim, there would have been neither animals nor men. If men, forgetting natural law, remained uncovered or thinly clad, in cold northern regions, all the world in those parts would be frozen to death; and if savages and beasts had not burrowed in the ground or lived in caves, there would have been no men nor angels from those regions, and if men and beasts had not shielded themselves from the tropical heat and sun, they would all have been roasted or sun stricken. No; no one can break any natural law without suffering the consequences, no matter how obscure that law may be or whether one understands it or not.

And who is there who forgives those who trespass against him? If a man robs you, you send him to prison and think it commendable to do so; and yet all Christians, in the face of their daily prayers, punish all who trespass against them. If a man murders another, he is hung or electrocuted.

Was there a Christian in the world who did not want Czolgosz to be punished for the murder of McKinley? Then why pray for your trespasses to be forgiven as you forgive those who trespass against you, unless you mean by it that you expect no forgiveness as you do not forgive?

"Lead us not into temptation." You are supposed to be asking an all-wise God, who, you think, created you, a perfectly holy God, not to lead you into temptation. Why, none but a devilish, evil spirit could desire to lead one into temptation. Does this great, all-wise, merciful and loving God, lead his children into temptation, tempt them to do evil and wrong, tempt them to break his laws—make laws and then tempt his children to break them? Such a course as this is only worthy of a devil.

"But deliver us from evil." Well, you must all work your own way up out of evil, and there is no way to do this but to obey natural laws, and none but bad men and women and evil spirits ever tempt one to do wrong.

"For thine is the kingdom, the power and the glory forever." To this I shall make no reply, for such a God does not exist.

How small and narrow such ideas seem to me now. I look back upon my former self as being the veriest child. How was it possible for me to believe such things and teach them to others; and I feel that I must make amends for the errors that I taught. Yours, out of darkness into light.

HENRY WARD BEECHER.

(To be continued.)

CAUSATION: ITS TRUE PHILOSOPHY EXPLAINED, AND THE THEOLOGICAL SOPHISTRIES EXPLODED.

Perhaps there is no subject respecting which there is more confusion of thought and falsehood of conclusion than that of Causation. And, as some partial statements of mine have called forth not a few shallow and misleading sophistries, I am impelled to again call the attention of the readers of The Progressive Thinker to this important subject.

1. The first question demanding attention and answer is this: What is causation? The simplest, and yet the most comprehensive answer would be, the production of some form, or motion of, or in, substance. It is not necessary to define substance. To affirm it to be matter or spirit, or both is needless. Nor, is it necessary to affirm that there is one or many causative things or agents concerned, in the production of one so-called effect; for, there may be plurality in causating agents and unity in effect, as heat, moisture, light, etc., produce the plant. The reverse is also true; the sunlight produces putrefaction, evaporation, heat, etc. Whatever produces change in form or motion is a causative agent; hence, whatever possesses the power, energy or force capable of producing form or motion must be termed a cause. Therefore, there are innumerable causes as there are countless effects.

2. As substance is eternal so also is cause. And so also is effect. To that which is eternal, there can be no first, no last; hence, the notion of a "Great First Cause" is an absurdity, growing out of childish ignorance and the consequent superstition. The beginning of substance, or motion is unthinkable, impossible. Special forms of substance and motion are eternal. Even allowing the old superstition of a personal Deity would not change this position, for a living God must be in perpetual motion. He could not rest one day in seven.

3. The great question to settle is as to the essence of cause, or causative energy. Is it intelligent, or non-intelligent? Some would put it in this form: is it matter or spirit? I do not propose, in discussing this question, to enter into the endless dispute of the materialists and Spiritualists, as I consider it simply a war of words. It matters not what term we apply to the primary substance of being, provided we comprehend its attributes and law of manifestation. But as a basis for my argument, I submit, (1) that there is but one eternal substance. That, you say, is Monism. Very true; but (2), that eternal substance is dual in function and manifestation or action. There is positive and negative, or push and pull, producing endless change and motion.

The law of polarity is universal. It is as perfect in the molecule as in the worlds of space. It balances worlds in endless motion as perfectly as it does the atoms in the whirl of chemical combination. It is as perfect in the crystal as the ovum, or the mind of the thinker. If we could get outside of attraction and repulsion, we should reach the domain of annihilation or utter nothingness.

Then, is causative force intelligent? Except in a very limited field and to a very limited extent. No; there is no more intelligence in the vast energies of nature than there is in the granite rock. The omnipresent force of gravity, the mysterious something called electricity are absolutely non-intelligent. Combine oxygen, hydrogen, nitrogen and carbon and you produce protoplasm or life stuff, but you have no intelligence. Differentiate that into the moner and you have sensation, the first twilight of intelligence.

There can be no such thing as intelligence, in any proper sense of that term, where there is not consciousness. Sensation—feeling is the first, faint glimmer of consciousness. Intelligent causation necessarily involves the picture, the ideal of the form or motion to be produced, in the consciousness, and also the exercise of the will or volition in the production. Unconscious intellection is impossible. So also is unconscious volition. To assume them is a self evident contradiction of terms. Therefore, most of the life manifestations, in all departments, are purely automatic. In the healthy action of the heart, stomach, liver, kidneys, etc., there is neither volition nor consciousness. There is no more intelligent causation than in the motion of iron flings when brought in contact with a magnet. The causating influence, in life functionings, is destitute of intelligence as the action of the magnets.

But, leaving the organic processes of the physical organization, let us examine the intellect itself. What are the prima facie facts about causation in its operations? Do they demonstrate intelligence to be an original center of spontaneous, causative energy? Far from it. On the contrary, it is entirely dependent, even for its primary activity, upon the prior excitation of the physical senses, and their action is dependent upon the motions of physical substance. Without hearing, seeing, smelling, tasting or feeling, thinking, or the action of the intellect, is impossible. In other words, feeling precedes thinking, and very largely the cause of feeling or sensation is unintelligent nature.

Lowell says, "All thought begins in feeling." He is correct. Thought is the fruitage of feeling. We claim that we think, but the vast mass of what is termed thought is only the notice, by the consciousness, of the images of past things and events, interspersed with the casual impressions of passing events. Definite, purposed thought is the exception, not the rule of every day life. And, even when we analyze systematic thinking, we only go through a process of comparison and construction of materials which nature has furnished, and at every step we are compelled to use the causative energies, which she has furnished, in our constructions.

Intelligence, instead of being, in any large sense, a causative energy, is, at every step of its progress, a dependent upon the causative energies outside of itself. The inherent energies of physical substance have no dependence upon intelligence. They did not, could not originate therefrom. They existed and operated upon this earth millions of years before intelligence was born thereon. If priority of existence is proof of causation, then they can be affirmed to be the producing cause of intelligence.

4. But right here will come in the shout, "this is materialism." Very well, suppose it is? Does it make any difference so far as absolute facts are concerned? You pretend to be a Spiritualist. You affirm a conscious existence for man after the death of the body. On what ground? Is it because you know anything of essential substance, whether it be matter or spirit? Does your assurance rest upon anything you actually know of either? You don't pretend anything of the kind. You claim to rest on fact, the demonstrated fact of the actual manifestation of persons, once dwellers on the earth. Does it make any difference whether you call them matter or spirit? They are persons, and prove to your satisfaction that they are the same persons you once knew on the earth plane. Suppose you assume that they are pure spirits, and that all reality is spirit; or that spirit and matter are two distinct and totally unlike entities?

The reincarnationist will demand of you whether individualized spirit is eternal, or has had beginning? What will you answer? If you say eternal, you admit reincarnation. If you say personal consciousness has a beginning, he will ask when, where and how, it began to be. And, if it began, will it not end. He will ask, what is the essence of personal consciousness? Does it inhere essentially in, and as a property of spirit as such; or is it the result of organization? If you say an inherent property of spirit, he will ask why it doesn't remember the past, and how it came to present consciousness. Can you answer?

If you say it is the result of organization, he will ask you if spirit can be organized. As an organization is something made up of parts, what are the parts of a spirit organization? Are they atoms and molecules? Only what is termed material can be made up of parts; hence, if you affirm organization you are as much of a materialist as you affirm me to be. The simple, patent fact is, that all this loud-mouthed declamation about the supremacy of spirit over matter, and the wonderful power of thought as a causative energy is nothing but the baldest assumption, resting upon the most egotistic ignorance. So far as any scientific basis or method is concerned they are both entirely wanting, and the foundation of the whole is nothing more nor less than the old theological metaphysics. A God is assumed, and he is spirit, and man is also a spirit.

And, although the God Book makes spirit to be wind or breath, there is a vague assumption that it is something else; but what, no one has defined. Some affirm that spirit is all; "The eternal stuff of which all things are made." Others that it is in matter, the life force thereof; while still another class declare it is outside of matter. Now, until the Spiritualist philosophers settle the question as to what constitutes spirit, what are its attributes and where its residence; has it form, or is it formless; has it parts, can it be divided, we claim to be rightfully exempt from being denounced as an "atheist," "materialist," or "spiritist" in any offensive sense. We claim the right to regard the universe as one, infinite, eternal substance; dualistic in function and manifestation, and infinitely varied in form and motion. And, that this manifestation includes all the forms, motions and changes of the universe, from the evolution of planetary systems from nebulous ether to the blending of atoms in the molecule. In includes all the phenomena which the opposing spiritistic and materialistic schools respectively present; and, when they demand the "noumenon" back of all this infinite phenomenality, we calmly answer, infinite, eternal substance.

Hence, in discussing this question of causation, I am not obliged to take either horn of the dilemma, as urged by Brother Ripley, for I take them both, and in so doing I am in harmony with nature, which in one place pushes and in another pulls.

Nature is cause. Nature is effect. The same nature, which in one phase or change is effect, in another becomes cause, because dual in function. Hence, nature, to many, is a vast mass of confusing, contradictory things and motions. In the consciousness of the wise, it is a system of eternal and perfect order and beauty.

5. The point in the philosophy of causation which has seriously disturbed the serenity of some of the devotees of the baby theory—the theologico-metaphysics, is the position which I have demonstrated, that "effects transcend causes." This has alarmed, and seemingly enraged some of the old-time religious creedalists, who are seeking to shape and run the great movement of Spiritualism into a church form. The reason is obvious. They are like the old, Israelite, who lamentingly cried out, "Ye have taken away my Gods, and what have I more." Just so soon as the real nature of causation is apprehended the old Gods disappear. Ignorant superstition has incarnated cause in its God, making him the "Great First Cause." But when you show nature as embodying both cause and effect; and, that in the great steps of evolution, effects transcend their causes, the venomous shafts of religious hate are furiously hurled. But one thing is specially noticeable. Not one of my critics has attempted an answer to my position as it is stated and explained in my articles. Why? Because refutation is impossible. Facts are impossible of refutation.

Will any one attempt a refutation? No! They may construct a man of straw—create a false issue, and demolish the one and refute the other; but they will never grapple the real issue involved. That some isolated fact, like the throwing of a stone, or the running a wheelbarrow, involving mechanical or muscular energy, may be presented is very likely, but it amounts to nothing as it does not touch the real question at issue. It is causation only in a very partial sense of the term.

6. The great fact of evolution is one continuous demonstration of my position. And this is my position upon the question of causation. Every step in the development of the cosmos, and the great kingdoms thereof, has been an upward one. The earth, as land and water, transcends the formless nebula. The vegetable is higher than the mineral, and the animal transcends the vegetable, and the human is higher than the animal. Is there any one so stupid as to deny this? And, if you assume a future life, will it not be superior to this? These self-evident propositions constitute the overwhelming demonstration of my position that effects transcend causes.

What do I mean by transcend?

This, I have always been careful to explain as meaning that the effect, in this great wholeness of form and motion, exceeded in function and action the preceding causes. This is also self-evident. No one but an idiot would need proof that the functions of the animal transcend those of the vegetable, or that the human is superior to the animal. Additional function means additional qualities or powers. Chemical combination develops, or creates new properties, new manifestations or uses.

7. Now, what is the answer to these self-evident facts?

Assumption. Theological metaphysics substituted for the scientific method. For illustration. In the formation of water by the combination of oxygen and hydrogen it is said, "But the very word 'combine' here used indicates motion, motion necessitates a moving force, and a moving force implies life." This one sentence embodies all the falsehood, and is the basis of all the sophistries of the old, but still potent theology, which is still rampant on the Spiritualist platform and blatant through the spiritual press.

The all-embracing falsehood of the above assumption is contained in the last clause, "a moving force implies life." There is not a particle of proof, not even the faintest shadow of proof, that "a moving force implies life." On the contrary, the vast wholeness of nature's phenomena proclaims its falsity. Take, for instance, the fact cited, the union of two gases in the production of water. The passage of an electric spark will combine the two gases, and the combination is water. Here you have three distinct forms of substance, oxygen, hydrogen and electricity, but where is life? Are either of the three alive? Water preceded all forms of life on this planet. But there was motion before there was water or life.

Of late, there have been some very fearful motions connected with this earth of ours. At Martinique, Gautemala and elsewhere the uneasy earth has spouted out stones, lava, ashes, fire and deadly gases. Here was motion and a rain of death; but where and what was the "life implied" in this fearful "motion?" Was it human life, God life or Devil life which caused this fearful motion?

Well, it just occurs to me that the old theology, in a new dress, which organized Spiritualism has introduced to the world, gives the answer—it is "Infinite Intelligence." "We believe," (says that organization) "that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Of course, Infinite Intelligence has life for it "expresses" itself. In fact, it is assumed that this God possesses all imaginable perfections, and is the power back of all motions, and the life of all life. Hence, he makes all the motions to combine oxygen and hydrogen into water. It being one of the "phenomena of nature" it is an "expression of "Infinite Intelligence." He also makes all the motions for the murder of the many thousands by the recent volcanic disturbances, for the learned Spiritualist, (not Spiritist) Doctor assures us that "a moving force implies life."

8. But leaving big things, let us come down to small ones. Here is a magnetic needle. Normally it points to the north. But bring a piece of steel near it and see with what eagerness it will seek to reach it, no matter what the direction may be. Is it alive? Or place some iron filings on a piece of paper, and hold a magnet underneath and see how instantly they will begin to move. Place the magnet in contact and see how affectionately they will cling thereto. Are they alive? Is the magnet alive? Are they intelligent? Are the constituent atoms of oxygen and hydrogen intelligent, so that only a definite proportion can be combined to form water? And so of all the definite proportions of chemistry. If not, what answer can be given but the one I have submitted, that eternal substance is dual in functional activity, and hence, the producer of all forms of motion. But the answer of our learned doctors and creedmakers is, in essence, the same we used to make when the New England Primer was the text-book of the family. Look at it. 'Who made you?" "God." This embodies the entire philosophy of our Spiritualistic doctors. "A moving force implies life." Rather, life implies moving forces as cause and sustainer. "Moving force" must be as infinite as the universe itself; and the existence of an infinite, personal intelligence being granted, the conclusion is irresistible that as the "Book of God" affirms he "makes good, creates evil."

9. But, says the devotee of the old notion of God causation, "In Anglo-Saxon, the word God is used in the sense of good." Very well. Let us contemplate the character of this "Infinite Good" as revealed by the operation of this causative Good or God, for "God is causation." He is as good as the volcano, the tidal wave, the pestilence, plague, famine and cholera. He is as good as the rattlesnake, cobra and viper. As good as the Borgias and the Inquisitors. As good as his faithful people butchering men, women and male children, and reserving the girls for him and themselves, as he commanded them. As good as the great army of thieves, robbers and murderers, who for ages have infested the earth. All these are "phenomena of nature physical and spiritual," and consequently are "expressions of Infinite Intelligence." And they all praise this God, for, "the wrath of man shall praise him."

10. Ah! yes. He is good, very good. What, then, are you growling about? Talk about "Spiritists," "Atheists!" Are they not good? Are they not from God? Are they not "the expressions of Infinite Intelligence?" If not, why not, if "God is causation?" Is there any other causation in your categories of wisdom? If so, what is it? Is there a Diabolos or an Ahriman lurking somewhere as the cause of atheistic spiritism? If so, most sapient doctors, bring him forth, "cast him down into Tartarus" so that man may be saved.

The patent fact is, that the God theory of causation necessarily involves devil-causation as a balance. It can't do without a devil any more than a syllogism can do with a major and a minor premise. It breaks down of its own weight, for its God is perpetually at war with himself, but the devil furnishes him an antagonist, and the priests a scarecrow to frighten the ignorant. There is just as much proof of the existence of one of these characters as of the other.

The reader cannot have failed to see that there is no possible position to occupy upon this question of causation but the one presented by myself, or the old theological one. Nature is either self-existent, one in substance, dual in function, that is positive and negative, embodying the fact of eternal motion, push and pull, hence, both cause and effect; effects in the evolutionary phase of motion transcending the manifestations of the cause phase of motion, or, there is an infinite person termed God, who is the embodiment of all causating energy—the producer of all forms and motions, the author of all good and all evil. There are no principles, or laws of nature. God is all. Nature is his expression. Her motions are his thoughts or impulses; his thought, wisdom and power embodied.

12. In the ordinary use of language we always affirm sensation as an inherent quality of animal life. In other words, there can be no conscious life independent of the susceptibility to sensation. As an analogous term, we use the word feeling, and say that sensation is the feeling of pain, pleasure, or the knowledge of a mere touch.

All forms of life grow. They all begin in a single cell, and the multiplication of cells constitutes growth. And, when we ascend above the mere vegetable, we have feeling or sensation. Even in some vegetables there is apparently a sort of semi-sensation. Now, apply these facts to the question we have been considering. Is there any sensation in oxygen, hydrogen or their product—water? When you place zinc in contact with diluted sulphuric acid there is very rapid motion, and the evolution of hydrogen gas. But does the gas or the zinc or the acid feel? They move, motion is induced, but are they alive? Of course not, you will say. Well, then, the proposition that motion implies life is a falsity. Thousands of instances might be given with the same resulting conclusion, demonstrating that causation does not necessarily involve either life or intelligence.

It is a sad fact that some of our Spiritualist doctors are still creeping round in the swaddling bands of philosophic infancy. Their philosophy is that of the child which is angry at the stick or stone by which it has been hurt, and vents its anger upon the same as it would upon a person. Why? Because, like our wise doctors, it assumes life and intelligence wherever there is motion. The child mind is never scientific in search of causation, any more than some of our doctors. They assume premises, and then most logically deduce their conclusions. But logic never discovered a truth. Sometimes it presents it in a most demonstrative form while at others it weaves a plausible argument for a monstrous falsity.

In concluding this paper, I wish to say that I am not a "new born philosopher" who has "hatched" out a new "fad to be put as a tag upon Spiritualism," but am seeking to tear off some of the old tags of religious superstition, which are hampering and retarding the progress of genuine Spiritualism. The grand effort now being made is to churchify, christianize Modern Spiritualism. A large measure of success has attended the effort, and there is every indication that it will continue to succeed so far as to establish a semi-Christian sect miscalled Spiritualist. But this result cannot be attained only in proportion to the extent that the false philosophy of causation can be instilled into the minds of the people. And, it is a very artful though disingenuous ruse, to represent me as the "New born Philosopher" "hatching" out a new "fad," as though the old theory of causation had never been assailed before. The keenest minds that have ever studied the philosophy of being, long ago perceived the falsity of the theological doctrine of causation. But, in the time of Hume science had not so far mastered the secrets of the cosmos that the full philosophy of causation could be stated. The profound work of Comte, Spencer, Darwin, Haeckel and kindred minds was necessary before the fact could be stated and the demonstration made that in the successive steps of evolution effects transcend their causes; or to state the great fact in another form effects are causes ascended to higher form of manifestation or use. Man is the embodiment of all the kingdoms which have preceded him.

The mineral, vegetable and animal are all in him. He is the effect, but he transcends them all.

I am well aware that ignorance and superstition will combine to misrepresent and obscure the great truth presented. Religion is implacable in its hate, and relentless in its persecution. The same spirit, which sneeringly denounces hundreds of the most thoroughgoing Spiritualists as "atheistic Spiritists," would burn us at the stake if the power was only possessed. But as we are beyond that I shall fearlessly advocate the truth. To prevent all possible chance of misunderstanding I will restate the position. In the great steps of the development of one kingdom to another—from the mineral to man, effects have transcended their causes. Transcending means that there has been an increase of capacity, function and manifestation. Whoever takes up my position on causation without stating my explanation and application, will be guilty of intentional misrepresentation. No one has a right to apply the propositions of another only as defined and explained by him.

J. S. LOVELAND.

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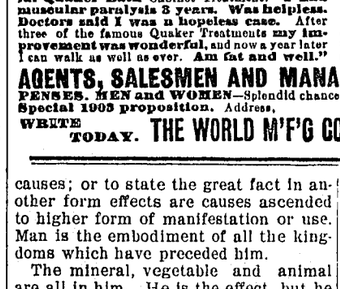
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JOHN CURTIS, Box 321, Malone, N. Y., afflicted from head to foot with frightful eczema, also bad kidneys, impure blood and weak heart was cured after doctors and all failed. Had despaired of life.

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THE ATHENS SANITARIUM, Athens, Pa., writes: They find the Quaker Cabinet Treatment **splendid for curing Morphine, Cocaine, Opium, Cigarette, Tobacco and Liquor Habits.** Hundreds of prominent people have been cured there. Thousands of other sufferers testify to the marvelous results of this Thermal Treatment.

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REJOICING.

Synopsis of Lecture by Mrs. Florence E. B. Shaffer.

Somewhere near one hundred and fifty times throughout the sacred writings of the Christians, are to be found admonitions to rejoice. Now, it is manifestly impossible except we have something over which to rejoice. What may this something be? Let the single word knowledge be our answer.

"Knowledge is power," we are told; and if powerful at all, it must enable us to conquer through its agency. It could not be power otherwise, but rather the absence of it. We are entitled to such knowledge of our divine estate, then, as will lead us to conquering heights, and the result can be naught else than a mighty rejoicing; and moreover, without being bidden to do so. When that condition of spiritual strength and unfoldment shall have been attained as will lift us above the sordid, material plane of existence, where we shall recognize divine perfection in every object, a kind of beauty will clothe our humblest possessions. A frying pan or a coal hod will actually become a "thing of beauty" if we perceive it in the light of a blessing; and the music of the spheres will resound from exercising upon the washing-board, or wielding the scrubbing-brush; provided, of course, we find it necessary to perform these duties ourselves, and choose to so perform them rather than live in uncleanness. The power to exalt every duty and make it a glory to life, being an inherent attribute of being, do we but determine it shall be so; instead of bemoaning our unhappy fate that labor is ours to do. The determined attitude of rejoicing will surely bring us into communion with the inner Godhood, and we shall find ourselves singing a glad anthem with the return of each new-born day; shouting a joyous welcome to each rising sun, and thrilling with the happy power that ever returns with awakening activities, over the blessed fact that we have duties to perform, and the needful strength to execute them. How much stronger and happier this condition of life will make us can only be realized through experience, for none can tell it.

What is the "God," of whom and which we must learn in order to rejoice over His gifts? "Canst thou by searching find out God?" was asked by a wise writer many thousand years ago; and is as unanswerable now as then. Perhaps the absolute inner or center, if once found, would supply the long-sought answer; but it remains that the absolute center is as unthinkable as is God himself. The nearer we approach the center, that center where all circumference ceases, the more of a center that center becomes. Expand, develop, enlarge this center of your own being, and lo! you grow, not only into the imaged likeness of all good, but while imaged in form, likened in illumination of spirit.

Circumference is created by the force of repulsion; but repulsion does not necessarily mean death. Rather it may mean being driven to a higher life, which the expulsion of the flower from the body of the parent stem really is. The sole reason why mankind thus far have been unable to preserve their bodies from disintegration and decay—and man never rejoices over believing he must one day be expelled from his body, die, in other words—is that he has never learned the law by which to hold it. Indeed, he seems at present equally as ignorant of these laws as an unborn babe of the laws of gestation. Arguing that because all lower forms yield to the force of repulsion is only proving that they lack knowledge of attraction or concentration; and is not proving that such forms as are evolved to a sufficiently high plane may not be able to so apply the law of attraction as to wholly overcome repulsion; or rather to reach a stage in evolutionary life where repulsion is no longer needed to drive the spirit forth into lottier grades of being Such reasoning would be about as logical as claiming that, because a child in the primary grade can not master a problem in Euclid, therefore, the finished scholarship of a great university cannot confer such power.

What can be the purpose of life and the end of progress if it mean not to learn and utilize larger, greater and better laws? These, in their exercise, lead to a knowledge of God; good, or power; and surely cannot include the continued and constantly repeated disintegrating and undoing of that which the higher creative intelligence, in its never-ceasing efforts, accomplishes.

The materialist declares the substance or matter of the rose, for instance, produces its perfume. We are always justified in asking, "Why?" and now we feel privileged to ask, "How does he know this?" How can he know but the perfume is so distributed throughout nature as to be ordinarily imperceptible to our sense of smell; and that in obedience to some unrecognized mandate of creative intelligence, the first springing of the rose tree, its entire unfoldment by stem, leaf, bud full, blooming perfection, are, in reality and severally, evolutionary expressions through which the rich, sweet essence is concentrated and thus brought forth from the unmanifest to the manifest; from the abstract to the concrete in the service of objectivity and adaptation to this plane of sense-life? I repeat, how can any one know that the complete rose tree is not the creature of the perfume it exhales, rather than its creator? This same logic will apply to all manifest being; and we are justified in inquiring, yes, and not alone inquiring but in accepting as true, that every materialized object in visible nature is, indeed, the creature of the invisible "within," and is expressed in exact accord with the great inner, the omnipresent, the indwelling truth. If the outer expression is sweet and delightful, we may justly assume the principle striving for expression is so; if foul and repellant, such must be its creator's nature; for, as a stream can never rise above its source, so neither can the expression be fairer than the impression. In reason, we can never prove the impossibility of anything; and the possibility is only through demonstration; the way to which is open to every one; hence why not at least make an effort to seize upon these greatest and mightiest of creative laws, making them to serve us in our desires for a better understanding of the great law-maker, whoever he may be?

The magnetic correspondence of this state of attainment is, that which attracts. When we see humanity flocking about a certain standard, we may know that some magnetic attraction has been shadowed forth, and soul-hungry mortals are seeking to satisfy the deep longings for the bread that feeds their starved being. Is it a name? Why do some names attract while others repel? Ah, the question resolves itself thus. What has the holder of a name done, what action has made his name magnetic or repellant? What American mother would ever think of naming her son Benedict Arnold? The reply we seek lies in the question. We know that when individuals, collectively or alone, seek to wear the name of another, it is because, if they have not actually dishonored their own, they have at least failed to glorify it; and consequently desire to profit by the influence and honor of one which attracts magnetically, from a good, or creative source.

One quality which can never attract magnetically, we will notice, and that is cowardice. It is cowardice within the citadel that permits the enemy to take it; either that or weakness, and weakness is a form of cowardice. No one standing on the outside, however desirous of lending aid, can ever do so effectually, for courage is only bred from within, and then expressed outwardly.

The listener who ridicules what he fails to understand, only reveals his own ignorance; and for such I ever pray that the same angel who guided him to where spoken truth could be heard, may also guide him into its understanding. All this power, the power to stand unmoved, like the mighty rock in mid-ocean, while the angry waves surge against it only to break at its feet and return to their place in the great deeps, is gained by attuning ourselves to creation through a knowledge of its law; and in no way will the book of life unfold its pages, all illumined with glorious wisdom, so freely as when we are obeying the command of that inspired medium, Paul of Tarsus, when he wrote to his people at Philippi, saying, "Rejoice in the Lord (power) always; and again I say, rejoice." Following this command, we are ere long enabled to exclaim with the poet,

"Out from the gloom that lowers about me
Deep as night from pole to pole,
I thank the Almighty powers that be,
For my unconquerable soul."

WHO WAS GUILTY?

A Murderer's Last Words Before the Court.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room and every person waited in almost breathless expectation for answer to the judge's question.

Will the prisoner answer?

Is there nothing that will make him show some sign of emotion?

Will he maintain the cold, indifferent attitude that has been shown throughthe long trial, even to the place of execution?

Such were the questions that passed through the minds of those that had followed the case from day to day.

The judge still waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands were clinched, and the blood had rushed into his pale, careworn face, his teeth were firmly set, and into his haggard eyes there came a flash of light.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask as a last favor on earth that you will not interrupt my answer until I am through.

"I stand before this bar convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch, that I returned home from one of my prolonged debauches and fired the fatal shot that killed the wife that I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict is in accordance to the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly express their excitement. The prisoner paused a few moments and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on the bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old Methodist church, are also guilty before God and will have to appear with me before his judgment throne, where we shall be righteously judged.

"If twenty men conspire together for the murder of one person, the law power of this land will arrest the twenty, and each will be tried, convicted and executed for a whole murder, and not for one-twentieth of a crime.

"I have been made a drunkard by law, and if it had not been for the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the government, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless them—cast out on the mercy of the cold, cruel world, while I am to be murdered by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful consuming, agonizing appetite for liquor At last I sought the protection, care, and sympathy of the church of the 'Lord Jesus Christ, but at the communion table I received from the hand of the pastor who sits there, and who has testified against me in this case, the cup that contained the same fiery alcoholic serpent that is found in every bar-room in the land. It proved too much for my weak humanity, and out of that holy place I rushed to the last debauch that ended with the murder of my wife.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy, and our little home a perfect paradise.

"I was one of them who signed remonstrances against re-opening the saloons of our town. The names of one-half of this jury can be found to-day on the petition certifying to the good moral character (?) of the rum-sellers, and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney in this case was the one that so eloquently pleaded with this court for the licenses, and the judge who sits on this bench, and who asked me if I had anything to say before sentence was passed on me, granted the licenses."

The impassioned words of the prisoner fell like coals of fire upon the heads of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No! no! your honor, do not close my lips; I am nearly through, and they are the last words I shall utter on earth.

"I began my downward career at a saloon bar—legalized and protected by the voters of this commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the state had made me a drunkard and a murderer, I am taken before another bar—the bar of justice (?)—by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God, and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife! Nay, I, in my drunken, frenzied, irresponsible condition, have murdered one, but you have deliberately and willfully murdered your thousands, and the murder-mills are in full operation to-day with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or to the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes all the criminal business of this and every community it touches.

"This infernal traffic is legalized and protected by the party which you sustain with your ballots. And yet some of you are in favor of prohibiting the traffic, while your votes go into the ballot box with those of the rum-sellers and the worst elements of the land in favor of continuing the business! Every year you are given the opportunity of voting a protest against this soul-and-body destroying business and wash your hands of all responsibility for the fearful results of the traffic; but instead, you inform the government by your ballot that you are perfectly satisfied with the present condition of things, and that they shall continue.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of the state. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to the truth, to your own individual responsibility, so that you will cease to give your support to this hell-born traffic."

TILLIE MORGAN.

Scranton, Pa.

Clairvoyance in Animals.

The article of Brother Weaver's, in a recent issue of The Progressive Thinker, in which he mentions clairvoyance in animals, brings to my mind a clairvoyant horse and dog. While gone for a drive through the woods several years ago, I noticed the horse kept shying every few moments. As it was a very steady animal, I was somewhat surprised to note his uneasiness without any apparent cause. As I was wondering what could be the cause of the horse's actions, I saw an Indian spirit whom I was familiar with, and he informed me the horse was clairvoyant and could see him. He then told me he would station himself at different places along the road, designating the places, by some tree or object, and for me to watch. The horse became very much excited and shied to the opposite side of the road or started to run each time he arrived at the place where the Indian spirit stood. This continued for about one hour when the Indian said, "Now, I'll go, and your horse will be quiet," which he was during the rest of the drive.

Another case of clairvoyance in animals came to my notice through a little Japanese spaniel I possessed.

At times the little dog would run to the stair landing and bark and act as though some one was coming up the stairs; at other times she would awaken from an apparently deep sleep, bark and snap at some object about her. This same Indian told me one day that the dog saw him, and felt him touch her body, etc., and for me to watch at ten o'clock, and he would prove the fact to me. About that time my attention was called to the dog by a most excited spell of barking and as I went to her I saw the Indian coming up the stairs. As he approached the pet he reached out his hand and pulled her ears. She became very angry, trying to bite his hand.

Similar occurrences took place all during her life, which proved to me beyond a doubt, the sensitiveness as well as clairvoyance of the dog.

It is my opinion there are sensitives and clairvoyants among all species of animals and birds, but time and space forbids my going into details.

In reply to Ulma Howell Holmes' inquiry as to her vision, as stated in the same number, it is quite possible the form seen by her was that of her grandmother, for often our spirit wanders from the body, visiting friends at a distance.

Several years ago, an aunt of Mr. Cooley's appeared to me in a similar manner. She was robed in white, and raising her arm pointed the index finger toward the direction in which she lived and motioned three times. Just three weeks from that day the lady passed to spirit life.

We are living in a wonderful age, and are yet children regarding spiritual law, but through faithful work and untiring effort, understanding and knowledge is ours.

Ere I close I must speak a few words in behalf of The Progressive Lyceum, the little paper printed at Galveston, Texas, and edited by that faithful worker, John W. Ring. To my mind it is just the thing needed for our lyceums and I hope Brother Ring will receive great encouragement for his untiring work in behalf of the little ones.

One by one the older workers are passing on, one by one we, too, must answer the call and it is now we should begin to train these little darlings, the future workers in our cause. This little paper is full of good things for older as well as younger minds, especially interesting is the General Thought column, in which are the favorite sayings of Andrew Jackson Davis, among them this week one most true. I cannot refrain from quoting it at this moment. "Only in moments of blindness and impatience, do men spurn one another and violently trample down the flowers of fraternal love."

Oh, brother and sister, let us try to cure ourself of this dreadful blindness, that we may have the clear sight of charity and discontinue to trample down the sweetest flowers that ever budded in the human soul, the flowers of fraternal love.

Give kind words and loving thoughts
To the weak or erring one,
For through their power good deeds are wrought,
And happiness ever won.

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TO MY SWEETHEARTS.

When I am walking among my flowers,
I am very glad to see
That amid all life's wild changes they
are still the same to me;
My friends may wander from me, for
pleasure or for pain,
Ten thousand reasons part us—but my
flowers must remain.
They have no altered destiny, which
bears them far away.
Like the old familiar faces which we
miss for many a day,
When first they leave a vacant place
and vanish from our view,
In the pleasant friendly circle that was
formed when life was new.
For smaller, smaller every day, the lessening circle grows;
As Death or Change still steals away
the lily and the rose;
Still lops with unrelenting stroke the
bough whereon we leaned;
Still blights the bud whose fairy grave
our home-bower softly screened.

My flowers must remain with me; I feel
there is no chance
That they should start for Italy, and
cross the sea to France;
Or down the dark blue Danube sail, or
tour it up the Rhine;
Or be smitten with a feverish wish to
visit Palestine.
Poor little dumb, delightful friends, I
leave them when I will,
And patiently on my return, I find them
waiting still.

The daughters of the beauties of my
very youthful days
Are brought to me by mothers fond, for
compliment and praise;
But some are shy, and some are cold,
and some with anxious eye,
Keep watching a young "Partner," who
saunters idly by.
Now the daughters of the roses never
turn their heads away;
Where their mothers smile, they also
smile, from every verdant spray.

Each copying so closely the parent
blush and bloom,
That I scarcely miss the others who
have met a wintry doom;
But smiling as I walk along beneath the
sunny sky
Give the buds the selfsame welcome
that I gave the flowers gone by.

Oh! manycolored darlings! your speechless beauty moves
My heart to fond division of a thousand
different loves;
Too surely when the angels were banished from the earth,
They left you as their legacy of beauty
and of mirth;
And wheresoe'er their calm, white feet
rested on the world,
A floweret's shape was buried whose
germ lies closely curled
Till, in the spring, with lovely eye outpeeping from the sod,
It lays its soft cheek on the turf, and
gazes up at God!
Ye playfellows of sunbeams, who does
not bless your bloom?
The children in the meadow, the sick
man in his room;
The youthful lover treasuring a rose
which after years
Shall show all dried and withered, tho'
often wet with tears;
The old man walking slowly thro' the
dahlia's colored ranks,
Yea, e'en the blind man, seated lone
among the primrose banks,
Love's token; childhood's treasure;
manhood's soothing; age's joy;
Hope which no foe can take away, no
sapping grief destroy,
How often have you met my eyes, in
pleasure and in pain,
And never yet I left you, but I wished
to come again!

The love that clings 'round human
things must suffer and must cease,
The love of heaven's dumb life partakes
heaven's own sweet sense of peace;
Great grief and heavy mourning have I
given less on earth—
My sweetheart, my broken lily! that I
loved o'en from your birth!
When on her pure, angelic face my eyes
have looked their last,
I knew since death had nipped her
spring, life's bloom for me had
passed!

But I see my flowerets perish, without
regret or fear,
I know that every summer sun again
shall bring them near;
I know that with untarnished bloom,
they'll wave around my way,
When the winter with its dead brown
leaves hath melted all away,
And often by their dumb sweet looks
my heart is drawn to feel,
As if they, conscious, gazed at me, with
silent, strong appeal
For trust in God, who formed this world
imperfect at his best,
Who gave us years of trial and only
hours of rest;
But left them, emblems of that life of
beauty and repose,
Which shall follow when the toil and
care of this world's tumults close,
When the digging and the delving and
the striving shall be past,
And the seeds, so long earth-buried,
shall be Heavenly Flowers at last!

J. W. DINSDALE, M. D.

Los Angeles, Cal.

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To the Editor:—Here we come again with our little dollar, to renew our subscription to the great paper, The Progressive Thinker, and twenty-five cents to pay the expenses of sending us the book you offer to give as a premium, entitled "Religion of Man and Ethics of Science." When we receive this book we will possess the whole nine volumes which you now advertise in your premium list, and we never before owned nine such remarkable books for ten times their cost. We have read the last mentioned volume, Hudson Tuttle's book, having borrowed it from a neighbor whose renewal subscription came six months ago; and we prize this book more highly than anything we have ever read on the subject, and we think it will be the gem of our library of more than fifty volumes, and will really cost us nothing. But, oh, The Progressive Thinker! We look forward to its coming every week as a great and important event, and our first year's reading of it marks an epoch in our life of incalculable value, by releasing us from the thralldom of superstition and leading us in the way of the light of truth; and, my brother, with your great paper and your "Divine Plan," you are making glorious history and promulgating sublime truths, that will go down the corridors of time as a precious legacy of peace and knowledge and eternal truth to all future generations.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

It has often been said after an exciting election, and the votes were counted, "There, that settles it." But does it? Perhaps it did, when the will of the majority was held to prevail and become law. But, now, the minority is only intent on reversing the verdict against themselves.

When the appeal to the ballot was first made a feature of popular government, not the ablest lawyers in the world had heard of an appeal, an injunction or a recount of the ballots. But, nowadays, however, if there is the slightest chance for contest, forthwith the legal luminaries begin to stir business for themselves, so long as the state and the rival candidates can be induced to stand the expense. In a late trial, when the court's decree had been handed down in favor of the contestant, the term of office had already expired a couple of years. The other fellow had held and secured the honors and profits. A new election had taken place and the defendant was dead.

These reflections are aroused by the fact that ex-Governor Gage, after he had been defeated, has continued to fill all vacancies in offices with his friends, well knowing that the appointments were null and void, without a confirmation by the senate of the state legislature. He also knew that the majority of that senate was antagonistic to his methods and appointees. The legislature has met. Governor Pardee has been duly sworn in. The appointees of which we speak will not receive confirmation. How small a foundation a politician will seize upon to build his castle in the air, hoping, wishing and striving for the realization of his own dreams.

While one cannot escape entirely the glamour of politics which has rested on the whole state, like one of the blanket mists that come up out of the Pacific Ocean, there are other things. Booker T. Washington, the man who, by his own efforts escaped the thraldom of the Southern curse, has been in this city. This brave, strong soul, who has demonstrated the fact that to a free spirit the freedom of the Universe belongs, was invited to speak by a co-operation of all the club women of the city and the immediately surrounding towns. The Mechanic's Pavilion, the largest audience hall in the state was procured. This seats, with its spacious stage, ten thousand people. Not only were the seats all full, but another thousand stood up. It was a rare sight to look ten thousand people in the face, within the sound of one's voice. For an hour, this man, a native born American of African descent, pleaded for his race, with all the pathos and persistence, characteristic of the work of leaders of men.

His line of thought and argument was that only through education could the negro race attain and hold position in this country. He held this as the shortest solution of the National problem. It is not the intellectual training only that is needed; but the industrial and business education as well. After the Civil War they began wrong, at the top instead of the bottom of the social ladder. All this must be reversed and the work of building done over. It is well for us as a nation, that the following words, a fair type of Mr. Washington's address, are most emphatically true:

"The Russian repays oppression with dynamite. The Indian retaliates against wrong with the tomahawk. The Cuban with revolution. The negro, the gentlest, the most long-suffering race in the world, answers his oppression by midnight prayers for deliverance, by faithfulness, by trust in God and by faith in the rightcousness of his cause, knowing that race hatred is no solution for the problem confronting him."

Mr. Washington is the central moving power of the Normal Industrial Institute at Tuskegee, Alabama. Starting with his hands and head twenty-one years ago the first of last June, the average attendance this year has been twelve hundred and eighteen. These have been trained in thirty-four industries in addition to the usual academic training.

The endowment fund has as yet only reached about one-sixth of the two million dollars necessary for the best working of the lines already centering at Tuskegee. This leaves eighty thousand dollars to be raised annually by the active work of its friends, in order to keep the school in operation. It is no question that the old apothegm is true here: "He who giveth to the poor, lendeth to the Lord (law)." That is the universal law of benevolence and mutual helpfulness.

It is unquestionably a just and righteous cause, in which we as American citizens, our children and our children's children, are all deeply interested. At the present time, three persons are pleading before the people of San Francisco for race mitigation: Booker T. Washington, Rev. H. Dharmapala and Swami Ram. Each and all acknowledge the advantage which education and industrial training have given the American people. Above all things else, the working of man's consciousness lifts him out of the animal and human to the Divine Spiritual.

Through a blunder of a self-satisfied physician some two years ago, a rumor of infection from bubonic plague was fastened upon our Chinatown. Later developments have proved it existed in this precious doctor's hazy mental vision. The whole report is absolutely false. This false impression is still being repeated in Eastern publications. There has not been a single case of bubonic plague in this city or state, all mendacity to the contrary notwithstanding W. P. PHELON, M. D.

San Francisco, Cal.

A Warning—Heed the Little Voice.

On March 11, 1902, while working in a shaft about 30 feet deep, thinking of no danger, the little voice said to me: "This is apt to cave in at any minute." I replied: "Well, I will get a warning before it comes."

Not heeding the warning voice I had already heard, in less than a minute about two tons of loose rock fell, and a good part of it struck me on the back, as I was in a stooping position, covering me with about two feet of rock. Men were working at windlas and saw the mass fall; they came and dug me out; a large chunk was on my head, which did not hurt me, but gave me breathing room. They were 20 minutes digging me out. I was very badly squeezed, but was conscious all the time. Well, I had my leg broken, which is four inches too short now, and knee badly mashed, and I have but very little use of it. My hip was injured and also my back. Now I have got to go through life a cripple, not heeding the little voice. I hope others will gain by my experience.

W. A. KOON.

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Somewhere near one hundred and fifty times throughout the sacred writings of the Christians, are to be found admonitions to rejoice. Now, this is manifestly impossible except we have something over which to rejoice. What may this something be? Let the single word knowledge be our answer.

"Knowledge is power," we are told; and if powerful at all, it must enable us to conquer through its agency. It could not be power otherwise, but rather the absence of it. We are entitled to such knowledge of our divine estate, then, as will lead us to conquering heights, and the result can be naught else than a mighty rejoicing; and moreover, without being bidden to do so. When that condition of spiritual strength and unfoldment shall have been attained as will lift us above the sordid, material plane of existence, where we shall recognize divine perfection in every object, a kind of beauty will clothe our humblest possessions. A frying pan or a coal hod will actually become a "thing of beauty" if we perceive it in the light of a blessing; and the music of the spheres will resound from exercising upon the washing-board, or wielding the scrubbing-brush; provided, of course, we find it necessary to perform these duties ourselves, and choose to so perform them rather than live in uncleanness. The power to exalt every duty and make it a glory to life, being an inherent attribute of being, do we but determine it shall be so; instead of bemoaning our unhappy fate that labor is ours to do. The determined attitude of rejoicing will surely bring us into communion with the inner Godhood, and we shall find ourselves singing a glad anthem with the return of each new-born day; shouting a joyous welcome to each rising sun, and thrilling with the happy power that ever returns with awakening activities, over the blessed fact that we have duties to perform, and the needful strength to execute them. How much stronger and happier this condition of life will make us can only be realized through experience, for none can tell it.

What is the "God," of whom and which we must learn in order to rejoice over His gifts? "Canst thou by searching find out God?" was asked by a wise writer many thousand years ago; and is as unanswerable now as then. Perhaps the absolute inner or center, if once found, would supply the long-sought answer; but it remains that the absolute center is as unthinkable as is God himself. The nearer we approach the center, that center where all circumference ceases, the more of a center that center becomes. Expand, develop, enlarge this center of your own being, and lo! you grow, not only into the imaged likeness of all good, but while imaged in form, likened in illumination of spirit.

Circumference is created by the force of repulsion; but repulsion does not necessarily mean death. Rather it may mean being driven to a higher life, which the expulsion of the flower from the body of the parent stem really is. The sole reason why mankind thus far have been unable to preserve their bodies from disintegration and decay—and man never rejoices over believing he must one day be expelled from his body, die, in other words—is that he has never learned the law by which to hold it. Indeed, he seems at present equally as ignorant of these laws as an unborn babe of the laws of gestation. Arguing that because all lower forms yield to the force of repulsion is only proving that they lack knowledge of attraction or concentration; and is not proving that such forms as are evolved to a sufficiently high plane may not be able to so apply the law of attraction as to wholly overcome repulsion; or rather to reach a stage in evolutionary life where repulsion is no longer needed to drive the spirit forth into lottier grades of being Such reasoning would be about as logical as claiming that, because a child in the primary grade can not master a problem in Euclid, therefore, the finished scholarship of a great university cannot confer such power.

What can be the purpose of life and the end of progress if it mean not to learn and utilize larger, greater and better laws? These, in their exercise, lead to a knowledge of God; good, or power; and surely cannot include the continued and constantly repeated disintegrating and undoing of that which the higher creative intelligence, in its never-ceasing efforts, accomplishes.

The materialist declares the substance or matter of the rose, for instance, produces its perfume. We are always justified in asking, "Why?" and now we feel privileged to ask, "How does he know this?" How can he know but the perfume is so distributed throughout nature as to be ordinarily imperceptible to our sense of smell; and that in obedience to some unrecognized mandate of creative intelligence, the first springing of the rose tree, its entire unfoldment by stem, leaf, bud full, blooming perfection, are, in reality and severally, evolutionary expressions through which the rich, sweet essence is concentrated and thus brought forth from the unmanifest to the manifest; from the abstract to the concrete in the service of objectivity and adaptation to this plane of sense-life? I repeat, how can any one know that the complete rose tree is not the creature of the perfume it exhales, rather than its creator? This same logic will apply to all manifest being; and we are justified in inquiring, yes, and not alone inquiring but in accepting as true, that every materialized object in visible nature is, indeed, the creature of the invisible "within," and is expressed in exact accord with the great inner, the omnipresent, the indwelling truth. If the outer expression is sweet and delightful, we may justly assume the principle striving for expression is so; if foul and repellant, such must be its creator's nature; for, as a stream can never rise above its source, so neither can the expression be fairer than the impression. In reason, we can never prove the impossibility of anything; and the possibility is only through demonstration; the way to which is open to every one; hence why not at least make an effort to seize upon these greatest and mightiest of creative laws, making them to serve us in our desires for a better understanding of the great law-maker, whoever he may be?

The magnetic correspondence of this state of attainment is, that which attracts. When we see humanity flocking about a certain standard, we may know that some magnetic attraction has been shadowed forth, and soul-hungry mortals are seeking to satisfy the deep longings for the bread that feeds their starved being. Is it a name? Why do some names attract while others repel? Ah, the question resolves itself thus. What has the holder of a name done, what action has made his name magnetic or repellant? What American mother would ever think of naming her son Benedict Arnold? The reply we seek lies in the question. We know that when individuals, collectively or alone, seek to wear the name of another, it is because, if they have not actually dishonored their own, they have at least failed to glorify it; and consequently desire to profit by the influence and honor of one which attracts magnetically, from a good, or creative source.

One quality which can never attract magnetically, we will notice, and that is cowardice. It is cowardice within the citadel that permits the enemy to take it; either that or weakness, and weakness is a form of cowardice. No one standing on the outside, however desirous of lending aid, can ever do so effectually, for courage is only bred from within, and then expressed outwardly.

The listener who ridicules what he fails to understand, only reveals his own ignorance; and for such I ever pray that the same angel who guided him to where spoken truth could be heard, may also guide him into its understanding. All this power, the power to stand unmoved, like the mighty rock in mid-ocean, while the angry waves surge against it only to break at its feet and return to their place in the great deeps, is gained by attuning ourselves to creation through a knowledge of its law; and in no way will the book of life unfold its pages, all illumined with glorious wisdom, so freely as when we are obeying the command of that inspired medium, Paul of Tarsus, when he wrote to his people at Philippi, saying, "Rejoice in the Lord (power) always; and again I say, rejoice." Following this command, we are ere long enabled to exclaim with the poet,

"Out from the gloom that lowers about me
Deep as night from pole to pole,
I thank the Almighty powers that be,
For my unconquerable soul."

WHO WAS GUILTY?

A Murderer's Last Words Before the Court.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room and every person waited in almost breathless expectation for answed to the judge's question.

Will the prisoner answer?

Is there nothing that will make him show some sign of emotion?

Will he maintain the cold, indifferent attitude that has been shown through the long trial, even to the place of execution?

Such were the questions that passed through the minds of those that had followed the case from day to day.

The judge still waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands were clinched, and the blood had rushed into his pale, careworn face, his teeth were firmly set, and into his haggard eyes there came a flash of light.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask as a last favor on earth that you will not interrupt my answer until I am through.

"I stand before this bar convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch, that I returned home from one of my prolonged debauches and fired the fatal shot that killed the wife that I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict is in accordance to the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly express their excitement. The prisoner paused a few moments and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on the bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old Methodist church, are also guilty before God and will have to appear with me before his judgment throne, where we shall be righteously judged.

"If twenty men conspire together for the murder of one person, the law power of this land will arrest the twenty, and each will be tried, convicted and executed for a whole murder, and not for one-twentieth of a crime.

"I have been made a drunkard by law, and if it had not been for the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the government, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless them—cast out on the mercy of the cold, cruel world, while I am to be murdered by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful consuming, agonizing appetite for liquor At last I sought the protection, care, and sympathy of the church of the 'Lord Jesus Christ, but at the communion table I received from the hand of the pastor who sits there, and who has testified against me in this case, the cup that contained the same fiery alcoholic serpent that is found in every bar-room in the land. It proved too much for my weak humanity, and out of that holy place I rushed to the last debauch that ended with the murder of my wife.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy, and our little home a perfect paradise.

"I was one of them who signed remonstrances against re-opening the saloons of our town. The names of one-half of this jury can be found to-day on the petition certifying to the good moral character (?) of the rum-sellers, and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney in this case was the one that so eloquently pleaded with this court for the licenses, and the judge who sits on this bench, and who asked me if I had anything to say before sentence was passed on me, granted the licenses."

The impassioned words of the prisoner fell like coals of fire upon the heads of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No! no! your honor, do not close my lips; I am nearly through, and they are the last words I shall utter on earth.

"I began my downward career at a saloon bar—legalized and protected by the voters of this commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the state had made me a drunkard and a murderer, I am taken before another bar—the bar of justice (?)—by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God, and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife! Nay, I, in my drunken, frenzied, irresponsible condition, have murdered one, but you have deliberately and willfully murdered your thousands, and the murder-mills are in full operation to-day with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or to the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes all the criminal business of this and every community it touches.

"This infernal traffic is legalized and protected by the party which you sustain with your ballots. And yet some of you are in favor of prohibiting the traffic, while your votes go into the ballot box with those of the rum-sellers and the worst elements of the land in favor of continuing the business! Every year you are given the opportunity of voting a protest against this soul-and-body destroying business and wash your hands of all responsibility for the fearful results of the traffic; but instead, you inform the government by your ballot that you are perfectly satisfied with the present condition of things, and that they shall continue.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of the state. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to the truth, to your own individual responsibility, so that you will cease to give your support to this hell-born traffic."

TILLIE MORGAN.

Scranton, Pa.

Clairvoyance in Animals.

The article of Brother Weaver's, in a recent issue of The Progressive Thinker, in which he mentions clairvoyance in animals, brings to my mind a clairvoyant horse and dog. While gone for a drive through the woods several years ago, I noticed the horse kept shying every few moments. As it was a very steady animal, I was somewhat surprised to note his uneasiness without any apparent cause. As I was wondering what could be the cause of the horse's actions, I saw an Indian spirit whom I was familiar with, and he informed me the horse was clairvoyant and could see him. He then told me he would station himself at different places along the road, designating the places, by some tree or object, and for me to watch. The horse became very much excited and shied to the opposite side of the road or started to run each time he arrived at the place where the Indian spirit stood. This continued for about one hour when the Indian said, "Now, I'll go, and your horse will be quiet," which he was during the rest of the drive.

Another case of clairvoyance in animals came to my notice through a little Japanese spaniel I possessed.

At times the little dog would run to the stair landing and bark and act as though some one was coming up the stairs; at other times she would awaken from an apparently deep sleep, bark and snap at some object about her. This same Indian told me one day that the dog saw him, and felt him touch her body, etc., and for me to watch at ten o'clock, and he would prove the fact to me. About that time my attention was called to the dog by a most excited spell of barking and as I went to her I saw the Indian coming up the stairs. As he approached the pet he reached out his hand and pulled her ears. She became very angry, trying to bite his hand.

Similar occurrences took place all during her life, which proved to me beyond a doubt, the sensitiveness as well as clairvoyance of the dog.

It is my opinion there are sensitives and clairvoyants among all species of animals and birds, but time and space forbids my going into details.

In reply to Ulma Howell Holmes' inquiry as to her vision, as stated in the same number, it is quite possible the form seen by her was that of her grandmother, for often our spirit wanders from the body, visiting friends at a distance.

Several years ago, an aunt of Mr. Cooley's appeared to me in a similar manner. She was robed in white, and raising her arm pointed the index finger toward the direction in which she lived and motioned three times. Just three weeks from that day the lady passed to spirit life.

We are living in a wonderful age, and are yet children regarding spiritual law, but through faithful work and untiring effort, understanding and knowledge is ours.

Ere I close I must speak a few words in behalf of The Progressive Lyceum, the little paper printed at Galveston, Texas, and edited by that faithful worker, John W. Ring. To my mind it is just the thing needed for our lyceums and I hope Brother Ring will receive great encouragement for his untiring work in behalf of the little ones.

One by one the older workers are passing on, one by one we, too, must answer the call and it is now we should begin to train these little darlings, the future workers in our cause. This little paper is full of good things for older as well as younger minds, especially interesting is the General Thought column, in which are the favorite sayings of Andrew Jackson Davis, among them this week one most true. I cannot refrain from quoting it at this moment. "Only in moments of blindness and impatience, do men spurn one another and violently trample down the flowers of fraternal love."

Oh, brother and sister, let us try to cure ourself of this dreadful blindness, that we may have the clear sight of charity and discontinue to trample down the sweetest flowers that ever budded in the human soul, the flowers of fraternal love.

Give kind words and loving thoughts
To the weak or erring one,
For through their power good deeds are wrought,
And happiness ever won.

GEORGIA GLADYS COOLEY.

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TO MY SWEETHEARTS.

When I am walking among my flowers,
I am very glad to see them.
That amid all life's wild changes they
are still the same to me;
My friends may wander from me, for
pleasure or for pain,
Ten thousand reasons part us—but my
flowers must remain.
They have no altered destiny, which
bears them far away.
Like the old familiar faces which we
miss for many a day,
When first they leave a vacant place
and vanish from our view,
In the pleasant friendly circle that was
formed when life was new.
For smaller, smaller every day, the lessening circle grows;
As Death or Change still steals away
the lily and the rose;
Still lops with unrelenting stroke the
bough whereon we leaned;
Still blights the bud whose fairy grave
our home-bower softly screened,

My flowers must remain with me; I feel
there is no chance
That they should start for Italy, and
cross the sea to France;
Or down the dark blue Danube sail, or
tour it up the Rhine;
Or be smitten with a feverish wish to
visit Palestine.
Poor little dumb, delightful friends, I
leave them when I will,
And patiently on my return, I find them
waiting still.

The daughters of the beauties of my
very youthful days
Are brought to me by mothers fond, for
compliment and praise;
But some are shy, and some are cold,
and some with anxious eye,
Keep watching a young "Partner," who
saunters idly by.
Now the daughters of the roses never
turn their heads away;
Where their mothers smile, they also
smile, from every verdant spray.

Each copying so closely the parent
blush and bloom,
That I scarcely miss the others who
have met a wintry doom;
But smiling as I walk along beneath the
sunny sky
Give the buds the selfsame welcome
that I gave the flowers gone by.

Oh! manycolored darlings! your speechless beauty moves
My heart to fond division of a thousand
different loves;
Too surely when the angels were banished from the earth,
They left you as their legacy of beauty
and of mirth;
And wheresoe'er their calm, white feet
rested on the world,
A floweret's shape was buried whose
germ lies closely curled
Till, in the spring, with lovely eye outpeeping from the sod,
It lays its soft cheek on the turf, and
gazes up at God!
Ye playfellows of sunbeams, who does
not bless your bloom?
The children in the meadow, the sick
man in his room;
The youthful lover treasuring a rose
which after years
Shall show all dried and withered, tho'
often wet with tears;
The old man walking slowly thro' the
dahlia's colored ranks,
Yea, e'en the blind man, seated lone
among the primrose banks,
Love's token; childhood's treasure;
manhood's soothing; age's joy;
Hope which no foe can take away, no
sapping grief destroy,
How often have you met my eyes, in
pleasure and in pain,
And never yet I left you, but I wished
to come again!

The love that clings 'round human
things must suffer and must cease,
The love of heaven's dumb life partakes
heaven's own sweet sense of peace;
Great grief and heavy mourning have I
given less on earth—
My sweetheart, my broken lily! that I
loved e'en from your birth!
When on her pure, angelic face my eyes
have looked their last,
I knew since death had nipped her
spring, life's bloom for me had
passed!

But I see my flowerets perish, without
regret or fear,
I know that every summer sun again
shall bring them near;
I know that with untarnished bloom,
they'll wave around my way,
When the winter with its dead brown
leaves hath melted all away,
And often by their dumb sweet looks
my heart is drawn to feel,
As if they, conscious, gazed at me, with
silent, strong appeal
For trust in God, who formed this world
imperfect at his best,
Who gave us years of trial and only
hours of rest;
But left them, emblems of that life of
beauty and repose,
Which shall follow when the toil and
care of this world's tumults close,
When the digging and the delving and
the striving shall be past,
And the seeds, so long earth-buried,
shall be Heavenly Flowers at last!

J. W. DINSDALE, M. D.

Los Angeles, Cal.

APPRECIATES OUR WORK.

The Divine Plan Is Resulting in Founding the Nucleus of a Library in Thousands of Homes.

To the Editor:—Here we come again with our little dollar, to renew our subscription to the great paper, The Progressive Thinker, and twenty-five cents to pay the expenses of sending us the book you offer to give as a premium, entitled "Religion of Man and Ethics of Science." When we receive this book we will possess the whole nine volumes which you now advertise in your premium list, and we never before owned nine such remarkable books for ten times their cost. We have read the last mentioned volume, Hudson Tuttle's book, having borrowed it from a neighbor whose renewal subscription came six months ago; and we prize this book more highly than anything we have ever read on the subject, and we think it will be the gem of our library of more than fifty volumes, and will really cost us nothing. But, oh, the Progressive Thinker! We look forward to its coming every week as a great and important event, and our first year's reading of it marks an epoch in our life of incalculable value, by releasing us from the thralldom of superstition and leading us in the way of the light of truth; and, my brother, with your great paper and your "Divine Plan," you are making glorious history and promulgating sublime truths, that will go down the corridors of time as a precious legacy of peace and knowledge and eternal truth to all future generations.

Canton, Ohio. L. M. BARRICK.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

It has often been said after an exciting election, and the votes were counted, "There, that settles it." But does it? Perhaps it did, when the will of the majority was held to prevail and become law. But, now, the minority is only intent on reversing the verdict against themselves.

When the appeal to the ballot was first made a feature of popular government, not the ablest lawyers in the world had heard of an appeal, an injunction or a recount of the ballots. But, nowadays, however, if there is the slightest chance for contest, forthwith the legal luminaries begin to stir business for themselves, so long as the state and the rival candidates can be induced to stand the expense. In a late trial, when the court's decree had been handed down in favor of the contestant, the term of office had already expired a couple of years. The other fellow had held and secured the honors and profits. A new election had taken place and the defendant was dead.

These reflections are aroused by the fact that ex-Governor Gage, after he had been defeated, has continued to fill all vacancies in offices with his friends, well knowing that the appointments were null and void, without a confirmation by the senate of the state legislature. He also knew that the majority of that senate was antagonistic to his methods and appointees. The legislature has met. Governor Pardee has been duly sworn in. The appointees of which we speak will not receive confirmation. How small a foundation a politician will seize upon to build his castle in the air, hoping, wishing and striving for the realization of his own dreams.

While one cannot escape entirely the glamour of politics which has rested on the whole state, like one of the blanket mists that come up out of the Pacific Ocean, there are other things. Booker T. Washington, the man who, by his own efforts escaped the thraldom of the Southern curse, has been in this city. This brave, strong soul, who has demonstrated the fact that to a free spirit the freedom of the Universe belongs, was invited to speak by a co-operation of all the club women of the city and the immediately surrounding towns. The Mechanic's Pavilion, the largest audience hall in the state was procured. This seats, with its spacious stage, ten thousand people. Not only were the seats all full, but another thousand stood up. It was a rare sight to look ten thousand people in the face, within the sound of one's voice. For an hour, this man, a native born American of African descent, pleaded for his race, with all the pathos and persistence, characteristic of the work of leaders of men.

His line of thought and argument was that only through education could the negro race attain and hold position in this country. He held this as the shortest solution of the National problem. It is not the intellectual training only that is needed; but the industrial and business education as well. After the Civil War they began wrong, at the top instead of the bottom of the social ladder. All this must be reversed and the work of building done over. It is well for us as a nation, that the following words, a fair type of Mr. Washington's address, are most emphatically true:

"The Russian repays oppression with dynamite. The Indian retaliates against wrong with the tomahawk. The Cuban with revolution. The negro, the gentlest, the most long-suffering race in the world, answers his oppression by midnight prayers for deliverance, by faithfulness, by trust in God and by faith in the rightcousness of his cause, knowing that race hatred is no solution for the problem confronting him."

Mr. Washington is the central moving power of the Normal Industrial Institute at Tuskegee, Alabama. Starting with his hands and head twenty-one years ago the first of last June, the average attendance this year has been twelve hundred and eighteen. These have been trained in thirty-four industries in addition to the usual academic training.

The endowment fund has as yet only reached about one-sixth of the two million dollars necessary for the best working of the lines already centering at Tuskegee. This leaves eighty thousand dollars to be raised annually by the active work of its friends, in order to keep the school in operation. It is no question that the old apothegm is true here: "He who giveth to the poor, lendeth to the Lord (law)." That is the universal law of benevolence and mutual helpfulness.

It is unquestionably a just and righteous cause, in which we as American citizens, our children and our children's children, are all deeply interested. At the present time, three persons are pleading before the people of San Francisco for race mitigation: Booker T. Washington, Rev. H. Dharmapala and Swami Ram. Each and all acknowledge the advantage which education and industrial training have given the American people. Above all things else, the working of man's consciousness lifts him out of the animal and human to the Divine Spiritual.

Through a blunder of a self-satisfied physician some two years ago, a rumor of infection from bubonic plague was fastened upon our Chinatown. Later developments have proved it existed in this precious doctor's hazy mental vision. The whole report is absolutely false. This false impression is still being repeated in Eastern publications. There has not been a single case of bubonic plague in this city or state, all mendacity to the contrary notwithstanding W. P. PHELON, M. D.

San Francisco, Cal.

A Warning—Heed the Little Voice.

On March 11, 1902, while working in a shaft about 30 feet deep, thinking of no danger, the little voice said to me: "This is apt to cave in at any minute." I replied: "Well, I will get a warning before it comes."

Not heeding the warning voice I had already heard, in less than a minute about two tons of loose rock fell, and a good part of it struck me on the back, as I was in a stooping position, covering me with about two feet of rock. Men were working at windlas and saw the mass fall; they came and dug me out; a large chunk was on my head, which did not hurt me, but gave me breathing room. They were 20 minutes digging me out. I was very badly squeezed, but was conscious all the time. Well, I had my leg broken, which is four inches too short now, and knee badly mashed, and I have but very little use of it. My hip was injured and also my back. Now I have got to go through life a cripple, not heeding the little voice. I hope others will gain by my experience.

W. A. KOON.

Woodland Park, Colo.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

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Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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

The Honesty of Catholic Professions.

The Catholics of the world are preparing to give Pope Leo XIII, a surprise at the celebration of his silver jubilee next April, by presenting him with a topaz weighing four pounds, the largest in the world. It will have a representation of the papal arms on one side, and Christ breaking bread on the other. Every good Catholic will be called on to contribute. The treasures of the Vatican, in gold and silver ornamental work and jewels is a priceless collection, the accumulated hoard of generations, withdrawn from usefulness and as well buried in the sea.

With this homage to the pope he ought to be at least honest. In support of his arrogant claim to infallibility he should not depart so far from the truth that the most unlearned would detect his falsehood. The Freeman's Journal reports Leo XIII as saying:

"Our predecessors, with the co-operation of the kings of Spain, destroyed slavery, promoted the study of art and letters among the natives, provided for the erection of sumptuous temples, and increased the number of dioceses to such extent that the church and people of the Philippines became justly distinguished for the splendor of their civilization and for the dignity and zeal of their religious spirit."

Since when? and where? Who does he mean by "people of the Philippines?" There are in the group over 1,200 islands, and from eight to ten million people. These are of more than 70 distinct tribes, speaking different languages and antagonistic to each other. Of these nominally 2,000,000 are Catholics, there are comparatively a few Mohammedans and the remainder, the lowest, fiercest savages, some tribes being cannibals.

The one island of Luzon is peopled by a higher race and all the civilizing of moment ever done on the group has been there accomplished. If there be any marks of splendor about this civilization it is the first that has ever been exhibited by a Catholic ruled country. Italy, the fairest land under the sun, became a wretched land of beggary and crime. Spain, from the leading nation of the world, became a pitiable object of arrogant imbecility. The South American and Central American states are object lessons of Catholic influence. Not until Mexico escaped from church bondage did she take her place as a nation.

The facts are, as stated by those observers who are best qualified, that the Roman Catholic priests and friars have been the most accursed enemies of the people of the Philippines. There is no crime, abuse or extortion of which they are not guilty. They allied with the Spanish government to make the people in lower estate than slaves.

The pope is the only one who sees "the splendor of their civilization," or "dignity and zeal of their religious spirit," in the Philippinos. Soldiers, state officials and travelers are a unit in expression to the contrary. Where is his infallibility?

More laughable is Leo's claim that the kings of Spain assisted in destroying slavery and assisted in this grand triumph! The Kings of Spain have been noted for cruelty, superstition, avarice, cowardice and contemptible weakness; for being suppliant tools of the church. When did any one of them ever do anything purposely for civilization?

The infallible Leo has, if honest, been wofully duped.

Think of old Spain, set up as an object lesson! The most bigoted, superstitious, notoriously illiterate of nations! Yet Spain in the imbecility of her ignorance is the most beloved child of the Mother Church. Leo shows plainly marks of imbecility, and a new pope is ready to appear. Will he be as subtle, as tactful, as masterful of duplicity and expedients? If so, the present policy of the church will continue, and the power of that organization strengthen.

Places Must Be Kept for Voters.

In Toledo, Ohio, the board of Aldermen has made a rule that henceforth women shall be debarred from employment as clerks or stenographers in the service of the city. The places are wanted for voters. Yet it is still asserted that the lack of a ballot is no disadvantage to women.

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

Her Mediumistic Power Her Misfortune.

Miss Teller's Own Story of Her Escape from an Insane Asylum.

A Most Remarkable Case—A Wonderful Medium Without Realizing the Fact—the Final Escape From Her Tormentors, as Related in the New York Herald, by Stella Josephine Teller, Cousin of Senator Teller.

I resided in Denver, Col., for fifteen years. October 10, 1901, I was arrested, tried by a police justice and adjudged insane by a jury, after which I was hurried away to the Union Pacific station, accompanied by a sheriff and Miss Harris, a nurse. During my journey Miss Harris said:

"I see nothing wrong with your mind, and I think it strange indeed that you are being sent to an asylum."

During my residence in Denver I never had a difference with any one, nor did I act in any manner that might have led any one to think I was mentally unbalanced. For the last ten years my people have persecuted me in every conceivable way. A family feud has existed among the Teller families for many years.

After being adjudged insane I was hurried away to Jacksonville. On my arrival at Oaklawn I was locked in a room for twenty-four hours until Dr. McLaughlin, the great insanity expert, arrived. After conversing with me a few moments he said:

"Miss Teller, you are not insane, you are not even nervous."

Then he walked out of the room, and he never visited me again, nor did he ever administer as much as one drop of medicine, nor did I take a single dose of medicine during my stay at Oaklawn. Dr. McLaughlin ordered the lock pegged off my door, and it was never locked in day or night, and I had perfect freedom of the house and the farm.

I thank God money could not bribe Dr. McLaughlin, nor could money bribe Dr. Annie McFarland Sharp, who owns Oaklawn retreat. I found in Mr. John Sharp, who is a horse trainer by profession, and his wife, Dr. Sharp, pleasant, refined people who did much to make life pleasant for me during my stay with them. Yet I felt all this to be irksome, and I longed for freedom and work.

How She Escaped.

Thus my escape. I embraced the first opportunity, knowing it to be a dangerous undertaking. I found a key that fitted the lock in an outside door, and when all was quiet I stole quietly out while all were asleep. The night was very dark. There were seven vicious dogs that I knew I must encounter, one St. Bernard, one Great Dane and five bloodhounds. I had gone only a short distance from the house along the thick pines and cedars when they all came bounding, growling and barking furiously.

I thought I should surely be torn to pieces, but on their near approach they recognized in me a friend who had fed, petted and roamed about the place with them. They all followed me to the gate, where I bade them goodby and made my way to Wabash station, two and one-half miles away. There I waited from ten until one o'clock in the morning, when I boarded a train and went to Bloomington, Ill.

I spent the day selling embroideries which I had made to get money to defray my expenses to Chicago, where I went. While in Chicago, I went to see Bishop Williams, of Grace church, formerly of Denver, Col., but he is at the present time in Omaha, Neb. Bishop Williams bought three dollars' worth of embroideries, and with this money I went to Valparaiso, Ind., where I have remained ever since my arrival, July 5, 1902.

I engaged Senator Agnew on August 20 to prosecute my brother and Dr. George Tyler, my second cousin by marriage. Sharp, on hearing of this, came to take me back to Oaklawn Retreat. I eluded him and went to Porter county, and spent six weeks quietly locating oil, gas and coal for the farmers. I returned to Valparaiso October 11. Marshal Billings, who had been engaged to find me, wired Sharp that I was again in Valparaiso.

Captured, but Freed.

Mr. Sharp came, and he and Billings came to my room and rapped. On opening the door they stepped into the room. I dodged past them and ran to the kitchen and into a stairway leading to an attic. I closed and held the door. Mr. Sharp came running down the hall, shouting: "She is crazy; catch her! She locates oil and gas!"

Billings and Sharp got a strap, attached it to the door and pulled it open and dragged me from the retreat, through the hall and thrust me into a cab and hurried me to the depot.

Thank God, the train was ten minutes late! In the meantime a friend had telephoned to Senator Agnew, who got out a habeas corpus and rescued me just as they were putting me aboard the train. I was taken to the Sheriff's house, where I remained until about one o'clock, when I had a trial to prove my sanity.

The Judge pronounced me sane, and I was given my freedom and returned to my boarding house. Had Sharp and Billings been arrested for assault and battery ere Sharp left town I would have had a good case against him, for he had no legal papers for my arrest.

Regarding my future plans, I shall continue in the work I began in Colorado—that of locating oil, gas, coal, minerals, buried treasures, mica and water. People may send me a plot of land from any part of the world, distance making no difference, and I will give them a surface view of what that ground contains and designate it, also giving them depth and value.

Knows of Rich Oil Belts.

I have been working for a reliable company since the 10th of July and I have not made one mistake. Any one wishing to know more of my ability, success, etc., may learn by consulting my attorney, N. L. Agnew. I wish some New York capitalists would form a syndicate for oil, gas, coal, etc., of which I might be a sharer. I could take them to some wonderfully rich oil belts. The Texas Lucas oil gusher vein runs through Louisiana, Mississippi and Florida, and I can show fifty or more just such gushers at about one thousand feet.

At Sabine Pass I have located the vein. I have an oil belt located at Yucatan. The Pennsylvania oil belt extends through New York State; oil and gas are in great abundance in Buffalo. Natural gas is on both the American and Canadian sides. Oil is down the Hudson river, and in Maryland and West Virginia. Washington, D. C., sits in a basin of oil.

Remember, I walk upon the veins, locating oil pools, the apex of the gas, apex of ore shoots. If the right parties will take hold of this and form a company we would soon have control of the oil market. Mr. Rockefeller would come to our terms.

Miss Stella Josephine Teller, sister of John Teller, the Colorado millionaire, and cousin of United States Senator Henry M. Teller, has become the ward of the city of Valparaiso, and members of the best society in the place have pledged themselves not only to protect her against her kinsman, but to invoke means to secure for her what she claims to be her legal rights. Though she goes and comes at will in a city to which she came as a stranger, a private detective attends closely upon her steps, not to prevent her leaving, but to protect her from being spirited away by those who are supposed to have an interest in putting her where she will be dead to the world.

This remarkable condition has been brought about by a train of circumstances which has no parallel in the city whose people have thus become the guardians of the lady, for she went to them as a stranger, penniless, and with only the clothing she wore, and they have taken her in, provided for her comfort, and are now pledged to assist her in securing her legal rights. The idea that she is insane is poohpoohed by all the people of Valparaiso, and any one who would declare such a belief would be in danger of having his own sanity questioned, so positive are they that her peculiarities are the result of association with the insane, and not the cause which led to her incarceration.

Appears in Valparaiso.

Several weeks ago a lady stepped from the early morning train from Chicago and asked the station agent at Valparaiso to direct her to some place where she could get board for a few days. She was directed to the home of Mrs. Anderson, who keeps a boarding-house for students, to whom she said she wished to stop with her till she could find something to do. Her ladylike manner and the evidences of superior education and refinement which she manifested soon attracted the attention of her hostess, and to her she told her story.

Mrs. Anderson appealed to State Senator Agnew, a leading lawyer of the place, and he called upon Miss Teller and was soon in possession of her story. When he asked for a possible reason why her relatives should place her in a sanitarium, she said that she possessed the power of locating gold, silver, oil, coal and other minerals under the ground, and that she had located oil both in Texas and Egypt long before it was known to the people of those places; that she had located many valuable gold mines and had formed a partnership with some parties outside of her own family, among the number being the superintendent of the Stratton mine at Cripple Creek.

Miss Teller had been in Valparaiso but a short time when one morning Superintendent Sharp, of the Jacksonville Sanitarium, and City Marshal Billings, of Valparaiso, called at Mrs. Anderson's and demanded the person of her boarder. Mrs. Anderson telephoned to Senator Agnew, and he advised her not to surrender the young lady.

The superintendent and officer tried to take her by force, but she ran into another room and pulled the door to and held on by the knob. There was no key and she could not lock it. Sharp and Billings tugged at the door and finally pulled it open and hustled the lady down stairs and forced her into a hack, and immediately set off at a gallop for the Pennsylvania station.

In the meantime Mrs. Anderson had telephoned to Senator Agnew, but he was busy trying a case, and his partner, Henry E. Cutler, was notified to draw up an application for a writ of habeas corpus and get Miss Teller's signature to it. He drew the application and hastened to the street, where he mounted a horse hitched near his office and he dashed away to the station.

Miss Teller's signature was obtained, but the train was due. "She is five minutes late," said the station agent in answer to Mr. Cutler's excited inquiry, and he mounted the horse and started at breakneck speed for the court house. His hat came off on the way, but he did not stop to pick it up.

Senator Agnew had the order prepared, and it was signed by the Judge of the court as soon as Miss Teller's application was presented. This had occupied three minutes, and Mr. Cutler had just two minutes left in which to reach the station. The whistle of the incoming train blew as he came in sight of the station in his mad ride through the streets. As he leaped from his horse the conductor was just in the act of signalling the engineer, but, seeing the excited lawyer, he dropped his hand without making the signal.

Saved From Her Captors.

The superintendent and the officer had entered the ladies' coach with Miss Teller and had seated themselves when Cutler rushed in and read the writ to the officer. The train had started, but he brought it to a standstill by jerking the rope, and Miss Teller was saved from her captors and taken back to her boarding-house in triumph.

The mad riding of Mr. Cutler through the streets caused the people to assemble, and when the cause was made known half a hundred excited men and women rushed toward the railroad station and arrived just as the lawyer was emerging from the train with the lady.

The people escorted them back to Mrs. Anderson's boarding-house, and that night an impromptu reception was given to Miss Teller by the people who called to congratulate her on her narrow escape.

RELIGIOUS SIDE OF GAMBLING.

"You may think it queer to couple religion and gambling, but do you know there would be little gaming if it were not for the religious side of our natures, that comes to us from the very beginning of human thought?"

This was a new idea to me, and I leaned forward to better hear what a poker player on an outgoing suburban train on the West Shore road, had to say about it, last Friday afternoon.

"Every gambler," he continued, "always has a more or less well defined notion that some great power or influence or control beyond his clear comprehension is going to help him in his gaming. Though he knows that the cold, clear chances of the game are against him, there is a notion in his mind that in some way he will be favored and will win in spite of immutable mathematics.

"His belief is not shaken by repeated failure to win. He feels that there was something wrong or he would have won, and believes that the next time things will be right. He keeps at it. That is faith, and his faith will reach beyond his capital.

"The nearer the game is to the matter of pure chance, like throwing honest dice or tossing heads or tails, the more you notice the working of a blind faith that relies on something to bring the result that he desires. This something is conjured up his imagination from religious suggestion that is part of his inheritance.

"The nearer we get to barbarism the more noticeable is this thing. I have seen savages gambling at odd-and-even with shells when they actually prayed to the spirits to help them, and each one insisted that his chosen spirits were the most potent to help him. I have seen them strike themselves, dance, change their positions, and make all sorts of queer noises for the purpose of exerting the necessary influence on the controlling spirits.

"Then I have seen my highly civilized friends blow on their cards, walk around their chairs, demand a change in the gambling implements and do other odd things that deserve a place in ceremonies of incantation, and all for the purpose of appealing to some influence that is relied on to help them. What do you call that?

"I will tell you, if we felt that we had to rely on ourselves alone, and face the cold, unfeeling law of chance unaided, we wouldn't gamble as much as we do. We may deny that the mysterious unknown influences us, but if we will examine our thoughts and acts carefully we will find that it does."
—New York Herald.

The Rationale of Telepathy and Mind Cure.

Next week we will publish another highly instructive and interesting lecture by C. W. Leadbeater on the above subject.

Swearing Off.

On one occasion the telegraph announced that Rev. E. Walpole Warren, rector of the Church of the Holy Trinity, New York, swore off drinking for one month. The pledge was taken in his pulpit at the close of a sermon on temperance. It was not taken because the reverend gentleman believed it was necessary to his own good, but just to show himself he could do it. During the sermon he said it was unjust to close up the saloons all day Sunday unless the wealthy men would lock their wine cellars. Nor did he believe that temperance could be brought about by means of the social dynamite sought to be used by the Prohibitionists, who did not carry public opinion with them. Religion might help stop drunkenness, but prohibition never would. Then the preacher said he had often offered to be a total abstainer if it would help a drunken brother, but had been forced to admit it would do himself no good. Apparently as a matter of good faith he closed by taking a pledge not to drink for a month, in which connection he said: "I am now going to make a resolution out of charity to those who are sufferers from the craving for drink. I am not going to give up drinking in moderation forever, but I have resolved not to touch a drop of anything intoxicating for a month just to show myself that I can do it. Go thou and do likewise."

It seems singular indeed, for a distinguished minister of the Gospel to take a pledge not to drink for a month. The probability is that the poor fellow was suffering severely from a hereditary taint—a strain of intemperance so permeating his ministerial nature that he must have a drink of liquor occasionally, in order to answer the demands of heredity.

It is impossible, we are free to admit, to reform the world at once, or to make even a temperance man out of a minister of the gospel. The world is bad today because the progenitors of those now living were in some respects below par—far below par, perhaps, and their characteristics still persist. The Rev. E. Walpole Warren had reflected in his being, no doubt, the perverse nature of some one in the line of descent, and it takes action in love of liquor. We are surprised that the reverend gentleman could stop drinking for even a month, when we consider the general cussedness and perversity that have been imparted to his mental and physical nature. Who can compute his suffering during that month for his toddy, or who can tell the difference in a prayer saturated with the fumes of whisky, or champagne, and one that is only tainted with the scent of unfermented wine.

We advise all reverend gentlemen to put their foot at once on the viper of intemperance; to banish their toddy from their household, that their benedictions, prayers and sermons may reverberate around the throne of God without any of the staggering element in them. It is a difficult task to locate truth through the fumes of whisky; as well for the mariner to try to locate a dangerous reef in midnight darkness.

Traditional Orthodoxy Shocked.

An almost sensational piece of news comes from Germany, which will be of decided interest to untrammeled thinkers who watch closely the developments of thought in the religious world.

According to a special telegram to the Chicago Tribune, Emperor William, by his patronage of the radical views of Prof. Delitzsch, the Assyriologist, has shocked once more the religious views of the orthodox people of Germany, who insist that by his action the kaiser practically approves a denial that the bible is an inspired book.

In a lecture delivered before the emperor and empress and a number of prominent personages, Prof. Delitzsch declared that there could not be a greater error than to regard the bible as a personal revelation of God. It was merely composed of remnants of Jewish literature.

"We require," the professor said, "no revelation other than that which every man carries in his own conscience."

Prof. Delitzsch rejected as unworthy of notice the supposition that Moses was the author of the so-called Mosaic laws. These, he said, all existed in Babylon long before the time of Moses. Even the decalogue was of Babylonian origin, and the Babylonian code in many points was ethically superior to the Mosaic. The conception of Jahveh or Jehovah as a national deity was entirely of Babylonian origin, and to the adoption of this idea by the Israelites was due many of the evils of their exclusive particularist monotheism.

The professor admitted that there is much that is beautiful in the bible, but declared that its importance chiefly consisted of the fact that it is a weighty link in the chain of development of religion.

During the last year Prof. Delitzsch re-traveled over the site of the Babylonian empire. He based his remarks today upon the new studies he then made. He said that it would go hard with the Old Testament if its defenders placed any value on the confirmation of biblical narratives which claimed to be derived from Assyrian discoveries, and he instanced various errors into which, he said, orthodox interpreters fell.

The story of Nebuchadnezzar was an ancient Chaldean myth, he declared, which the writer of the Book of Daniel clearly misunderstood. He suggested with the view to enlightening young theologians in regard to Oriental customs that they be encouraged to visit the Bedouins of the Arabian desert. It would prevent them from falling into many common errors. They would learn about great physicians raising people from the dead, and belief in the magical efficacy of spittle, and about the mystical numbers three and seven.

Much of Prof. Delitzsch's lecture was, of course, not new to students of the higher biblical criticism, of which Prof. Harnack is the leading German exponent. Emperor William formerly was supposed to regard these views with disfavor. His present patronage of Prof. Delitzsch is giving impetus to the attention directed to them, and is causing grief to those attached to traditional orthodoxy, of which his majesty has been regarded as the bulwark.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

A New Book From Dr. Peebles.

We are in receipt of another new book from Dr. Peebles, entitled, "What Is Spiritualism, Who Are These Spiritualists, and What Has Spiritualism Done for the World?" This book is a most valuable addition to an already long list of works by Dr. Peebles, and we congratulate him on his versatility, as well as the excellence of his writings. This last is a book of 140 pages, very handsomely bound in both cloth and paper, printed on fine cream-colored paper, and contains an excellent cut of the Doctor as a frontispiece. After devoting several pages to defining Spiritualism (as he understands it) in his usual clear-cut, concise style, telling us what Spiritualism is, the Doctor begins a long list of between three and four hundred names of notable and prominent persons in public life who have accepted the phenomena or philosophy of Spiritualism, beginning with the names of Alfred R. Wallace and Sir William Crookes. After each person named he gives quotations from their writings or sayings in proof of their belief in Spiritualism. He closes this long list of names with such names as Senator Stanford, ex-Governor of California, and founder of the great Stanford University, the late Czar of Russia, and his son, the present Czar. This book is a most acceptable addition to Spiritualistic literature, and should do a most efficient work in that line. Such a book is what has been long needed, one that simply, clearly and logically defines Spiritualism, and gives names of prominent and illustrious persons, who are Spiritualists; and, considering his wide and extensive travels, we know of no person better able to do this work than Dr. Peebles.

This book is for sale at this office, and by Dr. J. M. Peebles, Box 2341, Battle Creek, Mich. Price, cloth, 75 cents; paper, 35 cents.

Will Fill His Church.

How to fill the pews! That is a question which has been seriously pondered over by many a minister who has found his audience growing continually less and less. Some pastors in desperation advertise generously some bizarre subjects for their sermons, others make a sort of side show of acting, and in warm Sundays, appear in shirt waists and ask their hearers to take off coats and make themselves at home.

It is reserved for the Vicar of Clerkenwell (London, England), to invent a decidedly original attraction.

He has investigated and found that the cause of so few women attending is that they cannot dress well enough! That shall be no longer an excuse. He will have the church dark. The expense of lighting will thus be saved. The prayers and hymns will be thrown on illuminated screens, but otherwise the services will be held in darkness.

No more comparison of gowns and hats! Will his devout members attend? His dark church will, no doubt be filled, with that portion of unregenerated London who prefer darkness. The vicar will have opportunity to preach to those who probably never entered a church before and rarely heard a sermon. We suggest the plan to American clergymen. Also that there should be announced a mutual understanding between the pastors and the audience, that no flash light will be turned on, or photograph taken.

After all, would it not be better policy, and more attractive, if the pastors would say something the people want to hear? Something interesting and instructive? They may be excellent threshers and with newly harvested grain able to make good showing, but they are flailing straw which has been pounded for two thousand years. It is reduced to dust and when they flail-up a dust so thick no one can see anything, they cry out, "What valiant threshers for the Lord are we!" and flatter themselves that the whole dust heap is golden grain.

Falling Behind.

According to H. K. Carroll, who was government church statistician in 1890 and has annually made it his business to compile church statistics, the church membership growth in all denominations has failed to keep up with the increase in population. Dr. Carroll says the church membership gain last year was 1.5 per cent, while the population has been increasing at the rate of 2.6 per cent a year. The total church membership in all religions he puts at 28,698,028, a gain of 403,743 over a year ago.

Dr. Carroll says it is the Roman Catholic showing that pulls the figures down. The Protestant growth, Dr. Carroll says, was 1.7 per cent, or more than twice the regular Roman Catholic growth. Dr. Carroll's estimate of the Roman Catholic communicant list is 1,575,000 less than the figures given by the Catholic directory.

There are 194,166 churches in the whole United States, and the estimated cost to maintain them with betterment each year is $260,000,000.

Spiritualists are not included in Dr. Carroll's list. It would be very interesting to know how many Spiritualists there are in the United States, and their rate of increase.

Thousands of believers in Spiritualism maintain membership in the various churches, and hence are credited to their respective sects. If all the believers in Spiritualism were eliminated from the churches, the showing for the churches' gain would be far smaller than Dr. Carroll's estimate.

But these church Spiritualists will not stand up and be counted as such.

After all it does not matter so much—if the truth prevails and spreads, that is really the main thing.

Thomas B. Reed on Woman Suffrage.

Thirty years ago hardly any political assemblage of the people was graced by the presence of women. Had it needed a law to enable them to be present, what an argument could have been made against it! How easily it could have shown that the coarseness, the dubious expressions, the general vulgarity of the scene, could have no other effect than to break down that purity of word and thought which women have, and which conservative and radical alike are sedulous to preserve! And yet the actual presence of women at political meetings has not debased them, but has raised the other sex. Coarseness has not become diffused through both sexes, but has fled from both. To put the whole matter in a short phrase: The association of the sexes in the family circle, in society, and in business having improved both, there is neither history, reason nor sense to justify the assertion that association in politics will lower the one or demoralize the other. —Hon Thomas B. Reed.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

Spiritualism.

Spiritualism consists not alone in believing or even knowing that our departed ones still live and can return to us.

When the agnostic loses a friend or kindred in death, the immortal presence is felt, or rather sensed, and he says, "I cannot make my brother John seem dead, though I saw his form placed in the coffin and the grave; I was at his bedside when he breathed his last and I know by all this that he is dead and buried. But it only seems that he has gone home or on a visit and will return."

His brother John has perhaps passed from the form without realizing the change and is feeling well, rid of his physical ailments, and is wandering around in spirit, and in spirit his brother, still upon the earth, feels his presence and at the same time knows he is dead.

A full-fledged agnostic is one who cannot believe. He either knows or does not know. Col. Ingersoll would have liked to believe in a future state, but he must have all doubts swept away by a full knowledge. In his funeral sermon of his brother, Ebon C., the Colonel used these words: "Life is a narrow vale between the barren peaks of two eternities. We strive to look beyond the two heights; we can cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star, and listening love can hear the rustling of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered, 'I am better now.' Let us believe, in spite of doubt and dogmas and tears and fears that those dear words are true of all the countless dead."

Spiritualism takes such beautiful souls to her generous bosom and tells them of the future state as a mother pictures the future to her child, and though they cannot believe only as they can see with their mortal eyes she tells them of the eyes of the soul, with which in the after life they will see the things that were unseen by the physical eye.

When people come to realize that life is eternal and that nothing is lost or destroyed they can begin to understand what Spiritualism means.

She has no angry God to curse the wicked; no Devil and no lake of fire with which to threaten and to frighten people into her arms; no Jesus to mediate between an angry God and a Devil; but there is hope for all in the great eternal round of evolution and while it may aid the spirit in its transition to have some knowledge of a future life, that knowledge will not make or unmake the destiny of any spirit.

Aspirations, desires, aims, acts and motives build for each spirit the house for its use in the next sphere.

If all could see through the spirit eye as plainly as through the physical eye, this earth would be peopled with a vastly different race, with a different feeling for others and for self. If greed for gold could be supplanted by unselfishness and true brotherly love there would be nothing to give rise to the thought of re-embodiment except in the line of progress of the higher spheres.

Spiritualism should open the spiritual eyes of man, unlock the prison cell of the human soul and let in the free air of this great universe and the light of eternal day. It should teach man the presence of a higher self and the purpose of its being; should subdue all the lower instincts by the unfoldment of the spirit within; should eliminate selfishness, envy, jealousy, and hate; then its true mission can be appreciated.

SPECIAL ANNOUNCEMENT.

To the Spiritualists of Illinois:—The mid-winter mass-meeting held annually in Chicago, has been postponed to one of the milder months of the year. This step is taken because of the great anxiety and increased financial burden thrown upon the masses of our people by the fuel situation.

Arrangements for holding it in February had progressed so far that the announcement was actually in type, when, under strong impression, its publication was recalled. We hope to present the same carefully chosen mediumistic talent after winter is over and spring has come.

In the meantime, is there a local society, either in or out of Chicago, which would like a visit from one or more of our state board? Do not find fault about the association's inactivity if you give it nothing, not even an invitation to come and see you.

Do not neglect the home and neighborhood circles these winter evenings. General return to them will restore the original interest in Spiritualism in your vicinity.

GEORGE B. WARNE, President.
ELLA JOHNSON BLOOM, Secretary.

IN MEMORIAM—"BABY XILIA."

(To Mr. and Mrs. Harrison D. Barrett.)

Like the dew in the glory of morning,
As it glistens and glints in the sun,
Came this dear little beautiful blossom,
Precious darling, her earth-life is done.

By her coming our hearts were uplifted,
With a fullness of joy so complete,
In the gift of this treasure, "Our baby,"
With her smile and her prattle so sweet.

But the "Angel of Death" brought his mantle,
And enshrouded the beautiful form,
Closed her eyes with his cold, icy fingers,
Sealed those lips that were rosy and warm.

And he gathered this jewel, our dear one,
To his bosom and bore her away,
To the realms of that glorious morning,
"To that land that is fairer than day."

We shall miss, oh! so much, the sweet presence,
And our hearts are sore stricken with pain,
Still we know she will ever be near us,
And ere long we shall meet her again.

Shall we mourn that the light hath departed?
That the beautiful spirit found rest?
No! ah, no! for the Infinite Father
Surely knoweth 'tis all for the best.

Mourn not for the beautiful baby,
Your sweet blossom, a short sunlit hour,
To His garden the Father transplanted,
Where 'tis blooming His loveliest flower.

He knew that the winds of this earth-land
Were too chill for her delicate breast,
And He gathered so close to His bosom,
Your one treasure—'tis all for the best.

MARY E. VAN HORN.
Milwaukee, Wis.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

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

One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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Remit by Postoffice Money Order, Registered Letter or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, No. 40 Loomis Street, Chicago, Ill.

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SATURDAY, JANUARY 24, 1903.

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TAKE NOTICE.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

The Honesty of Catholic Professions.

The Catholics of the world are preparing to give Pope Leo XIII, a surprise at the celebration of his silver jubilee next April, by presenting him with a topaz weighing four pounds, the largest in the world. It will have a representation of the papal arms on one side, and Christ breaking bread on the other. Every good Catholic will be called on to contribute. The treasures of the Vatican, in gold and silver ornamental work and jewels is a priceless collection, the accumulated hoard of generations, withdrawn from usefulness and as well buried in the sea.

With this homage to the pope he ought to be at least honest. In support of his arrogant claim to infallibility he should not depart so far from the truth that the most unlearned would detect his falsehood. The Freeman's Journal reports Leo XIII as saying:

"Our predecessors, with the co-operation of the kings of Spain, destroyed slavery, promoted the study of art and letters among the natives, provided for the erection of sumptuous temples, and increased the number of dioceses to such extent that the church and people of the Philippines became justly distinguished for the splendor of their civilization and for the dignity and zeal of their religious spirit."

Since when? and where? Who does he mean by "people of the Philippines?" There are in the group over 1,200 islands, and from eight to ten million people. These are of more than 70 distinct tribes, speaking different languages and antagonistic to each other. Of these nominally 2,000,000 are Catholics, there are comparatively a few Mohammedans and the remainder, the lowest, fiercest savages, some tribes being cannibals.

The one island of Luzon is peopled by a higher race and all the civilizing of moment ever done on the group has been there accomplished. If there be any marks of splendor about this civilization it is the first that has ever been exhibited by a Catholic ruled country. Italy, the fairest land under the sun, became a wretched land of beggary and crime. Spain, from the leading nation of the world, became a pitiable object of arrogant imbecility. The South American and Central American states are object lessons of Catholic influence. Not until Mexico escaped from church bondage did she take her place as a nation.

The facts are, as stated by those observers who are best qualified, that the Roman Catholic priests and friars have been the most accursed enemies of the people of the Philippines. There is no crime, abuse or extortion of which they are not guilty. They allied with the Spanish government to make the people in lower estate than slaves.

The pope is the only one who sees "the splendor of their civilization," or "dignity and zeal of their religious spirit," in the Philippinos. Soldiers, state officials and travelers are a unit in expression to the contrary. Where is his infallibility?

More laughable is Leo's claim that the kings of Spain assisted in destroying slavery and assisted in this grand triumph! The Kings of Spain have been noted for cruelty, superstition, avarice, cowardice and contemptible weakness; for being suppliant tools of the church. When did any one of them ever do anything purposely for civilization?

The infallible Leo has, if honest, been wofully duped.

Think of old Spain, set up as an object lesson! The most bigoted, superstitious, notoriously illiterate of nations! Yet Spain in the imbecility of her ignorance is the most beloved child of the Mother Church. Leo shows plainly marks of imbecility, and a new pope is ready to appear. Will he be as subtle, as tactful, as masterful of duplicity and expedients? If so, the present policy of the church will continue, and the power of that organization strengthen.

Places Must Be Kept for Voters.

In Toledo, Ohio, the board of Aldermen has made a rule that henceforth women shall be debarred from employment as clerks or stenographers in the service of the city. The places are wanted for voters. Yet it is still asserted that the lack of a ballot is no disadvantage to women.

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

Her Mediumistic Power Her Misfortune.

Miss Teller's Own Story of Her Escape from an Insane Asylum.

A Most Remarkable Case—A Wonderful Medium Without Realizing the Fact—the Final Escape From Her Tormentors, as Related in the New York Herald, by Stella Josephine Teller, Cousin of Senator Teller.

I resided in Denver, Col., for fifteen years. October 10, 1901, I was arrested, tried by a police justice and adjudged insane by a jury, after which I was hurried away to the Union Pacific station, accompanied by a sheriff and Miss Harris, a nurse. During my journey Miss Harris said:

"I see nothing wrong with your mind, and I think it strange indeed that you are being sent to an asylum."

During my residence in Denver I never had a difference with any one, nor did I act in any manner that might have led any one to think I was mentally unbalanced. For the last ten years my people have persecuted me in every conceivable way. A family feud has existed among the Teller families for many years.

After being adjudged insane I was hurried away to Jacksonville. On my arrival at Oaklawn I was locked in a room for twenty-four hours until Dr. McLaughlin, the great insanity expert, arrived. After conversing with me a few moments he said:

"Miss Teller, you are not insane, you are not even nervous."

Then he walked out of the room, and he never visited me again, nor did he ever administer as much as one drop of medicine, nor did I take a single dose of medicine during my stay at Oaklawn. Dr. McLaughlin ordered the lock pegged off my door, and it was never locked in day or night, and I had perfect freedom of the house and the farm.

I thank God money could not bribe Dr. McLaughlin, nor could money bribe Dr. Annie McFarland Sharp, who owns Oaklawn retreat. I found in Mr. John Sharp, who is a horse trainer by profession, and his wife, Dr. Sharp, pleasant, refined people who did much to make life pleasant for me during my stay with them. Yet I felt all this to be irksome, and I longed for freedom and work.

How She Escaped.

Thus my escape. I embraced the first opportunity, knowing it to be a dangerous undertaking. I found a key that fitted the lock in an outside door, and when all was quiet I stole quietly out while all were asleep. The night was very dark. There were seven vicious dogs that I knew I must encounter, one St. Bernard, one Great Dane and five bloodhounds. I had gone only a short distance from the house along the thick pines and cedars when they all came bounding, growling and barking furiously.

I thought I should surely be torn to pieces, but on their near approach they recognized in me a friend who had fed, petted and roamed about the place with them. They all followed me to the gate, where I bade them goodby and made my way to Wabash station, two and one-half miles away. There I waited from ten until one o'clock in the morning, when I boarded a train and went to Bloomington, Ill.

I spent the day selling embroideries which I had made to get money to defray my expenses to Chicago, where I went. While in Chicago, I went to see Bishop Williams, of Grace church, formerly of Denver, Col., but he is at the present time in Omaha, Neb. Bishop Williams bought three dollars' worth of embroideries, and with this money I went to Valparaiso, Ind., where I have remained ever since my arrival, July 5, 1902.

I engaged Senator Agnew on August 20 to prosecute my brother and Dr. George Tyler, my second cousin by marriage. Sharp, on hearing of this, came to take me back to Oaklawn Retreat. I eluded him and went to Porter county, and spent six weeks quietly locating oil, gas and coal for the farmers. I returned to Valparaiso October 11. Marshal Billings, who had been engaged to find me, wired Sharp that I was again in Valparaiso.

Captured, but Freed.

Mr. Sharp came, and he and Billings came to my room and rapped. On opening the door they stepped into the room. I dodged past them and ran to the kitchen and into a stairway leading to an attic. I closed and held the door. Mr. Sharp came running down the hall, shouting: "She is crazy; catch her! She locates oil and gas!"

Billings and Sharp got a strap, attached it to the door and pulled it open and dragged me from the retreat, through the hall and thrust me into a cab and hurried me to the depot.

Thank God, the train was ten minutes late! In the meantime a friend had telephoned to Senator Agnew, who got out a habeas corpus and rescued me just as they were putting me aboard the train. I was taken to the Sheriff's house, where I remained until about one o'clock, when I had a trial to prove my sanity.

The Judge pronounced me sane, and I was given my freedom and returned to my boarding house. Had Sharp and Billings been arrested for assault and battery ere Sharp left town I would have had a good case against him, for he had no legal papers for my arrest.

Regarding my future plans, I shall continue in the work I began in Colorado—that of locating oil, gas, coal, minerals, buried treasures, mica and water. People may send me a plot of land from any part of the world, distance making no difference, and I will give them a surface view of what that ground contains and designate it, also giving them depth and value.

Knows of Rich Oil Belts.

I have been working for a reliable company since the 10th of July and I have not made one mistake. Any one wishing to know more of my ability, success, etc., may learn by consulting my attorney, N. L. Agnew. I wish some New York capitalists would form a syndicate for oil, gas, coal, etc., of which I might be a sharer. I could take them to some wonderfully rich oil belts. The Texas Lucas oil gusher vein runs through Louisiana, Mississippi and Florida, and I can show fifty or more just such gushers at about one thousand feet.

At Sabine Pass I have located the vein. I have an oil belt located at Yucatan. The Pennsylvania oil belt extends through New York State; oil and gas are in great abundance in Buffalo. Natural gas is on both the American and Canadian sides. Oil is down the Hudson river, and in Maryland and West Virginia. Washington, D. C., sits in a basin of oil.

Remember, I walk upon the veins, locating oil pools, the apex of the gas, apex of ore shoots. If the right parties will take hold of this and form a company we would soon have control of the oil market. Mr. Rockefeller would come to our terms.

Miss Stella Josephine Teller, sister of John Teller, the Colorado millionaire, and cousin of United States Senator Henry M. Teller, has become the ward of the city of Valparaiso, and members of the best society in the place have pledged themselves not only to protect her against her kinsman, but to invoke means to secure for her what she claims to be her legal rights. Though she goes and comes at will in a city to which she came as a stranger, a private detective attends closely upon her steps, not to prevent her leaving, but to protect her from being spirited away by those who are supposed to have an interest in putting her where she will be dead to the world.

This remarkable condition has been brought about by a train of circumstances which has no parallel in the city whose people have thus become the guardians of the lady, for she went to them as a stranger, penniless, and with only the clothing she wore, and they have taken her in, provided for her comfort, and are now pledged to assist her in securing her legal rights. The idea that she is insane is poohpoohed by all the people of Valparaiso, and any one who would declare such a belief would be in danger of having his own sanity questioned, so positive are they that her peculiarities are the result of association with the insane, and not the cause which led to her incarceration.

Appears in Valparaiso.

Several weeks ago a lady stepped from the early morning train from Chicago and asked the station agent at Valparaiso to direct her to some place where she could get board for a few days. She was directed to the home of Mrs. Anderson, who keeps a boarding-house for students, to whom she said she wished to stop with her till she could find something to do. Her ladylike manner and the evidences of superior education and refinement which she manifested soon attracted the attention of her hostess, and to her she told her story.

Mrs. Anderson appealed to State Senator Agnew, a leading lawyer of the place, and he called upon Miss Teller and was soon in possession of her story. When he asked for a possible reason why her relatives should place her in a sanitarium, she said that she possessed the power of locating gold, silver, oil, coal and other minerals under the ground, and that she had located oil both in Texas and Egypt long before it was known to the people of those places; that she had located many valuable gold mines and had formed a partnership with some parties outside of her own family, among the number being the superintendent of the Stratton mine at Cripple Creek.

Miss Teller had been in Valparaiso but a short time when one morning Superintendent Sharp, of the Jacksonville Sanitarium, and City Marshal Billings, of Valparaiso, called at Mrs. Anderson's and demanded the person of her boarder. Mrs. Anderson telephoned to Senator Agnew, and he advised her not to surrender the young lady.

The superintendent and officer tried to take her by force, but she ran into another room and pulled the door to and held on by the knob. There was no key and she could not lock it. Sharp and Billings tugged at the door and finally pulled it open and hustled the lady down stairs and forced her into a hack, and immediately set off at a gallop for the Pennsylvania station.

In the meantime Mrs. Anderson had telephoned to Senator Agnew, but he wsa busy trying a case, and his partner, Henry E. Cutler, was notified to draw up an application for a writ of habeas corpus and get Miss Teller's signature to it. He drew the application and hastened to the street, where he mounted a horse hitched near his office and he dashed away to the station.

Miss Teller's signature was obtained, but the train was due. "She is five minutes late," said the station agent in answer to Mr. Cutler's excited inquiry, and he mounted the horse and started at breakneck speed for the court house. His hat came off on the way, but he did not stop to pick it up.

Senator Agnew had the order prepared, and it was signed by the Judge of the court as soon as Miss Teller's application was presented. This had occupied three minutes, and Mr. Cutler had just two minutes left in which to reach the station. The whistle of the incoming train blew as he came in sight of the station in his mad ride through the streets. As he leaped from his horse the conductor was just in the act of signalling the engineer, but, seeing the excited lawyer, he dropped his hand without making the signal.

Saved From Her Captors.

The superintendent and the officer had entered the ladies' coach with Miss Teller and had seated themselves when Cutler rushed in and read the writ to the officer. The train had started, but he brought it to a standstill by jerking the rope, and Miss Teller was saved from her captors and taken back to her boarding-house in triumph.

The mad riding of Mr. Cutler through the streets caused the people to assemble, and when the cause was made known half a hundred excited men and women rushed toward the railroad station and arrived just as the lawyer was emerging from the train with the lady.

The people escorted them back to Mrs. Anderson's boarding-house, and that night an impromptu reception was given to Miss Teller by the people who called to congratulate her on her narrow escape.

RELIGIOUS SIDE OF GAMBLING.

"You may think it queer to couple religion and gambling, but do you know there would be little gaming if it were not for the religious side of our natures, that comes to us from the very beginning of human thought?"

This was a new idea to me, and I leaned forward to better hear what a poker player on an outgoing suburban train on the West Shore road, had to say about it, last Friday afternoon.

"Every gambler," he continued, "always has a more or less well defined notion that some great power or influence or control beyond his clear comprehension is going to help him in his gaming. Though he knows that the cold, clear chances of the game are against him, there is a notion in his mind that in some way he will be favored and will win in spite of immutable mathematics.

"His belief is not shaken by repeated failure to win. He feels that there was something wrong or he would have won, and believes that the next time things will be right. He keeps at it. That is faith, and his faith will reach beyond his capital.

"The nearer the game is to the matter of pure chance, like throwing honest dice or tossing heads or tails, the more you notice the working of a blind faith that relies on something to bring the result that he desires. This something is conjured up his imagination from religious suggestion that is part of his inheritance.

"The nearer we get to barbarism the more noticeable is this thing. I have seen savages gambling at odd-and-even with shells when they actually prayed to the spirits to help them, and each one insisted that his chosen spirits were the most potent to help him. I have seen them strike themselves, dance, change their positions, and make all sorts of queer noises for the purpose of exerting the necessary influence on the controlling spirits.

"Then I have seen my highly civilized friends blow on their cards, walk around their chairs, demand a change in the gambling implements and do other odd things that deserve a place in ceremonies of incantation, and all for the purpose of appealing to some influence that is relied on to help them. What do you call that?

"I will tell you, if we felt that we had to rely on ourselves alone, and face the cold, unfeeling law of chance unaided, we wouldn't gamble as much as we do. We may deny that the mysterious unknown influences us, but if we will examine our thoughts and acts carefully we will find that it does."
—New York Herald.

The Rationale of Telepathy and Mind Cure.

Next week we will publish another highly instructive and interesting lecture by C. W. Leadbeater on the above subject.

Swearing Off.

On one occasion the telegraph announced that Rev. E. Walpole Warren, rector of the Church of the Holy Trinity, New York, swore off drinking for one month. The pledge was taken in his pulpit at the close of a sermon on temperance. It was not taken because the reverend gentleman believed it was necessary to his own good, but just to show himself he could do it. During the sermon he said it was unjust to close up the saloons all day Sunday unless the wealthy men would lock their wine cellars. Nor did he believe that temperance could be brought about by means of the social dynamite sought to be used by the Prohibitionists, who did not carry public opinion with them. Religion might help stop drunkenness, but prohibition never would. Then the preacher said he had often offered to be a total abstainer if it would help a drunken brother, but had been forced to admit it would do himself no good. Apparently as a matter of good faith he closed by taking a pledge not to drink for a month, in which connection he said: "I am now going to make a resolution out of charity to those who are sufferers from the craving for drink. I am not going to give up drinking in moderation forever, but I have resolved not to touch a drop of anything intoxicating for a month just to show myself that I can do it. Go thou and do likewise."

It seems singular indeed, for a distinguished minister of the Gospel to take a pledge not to drink for a month. The probability is that the poor fellow was suffering severely from a hereditary taint—a strain of intemperance so permeating his ministerial nature that he must have a drink of liquor occasionally, in order to answer the demands of heredity.

It is impossible, we are free to admit, to reform the world at once, or to make even a temperance man out of a minister of the gospel. The world is bad today because the progenitors of those now living were in some respects below par—far below par, perhaps, and their characteristics still persist. The Rev. E. Walpole Warren had reflected in his being, no doubt, the perverse nature of some one in the line of descent, and it takes action in love of liquor. We are surprised that the reverend gentleman could stop drinking for even a month, when we consider the general cussedness and perversity that have been imparted to his mental and physical nature. Who can compute his suffering during that month for his toddy, or who can tell the difference in a prayer saturated with the fumes of whisky, or champagne, and one that is only tainted with the scent of unfermented wine.

We advise all reverend gentlemen to put their foot at once on the viper of intemperance; to banish their toddy from their household, that their benedictions, prayers and sermons may reverberate around the throne of God without any of the staggering element in them. It is a difficult task to locate truth through the fumes of whisky; as well for the mariner to try to locate a dangerous reef in midnight darkness.

Traditional Orthodoxy Shocked.

An almost sensational piece of news comes from Germany, which will be of decided interest to untrammeled thinkers who watch closely the developments of thought in the religious world.

According to a special telegram to the Chicago Tribune, Emperor William, by his patronage of the radical views of Prof. Delitzsch, the Assyriologist, has shocked once more the religious views of the orthodox people of Germany, who insist that by his action the kaiser practically approves a denial that the bible is an inspired book.

In a lecture delivered before the emperor and empress and a number of prominent personages, Prof. Delitzsch declared that there could not be a greater error than to regard the bible as a personal revelation of God. It was merely composed of remnants of Jewish literature.

"We require," the professor said, "no revelation other than that which every man carries in his own conscience."

Prof. Delitzsch rejected as unworthy of notice the supposition that Moses was the author of the so-called Mosaic laws. These, he said, all existed in Babylon long before the time of Moses. Even the decalogue was of Babylonian origin, and the Babylonian code in many points was ethically superior to the Mosaic. The conception of Jahveh or Jehovah as a national deity was entirely of Babylonian origin, and to the adoption of this idea by the Israelites was due many of the evils of their exclusive particularist monotheism.

The professor admitted that there is much that is beautiful in the bible, but declared that its importance chiefly consisted of the fact that it is a weighty link in the chain of development of religion.

During the last year Prof. Delitzsch re-traveled over the site of the Babylonian empire. He based his remarks today upon the new studies he then made. He said that it would go hard with the Old Testament if its defenders placed any value on the confirmation of biblical narratives which claimed to be derived from Assyrian discoveries, and he instanced various errors into which, he said, orthodox interpreters fell.

The story of Nebuchadnezzar was an ancient Chaldean myth, he declared, which the writer of the Book of Daniel clearly misunderstood. He suggested with the view to enlightening young theologians in regard to Oriental customs that they be encouraged to visit the Bedouins of the Arabian desert. It would prevent them from falling into many common errors. They would learn about great physicians raising people from the dead, and belief in the magical efficacy of spittle, and about the mystical numbers three and seven.

Much of Prof. Delitzsch's lecture was, of course, not new to students of the higher biblical criticism, of which Prof. Harnack is the leading German exponent. Emperor William formerly was supposed to regard these views with disfavor. His present patronage of Prof. Delitzsch is giving impetus to the attention directed to them, and is causing grief to those attached to traditional orthodoxy, of which his majesty has been regarded as the bulwark.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

A New Book From Dr. Peebles.

We are in receipt of another new book from Dr. Peebles, entitled, "What Is Spiritualism, Who Are These Spiritualists, and What Has Spiritualism Done for the World?" This book is a most valuable addition to an already long list of works by Dr. Peebles, and we congratulate him on his versatility, as well as the excellence of his writings. This last is a book of 140 pages, very handsomely bound in both cloth and paper, printed on fine cream-colored paper, and contains an excellent cut of the Doctor as a frontispiece. After devoting several pages to defining Spiritualism (as he understands it) in his usual clear-cut, concise style, telling us what Spiritualism is, the Doctor begins a long list of between three and four hundred names of notable and prominent persons in public life who have accepted the phenomena or philosophy of Spiritualism, beginning with the names of Alfred R. Wallace and Sir William Crookes. After each person named he gives quotations from their writings or sayings in proof of their belief in Spiritualism. He closes this long list of names with such names as Senator Stanford, ex-Governor of California, and founder of the great Stanford University, the late Czar of Russia, and his son, the present Czar. This book is a most acceptable addition to Spiritualistic literature, and should do a most efficient work in that line. Such a book is what has been long needed, one that simply, clearly and logically defines Spiritualism, and gives names of prominent and illustrious persons, who are Spiritualists; and, considering his wide and extensive travels, we know of no person better able to do this work than Dr. Peebles.

This book is for sale at this office, and by Dr. J. M. Peebles, Box 2341, Battle Creek, Mich. Price, cloth, 75 cents; paper, 35 cents.

Will Fill His Church.

How to fill the pews! That is a question which has been seriously pondered over by many a minister who has found his audience growing continually less and less. Some pastors in desperation advertise generously some bizarre subjects for their sermons, others make a sort of side show of acting, and in warm Sundays, appear in shirt waists and ask their hearers to take off coats and make themselves at home.

It is reserved for the Vicar of Clerkenwell (London, England), to invent a decidedly original attraction.

He has investigated and found that the cause of so few women attending is that they cannot dress well enough! That shall be no longer an excuse. He will have the church dark. The expense of lighting will thus be saved. The prayers and hymns will be thrown on illuminated screens, but otherwise the services will be held in darkness.

No more comparison of gowns and hats! Will his devout members attend? His dark church will, no doubt be filled, with that portion of unregenerated London who prefer darkness. The vicar will have opportunity to preach to those who probably never entered a church before and rarely heard a sermon. We suggest the plan to American clergymen. Also that there should be announced a mutual understanding between the pastors and the audience, that no flash light will be turned on, or photograph taken.

After all, would it not be better policy, and more attractive, if the pastors would say something the people want to hear? Something interesting and instructive? They may be excellent threshers and with newly harvested grain able to make good showing, but they are flailing straw which has been pounded for two thousand years. It is reduced to dust and when they flail up a dust so thick no one can see anything, they cry out, "What valiant threshers for the Lord are we!" and flatter themselves that the whole dust heap is golden grain.

Falling Behind.

According to H. K. Carroll, who was government church statistician in 1890 and has annually made it his business to compile church statistics, the church membership growth in all denominations has failed to keep up with the increase in population. Dr. Carroll says the church membership gain last year was 1.5 per cent, while the population has been increasing at the rate of 2.6 per cent a year. The total church membership in all religions he puts at 28,698,028, a gain of 403,743 over a year ago.

Dr. Carroll says it is the Roman Catholic showing that pulls the figures down. The Protestant growth, Dr. Carroll says, was 1.7 per cent, or more than twice the regular Roman Catholic growth. Dr. Carroll's estimate of the Roman Catholic communicant list is 1,575,000 less than the figures given by the Catholic directory.

There are 194,166 churches in the whole United States, and the estimated cost to maintain them with betterment each year is $260,000,000.

Spiritualists are not included in Dr. Carroll's list. It would be very interesting to know how many Spiritualists there are in the United States, and their rate of increase.

Thousands of believers in Spiritualism maintain membership in the various churches, and hence are credited to their respective sects. If all the believers in Spiritualism were eliminated from the churches, the showing for the churches' gain would be far smaller than Dr. Carroll's estimate.

But these church Spiritualists will not stand up and be counted as such.

After all it does not matter so much—if the truth prevails and spreads, that is really the main thing.

Thomas B. Reed on Woman Suffrage.

Thirty years ago hardly any political assemblage of the people was graced by the presence of women. Had it needed a law to enable them to be present, what an argument could have been made against it! How easily it could have shown that the coarseness, the dubious expressions, the general vulgarity of the scene, could have no other effect than to break down that purity of word and thought which women have, and which conservative and radical alike are sedulous to preserve! And yet the actual presence of women at political meetings has not debased them, but has raised the other sex. Coarseness has not become diffused through both sexes, but has fled from both. To put the whole matter in a short phrase: The association of the sexes in the family circle, in society, and in business having improved both, there is neither history, reason nor sense to justify the assertion that association in politics will lower the one or demoralize the other.
—Hon Thomas B. Reed.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

Spiritualism.

Spiritualism consists not alone in believing or even knowing that our departed ones still live and can return to us.

When the agnostic loses a friend or kindred in death, the immortal presence is felt, or rather sensed, and he says, "I cannot make my brother John seem dead, though I saw his form placed in the coffin and the grave; I was at his bedside when he breathed his last and I know by all this that he is dead and buried. But it only seems that he has gone home or on a visit and will return."

His brother John has perhaps passed from the form without realizing the change and is feeling well, rid of his physical ailments, and is wandering around in spirit, and in spirit his brother, still upon the earth, feels his presence and at the same time knows he is dead.

A full-fledged agnostic is one who cannot believe. He either knows or does not know. Col. Ingersoll would have liked to believe in a future state, but he must have all doubts swept away by a full knowledge. In his funeral sermon of his brother, Ebon C., the Colonel used these words: "Life is a narrow vale between the barren peaks of two eternities. We strive to look beyond the two heights; we can cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star, and listening love can hear the rustling of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered, 'I am better now.' Let us believe, in spite of doubt and dogmas and tears and fears that those dear words are true of all the countless dead."

Spiritualism takes such beautiful souls to her generous bosom and tells them of the future state as a mother pictures the future to her child, and though they cannot believe only as they can see with their mortal eyes she tells them of the eyes of the soul, with which in the after life they will see the things that were unseen by the physical eye.

When people come to realize that life is eternal and that nothing is lost or destroyed they can begin to understand what Spiritualism means.

She has no angry God to curse the wicked; no Devil and no lake of fire with which to threaten and to frighten people into her arms; no Jesus to mediate between an angry God and a Devil; but there is hope for all in the great eternal round of evolution and while it may aid the spirit in its transition to have some knowledge of a future life, that knowledge will not make or unmake the destiny of any spirit.

Aspirations, desires, aims, acts and motives build for each spirit the house for its use in the next sphere.

If all could see through the spirit eye as plainly as through the physical eye, this earth would be peopled with a vastly different race, with a different feeling for others and for self. If greed for gold could be supplanted by unselfishness and true brotherly love there would be nothing to give rise to the thought of re-embodiment except in the line of progress of the higher spheres.

Spiritualism should open the spiritual eyes of man, unlock the prison cell of the human soul and let in the free air of this great universe and the light of eternal day. It should teach man the presence of a higher self and the purpose of its being; should subdue all the lower instincts by the unfoldment of the spirit within; should eliminate selfishness, envy, jealousy, and hate; the its true mission can be appreciated.

SPECIAL ANNOUNCEMENT.

To the Spiritualists of Illinois:—The mid-winter mass-meeting held annually in Chicago, has been postponed to one of the milder months of the year. This step is taken because of the great anxiety and increased financial burden thrown upon the masses of our people by the fuel situation.

Arrangements for holding it in February had progressed so far that the announcement was actually in type, when, under strong impression, its publication was recalled. We hope to present the same carefully chosen mediumistic talent after winter is over and spring has come.

In the meantime, is there a local society, either in or out of Chicago, which would like a visit from one or more of our state board? Do not find fault about the association's inactivity if you give it nothing, not even an invitation to come and see you.

Do not neglect the home and neighborhood circles these winter evenings. General return to them will restore the original interest in Spiritualism in your vicinity.

GEORGE B. WARNE, President.
ELLA JOHNSON BLOOM, Secretary.

IN MEMORIAM—"BABY XILIA."

(To Mr. and Mrs. Harrison D. Barrett.)

Like the dew in the glory of morning,
As it glistens and glints in the sun,
Came this dear little beautiful blossom,
Precious darling, her earth-life is done.

By her coming our hearts were uplifted,
With a fullness of joy so complete,
In the gift of this treasure, "Our baby,"
With her smile and her prattle so sweet.

But the "Angel of Death" brought his mantle,
And enshrouded the beautiful form,
Closed her eyes with his cold, icy fingers,
Sealed those lips that were rosy and warm.

And he gathered this jewel, our dear one,
To his bosom and bore her away,
To the realms of that glorious morning,
"To that land that is fairer than day."

We shall miss, oh! so much, the sweet presence,
And our hearts are sore stricken with pain,
Still we know she will ever be near us,
And ere long we shall meet her again.

Shall we mourn that the light hath departed?
That the beautiful spirit found rest?
No! ah, no! for the Infinite Father
Surely knoweth 'tis all for the best.

Mourn not for the beautiful baby,
Your sweet blossom, a short sunlit hour,
To His garden the Father transplanted,
Where 'tis blooming His loveliest flower.

He knew that the winds of this earth-land
Were too chill for her delicate breast,
And He gathered so close to His bosom,
Your one treasure—'tis all for the best.

MARY E. VAN HORN.
Milwaukee, Wis.

Funeral of Dr. Jas. E. DeWolf.

Service Conducted by the Guides of
Mrs. Cora L. V. Richmond,
At Baraboo, Wis., Jan. 7, 1903.

INTRODUCTORY REMARKS.

Dr. DeWolf was born in Nova Scotia, sixty years ago. In early childhood his parents moved into the "States," choosing as their home, Lynn, Mass.

He entered Harvard College, but the regular course of his studies was interrupted by the Civil War. In 1864 he was chosen as one of three from that place to serve as surgeon in the Union army. After the war he returned to Harvard, and graduated in his chosen profession of physician and surgeon. From the time of his graduation, in 1866, he practiced medicine, until within a few years of his decease.

For twenty-five years he was a resident of Englewood (Chicago), where, both as physician and citizen he was universally respected and beloved.

In 1875 he was united in marriage to Miss Caroline Pearly, who survives him.

Since his retirement from the active practice of his profession he has made his home at Baraboo, Wis., where he left his physical body, Monday evening, January 5, 1903.

"He giveth His beloved sleep."

"The Lord is my shepherd, I shall not want."

"He leadeth me beside still waters; he causeth me to lie down in green pastures; he restoreth my soul."

"In my Father's house are many mansions, if it were not so I would have told you." "I go to prepare a place for you."

"And there shall be no more death."

One in Arabia hath said: "He who is born enters into death; but when we die we are born unto Allah."

In India one hath said: "If I make my pathway of life beautiful I shall know the way back to my heavenly father's home."

Beloved friends, we are privileged in being the guest of a wonderful messenger. Our host whose body lies so silent and still to-day would have gladly invited us all here, and bade us welcome. He had chosen this spot to be his human habitation while he remained in mortal life; and he would have said, "It is beautiful, this quietude, such as we have here."

But we have been invited by a much greater host; one who knows the beginnings and endings of all things; one who is unconditioned in time and sense. That Divine Parent hath sent the most beautiful and choice of all His messengers of life; and He hath summoned us here to-day to witness what that life can do.

From time immemorial, excepting among those who were illumined and exalted, this messenger has been called death; and in a great many ways people have dreaded the coming of this which to us and to him is the most beautiful of God's angels. Still when you look out on these beautiful fields, when you see these hills clothed in the whiteness of winter, you do not despair. You say, "this is one of nature's blessings, for the sleeping germs are covered with the white mantle of snow, which with the leaves that have fallen in the autumn time are helping to prepare them for the spring buds and blossoms." You gather your harvest in the autumn time, and you say, "Now, when the winter comes we are ready, and we are glad that nature has a time to rest."

It seems needful in the state of material life that some things shall ripen first and pass on, while others are to appear; and the great message of human life is, this passing on. This birth into mortal existence, if it were all of life, would be a doubtful compliment; for the Infinite to put the children of His care and love into this stormy earthly passage, and then say this is all there is of life, like the weeds and flowers and the animals, you must pass away and that is all.

If the materialists were right, how sad would human existence be. The best conditions bring a great deal of trial and suffering; the worst conditions are past finding out, except that the love of God is infinite.

But we have come here in response to this great summoner to pay a tribute of love to our loving and noble friend. That which remains of the human part lieth so cold, and white, and still, no longer needing any anxious thought and care. But that which was his life, that which is his life is to be considered to-day. You who are here remember it, you treasure up its beauty; you say: "He was my friend." "He was my neighbor, I knew him well, I have had many conversations with him." And all bring tributes of this memory to the house of his human life to-day.

It was our privilege to know him for a quarter of a century, under the ministrations that we have conducted in the Church of the Soul in Chicago, he was a devoted listener. He knew of the future life, it was not belief but knowledge; he understood that the nature of man physically must perish, but that the mind and spirit are not material, and that they do not die. It was that knowledge, so pervading his life, that not only made his daily life beautiful, but made it possible, even in the arduous years of his profession, for him to be a helper to others.

The true physician is not only a healer of the body, is not only one who understands the remedies for human ills, but one who can also take cognizance of any mental ailment the patient may have. If the patient is worn out with sorrow the true healer takes possession of the patient with that helpful spirit. Such a healer, such a physician was Dr. DeWolf. He spared no pains, so far as human science goes, to perfect himself in his art, from his early manhood until his retirement to this beautiful spot. He has given to many, many hundreds of people great consolation and comfort, besides his physical ministrations. For it comes to be the knowledge of physicians after many years of human experience to realize that much of the suffering of mankind is in the mind as well as the body. That disease has a two-fold aspect: Spiritual as well as material. That if one is in sorrow no medicine can alleviate the pain that is the result of that sorrow. His experience led him to study in this direction, and his psychic research led him to the next step, which was the knowledge of the spirit, and after that, the realm of the soul.

It is easy for people to pass from the mere physical fact of life and its existence to the larger realm of the mind and the spirit, if they are willing to do so. Therefore, he was progressive and thoughtful, though not aggressive in his progress. He followed every subject of human knowledge, not only of human science, which he had witnessed advance from many crudities unto greater perfection, but everything that relates to the mind and spirit, which were just as legitimate a source of inquiry to the human mind. Therefore, he went fearlessly forward with his loved and loving wife in those directions of knowledge which he thought would tend to the uplifting and strengthening of the human race.

When we consider how little people know, even of the bodies that they inhabit, of the air that they breathe, and the light that is the glory and strength of earth, we must also more deplore the little that people know of the mind and spirit, and the Soul, Religion, as an intuition, comes to uplift and strengthen the human race; but the knowledge that is born of research and intuition combined gives great character and balance in human life. Dr. DeWolf strove to attain that knowledge, to make it a part of his daily existence, and so gently to breathe it to others as not to shock their prejudices, but at the same time lead them into other fields of thought.

Some of you, who have been privileged to be his neighbors and his friends since he came here among you, realize how little there was of the aggressive; how much there was of the persuasive in his lines of thought. The proposition was laid out before you, you could accept or reject it, but nearly always some portion of the thought would remain, and you would say, it is worth thinking about; these added steps of human knowledge, this added life concerning the spirit, this added light concerning the soul.

When we consider that the soul is all there is of human life, that the body must perish, that even as we see that form today, still and cold, which was the instrument of his mortal expression, we must come, either to the thought of the materialist, that the body is all, or to the knowledge that the soul is all and uses the body only as its means of expression.

When we think that the greatest, and wisest, and best of human lives have testified to this over and over again; and that it not only comes to human beings through the religion of Christianity and other teachings that we have quoted—of which there is still much more to quote—concerning the "Father's house" of "many mansions," but such philosophers as Socrates and Plato, and the German philosopher Kant, and down to our own age Locke and various material scientists have testified to it; having at last come to the conclusion, that if there is not future life, then human life is a failure, and nature stultifies herself. The argument of the scientist is by analogy; that he does not see why man shall have these faculties, these immortal powers, these thoughts and aspirations if they are not to be fulfilled; since nowhere else does nature give a promise that is not fulfilled; that those who have revelations have a foundation for their religion and know that it cannot be that there is need of scientific and intellectual reasoning.

But the religions of the earth have lost their strong hold upon the very thing which proves a future life. One by one "spiritual gifts" have been allowed to die out from lack of use. One by one discredit has been cast upon the spiritual performances recorded in the ancient record. One by one modern scientists and modern clergymen have laid aside the best evidences of a future life that came and still come to human beings. Therefore, spiritual gifts have not been kept alive in the church.

With Dr. DeWolf spiritual gifts were a perpetual and living truth. He knew them to be in the world to-day; that the gift of healing, which would not be credited to any of the scientific bodies, he knew was from a source undeniable. He knew there are gifts of the spirit; and that the genius of inspiration that makes scientific discoveries possible is not dependent wholly upon the intellect of man, but upon that higher intuition, upon those beings that, as Milton said, "Walk the earth unseen, both when you wake and when you sleep." Milton has given to theology much of its strength, and yet what clergyman notes that passage from Milton, that "Millions of spiritual beings walk the earth both when you wake and when you sleep?" Hesiod, the Greek poet, wrote the same thing long before Milton. As far back as history extends nations have believed in tutelar deities or guardian spirits, these spirits that hedge you around about in human habitations and places.

Therefore when we say that this thought with our arisen brother was the result of his fully ripened judgment, of his intuition, of his study and of his knowledge, you may know that it is true. You must give credit to the man of intelligence when he says, "I know" a thing is true. Consequently, when this knowledge spread over the world, when men of science, men of philosophy, men of theology, men of all classes and conditions in life say, as did Hamlet: "There are more things in heaven and earth, Horatio, than were dreamt of in your philosophy," you must conclude that the life which has arrived at that knowledge has arrived at one of the triumphant possessions; that what the earth, and what the change called death can bring has no terror.

While it was the hope of his friends, and even his own hope, that he might be spared to enjoy for a few more years these beautiful surroundings with his loved wife, and make more and more companionship with his friends and neighbors and relatives here in this lovely spot, he still was ready to go.

It is a great thing to be ready when the summons does come; when the messenger at last arrives; when the great white curtains of heaven are rolled aside and the messenger, clad in white, appears; when the immortal summons says: "The Master hath other work for you to do. You have worked well in your human habitation; you have gained your experience by such trials and struggles as were needed; you have given to others according to your strength; you have given of the light as you saw it, and now the time has come and the Master hath other work for you to do. There are larger realms than the earth; there are vaster fields of explorations than human science knows of; there is greater knowledge that can be gained, and now it is time to go."

To put aside the tender human feelings; to tear one's self away materially from these outward ties, is a great wrench to the spirit as well as to those who are left in the human habitation. But still, when one is ready one knows that it is time to go, and the great light opens to such as are ready.

We do not prescribe the way by which people shall be made ready; we do not say you must do this or that, or accept this or that belief. The way is given to people according to their needs and understandings. If we were with the Parsee we find he has ample justification for his kindling of the fires of immortality in his soul. We have seen the gentle Brahmin, the Jainist, the Buddhist, who were fully prepared for the change called death, in the light of their religion, and fully prepared to live on earth in the light of their fraternity for mankind. We have seen many Christians whose faces became luminous with the light of the supernal change that came when Death was there. We have seen many who thought themselves Christians who were not ready at such an hour. But we know one thing: All people of all religions know that God is a God of infinite love, that He cares for His children in China, in Persia, in India, in the far islands of the sea as well as in Christendom. And our friend and brother accepted this thought. He knew that God did not narrow His love down to the western nations of Europe and America. He knew that the great Creator that fashions countries and the arrangement of all the nations of the earth knew what He was doing. He accepted the great fraternity of souls as his watchword. He extended his patriotism not only to the people of his own country, but to the world. He sincerely looked forward to a time when arbitration instead of war would settle the disputes of nations and there would be a fraternity of nations. He knew that the highest and best in the human soul is that which shall teach man to dwell in peace and faternity together. He knew that if the nations had arrived at the highest civilization it would be the following out and perfection of that which is taught in their religion, in their philosophy, in their statesmanship and that nations would find a better way than war. And he knew that only the light of the soul could teach this.

Nature physically is rather aggressive; the larger preys upon the smaller and weaker; the forces of the earth eat one another up for the bearing forward of the general purpose of life. But he knew the soul is the well-spring of perfect peace, is that which will ultimately triumph, as it has triumphed upon Calvary, has triumphed beneath the "Buddha Tree" when the great light of God's love was made manifest unto Buddha.

He did not feel that he perfectly understood this; he did not feel that he exemplified it. He knew himself better, perhaps, than any other knew him. Every human life knows its own weaknesses better than another can know. But he knew this as his ideal; he knew that it is the truth. Though one falls short of its fulfillment, it is better to know the truth than believe a falsehood, though one cannot attain perfection at once. Therefore, he was looking forward for that great time to come of "Peace on Earth, good will to man," of which the recent Christmas-tide was symbol, another season of rejoicing.

Ah! if only the preparations for war and the going to war among Christian people would cease; if only the striving and delving were not everywhere manifest in human selfishness; if there were not the effort to get the best of one's neighbors and friends and human brothers!

Do you suppose this lowly habitation, this beautiful sweet place of rest here among the hills would have satisfied a worshiper of mammon? Do you suppose a servitor at the shrine of outward power would have thus chosen to spend his days here? It was because of this loving kindness and helpfulness, and because so many had been ministered to that could not minister in return or even in equivalent, that often his hands were tied when he would have done more. But he did not regret it. He did not ask for great worldly possessions, for he knew the way to gain them if he had chosen to walk that way.

There is one way to human success; that is the way of trampling every weakling down. There is one way of human prosperity; that is the disregard of every one else. There are those who succeed measurably without this and have enough for physical sustenance and to be a helper in the time of need for others; these latter nobler traits were his.

But these walls divide; this sweet, lowly habitation fades, and another, "not made with hands," rises before our vision. Here by the side of his loved companion his spirit bends; and sloping toward the heavenly land those habitations "not made with hands" or fashioned for human needs appear. Lo! every act, every word, every deed of kindness is there, and the habitation is fashioned of the loving thoughts, and faithful fulfillment of duty; and it extends to other lives that have been interblent with his; those who have passed away that were his childhood friends, to those of later years who have gone on before, some that have recently left the earthly habitation here in your midst, young lives and baby lives in whom he was interested, whom he loved—and all the habitations of the Father's house are fashioned of love: The love of mother, the love of friends, the love of humanity—and he who gives to humanity the most and best of his nature, he hath the habitation that is the best. We have seen millionaires enter the kingdom of heaven life paupers. We have seen the despised of men enter the kingdom of the spirit as princes.

We know what must be the treasures of the spirit with him; he has gathered them to-day. With him the body is passed, and the physical pain and weakness that he knew for many years is at last conquered. The physical death has caused the body to go where it belongs, back again to mother earth. But the great courage and patience with which he met that suffering, the great fortitude with which he prepared for this change, and above all the consciousness in spirit of doing that which he knew to be right, all this is his possession at this hour And truly, if your vision could be opened as the vision of the prophets of old, as the vision of John Wesley, Martin Luther, as the vision of George Fox, and Mother Ann Lee were opened, as the vision of many when passing from the human state is opened you would see him with those others all around you, those ministering ones of your households; you would see this "cloud of witnesses" who testify to their own light or to their own shadow by the light or shadow of that cloud. Then you would understand that this world impinges upon yours, that this realm draws close to your human habitation to-day. That these who have passed beyond the cloud-curtain of death are your loving guardians and ministering spirits.

What said John Wesley? "If it were not for the ministration and presence, and visions of our friends who have died, our faith would be almost in vain." What said Bishop Whitefield? "There can be no doubt that the Scriptures reveal and experience shows that our loved ones are near us oftener than we know." When Longfellow weaves into a beautiful song, with which you are so familiar, that every school boy knows:

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight,

"Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted
Come to visit me once more."

This can be no falsehood; this is no simple dream of the imagination. When Tennyson said, in that wonderful poem, "In Memoriam,"

"How pure in heart and sound in head,
With what divine affections bold,
Must be the man whose thought would hold
An hour's communion with the dead."

This was because he had been lifted in the presence of the death of his heart friend, his soul friend, Arthur Hallam, to see the revealments of a mighty futurity. Possibly this may come to you when your heart friends are taken from you.

Death is not a plunderer, a robber, that enters the house by stealth and stabs them in the heart giving nothing in return. Death is a great restorer; for we have known families and households where Death was the only reconciler. We have known human families where the various members were scattered all over the earth through quarrels and disagreements; when death came, like a mighty solvent, it set a seal upon the discord and opened the avenues of love again.

To him whose home was love, whose heart was filled with loving-kindness, whose daily life was the fulfillment in a great measure of the ideal, this love continues, it is simply extending there, it is the opening of the other windows heavenward, the taking possession of the larger habitation, and the making ready for the larger work. There is a great deal to do for human lives on earth, but think what spirits and angels must have to do; guarding and watching your steps, prompting you against your selfish desires, leading the footsteps that would go astray, giving warning of danger, and, above all, trying to pilot you safely into the great spiritual harbor of rest. Think what these ministering spirits may do visiting spirits that are in prison. For, if the account be correct, Jesus of Nazareth visited the spirits in prison, "those disobedient in the days of Noah," such time as his body was in the sepulchre, and they did not know where he was. Of course he did not visit them to mock them, but to assist and instruct them, and the spirits in prison must be instructed. But those who are in the greater spiritual prison walk the earth.

When pain and blindness, ignorance and bigotry have flown, when truth has set human lives free from the bondage of error, when this light of the soul shines into the mortal body, and penetrates this prison house, what a larger realm will human lives inhabit! You will not then be blind to spiritual things; the voices of your loved ones who have gone will not fall upon deaf ears; you will have understanding then of spiritual truths, and the great light of the heavenly Father's kingdom will shine in and through your human habitation, just as the sunshine bursts through the wintry clouds and lights up the earthly dwelling.

Oh! so rare a thing is truth, so perfect a thing is this Divine love, that although people might travel to Jerusalem, or Mecca, or Medina, or to the shrines of the Buddhas in India, where would they find Truth, unless at the altar of the soul, with the teaching of this divine flame, and God and His messengers enkindling it there?

Dear friends, it is not to or of the dust that we speak thus, but of the arisen spirit. For all that is beautiful, and loving, and kind, and gracious, and noble we pay tribute. Unto that life that used its strength largely for others we pay tribute. For that which has arisen we know the morning is there, the great cloud is rolled away and the sunshine, like that which comes over these hills and radiates and spreads its light over all; so the spirit with strong new life and aspirations takes hold upon the new conditions, doing that duty and performing that loving ministration the same as before.

Friends, your neighbor is not dead; he hath not gone far away into unknown fields of ether. He would wish us to say to you as he often has said, "I am with you, I shall participate in your thoughts, in your councils, in your aspirations and endeavors; I can share in your mental and spiritual pursuits; I shall be with you."

He would have us say unto the friends and loved ones of the household: "I told you I would not go away; the body alone perishes, but if you have need you may call upon me. The great Father has forbidden no ministration of goodness; He doth not forbid the light to shine upon the shadow, or the earthly dwelling to be illuminated by those who are above."

Dear and near friends, believe that this is life; it is a risen, conscious spirit that abides in the habitation he hath helped to fashion.

There can be no words spoken to the life intertwined with his. There is but one word, "You know, beloved companion, you know." "Whom God hath joined together neither man, nor human life, nor human death can put asunder." When Swedenborg said: "Those who on earth are truly united in heaven are one angel," you may know what it means, if not wholly beyond that barrier the great white light of eternal love sits enthroned, and the daily strength, and the daily uplifting, and the daily thought will be unto you.

It is as though, from the whiteness of God's love
The perfect seal had been set upon the crown of life;
It is as though the harvest, early ripe,
Had been gathered soon from out the earthly strife,
And that he knew the potent harvest there
Would be gathered for eternal fields so fair.

It is as though these blossoms of life's day
Were garnered now and placed in a garden fair,
Where with attendant lives and the perfect way,
They grow to be immortal blossoms there;
For deeds of loving-kindness on the earth
Become immortal flowers in the heavenly birth.

It is as though the thoughts of human things
Had taken a wonderful and sudden flight;
As the bird, that from the meadow soft upsprings,
Cleaves the pure air and sings when out of sight.
So doth the loved one sing in the larger way
And purer light of that surpassing day.

It is well; it is rest; it is change; it is love. Let your tired bodies rest, for, lo! the light of that surpassing change, that God knows best, bringeth the peace and comfort to you here.

Our Heavenly Parent, God of love and wisdom, unto that shrine of human life we bend, knowing the weakness and the pain, and the mortal suffering, and knowing, too, the ties of nature that are hard to break; but more fully we bend at that more perfect altar of the soul, knowing how great is the light, and the strength, and the knowledge there, and that Thy surpassing strength encompasseth human weakness, and girds around these earthly habitations with its great light of spirit, and that Thou hast given the promise: "The bruised reed He shall not break." Be Thou unto these friends a strength and comfort, and power, and light. Unto her life be Thou also a strength, that she may feel that presence more and more, that companionship that death cannot divide; and that the light of that immortal home may suffuse the earthly dwelling. And may each one and all be ready such time as the angel appeareth and sayeth, "Come with me, for thou art ready to go into the great presence."

"Our Father who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; leave us not in temptation but deliver us from evil, for Thine is the kingdom, the power and the glory forever and ever. Amen.

Memorial Remarks at the Church of the Soul, Sunday, January 11, 1903.

Perhaps some of you are aware, but many of you may not have learned, that since we last assembled here we have been called upon to visit Baraboo, Wis., from whence our beloved brother, and one time president of this society, Dr. James E. DeWolf, passed to the higher life.

On Monday night last a great white light visited Baraboo when he went away, as it had visited Baraboo during the time that he had lived there: The light of spiritual truth.

Dr. DeWolf was connected with this congregation for twenty-five years, and in storm or sunshine he attended the meetings whenever he could, when his professional duties would allow. He used to attend when our meetings were held on the West Side, and was usually present on the days when those who lived within two blocks of the meetings thought it was too stormy to go.

Six years ago he was obliged on account of his health, to leave Chicago and spend the remainder of his mortal life in the quietude and beautiful scenes where he passed away, making a charming home there.

The friends in Baraboo, whom he had gathered around him, knew of this light of the spirit, for he took with him the light of the Church of the Soul and its teachings, and taught them to believe it. When the time came for him to be called away, for which he was well prepared, they all regretted the parting in mortal life, but they remembered well the words that he had spoken to them in the little class that had assembled from week to week to listen to the teachings of the Church of the Soul, as a preparatory school, and they are as truly one with us as though they had been listening all these years as many of you have to these teachings.

On the day of the funeral services many came three miles from the town in a storm worse than that which you witness to-day. But none felt it too far, none felt it too stormy to pay their tribute of love and respect to him and to his wife, who remains. We say, none felt it too far or too stormy in the midst of the great whiteness that rested upon nature and in the still greater whiteness that rested upon his spirit, the light of that truth that uplifted, strengthened and bore him forward, and his wife through all these years.

Your hearts go out to her in that tender human sympathy. But she said: "Let no one think that I feel alone, or that I feel that I am to walk the earth alone; I do not." And the light in her face was such that we know there will be no reaction. That although the tender ministration and close companionship of the last few years will necessarily be missed, there is that added to her life that cannot be taken away.

It is blessed, even while you may contemplate this a great loss in material life and that the Church of the Soul has lost in him one of its most valued apostles; nevertheless to know that the light continues and the work goes on.

In passing, we may say, that the next night after the day of the funeral, his immediate neighbors gathered with the friends in Baraboo in a little room (there were more present than there are here this morning at these services) and an address was given to them by your speaker in response to their desire. We found the seed that had been sown by Dr. DeWolf was gaining rapid growth, and that those people there are ready for the light and the truth whenever it can be spoken to them.

"THIS, TOO, WILL PASS AWAY!"

We long for something in our selfish pride,
Perhaps a bauble that may glitter bright,
Some foolish thing we think is good and right
For us to have; and though God may decide
That it is best that we should be denied,
We murmur at His will; our sin-blind sight,
Impatient, cannot see it in His light,
And so we spend our lives unsatisfied.
In every life there must be light and shade,
And joy and sorrow. A jewel in the dark
Will shine as in the sun, a quenchless spark,
Emblem of hope whose light shall never fade.
O heart, be strong! though it may storm to-day,
Be patient, and "this, too, will pass away!"

—Henry Coyle.

Who breathes must suffer, and who thinks must mourn.—Mathew Prior.

Bridle thine anger, and forgive thine enemy; give unto him who takes from thee.—Al Koran.

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I am out of debt, thanks to the Dish-washer business. In the past three months I have made $900,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

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A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health. Worth many times its cost. Price 10 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

Will C. Hodge writes from San Diego, Cal.: "My postoffice address is now at No. 1435 E street. I am again speaking for both societies for the month of January, followed by Mrs. Horder as test medium. Audiences are large in number and fine in quality. Mercury ranges from 60 to 70. City filling up with tourists."

Night Watchman Zeus of the handle factory had a visitor last night which he declares was a "sure enough" ghost. Along toward 1 o'clock Mr. Zeus' attention was attracted by a rapping at a door leading into the alley. He went to that door and opened it, but no one was there. Again the steady knocking came from the front door of the factory. Zeus hastened to that door but again found no one. A third door received the mysterious rapping. This time Mr. Zeus opened it and saw the figure of a man standing there. "I wasn't a bit scared," said he in relating his experience, "for it was only the ghost of a former owner of the mill, a Spiritualist, who died some years ago." The watchman insists that he saw the apparition and that it was a ghost. He is a sober, industrious man and his friends believe him implicitly.—Danville (Ill.) Commercial.

L. S. Hoover writes from Muncie, Ind., that Mrs. Georgia Gladys Cooley is doing a most excellent work there, speaking to large audiences and giving good satisfaction.

Mrs. Farmer sends the following from Houston, Texas.: "The Houston Spiritualist Society closed the year 1902 with an entertainment of friendship and thanksgiving resolutions for the coming year. It was a most happy and enjoyable affair. This society has grown in strength and unity greatly in the past six months and members and visitors are classed as some of the ablest thinkers of the age. This association, as all members of different orders understand, is guided by chartered rules—the same rules govern all societies in Texas and the United States. There are at present in good force of membership 13 chartered societies in Texas alone making quite a large association of Spiritualists. We also carefully abide by the rules of the charter, feeling assured like all fraternal orders by so doing our members are recognizable and worthy the hand of good fellowship wheresoever they go. By the chartered rules of Spiritualism we do not come in contact or affiliate with so-called mediums, recognizing that a person must be a born medium, not cultivated and made. Therefore they must be proven by the National Association before brought upon the platform of any of the chartered societies, being indorsed with their credentials from said association; hence the work of Spiritualist mediums and members are protected from frauds and the united brotherhood pull and work together in perfect harmony and all mankind. The coming year is expected to bring much good to the society. Officers for the year will be named on the 21st instant."

Dr. W. O. Knowles writes from Grand Rapids, Mich.: "I just returned from Owaway, Mich., where I organized a new society with twenty-five members, and they have applied for charter. There is a good field for work for phenomenal medium. They would like camp-meeting near there on Black Lake, four miles from Owaway. I go to Howard City for Sunday, January 25, and to Springfield, Mo., for March. Will answer calls for funerals anywhere in Michigan at reasonable terms. Address me at No. 247 Coade avenue, Grand Rapids, Mich."

At the home of the bride's parents, near North Gage, N. Y., January 3, 1853, occurred the marriage of Eliza, daughter of Mr and Mrs. Ryer Schermerhorn, to John R. Webster of North Gage. Mr. and Mrs. Webster have always lived in this vicinity, and for the last 35 years have been residents of Poland, witnessing in the passing years many important changes. Last Saturday they reached the golden milestone of their married life, and invited a few relatives and friends to celebrate with them their 50th anniversary. All the members of their immediate family were present.

Dr. B. O'Dell, the efficient president of the Michigan State Spiritualist Association, is spending a few days in Chicago.

The Chicago Chronicle has the following from Paris, France: "Paris literary and theatrical circles are much interested in the report of the forthcoming marriage of Emma Calve and Jules Bois. They met last November and have been much together since. When Calve gives a dinner M. Bois is always present and sits opposite the diva. Calve is said to have presented the celebrated writer to several of her intimate friends as her fiance. Shortly after the new year Bois and Calve left Paris for San Remo, where the prima donna is recovering from a bad attack of sore throat. Their acquaintance is said to have had a curious origin. Bois is a great authority upon things occult—Spiritualism and similar weird subjects. His books, articles and lectures upon the science of the unknown have attracted considerable attention in France and elsewhere. He has traveled considerably and lately contributed several articles to the French press on India apropos of the Delhi durbar. Calve is also interested in Spiritualism and magic and while studying these subjects she met Bois. Their friendship ripened into a closer attachment and the marriage will be the outcome. The diva contemplates visiting the United States before long. M. Bois is preparing a book on America, whither he will accompany her."

G. H. Brooks writes: "I have spoken two Sundays, Jan. 4 and 11, for the Kalamazoo (Mich.) Society. I went down on Sunday morning and returned Monday. I found a very harmonious and united band, who are working hard to keep the movement before the people. I was greeted with good audiences at both sessions. I was glad to meet the Michigan friends once more. Mrs. Carrie Firth Curran, of Toledo, Ohio, is to be with the society the remainder of the month, which bespeaks for it a good time. I remain at home the remainder of the month. Send all letters and telegrams to my home address, 114 President street, Wheaton, Ill."

Milwaukee, Wis.—The death of Geo. H. Trumble, formerly of Denver, who was killed by the overturning of hoisting machinery in Yadkin, N. C., was forecasted in a dream Mrs. Trumble had. Mrs. Trumble had been restless for a week concerning Mr. Trumble, because of a slight accident he had. One night in a dream she saw the body of her husband, covered with dirt, brought home by a stranger. The dream made her downcast and she confided it to a neighbor, who endeavored to make her feel more cheerful. She telephoned to her husband's associate in business and found that he had a letter from Mr. Trumble that day. That was about 3:30 o'clock in the afternoon. About 5 o'clock she received the telegram announcing his death.

Edward C. Thompson writes from Bridgeport, Ct.: "I like The Progressive Thinker better than ever. I enjoy reading it, and I don't throw the papers away after I have read them, the same as one would a daily paper, but I save them and give them to others. My father is an ex-Methodist minister. He is an old man now, and lives with me, and every time the paper comes he gets it and reads it before I have a chance to see it; so you see we make good use of it in my family."

The Anderson (Ind.) Bulletin has the following: "Summoned by the voice of his dying father, Charles Gains, living on West Eleventh street, left for northern Michigan this morning. Mr. Gains was apprised of his father's serious illness in a peculiar manner. Tuesday night while asleep he heard his name called. 'Charlie,' came the voice, seemingly from a great distance. It was repeated again and again, coming nearer and nearer until it sounded loud near his ear. 'Oh, Charlie!' loudly came the voice, and he was awakened with a start. Mr. Gains asked his wife if she called him but as she was sleeping soundly he answered his own question. He called to other members of the family, but no one had spoken his name. Then he arose thinking some one outside wanted him, but there was no one he could see. Yesterday morning at the breakfast table the matter was discussed and Mr. Gains remarked that the voice sounded like the familiar voice of his father. While the family was seated at the table the postman called, leaving a letter for Mr. Gains. It bore the postmark of a Michigan town. It was from Mr. Gains' relatives and conveyed the news that his father was thought to be dying, and asking him to come at once if he wanted to see him alive. Mr. Gains said last evening that he was confident the voice calling him Tuesday night was that of his father and the letter coming so soon after makes him believe that his father passed away the same night, although he received no other word. Mr. Gains' father has been an invalid for four years of paralysis and during that time talked much of his son who had always been a favorite with him. Spiritualists who were informed of the voice Mr. Gains heard, do not hesitate to say that it was his father who called. They say that had Mr. Gains answered that he would have received a lengthy communication in which his father would have told him of his critical condition."

Mrs. E. P. Nichols writes from Ohio: "The Religion of Man and Ethics of Science received all right. Many thanks for the same. The Progressive Thinker is one of my most comforting friends I have on earth. The perusal of its noble thoughts makes me willing to stay a while longer in the almost worn-out body, just to read them."

Will J. Erwood, one of the rising young speakers in our ranks, passed through our city last week on his way to the Iowa meeting.

Mrs. Warren Lisk writes: "The Howard City (Mich.) Spiritualist Association has engaged the services of Dr. W. O. Knowles, of Grand Rapids, to deliver two addresses at the G. A. R. Hall, Jan. 25, at 10:30 and 2: 30, each followed by messages from spirit friends, gained not by supernatural but by natural, or nature's laws. All are cordially invited to come and hear, think, meditate and investigate."

The good people who live in the classic town of Concord, Mass., will have it that the ghost of Madame Thoreau, mother of the quaint philosopher who worked and wrote there, still revisits the scenes of her earthly pilgrimage and restlessly resumes the household cares which occupied her time during life. The old Thoreau home was later occupied by the Altruistic philosopher, A. Bronson Alcott, and his distinguished family, including his gifted daughter Louisa, whose memory will ever be cherished by American children. The fame of the ghost of Madame Thoreau does not rest upon the testimony of the ignorant residents of the countryside, for we have the authority of each one of the Alcotts, including the author of "Little Women," that dear old lady, who was the philosopher's mentor and good angel, frequently revisited the scene of her son's toil and triumphs, evincing that solicitude which made her famed for miles about during the days of her busy life. Not only the Alcotts, but Mary, a maid in the employ of the house, added her testimony, and indeed she left her snug berth on account of the visitations which annoyed her. She had never heard of the Thoreaus, and certainly had never heard a description of the habits of the gaunt old woman. And yet she minutely described her physical appearance, her peculiarities of gait and her well-known method of slipping in and out of the little den in the rear of the house, on the second story, where Thoreau used to manufacture pencils.

Nicholas Becker writes from Dixon, Ill.: "I wish to devote part of my time for a few months to giving impressional and clairvoyant readings to those who desire and need them, making no charges. I do this in order to get practice, and test myself as to the truthfulness of that which the guides give through me. Send a few lines of writing or some small article worn about the person to read from, and two 2-cent stamps to pay postage."

Michigan State Spiritual Association's annual mid-winter meeting at Grand Rapids, Mich., February 6, 7 and 8, 1903. Friday, Feb. 6—10 a. m., informal reception at Spiritualist Hall, Lincoln Club rooms, No. 66 Pearl street; 2:30 p. m., address of welcome, D. A. Horrick, Grand Rapids; 7:30 p. m., addresses, D. P. Dewey, Grand Blanc; Mrs. D. A. Morrill, Grand Rapids. Saturday, Feb. 7—10:30 a. m., addresses, Mrs. Dorothy Daily, Detroit; Mrs. D. A. Morrill, Grand Rapids; 2:30 p. m., address, Dr. P. T. Johnson, Battle Creek; Mrs. N. M. Russell, Grand Ledge, messages; 7:30 p. m., address, inspirational poems, H. L. Chapman, Marcellus; messages, Mrs. N. M. Russell, Grand Ledge. Sunday, Feb. 8—10:30 a. m., address, Julia M. Walton, Jackson; 2:30 p. m., public ordination services; address, D. A. Herrick, Grand Rapids; 7:30 p. m., address, Dr. A. B. Spinney, Reed City. Music will be in charge of choir of Grand Rapids Spiritual Society. Speakers and members of the board will be entertained free of charge; also visitors, as far as possible. Some of the railways make reduced rates to parties of ten or more; get up a party and enquire of your local agent about it. Miss Rena D. Chapman, secretary, Marcellus, Mich.; Dr. B. O'Dell, president, Paw Paw, Mich.

John A. Toren writes: "On Sunday evening, Jan. 4, several Spiritualists in the vicinity of the University of Chicago, met at the home of James Christy for the purpose of perfecting a Spiritualist society. Dr. Arthur Cross was chosen as temporary chairman, and John A. Toren as temporary secretary. After a few preliminary remarks by the chairman and others, the following officers were elected for a term of six months: John A. Toren, president; H. T. Stewart, vice-president; Miss E. L. Stewart, secretary; James Christy, treasurer. Mrs. Gertrude Mann, Mrs. Elizabeth Kline, and William Longhurst were chosen as additional members of the board of directors. This society will be known as the First Hyde Park Occult Society, and will meet every Sunday at 2:30 and 7:30 p. m., at Alliance Hall, 323 E. Fifty-fifth street. The afternoon meetings will be devoted to conference and the evening meetings to lectures and tests. The society will make every effort to procure the best talent for every meeting, and much enthusiasm is already manifest, that portends good results. Spiritualists everywhere should awaken to the necessity of organization, as much more good can be done in that way than by allowing its devotees to drift with the tide."

Dr. Beverly writes: "At my parlors, No. 44 East Thirty-first street, I hold a free class in psychic healing every Wednesday evening, followed by tests in clairvoyance, psychometry, etc. Many are becoming interested along the 'New Thought' lines to-day, and see a place of deliverance over sin, sorrow, sickness and death. This 'Higher Thought' will bring us a higher standard of Spiritualism."

Laura B. Payne writes from San Antonio, Texas: "I desire to state through your columns that I am located at San Antonio, Texas, for a while at least, having reorganized and taken charge of the only Spiritualist society here. I have been here since October, and find my audience increasing with each Sunday night service; not only the avowed Spiritualists, but the liberal and thinking people of the city are in regular attendance at my lectures. There is a good opening here for any one who will concentrate his energies here for a long time. The climate is delightful. Roses are blooming out of doors, this the middle of January, and the days and nights are simply fine. To one who has always lived in the more northern states and battled three or four months in the year with ice and snow, this seems like paradise. While I am working here, I will make engagements to lecture through the week at places within reasonable distance; also will officiate at funerals."

Mrs. Gussie Farmer writes from Houston, Texas: "We are doing finely here. It seems our members and friends have just awakened to the fact that this is progressive Spiritualism. No more private meetings will go with this age of reason. We must come out and proclaim before the world what we are. Our life and face will prove the truth and beauty of true Spiritualism. All things on earth are progressive—why not our religion? We are striving to prove how near the spiritual religion can bring us to the haven of love and rest. We all regret to lose Dr. Tenney, but out of the goodness of his heart he wishes for more than he can give us, so he insists on us getting for the society an inspirational lecturer such as the investigator needs. We hold two weekly circles for cultivating phenomena, Tuesdays and Thursday; to these circles we only admit with a membership card, unless some of the officers invite outsiders. We do this to preserve perfect order during the seance. We have three lady members who are splendid trance mediums; one automatic writer; also several clairvoyants, and a wonderful crystal stone reader among our members; so we have a delightful spirit feast at each meeting."

Flora Heckman writes from Tacoma, Wash.: "The Tacoma Spiritualist Church held its regular Sunday evening services Jan. 4, and their new pastor, Mrs. Frances Sheldon, gave an excellent address on the phenomena of Spiritualism, after which eleven persons came forward and united with us, forming a horse-shoe, while two little girls, arrayed in beautiful white robes, pinned upon each one a pure white blossom, emblematic of their willingness to serve humanity. Then Mrs. McCall, an old-time worker in the cause gave to us her many experiences in the phenomena of Spiritualism, followed by descriptive work by Mrs. Flora Heckman. I have been but a short time with the people of this great western country, but I must say for them that I have never found a more progressive or wide-awake people than in this beautiful city upon the Sound, and I feel that Spiritualism will be received here with a glad welcome, and Mrs. Soul gave us an inspirational poem which was rendered most beautifully."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Esther Gideon Thomas writes of the First Spiritualiste Society of Seattle, Wash.: "I do not remember a more successful or enjoyable gathering than the one held by the above society in its commodious hall, in celebration of the Christmas holiday. The afternoon was spent in short speeches and music. After its close the intervening time between the two sessions was spent in social intercourse, informal circles, and partaking of the dinner served by the ladies of the society in the banquet hall. The evening program consisted in songs, recitations and tableaux from our young people, which reflected great credit upon their talent and the training of our older workers. The tableaux were the result of a clairvoyant vision of one of our workers, Mrs. Ruth Dankhen, and were entitled, 1, In the chains of orthodoxy; 2, Spiritualism; 3, Orthodox despair; 4, Angel visitors; 5, Hope through knowledge of Spiritualism, and a very fine sentiment was displayed. Mr. Walter Hall presided with his usual adaptability, and shone especially brilliant when the very pleasant if somewhat trying task of presenting our president, Mr. R. F. Little, with a beautiful gold-mounted umbrella as a slight token of the appreciation of his earnest and efficient efforts in behalf of the society, closing a very successful and promising year. Mrs. Irene Smith, our conscientious little speaker, was not forgotten, and in the form of a hand-painted toilet set, the members evinced their kindly appreciation of her stay among us. The young people all did so well that it would hardly be just to mention one without mentioning all, and I fear the list would be so long that my article might be crowded out. The dining-room was presided over by Mrs. Swan and I am sure of a hearty echo when I say the society gives her a unanimous vote of thanks, not forgetting her efficient assistants. The feeling was so very hearty, harmonious and strengthening that we all went home shaking hands with ourselves, feeling so good that we all felt we each and every one had a hand in the very merry Christmas of 1902."

Dr. Beverly writes: "Cora Dixon, aged 14, the 'child wonder,' has been developed as a medium at our Sunday-school and lyceum. She is controlled by 'Red Rose,' a little Indian girl, who passed out eighteen years ago at Fort Sheridan, Neb., at the age of 6. She is now sweet and wonderfully intelligent, and gives satisfaction to all. Cora attends school, but is busy giving readings after school hours, at her residence, 44 East Thirty-first street, first flat. I am trying to do a good work among the children and young people in the line of spiritual instruction and development. I hope soon to see the time when parents will be more anxious to have their children unfold their spiritual powers within. All are cordially invited to enjoy these 'New Thought' teachings and demonstrations every Sunday afternoon, at America Hall, 77 East Thirty-first street."

Wm. F. Nye, a prominent Spiritualist of New Bedford, Mass., in the course of an article in the Morning Mercury, says: "During one of my early visits to Plymouth Rock I chanced to have a pleasant conversation with one of Plymouth's oldest inhabitants. Speaking of the Pilgrim fathers I shall never forget how emphatically he stated, 'Yes, and the spirits of our Pilgrim fathers have not all departed,' and so may we happily recognize that the spirits of these earnest men who laid the foundation of Fairhaven still live, and how far they may be guiding you in all your undertakings, how far they may be helping you in your efforts, and how far they may be lifting you into an appreciation of the rapid development of this wonderful country, depends on the recognition you give them as they hover over you."

Irving Jackson writes from Sandusky, Ohio: "The cause in Sandusky, Ohio, received a much-needed impetus from the visit of Mr. and Mrs. E. W. Sprague, the efficient missionaries for the N. S. A., on Jan. 10 and 11. Carnegie Hall was secured for three meetings, Saturday evening, Sunday afternoon and evening. The cold and stormy weather kept many away, but notwithstanding, large and intelligent audiences greeted these hearty workers. A society was organized with a charter list of thirty members, and there is every prospect of a large increase in knowledge pertaining to the future life, in this beautiful city by the bay."

Thos. S. Kiser writes from Decatur, Ill.: "I thought I would write you of what we are doing in the 'West End.' The Sunshine Occult Club of Nine was organized last August at my home, where we have had meetings almost continuously for over twenty years (with the exception of while wife and I were out West last winter). The club meets every Sunday evening. On organizing it was decided we would not admit any new members for sixty days at least, and then not unless they were in full harmony with the membership. We have only taken in one as yet, but expect to take in others soon. There are three ladies who are developing quite rapidly in lecturing and tests. We have Thursday night for the public, when we have from 16 to 25 in attendance. We have a small admittance for the purpose of raising a fund to obtain a hall, should any prominent medium come our way. There are other meetings in the city, so that on the whole, Decatur is on the up-grade spiritually."

Florence E. B. Shaffer writes from Houston, Texas: "In their recent writing to The Progressive Thinker, our secretary and treasurer omitted reference to numerous features of our independent liberal Spiritualist work, which justly demands notice. The real strength of the I. E. S. A. lies in the steadfast and loyal membership of such true and tried Spiritualists as Mr. and Mrs. Thomas Muat (Mr. Muat being our esteemed president); Mr. and Mrs. S. D. Wilkins (the latter since the removal to Palestine of Mrs. Fannie Purdon, has been selected in her stead as secretary); Mr. and Mrs. Antone Brunner (the latter capably filling the office of treasurer), besides many more of the faithful who are ever present with their glad greetings for each other and all who seek to know us. Mrs. Mary Arnold Wilson, mother of Spiritualism in Texas, whose active membership is with the Fort Worth, Texas, society, and who is an honorary member of the I. L. S. A. here and the recipient of like honor in several other Spiritualist societies, is at present, with her daughter, living in Houston. She is earnestly with us in every effort to build up the grand superstructure of truth with its banners floating triumphantly to the wide world's view. Her sweet spiritual songs constitute a most charming feature of every meeting at which she is with us. Prof. C. N. Felton, a disciple of many years' standing, and possessed of a spirit picture of his father, made thirty years ago in Indiana, is our efficient pianist. The audiences are composed of the most intelligent and deep-thinking people in the city, and the marvels of truth demonstrated are largely discussed and go far toward convincing many who never before gave the subject serious thought. We hold three meetings weekly—the regular Sunday night services, the Wednesday afternoon auxiliary, and the Thursday night social in Brunner, a Houston suburb and the home of our president. All are growing in interest and strength. During the past three months I have received calls from Iowa, Minnesota and Louisiana, besides from several nearby points in our own state. I feel, however, that my field is here in Houston, among those I dearly love and who have proven their loyal regard for me. Sending out a great wave of hope and greeting to all Spiritualists everywhere, with whom I have the honor to be a fellow-laborer, and predicting that the next few years will witness gigantic marches toward the front of conquest for Spiritualism."

J. Frank Baxter, a prominent lecturer and test medium, writes: "I fail to understand how anyone who is a Spiritualist, and with a dollar or so to spare, is not a subscriber to your most valuable paper. How the money could be spent more tellingly or worthily is hard to see, whether it is our cause at heart, or only self to gratify. And when the paper with its various offers is considered, surely so much of value for so little price, should be a great inducement; for even an approach to the like is nowhere to be found in all journalism."

The National Sunlight Center Club, assisted by the three branch clubs, Saturn, Venus and Jupiter, will give a free literary and musical entertainment Friday evening, Jan. 23, at the Great Northern Hotel clubroom for the purpose of raising money to donate to the suffering poor of Chicago. Several artists of note will contribute their services for that evening. Voluntary contributions will be asked. Dancing will follow the entertainment.

J. Madison Allen is now lecturing at Fairhope, Ala. The Courier of that place says: "Prof. Allen will speak before the Progressive League, Sunday afternoon, at 3 o'clock, on 'The City Beautiful, or, How to Lay Out a Town.' Prof. Allen is a very entertaining speaker, and should have a good hearing."

Arzelia C. Clay writes from Grand Rapids, Mich.: "Hon. Henry A. Denison, a veteran in the ranks of Spiritualism, is seriously ill in his home, 77 North avenue. He possesses the sterling qualities of good citizenship, and being blessed with a strong mind, he has no dread to take his departure to the house of many mansions."

Dr. Juliet H. Severance will speak for the Philosophical Society at Lincoln Hall, 72 Adams street, Sunday evening, Feb. 1, at 8 o'clock. Subject, "Thomas Paine, the Author-Hero of the Revolution." Discussion follows lecture.

Mrs. C. B. Howells, of Duluth, Minn., asks the Spiritualists of Minnesota and Wisconsin, who wish an educated speaker and good test medium, to give her a few engagements as soon as possible. On account of illness and the high license in Duluth, she has met with great loss and she and her four children are almost in need.

OAHSPE.

Book of Discipline, Chapter I.—God Revealeth Who He Is.

This is the word from the organic heaven:

Hear the words of thy God, O man—I am thy brother, risen from mortality to a holy place in heaven. Profit thou in my wisdom, and be admonished by my love.

For as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty.

To Jehovih all adoration and glory, forever, Amen!

By and through Him is all life and motion, and power, things seen and unseen.

Nor is there an angel in heaven so high, or sufficiently wise to comprehend Jehovih in His entirety, nor to see Him as thou seest thy fellow man.

For he is within all; beyond and over all,

Being ever present in all places,
Doing by virtue of His presence;
Quickening all the living;
Adorable above all things;
Even as the sun is to the light of day, so is Jehovih to the understanding of all the living.

Whereon to contemplate is the road of everlasting life, rising in wisdom, love, and power forever.

Hear thy God, O man, and distinguish then that the twain God and Jehovih are not the same one; nor more is thy God than what thou shalt be in time to come.

First, mortality, then death, which is the first resurrection; such are the spirits of the dead—angels dwelling with mortals upon the earth, where they abide, some for a few years, some for a hundred, and some for a thousand or more years.

Second, angel organization in heaven, and their abandonment of mortals, which is the second resurrection.

As a kingdom on earth hath a king, and the king is nevertheless a mortal, so in like manner is the heavenly place of thy God a kingdom of angels, and the chief over them is God, an angel also.

Howbeit the kingdom of thy God embraceth all the heavens of the earth. So it is also with all corporeal worlds, and their atmospherean heavens—a God and organic heavens belonging to each and all of them.

Nor is this all; for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into etherea, midway between the planets—the highest of all heavens—over which there are chiefs, who are also Gods, and Goddesses, of still more comprehensive attributes.

Therefore I am as any other spirit of the dead, a one time man upon the earth, even as thou art in this day; but one within the organic heavens of the earth.

Chapter II, the first and second resurrections are explained, and the difference in manifestations from them.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

"Meatless Dishes." Very useful. Price 10 cents.

"Jim; or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

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

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Occult: Q. Why do you so disparagingly speak of "occult," when used as synonymous with Spiritualism?

A. Occultism has unfortunately become a favorite word to characterize the phenomena of Spiritualism. "Occult" means secret, unknown, hidden from the eye of the understanding, but its popular significance is derived from its use in connection with necromancy and alchemy, which flourished in the ignorance of the past and were known as the "occult sciences." When used as equivalent to Spiritualism, bearing the taint of its past meaning, it degrades and libels the cause.

E. Wyman: Q. Lizzie Doten says:

"Up o'er the shining ways of light,
That flash across the starry skies,
Up to creation's loftiest height,
The pathway of the spirit lies.
Where countless constellations gleam,
The soul triumphant shall ascend,
Shall drink of life's eternal stream
And with new forms of being blend."

In another poem, in reply to:

"O, tell us to what land unknown,
The souls of those we love have flown;
Say, have they reached some distant shore,
To speak with us on earth no more?"

she says:

"We have not reached some distant shore,
So, we are with you, weep no more."

How can these different ideas be reconciled?

Again: Why is it that, since some spirits have given evidence of their presence, through media, and of their continued love for their earth friends, and as there are so many with longing anxiety to receive communications from departed kindred, and yet none has come to them, why is it so? Have some passed so far away that they have lost all remembrance of earth life, and yet others so readily come to us?

A. The poetical utterance is in exact conformity with spirit teaching. The spirit may ascend to the spheres which form the spirit home, yet there is no barrier to their return. If they are drawn to the earth sphere by the attraction of love and affection, they will remain, or often return. Something must be allowed for poetical license, and by "we have not reached some distant shore," really means that they have not passed beyond barriers preventing return. The facts of telepathy prove that it is not necessary for a person to be present to impress his thoughts on another. Distance does not appear to be a factor. I have had personal evidence that thoughts can be sent to the other side of the globe, and perfectly received by one impressible. In like manner it is not necessary for a spirit to be actually present to manifest its presence. With those in sensitive connection, the magnetic strand may be indefinitely extended, and a spirit in the farthest sphere will receive the earnest thoughts of an earthly friend, and send back responsive answer. It really is as though immediately present.

Spirit friends may be ever so anxious to communicate, but find the conditions on this side so unfavorable that they cannot do so. If we bar our door how are our friends to enter? We may do this unconsciously. The conditions are difficult to determine, and ofttimes delicate beyond expression. Yet careful study may reveal them. Some spirits understand the methods of communication far better than others. This anxiety, or that of friends here may be insuperable obstacles.

Again, there must be sympathy, harmony, that condition called en rapport between the communicating spirit, the medium, and the circle. A spirit may have the utmost desire to come into the sphere of its friends, and communicate with them and yet be entirely excluded by one or all these obstacles. As far as we know, it is ours to make the conditions favorable and patiently await the result.

R. S. Heller: Q. What sect teaches that Jesus Christ took with him to heaven his physical or earthly body?

A. The Protestant Episcopals make it obligatory to believe this doctrine, as taught by the famous "Thirty-nine Articles of Religion," which condense the belief of the noted reformers of the Reformation, and stand to-day as the concrete expression of the mysteries of Protestant Christianity. I quote:

"Article IV. Christ did truly arise from death, and took again his body, with flesh and bones and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."

It is believed, expressed in plain words, that Christ returned to his crucified and dead body, and when he ascended to heaven, he went as a man, and yet retains the body he had while on earth.

As in Art. II. ".....The Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man;.." it follows that the Omnipotent Ruler of the universe exists in the human body thus taken to heaven!

The animus of this article of faith will be understood better when we discover that it was aimed directly at the lingering belief that Christ was not a personality but a principle, the intangible mysterious "word," or "logos."

Strange but true, that during the early centuries, the dominating sects into which the church was divided, taught that Christ as a person never existed! The heresy had strong hold and required the strongest measures of persecution and anathema of councils for its suppression. The makers of the Protestant creed put the heresy forever outside the church by the explicit declaration of the fourth article. Christ was not a principle, nor an ideal. He was very man, and very God, and exists and will exist to all eternity as a god in a man's body.

J. J.: Q. Is it possible for a woman to become a ventriloquist?

A. There is no obstacle to a woman becoming a ventriloquist, and the flexibility of her voice ought to enable her to surpass man in the art. The most absurd ideas have been entertained as to how the deception was practiced, the name showing that from the beginning it was misunderstood. The sounds are made by the organs of speech, principally by narrowing the glottis and making the vocal chords tense, taking a deep breath, depressing the diaphragm, and using the chest muscles for expulsion and keeping the lips as motionless as possible. As the distance of sounds is judged of, by their tone and volume, and the eye has the greater part in their location, by diverting the attention and directing it to objects from whence the sounds are desired to proceed, at the same time modulating the voice, the listener is deceived. Mimicry and voice training is the key to this mystery. This correspondent may be assured that the assertion which has been made that ventriloquism explained the rappings and spirit voices, has no support. It may be possible to produce sounds, and voices in that manner, but what of the intelligence which responds, with a knowledge showing the identity of the source of the responses? Because the medium is a woman, would not be absolute evidence that the sounds were not ventriloquism, more than if a man. The evidences rest on higher grounds of their intrinsic character and merit. If, however, one medium be proven to be a ventriloquist, it could, possibly be only an exception, for the art is too difficult for one in a thousand of those who are mediums to practice.

THE NEW YEAR.

It has come to my heart like a message,
A message of joy and of pain,
That the new year has come, and the old year
We never shall see again.

Oh, what are the records we've entered,
And what have we written within?
Have we nobly and worthily striven,
Or wasted those moments in sin?

Have we done all our duty to others?
Have we given a smile or a tear,
With a heart full of earnest endeavor
To scatter love's sunshine while here?

'Tis well to recall the past year now,
And see if the record will be
One of pleasure and blessing forever
To others as well as to me.

For oh, we are ever to others
A gladness and joy, or a blight,
As we live for our own selfish pleasure,
Or nobly stand up for the right.

And now as we pause on the threshold,
Or enter with joy the new year,
Let us take to our hearts this sweet comfort,
That those who do right have no fear;

But ever they walk with the bright ones,
And scatter the blessings of love,
And help those who suffer and sorrow
To reach their bright homes far above.

We all can be angels of gladness,
Each one in our own little way;
If we give of the truth that has blessed us,
'Twill scatter their night by its ray.

For nothing but Truth—and proclaim it,
Till all shall its blessing receive—
Will wipe out the darkness of error,
And the fear that still lurks in believe.

For now we have come to this era,
When science her bright rays have shed
O'er the problems of past and of future—
By its light our darkness has fled.

And now for the new year a welcome,
For we live in Eternity now,
And the whole year will only afford us
The time—for time only is now.

SARAH STONE ROCKHILL.
Alliance, Ohio.

ONLY A CHANGE.

Death is only a change, a fading flower,
Whose petals die and decay,
But the sweet aroma of a flower bright
Is wafted on an eternal way.

And the seed, too, is left on the stem
When the petals fall away and die,
And another season's sun will bring
Brighter blossoms 'neath its sky.

Each successive season is crowned with bliss,
For its flowers are brighter still,
And it matters not if the petals die,
God can create them new if he will.

So it is with man, when his work is done,
In the sphere wherein he dwells,
The material case wherein lives the soul,
Will crumble in dusty cells.

But there are other spheres more holy and bright,
That God would lead us to,
And we, like the flowers, may live again
In a temple bright and new.

MRS. EDWARD L. WELLS.
Shreveport, La.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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THE GREAT DIVINE.

HE STEPS TO THE FRONT WITH IMPRESSIVE THOUGHTS.

The Rev. Dr. Savage Replies to a Criticism of His Position.

To the Editor of the Sun—Sir:—I will pass to the somewhat lofty and supercilious assumptions of my critic in the Sun of Tuesday, Mr. Thomas F. Woodlock, and ask the attention of your readers to some plain considerations. You have not space, nor your readers patience, for a full discussion of all the points which Mr. Woodlock has raised, I must, therefore, select only two or three, but these may be so essential as by implication to include all the rest.

I seem to have succeeded in arousing my critic's "amazement." An amazing thought occurs to me. As a preliminary, I should like to call attention to it. It is this: Mr. Woodlock believes that the Almighty God of this infinite universe came specially and miraculously to this earth 1902 years ago. He came and lived here about thirty-three years. He came on purpose to save men from everlasting woe. Since that time (that is, for nearly two thousand years), this almighty, all-wise and all-loving God has been doing his utmost to save men; yet less than one-third part of the human race has found it out; and of those within the limits of Christendom thousands on thousands of the wisest and best do not believe it. That is, the fact is not such as to be at all convincing or clear. And still these men wish above all things to know the truth. Does such a statement seem probable? If true, would it not be the most stupendous failure in history?

But now I ask your readers to consider a few of my critic's positions.

First—He says Jesus is either the "incarnate second person of the Trinity or a fraud. Christ Himself left no other alternative." Jesus is not responsible for what others said about him. It must be proved that He claimed to be what He was not before any one is justified in suggesting the word "fraud." Where did Jesus ever say anything about any Trinity, or any persons in any Trinity, or Himself, as in any way related to any such Trinity? If there is to be any intelligent discussion of the question as to whether or not Jesus is God, at least two points must be clearly settled. First, it must be shown that the New Testament (or, at least, some one or more of its writers) teaches that Jesus is God. This involves the scholarly interpretation of the texts. Second, it must be clearly shown that these New Testament writers speak on the subject with adequate authority. Neither of these points can be settled by anybody's assertion, my critic's or my own. I venture, however, to make two statements, and I challenge scholarly contradiction.

In the first place, Jesus nowhere claims to be God, and no person in the New Testament whose name is known, makes any such claim on His behalf.

In the second place, there is no text in the New Testament, which is authentic and whose authorship we know, which can be properly interpreted as teaching that Jesus is God.

Second—My critic is so astonished at my "misstatement" as to the opinions of the early church fathers that he entirely omits to do anything more than to call it "wild." He offers no single fact in contradiction to what I have said. Will he tell me of one church father of the first two centuries and a half who either taught that Jesus was God or showed that it was the belief of any considerable portion of the church? Justin Martyr expressly says: "There is a Lord of the Lord Jesus, being His Father and God and the Cause of his existence." Tertullian testifies that when the doctrine of the Trinity was first talked of, the greater part of believers were startled as by an innovation. When Athanasius championed the dogma, Gregory Nazianzen tells us that at first he "stood alone, or with a very few." And Augustine has left on record the saying that he "was in the dark until he found the true doctrine concerning the Divine Word in a Latin translation of some Platonic writings." His light came from Plato, and not the New Testament. It was in the latter part of the fourth century that the Trinity was completed by adding the third person to the other two. Can any reasonable man believe that it would have taken more than three hundred years for the dogma of the Trinity to take shape if Jesus had clearly taught his own deity and if the early church had so understood it and had believed it? Is not the claim absurd on the face of it? This is not heretical opinion only. Neander is perhaps the most famous historian of the Christian church. He was "orthodox." But he says (History volume 1, page 571) that the doctrine of the Trinity "does not belong to the fundamental doctrines of the Christian faith, as is sufficiently evident from the fact that it is expressly held forth in no one particular passage in the New Testament."

Third—I wish to make another point. I distinctly and definitely decline to let my critic decide for me as to whether or not I have a right to "love and reverence" Jesus. He says I know nothing about Him except from the Gospels. Well and good. He stands out plainly enough in the Synoptic Gospels, a manly, noble, heroic figure. Even traditionalists and myth-makers have not been able quite to hide him. He was the great radical reformer and leader of his age. The dominant ecclesiastical hierarchy succeeded in killing him, as a like clerical bigotry and hate have so many others since his day. The confreres of my critic have always silenced such men, whenever and wherever they have had the power. They would do so to-day if they could. For they have never shown repentance for such things, nor admitted officially that they have no right to persecute. So, it still remains true, in the words of Lowell, that, "By the light of burning heretics Christ's bleeding feet I track."

I propose, then, to love and reverence and follow Jesus, as others will after me, until the day comes when His principles shall triumph over the suppression and perversion of his real Gospel on the part of those who cry "Lord, Lord," and do not the things which He says.

Fourth—one more word, and this the last. My critic wishes to know what "modern science has to do with the question of Christ's divinity, or with religion at all, for that matter." I not only answer, I deny his right to limit and define science merely to suit his own purpose. Science is the accumulated, systematized and organized knowledge of the world. Whatever is real and whatever touches man can be studied and dealt with in accordance with the scientific method. The origin and nature of the Bible, the origin and nature of man; how and when Jesus was born; what He taught as to God and Himself; what His disciples and early followers thought about Him; the origin of institutions and doctrines of the church; the authority, infallibility, or fallibility of the church—all these are questions of fact. They are to be investigated like any other claimed facts. The only thing which is sacred and divine is the truth. Traditions, legends, myths, opinions, mistakes—no matter how old they may be, they are not sacred. It is our right, not only—it is our highest duty, honestly and earnestly to study and try to find out what is true. How are we to do this? By the use of reason and in the light of human experience. There is no other way. My critic himself is a rationalist, and cannot help being. If he argues and appeals to what he believes to be facts, he does this as a reasoning being. It appears from his letter that he is a Catholic. Why is he one? If he has a reason for being one, then he falls back on reason as the ultimate ground of his decision. If he decides to surrender his reason to the authority of the church, he does that for a reason in the first place. Otherwise, there is no reason why he should not be a Buddhist or anything else whatsoever.

I close, then, with the words of Lucretia Mott, "Truth for authority, not authority for truth." M. J. SAVAGE.
New York.

The One Momentous Event—The Sun Editorial.

A letter from the Rev. Dr. Savage, the Unitarian, which we print in another column, expresses the rationalistic view of Jesus; and it is a view which justifies the theory of the conduct of life of those who take it. Under it they are justified in criticising the teachings of the Gospels, as regards their applicability to the conditions of civilization in its present development. Dr. Savage looks on Jesus as simply "the great radical reformer and leader of his age," "a manly, noble, heroic figure," but a man purely, of natural birth, and therefore criticisable.

All this is intelligible, reasonable; and unquestionably, it is the view of a very large number of people who conform outwardly to the churches which proclaim the dogma of the supernatural incarnation as the corner-stone of the Christian religion and theology, including many nominally orthodox clergymen and professional teachers of theology. These may not flatly announce their agreement with Dr. Savage, but it is the only conclusion logically inferable from their more or less beclouded arguments.

Over against these avowed and unavowed Unitarians are the believers in the supernatural virgin birth of Jesus. Nominally, at least, they include the whole membership of the churches called orthodox.

Accordingly, in writing of Christmas, we described it as the commemoration of the only really momentous event in the history of mankind, if that faith is justified. If God came down to earth and became man nineteen hundred and two years ago, or at any date in history, and taught to men by word of mouth His will, and pointed out to them the only way of salvation, what else has ever happened which was relatively of any significance? The search to discover the meaning of existence and to unravel its problem, to find out man's chief end, and to give certitude to the course for him to pursue, was ended if there was such an incarnation.

Dr. Savage, in his letter of to-day and in his letter printed last Sunday, misapprehends the point made by us. He denies the church dogma of the incarnation and undertakes to prove that Christmas as a festival was borrowed from paganism and that in the early church there was no common agreement of belief in the Trinity. But that, as it is now, the church, Catholic and Protestant, rests on the dogma of the incarnation, on the appearance of God on earth in the virgin birth of Jesus as a fact of history, is indisputable.

If Christians believe in the incarnation and in the words of Jesus as expressions of the Divine will and wisdom are they proceeding in a way which bears witness to the reality of their faith? That was our point. Are they acting as if the whole problem of man's mortal existence was solved finally by the birth of Bethlehem? In words they confess belief in the dogma of the incarnation, but in the conduct of their lives, as expressed in the development of the civilization of Christendom, are they testifying to the sincerity and reality of a belief that God became man nearly two thousand years ago and in human speech taught them generally and specifically how to regulate their lives so as to conform to His will?

As Dr. Savage does not believe in the incarnation, our words, of course, are not applicable to him. He denies the miraculous conception and birth of Jesus, and regards him only as "the great radical reformer and leader of his age," with the limitations of knowledge and the fallibility inseparable from humanity. That is, he leaves the problem of existence unsolved and insoluble except so far as science shall be able to solve it. But for the believer in the dogma of the incarnation that one event in actual history settled the whole question for the world. Is he acting as if he believed in it as he believes in the record of the coronation of King Edward, for example? Does the civilization of Christendom indicate that that belief is truly in the hearts of men?

Do Women Want to Vote?

The first valid objection offered by those opposing woman suffrage is that the majority of women do not want it, therefore it is useless. They already have virtual representation in their fathers or husbands or brothers, and do not need a vote. In so far as this objection need be discussed it applies with equal force to men, and has been met already by persons whose names stand for progress, sincerity, wisdom.

Secretary Long says: "Somebody says few women would vote if enfranchised. Well it often happens in an election that more than half the men refuse to vote. But if one man or woman wants to exercise the right to vote, what earthly reason is there for denying it because other men and women do not want to exercise it? If I desire to breathe the fresh air of heaven, shall I not cross my threshold because the rest of the family group prefer the stale atmosphere indoors?"

And Mr. George William Curtis says: "The assertion that when a majority of women ask for equal political rights they will be granted is a confession that there is no conclusive reason against their sharing them. And if that is so, how can their admission rightfully depend upon the majority? Why should the woman who does not care to vote prevent the voting of her neighbor who does?"

The venerable statesman, Senator Hoar, says: "The committee concede that woman ought to be clothed with the suffrage in any state where any considerable part of the women desire it This is a pretty serious confession. What has become of the argument that women are unfit to vote?"

A remonstrant says: "If women are to assume the duty of suffrage, they must either add it to their other duties or lay aside other duties to take up this new duty. Would either alternative be just to themselves and to the community at large? It is for us to decide."

Now, if woman thinks the right a burden; she is not compelled to exercise it. And nobody will dispute her right to judge for herself as to the justice or injustice of it, provided she allow the same privilege to others.

Costs Nothing to Investigate. Write Us For Our Proposition Anyway.

A New Money Making Business

Let Us Start You. Write To-day.

$20 to $35 AND Expenses Weekly to the Lucky Person.

No Previous Experience Required.



TRAVELING OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

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An Honest, Legitimate Enterprise, Backed By An Old, Reliable, Responsible Firm, Capital $100,000.

We Manufacture Complete Outfits. All sizes.

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE.

Why not start a business for yourself, reap all the profits and get a standing in your locality.

If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man and woman is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered, you will never regret it. To own a business yourself is certainly your ambition.

We start you in a profitable business. Teach you **absolutely free** how to conduct it.

$20 to $35 weekly can be made at home or traveling, taking orders, using, selling and appointing agents for PROFESSOR GRAY'S Latest improved, Guaranteed Plating Machines and Outfits. NO FAKE OR TOYS, but genuine, practical, complete, scientific outfits for doing the finest of plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE, GUARANTEED TO WEAR FOR YEARS. No experience necessary.

There is really a wonderful demand for replating. You can do business at nearly every house, store, office or factory. Almost every family has from $2 to $10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated. **Every jewelry, repair or bicycle shop, every dentist, doctor and surgeon,** every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments, or some articles needing plating.

Besides the above there are hundreds of patentees and manufacturers of metal goods, bicycles, sewing machines and typewriter repair shops who want their goods plated, or to whom you can sell a plating outfit, furnishing them supplies for doing their own plating.

Retail Stores which handle hardware, harness, tableware and plated or metal goods all need a plating and polishing outfit for refinishing goods that become worn, soiled, rusty or tarnished.

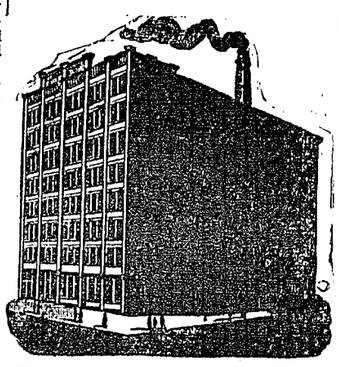
Every Undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished or worn.

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various kinds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods unsightly, unfit for future use unless plated.

Manufacturers of new goods do no replating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

The more new thinly plated goods sold the greater will be the demand for plating. Plate some articles for your friends and neighbors by Professor Gray's Process, and it quickly proves to them its genuineness and merit and that your plating is much thicker, will wear better and longer than a large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated.



Factory and Warehouse of Gray & Co., Cincinnati, Ohio. Capital $100,000. Employ 200 to 300 people daily.

When you deliver the goods plated to customers they will be well pleased, in fact, delighted with the work, will pay for it promptly, and you will be given on an average twice as much work to be plated as they gave you the first time you called.

YOU CAN DO PLATING SO CHEAP

that every person can afford to have their goods plated

No tidy housekeeper will allow worn and rusty tableware to go before a guest when it can be restored and made equal to new.

No person will wear jewelry or a watch, or ride a bicycle, or use a typewriter, sewing machine, or any machine made of metal from which the plate is worn off when they see samples of your work and hear your prices. People in this day and generation are too sensible and economical to throw away their old goods and buy new when they can have their old goods replated for so small a cost, making them, in many cases, better than when new.

The best part of the plating business is that it increases fast and is permanent.

Put out your sign, secure your outfit, do a little work, and quickly you will be favored with orders. If you do not wish to do the plating yourself you can hire boys for $3 to $4 a week to do the work the same as we do, and solicitors to gather up goods to be plated on commission.

It is not hard work, but is pleasant, and especially so when your business is netting you $20 to $35 a week for 5 or 6 hours' work a day.

TREMENDOUS PROFITS.

The profits realized from plating are tremendous.

To plate a set of teaspoons requires only about 3c. worth of metal and chemicals; a set of knives, forks or tablespoons about 5c. worth. The balance of the price received for the work is for the agent's time and profit.

Agents usually charge from 25c. to 50c. per set for plating teaspoons, from 50c. to 75c. for tablespoons and forks, and from 60c. to $1.00 for knives.

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Mrs. Bacon Claims That Certain Statements Are Not True.

To the Editor:—I find in perusing your most valuable paper, The Progressive Thinker, that corrections are in order where misrepresentations which are published, and which are misleading to the readers thereof. I know of two instances: One is the article by J. J. Britton, which says that the Ladies' Society of Lake Brady Spiritual Association had turned in over $700 into their treasury last season; also saying that no society in the United States could do as well, when the facts are that over $500 of that money had been earned by the united efforts of the old society in the eight or more years that had passed.

Also another statement which is not true, is that a good prospect for another Spiritualist camp to start near Grand Rapids, Mich. saying that a certain party would in all probability be its president, because he had subscribed more stock than any one else, when hundreds of your readers know he is a very poor man. Now the good I can see that will come of this correction will be that parties who are given to exaggeration will be more careful in future. I am sorry to see anything that is untrue, burdening one of the best papers in the world for the defense of truth on every line. If anyone ought to be truthful and honest it is the Spiritualists, for we teach that "as you sow so shall you reap," and I firmly believe it. Any organization started on fraud and deception must draw spirits of like calibre to their assistance. "The truth will come uppermost, and ever is justice done." MRS. C. C. BACON.
Lake Helen, Fla.

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QUESTIONS AND ANSWERS.

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HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Occult: Q. Why do you so disparagingly speak of "occult," when used as synonymous with Spiritualism?

A. Occultism has unfortunately become a favorite word to characterize the phenomena of Spiritualism. "Occult" means secret, unknown, hidden from the eye of the understanding, but its popular significance is derived from its use in connection with necromancy and alchemy, which flourished in the ignorance of the past and were known as the "occult sciences." When used as equivalent to Spiritualism, bearing the taint of its past meaning, it degrades and libels the cause.

E. Wyman: Q. Lizzie Doten says:

"Up o'er the shining ways of light,
That flash across the starry skies,
Up to creation's loftiest height,
The pathway of the spirit lies.
Where countless constellations gleam,
The soul triumphant shall ascend,
Shall drink of life's eternal stream
And with new forms of being blend."

In another poem, in reply to:

"O, tell us to what land unknown,
The souls of those we love have flown;
Say, have they reached some distant shore,
To speak with us on earth no more?"

she says:

"We have not reached some distant shore,
So, we are with you, weep no more."

How can these different ideas be reconciled?

A. Again: Why is it that, since some spirits have given evidence of their presence, through media, and of their continued love for their earth friends, and as there are so many with longing anxiety to receive communications from departed kindred, and yet none has come to them, why is it so? Have some passed so far away that they have lost all remembrance of earth life, and yet others so readily come to us?

A. The poetical utterance is in exact conformity with spirit teaching. The spirit may ascend to the spheres which form the spirit home, yet there is no barrier to their return. If they are drawn to the earth sphere by the attraction of love and affection, they will remain, or often return. Something must be allowed for poetical license, and by "we have not reached some distant shore," really means that they have not passed beyond barriers preventing return. The facts of telepathy prove that it is not necessary for a person to be present to impress his thoughts on another. Distance does not appear to be a factor. I have had personal evidence that thoughts can be sent to the other side of the globe, and perfectly received by one impressible. In like manner it is not necessary for a spirit to be actually present to manifest its presence. With those in sensitive connection, the magnetic strand may be indefinitely extended, and a spirit in the farthest sphere will receive the earnest thoughts of an earthly friend, and send back responsive answer. It really is as though immediately present.

Spirit friends may be ever so anxious to communicate, but find the conditions on this side so unfavorable that they cannot do so. If we bar our door how are our friends to enter? We may do this unconsciously. The conditions are difficult to determine, and ofttimes delicate beyond expression. Yet careful study may reveal them. Some spirits understand the methods of communication far better than others. This anxiety, or that of friends here may be insuperable obstacles.

Again, there must be sympathy, harmony, that condition called en rapport between the communicating spirit, the medium, and the circle. A spirit may have the utmost desire to come into the sphere of its friends, and communicate with them and yet be entirely excluded by one or all these obstacles. As far as we know, it is ours to make the conditions favorable and patiently await the result.

R. S. Heller: Q. What sect teaches that Jesus Christ took with him to heaven his physical or earthly body?

A. The Protestant Episcopals make it obligatory to believe this doctrine, as taught by the famous "Thirty-nine Articles of Religion," which condense the belief of the noted reformers of the Reformation, and stand to-day as the concrete expression of the mysteries of Protestant Christianity. I quote:

"Article IV. Christ did truly arise from death, and took again his body, with flesh and bones and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."

It is believed, expressed in plain words, that Christ returned to his crucified and dead body, and when he ascended to heaven, he went as a man, and yet retains the body he had while on earth.

As in Art. II. ".....The Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man;.." it follows that the Omnipotent Ruler of the universe exists in the human body thus taken to heaven!

The animus of this article of faith will be understood better when we discover that it was aimed directly at the lingering belief that Christ was not a personality but a principle, the intangible mysterious "word," or "logos."

Strange but true, that during the early centuries, the dominating sects into which the church was divided, taught that Christ as a person never existed! The heresy had strong hold and required the strongest measures of persecution and anathema of councils for its suppression. The makers of the Protestant creed put the heresy forever outside the church by the explicit declaration of the fourth article. Christ was not a principle, nor an ideal. He was very man, and very God, and exists and will exist to all eternity as a god in a man's body.

J. J.: Q. Is it possible for a woman to become a ventriloquist?

A. There is no obstacle to a woman becoming a ventriloquist, and the flexibility of her voice ought to enable her to surpass man in the art. The most absurd ideas have been entertained as to how the deception was practiced, the name showing that from the beginning it was misunderstood. The sounds are made by the organs of speech, principally by narrowing the glottis and making the vocal chords tense, taking a deep breath, depressing the diaphragm, and using the chost muscles for expulsion and keeping the lips as motionless as possible. As the distance of sounds is judged of, by their tone and volume, and the eye has the greater part in their location, by diverting the attention and directing it to objects from whence the sounds are desired to proceed, at the same time modulating the voice, the listener is deceived. Mimicry and voice training is the key to this mystery. This correspondent may be assured that the assertion which has been made that ventriloquism explained the rappings and spirit voices, has no support. It may be possible to produce sounds, and voices in that manner, but what of the intelligence which responds, with a knowledge showing the identity of the source of the responses? Because the medium is a woman, would not be absolute evidence that the sounds were not ventriloquism, more than if a man. The evidences rest on higher grounds of their intrinsic character and merit. If, however, one medium be proven to be a ventriloquist, it could, possibly be only an exception, for the art is too difficult for one in a thousand of those who are mediums to practice.

THE NEW YEAR.

It has come to my heart like a message,
A message of joy and of pain,
That the new year has come, and the old year
We never shall see again.

Oh, what are the records we've entered,
And what have we written within?
Have we nobly and worthily striven,
Or wasted those moments in sin?

Have we done all our duty to others?
Have we given a smile or a tear,
With a heart full of earnest endeavor
To scatter love's sunshine while here?

'Tis well to recall the past year now,
And see if the record will be
One of pleasure and blessing forever
To others as well as to me.

For oh, we are ever to others
A gladness and joy, or a blight,
As we live for our own selfish pleasure,
Or nobly stand up for the right.

And now as we pause on the threshold,
Or enter with joy the new year,
Let us take to our hearts this sweet comfort,
That those who do right have no fear;

But over they walk with the bright ones,
And scatter the blessings of love,
And help those who suffer and sorrow
To reach their bright homes far above.

We all can be angels of gladness,
Each one in our own little way;
If we give of the truth that has blessed us,
'Twill scatter their night by its ray.

For nothing but Truth—and proclaim it,
Till all shall its blessing receive—
Will wipe out the darkness of error,
And the fear that still lurks in believe.

For now we have come to this era,
When science her bright rays have shed
O'er the problems of past and of future—
By its light our darkness has fled.

And now for the new year a welcome,
For we live in Eternity now,
And the whole year will only afford us
The time—for time only is now.

SARAH STONE ROCKHILL.
Alliance, Ohio.

ONLY A CHANGE.

Death is only a change, a fading flower,
Whose petals die and decay,
But the sweet aroma of a flower bright
Is wafted on an eternal way.

And the seed, too, is left on the stem
When the petals fall away and die,
And another season's sun will bring
Brighter blossoms 'neath its sky.

Each successive season is crowned with bliss,
For its flowers are brighter still,
And it matters not if the petals die,
God can create them new if he will.

So it is with man, when his work is done,
In the sphere wherein he dwells,
The material case wherein lives the soul,
Will crumble in dusty cells.

But there are other spheres more holy and bright,
That God would lead us to,
And we, like the flowers, may live again
In a temple bright and new.

MRS. EDWARD L. WELLS.
Shreveport, La.

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THE GREAT DIVINE.

HE STEPS TO THE FRONT WITH IMPRESSIVE THOUGHTS.

The Rev. Dr. Savage Replies to a Criticism of His Position.

To the Editor of the Sun—Sir:—I will pass to the somewhat lofty and supercilious assumptions of my critic in the Sun of Tuesday, Mr. Thomas F. Woodlock, and ask the attention of your readers to some plain considerations. You have not space, nor your readers patience, for a full discussion of all the points which Mr. Woodlock has raised, I must, therefore, select only two or three, but these may be so essential as by implication to include all the rest.

I seem to have succeeded in arousing my critic's "amazement." An amazing thought occurs to me. As a preliminary, I should like to call attention to it. It is this: Mr. Woodlock believes that the Almighty God of this infinite universe came specially and miraculously to this earth 1902 years ago. He came and lived here about thirty-three years. He came on purpose to save men from everlasting woe. Since that time (that is, for nearly two thousand years), this almighty, all-wise and all-loving God has been doing his utmost to save men; yet less than one-third part of the human race has found it out; and of those within the limits of Christendom thousands on thousands of the wisest and best do not believe it. That is, the fact is not such as to be at all convincing or clear. And still these men wish above all things to know the truth. Does such a statement seem probable? If true, would it not be the most stupendous failure in history?

But now I ask your readers to consider a few of my critic's positions.

First—He says Jesus is either the "incarnate second person of the Trinity or a fraud. Christ Himself left no other alternative." Jesus is not responsible for what others said about him. It must be proved that He claimed to be what He was not before any one is justified in suggesting the word "fraud." Where did Jesus ever say anything about any Trinity, or any persons in any Trinity, or Himself, as in any way related to any such Trinity? If there is to be any intelligent discussion of the question as to whether or not Jesus is God, at least two points must be clearly settled. First, if must be shown that the New Testament (or, at least, some one or more of its writers) teaches that Jesus is God. This involves the scholarly interpretation of the texts. Second, it must be clearly shown that these New Testament writers speak on the subject with adequate authority. Neither of these points can be settled by anybody's assertion, my critic's or my own. I venture, however, to make two statements, and I challenge scholarly contradiction.

In the first place, Jesus nowhere claims to be God, and no person in the New Testament whose name is known, makes any such claim on His behalf.

In the second place, there is no text in the New Testament, which is authentic and whose authorship we know, which can be properly interpreted as teaching that Jesus is God.

Second—My critic is so astonished at my "misstatement" as to the opinions of the early church fathers that he entirely omits to do anything more than to call it "wild." He offers no single fact in contradiction to what I have said. Will he tell me of one church father of the first two centuries and a half who either taught that Jesus was God or showed that it was the belief of any considerable portion of the church? Justin Martyr expressly says: "There is a Lord of the Lord Jesus, being His Father and God and the Cause of his existence." Tertullian testifies that when the doctrine of the Trinity was first talked of, the greater part of believers were startled as by an innovation. When Athanasius championed the dogma, Gregory Nazianzen tells us that at first he "stood alone, or with a very few." And Augustine has left on record the saying that he "was in the dark until he found the true doctrine concerning the Divine Word in a Latin translation of some Platonic writings." His light came from Plato, and not the New Testament. It was in the latter part of the fourth century that the Trinity was completed by adding the third person to the other two. Can any reasonable man believe that it would have taken more than three hundred years for the dogma of the Trinity to take shape if Jesus had clearly taught his own deity and if the early church had so understood it and had believed it? Is not the claim absurd on the face of it? This is not heretical opinion only. Neander is perhaps the most famous historian of the Christian church. He was "orthodox." But he says (History volume 1, page 571) that the doctrine of the Trinity "does not belong to the fundamental doctrines of the Christian faith, as is sufficiently evident from the fact that it is expressly held forth in no one particular passage in the New Testament."

Third—I wish to make another point. I distinctly and definitely decline to let my critic decide for me as to whether or not I have a right to "love and reverence" Jesus. He says I know nothing about Him except from the Gospels. Well and good. He stands out plainly enough in the Synoptic Gospels, a manly, noble, heroic figure. Even traditionalists and myth-makers have not been able quite to hide him. He was the great radical reformer and leader of his age. The dominant ecclesiastical hierarchy succeeded in killing him, as a like clerical bigotry and hate have so many others since his day. The confreres of my critic have always silenced such men, whenever and wherever they have had the power. They would do so to-day if they could. For they have never shown repentance for such things, nor admitted officially that they have no right to persecute. So, it still remains true, in the words of Lowell, that, "By the light of burning heretics Christ's bleeding feet I track."

I propose, then, to love and reverence and follow Jesus, as others will after me, until the day comes when His principles shall triumph over the suppression and perversion of his real Gospel on the part of those who cry "Lord, Lord," and do not the things which He says.

Fourth—one more word, and this the last. My critic wishes to know what "modern science has to do with the question of Christ's divinity, or with religion at all, for that matter." I not only answer, I deny his right to limit and define science merely to suit his own purpose. Science is the accumulated, systematized and organized knowledge of the world. Whatever is real and whatever touches man can be studied and dealt with in accordance with the scientific method. The origin and nature of the Bible, the origin and nature of man; how and when Jesus was born; what He taught as to God and Himself; what His disciples and early followers thought about Him; the origin of institutions and doctrines of the church; the authority, infallibility, or fallibility of the church—all these are questions of fact. They are to be investigated like any other claimed facts. The only thing which is sacred and divine is the truth. Traditions, legends, myths, opinions, mistakes—no matter how old they may be, they are not sacred. It is our right, not only—it is our highest duty, honestly and earnestly to study and try to find out what is true. How are we to do this? By the use of reason and in the light of human experience. There is no other way. My critic himself is a rationalist, and cannot help being. If he argues and appeals to what he believes to be facts, he does this as a reasoning being. It appears from his letter that he is a Catholic. Why is he one? If he has a reason for being one, then he falls back on reason as the ultimate ground of his decision. If he decides to surrender his reason to the authority of the church, he does that for a reason in the first place. Otherwise, there is no reason why he should not be a Buddhist or anything else whatsoever.

I close, then, with the words of Lucretia Mott, "Truth for authority, not authority for truth." M. J. SAVAGE.
New York.

The One Momentous Event—The Sun Editorial.

A letter from the Rev. Dr. Savage, the Unitarian, which we print in another column, expresses the rationalistic view of Jesus; and it is a view which justifies the theory of the conduct of life of those who take it. Under it they are justified in criticising the teachings of the Gospels, as regards their applicability to the conditions of civilization in its present development. Dr. Savage looks on Jesus as simply "the great radical reformer and leader of his age," "a manly, noble, heroic figure," but a man purely, of natural birth, and therefore criticisable.

All this is intelligible, reasonable; and unquestionably, it is the view of a very large number of people who conform outwardly to the churches which proclaim the dogma of the supernatural incarnation as the corner-stone of the Christian religion and theology, including many nominally orthodox clergymen and professional teachers of theology. These may not flatly announce their agreement with Dr. Savage, but it is the only conclusion logically inferable from their more or less beclouded arguments.

Over against these avowed and unavowed Unitarians are the believers in the supernatural virgin birth of Jesus. Nominally, at least, they include the whole membership of the churches called orthodox.

Accordingly, in writing of Christmas, we described it as the commemoration of the only really momentous event in the history of mankind, if that faith is justified. If God came down to earth and became man nineteen hundred and two years ago, or at any date in history, and taught to men by word of mouth His will, and pointed out to them the only way of salvation, what else has ever happened which was relatively of any significance? The search to discover the meaning of existence and to unravel its problem, to find out man's chief end, and to give certitude to the course for him to pursue, was ended if there was such an incarnation.

Dr. Savage, in his letter of to-day and in his letter printed last Sunday, misapprehends the point made by us. He denies the church dogma of the incarnation and undertakes to prove that Christmas as a festival was borrowed from paganism and that in the early church there was no common agreement of belief in the Trinity. But that, as it is now, the church, Catholic and Protestant, rests on the dogma of the incarnation, on the appearance of God on earth in the virgin birth of Jesus as a fact of history, is indisputable.

If Christians believe in the incarnation and in the words of Jesus as expressions of the Divine will and wisdom are they proceeding in a way which bears witness to the reality of their faith? That was our point. Are they acting as if the whole problem of man's mortal existence was solved finally by the birth of Bethlehem? In words they confess belief in the dogma of the incarnation, but in the conduct of their lives, as expressed in the development of the civilization of Christendom, are they testifying to the sincerity and reality of a belief that God became man nearly two thousand years ago and in human speech taught them generally and specifically how to regulate their lives so as to conform to His will?

As Dr. Savage does not believe in the incarnation, our words, of course, are not applicable to him. He denies the miraculous conception and birth of Jesus, and regards him only as "the great radical reformer and leader of his age," with the limitations of knowledge and the fallibility inseparable from humanity. That is, he leaves the problem of existence unsolved and insoluble except so far as science shall be able to solve it. But for the believer in the dogma of the incarnation that one event in actual history settled the whole question for the world. Is he acting as if he believed in it as he believes in the record of the coronation of King Edward, for example? Does the civilization of Christendom indicate that that belief is truly in the hearts of men?

Do Women Want to Vote?

The first valid objection offered by those opposing woman suffrage is that the majority of women do not want it, therefore it is useless. They already have virtual representation in their fathers or husbands or brothers, and do not need a vote. In so far as this objection need be discussed it applies with equal force to men, and has been met already by persons whose names stand for progress, sincerity, wisdom.

Secretary Long says: "Somebody says few women would vote if enfranchised. Well it often happens in an election that more than half the men refuse to vote. But if one man or woman wants to exercise the right to vote, what earthly reason is there for denying it because other men and women do not want to exercise it? If I desire to breathe the fresh air of heaven, shall I not cross my threshold because the rest of the family group prefer the stale atmosphere indoors?"

And Mr. George William Curtis says: "The assertion that when a majority of women ask for equal political rights they will be granted is a confession that there is no conclusive reason against their sharing them. And if that is so, how can their admission rightfully depend upon the majority? Why should the woman who does not care to vote prevent the voting of her neighbor who does?"

The venerable statesman, Senator Hoar, says: "The committee concede that woman ought to be clothed with the suffrage in any state where any considerable part of the women desire it. This is a pretty serious confession. What has become of the argument that women are unfit to vote?"

A remonstrant says: "If women are to assume the duty of suffrage, they must either add it to their other duties or lay aside other duties to take up this new duty. Would either alternative be just to themselves and to the community at large? It is for us to decide."

Now, if woman thinks the right a burden; she is not compelled to exercise it. And nobody will dispute her right to judge for herself as to the justice or injustice of it, provided she allow the same privilege to others.

Costs Nothing to Investigate. Write Us For Our Proposition Anyway.

A New Money Making Business

Let Us Start You. Write To-day.

$20 to $35 AND Expenses Weekly to the Lucky Person.

No Previous Experience Required.



TRAVELING OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

SHOP OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

ROYAL SILVER OUTFIT IN OPERATION.

No Humbug, Fake or Toy Proposition.

An Honest, Legitimate Enterprise, Backed By An Old, Reliable, Responsible Firm, Capital $100,000.

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE.

Why not start a business for yourself, reap all the profits and get a standing in your locality.

If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man and woman is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered, you will never regret it. To own a business yourself is certainly your ambition.

We start you in a profitable business. Teach you **absolutely free** how to conduct it.

$20 to $35 weekly can be made at home or traveling, taking orders, using, selling and appointing agents for PROFESSOR GRAY'S Latest improved, Guaranteed Plating Machines and Outfits. NO FAKE OR TOYS, but genuine, practical, complete, scientific outfits for doing the finest of plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE. GUARANTEED TO WEAR FOR YEARS. No experience necessary.

There is really a wonderful demand for re-plating. You can do business at nearly every house, store, office or factory. Almost every family has from $2 to $10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated. **Every jewelry, repair or bicycle shop, every dentist, doctor and surgeon,** every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments, or some articles needing plating.

Besides the above there are hundreds of patentees and manufacturers of metal goods, bicycles, sewing machines and typewriter repair shops who want their goods plated, or to whom you can sell a plating outfit, furnishing them supplies for doing their own plating.

Retail Stores which handle hardware, harness, tableware and plated or metal goods all need a plating and polishing outfit for refinishing goods that become worn, soiled, rusty or tarnished.

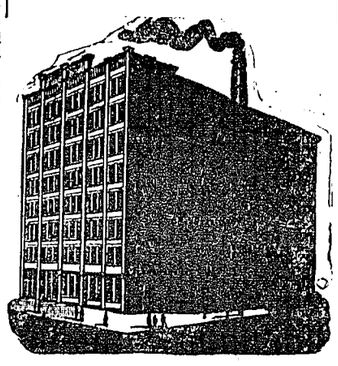
Every Undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished or worn.

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various kinds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods unsightly, unfit for future use unless plated.

Manufacturers of new goods do no re-plating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

The more new thinly plated goods sold the greater will be the demand for plating. Plate some articles for your friends and neighbors by Professor Gray's Process, and it quickly proves to them its genuineness and merit and that your plating is much thicker, will wear better and longer than a large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated.



Factory and Warehouse of Gray & Co., Cincinnati, Ohio. Capital $100,000. Employ 200 to 300 people daily.

When you deliver the goods plated to customers they will be well pleased, in fact, delighted with the work, will pay for it promptly, and you will be given on an average twice as much work to be plated as they gave you the first time you called.

YOU CAN DO PLATING SO CHEAP

that every person can afford to have their goods plated

No tidy housekeeper will allow worn and rusty tableware to go before a guest when it can be restored and made equal to new.

No person will wear jewelry or a watch, or ride a bicycle, or use a typewriter, sewing machine, or any machine made of metal from which the plate is worn off when they see samples of your work and hear your prices. People in this day and generation are too sensible and economical to throw away their old goods and buy new when they can have their old goods re-plated for so small a cost, making them, in many cases, better than when new.

The best part of the plating business is that it increases fast and is permanent.

Put out your sign, secure your outfit, do a little work, and quickly you will be favored with orders. If you do not wish to do the plating yourself you can hire boys for $3 to $4 a week to do the work the same as we do, and solicitors to gather up goods to be plated on commission.

It is not hard work, but is pleasant, and especially so when your business is netting you $20 to $35 a week for 5 or 6 hours' work a day.

TREMENDOUS PROFITS.

The profits realized from plating are tremendous.

To plate a set of teaspoons requires only about 3c. worth of metal and chemicals; a set of knives, forks or tablespoons about 5c. worth. The balance of the price received for the work is for the agent's time and profit.

Agents usually charge from 25c. to 50c. per set for plating teaspoons, from 50c. to 75c. for tablespoons and forks, and from 60c. to $1.00 for knives.

We allow you to set your own price for plating. Get as much as you can. You will have no competition. You know what it costs to plate the goods, and all you get over cost is profit. Some agents charge much more than the above prices, while others do the work for half and still make money.

Let us start you in business for yourself at once, don't delay a single day. Be your own boss. Be a money maker. **We do all kinds of plating ourselves,** have had years of experience, and are headquarters for plating supplies. We manufacture our own dynamos and outfits, all sizes, and send them out complete, with all tools, lathes, wheels and materials; everything ready for use.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

THE ROYAL SILVER OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by simply dipping in melted metal, taken out instantly, with the finest, most brilliant, beautiful plate deposited. All ready to deliver to customers. MAKES THICK PLATE EVERY TIME. GUARANTEED TO WEAR 5 to 10 YEARS. A BOY PLATES 100 to 300 **pieces tableware daily, from $10 to $30 worth of work,** profits almost 1000 per cent. Goods come out of plate finely finished. **No polishing, grinding or work necessary, neither before or after plating.**

You will not need to canvas. Agents write they have all the goods they can plate. People bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives good satisfaction. Wears for years; customers are delighted and recommend you and your work.

We are an old established firm, have been in business for years, know exactly what is required, furnish complete outfits and materials, the same as we ourselves use, and customers always have the benefit of our experience. **We are responsible and guarantee everything. Reader, here is a chance of a lifetime to go in business for yourself. We start you.** Now is the time to make money.

FREE—WRITE US TO-DAY

for our new plan and proposition; also valuable information how the plating is done. Sit down and write now, so we can start you without delay. If you wish to see a sample of plating by our Outfits, send 2c. postage. Send your address anyway.

GRAY & CO., Plating Works, 307 Miami Building, CINCINNATI, OHIO.

Mrs. Bacon Claims That Certain Statements Are Not True.

To the Editor:—I find in perusing your most valuable paper, The Progressive Thinker, that corrections are in order where misrepresentations which are published, and which are misleading to the readers thereof. I know of two instances: One is the article by J. J. Britton, which says that the Ladies' Society of Lake Brady Spiritual Association had turned in over $700 into their treasury last season; also saying that no society in the United States could do as well, when the facts are that over $500 of that money had been earned by the united efforts of the old society in the eight or more years that had passed.

Also another statement which is not true, is that a good prospect for another Spiritualist camp to start near Grand Rapids, Mich. saying that a certain party would in all probability be its president, because he had subscribed more stock than any one else, when hundreds of your readers know he is a very poor man. Now the good I can see that will come of this correction will be that parties who are given to exaggeration will be more careful in future. I am sorry to see anything that is untrue, burdening one of the best papers in the world for the defense of truth on every line. If anyone ought to be truthful and honest it is the Spiritualists, for we teach that "as you sow so shall you reap," and I firmly believe it. Any organization started on fraud and deception must draw spirits of like calibre to their assistance. "The truth will come uppermost, and ever is justice done." MRS. C. C. BACON.
Lake Holen, Fla.

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

NEW EDITION

THE LYCEUM GUIDE

BY EMMA ROOD TUTTLE.

Do you want to organize a society for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

furnishes all you desire.

Do you want a self-sustaining society, founded on the basic principles of the spiritual philosophy? You have it in THE PROGRESSIVE LYCEUM. It furnishes a system of evolution of internal growth; not the old cup and pitcher Sunday-school. It has something to interest and advance every member, and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED.

THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established.

It has Golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Band of Mercy; calisthenics; how to make the badges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc.

Many Spiritualists living in isolation, have formed lyceums in their own families; others have banded, two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.

Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procure copies of the GUIDE, and commence with the few or many you find interested.

Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lyceum work.

The price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

HUDSON TUTTLE,
BERLIN HEIGHTS, O.

ANGELL PRIZE CONTEST

RECITATIONS.

To Advance Humane Education in All Its Phases.

BY EMMA ROOD TUTTLE.

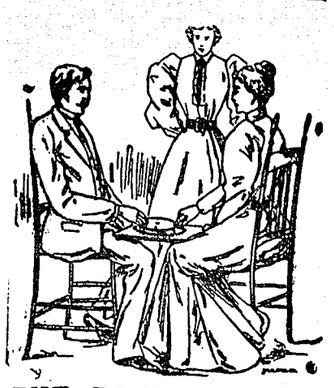
Lyceums and Societies that wish to get up entertaining, interesting and paying entertainments cannot do better than to have a Prize Contest. The entire plan, with full directions, is in the book, and may be easily managed. Nothing kindles enthusiasm more quickly than an Angell Prize Contest! Nothing is needed more. Any individual may organize one in his own town and reap a financial reward.

TRY IT! PRICE, 30 CENTS.

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EMMA ROOD TUTTLE,
Berlin Heights, Ohio.

The Insanity of Ecclesiasticism, A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price, 25 cents.



THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

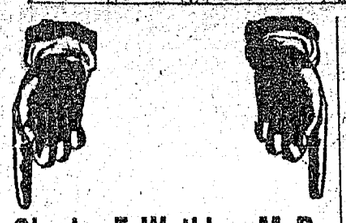
with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it know more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address

HUDSON TUTTLE,
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Charles E. Watkins, M. D.,

Is Having Wonderful

SUCCESS

In Curing Chronic Diseases.

Send age, sex and leading Symptoms and your case will be diagnosed

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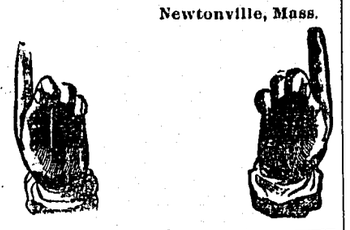
Chronic Diseases and How to Cure Them.

Send for this book today and you will only have to enclose two 2-cent stamps and the book will be sent you without cost.

DR. C. E. WATKINS,

66 Highland ave.,

Newtonville, Mass.



FLORIDA.

News From Lake Helen Camp-meeting.

To-day finds this stirring little camp with seventy-five people within its borders, nearly all expecting to stay for the winter, and the meeting proper does not begin until the first Sunday in February. Never before in the experience of those who have been here every year has there been such an interest felt. People who have had no thought of Spiritualism, but have come because of excursion tickets to this place, are becoming deeply interested in the services which are already held at the dancing pavilion every Sunday.

Mrs. Huff has added many improvements to the hotel and has placed it under the care of Mrs. Helen Gage, of Lily Dale, who is a most efficient woman for the place. Mrs. Huff is at present in California.

The dining-room and kitchen and other rooms connected with them have been purchased by the association, and they have been very fortunate in placing there, in charge, Mrs. Ellen M. Fisher, of Burnham, N. Y.; Mrs. Mary C. White, of Allegheny, Pa.; Miss Emma Garbart, of Pittsburg, Pa., and Miss Callie Prichard, of Point Chand, N. Y. All of these ladies are experienced in hotel work, and not one of them but could do work from the cooking to the dining-room work and understand the business in all its details.

The Christmas banquet, an eight-course dinner, could not be excelled in point of excellence, and it gives us all great pleasure to assure those who desire to visit the camp, they need have no fear of not obtaining food that is clean and prepared with great care.

The cottagers have mostly arrived and are at home for the winter. There are still rooms in some of the cottages, also in Brigham Hall and the hotel, so no one need fear to come thinking rooms are scarce.

Two new cottages are being occupied for the first time this winter, and people are looking up contractors for the cottages which they hope to build in the near future.

Vice-president G. N. Hilligoss, wife and Miss Anna McGraw, are now occupying his new cottage.

The enlarged Hotel Webster is now ready to receive guests, and the first installment came on the 8th. This hotel is only a short distance from the camp and the guests have been regular attendants of our meetings.

Mrs. Ed Spencer, a resident of this place, has enlarged her boarding-house and has accommodations for entertaining more than last year. Mrs. Spencer has been ill, but we congratulate her on her almost entire recovery.

J. Clegg Wright and wife have not yet arrived, but are expected as soon as Mrs. Wright regains her health, to occupy their cottage near the camp-grounds.

The deep well water is a great boon to the campers, as there is a large supply of water, and when piped, as it will be soon, will enable all cottagers to have water in their cottages.

The store upon the grounds is a great convenience, and the team that makes almost daily trips to DeLand, the county seat, puts it within the reach of those who want a doctor (although they are scarce), or the ladies who wish to purchase surprises for the bazaar, or even those who would like a marriage license, to go there, do their business and return in half a day. Speaking of marriage licenses reminds me that there are five couples who have met their fate or mate upon these grounds in the last two years, and all but one of them have been more than fifty years old. There seems to be something in the climate that brings back the memories of other days, and no less true to the departed, they pledge anew their lives for the rest of the journey, and who can blame them? They have outgrown the past ideas of pleasure. The gayeties of the world have lost their allurements, and so facing the sunset they travel on together until one shall reach the new dawn.

In my travels I have found so many old people who were lonely and whose hard earnings are being used by children who feel they are very good to give father or mother a home, that I have thought if ever companionship was needed it was by those who feel alone with the stirring world all around them.

The people who come here sick are getting well, but Dr. H. H. Brigham, of Fitchburg, Mass., has continued very ill for over two weeks. We all hope for his recovery and have had cheering news to-day that he is better.

People who desire to know more about the camp, please write Mrs. J. D. Palmer, corresponding secretary, for circulars, and come this way.

President E. W. Bond and son, Maynard, are erecting a box and basket factory opposite the station, and expect to give employment to a large force of men.

Many peaches are being raised here, and orchards are being set out, which added to the orange industry, will add much to the business aspect of this section.

CARRIE E. S. TWING.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated. $1.25.

PASSED TO SPIRIT LIFE.

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

A. D. Squier passed to spirit life, December 25, 1902, aged 75 years.

MRS. A. D. SQUIER.

Plainwell, Mich.

Mrs. Rhoda M. Benham passed to spirit life, Dec. 22, 1902, in the 76th year of her age. She was an ardent Spiritualist for over forty years. She passed away in the full assurance of meeting those that had gone higher. Mrs. Cora L. V Richmond officiated at the funeral, giving a beautiful discourse.

MRS. E. R. WELLS.

Michigan City, Ind.

My mother, Lodema Stevens, passed to spirit life, Dec. 28, 1902, after years of suffering. She was a Spiritualist in every sense of the word, from the beginning of the rappings. She was a beautiful spirit, a loving wife and mother, always ready to help the needy and sorrowing. The funeral service was Spiritualistic and very beautiful, Mrs. L. D. Rice officiating.

ELLEN A. GLINES.

Millport, Pa.

Elam L. Warner, of Paw Paw, Mich., passed to spirit life, aged 74, Dec. 7, 1902. He leaves a wife, three grown children, and many friends to regret his absence from the physical. He had been a worker in the cause of Spiritualism during the past forty years. He was at one time connected with publishing the Present Age, a Spiritual paper of early days. He served as secretary of the state association of Michigan, called the Spiritualists and Liberalists, of twenty years ago. He was always found at the front in a local association known as the Southwest Michigan. He was a member of the Paw Paw Valley Spiritual Society, doing good work for humanity. His sympathy was always with the unfortunate.

L. S. BURDICK.

SPECTACLES SENT BY MAIL.

If you wish the best spectacle made in this mundane world, your eyes fitted to see near and at a distance, I will fit your eyes by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices of my Magnetized Melted Pebble lense, and frames, and full directions how you will be fitted at your own home, with this superior lense, with the guarantee if not pleased, the money to be refunded

Magnetized Compound; no other remedy equals it for inflamed or weak eyes. Four ounces sent for five 2-cent postage stamps. B. F. POOLE.

43 Evanston Ave., Chicago, Ill.

B. F. Poole:—Your Melted Pebble iense and frames give the most perfect satisfaction. Yours truly,

P. A. B. KENNEDY.

1057 E. 21st street, Los Angeles, Cal.

All those who are sick and afflicted with any disease, should send their address with two 2-cent postage stamps for a free diagnosis. John Hinderer, 1424 East 22d street, Anderson Ind.

PLEASE TRY NOW

To Extend the Circulation of The Progressive Thinker.

Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the paper.

A NEW TREATMENT

The Sick Rejoice at the Discovery of a System of Treating Chronic Diseases That Is Curing Thousands Formerly Termed Incurable.

Read His Valuable Booklet, "A Message of Hope," It Will Fully Explain This Wonderful System of Treatment, and Tell You How You Can Be Cured.



Dr J. M. Peebles, the famous physician and scientist, of Battle Creek, Mich., after twenty-five years of study and experimentation, has made discoveries and perfected a system of treatment that promises **Health and Strength to All.** The Doctor claims that disease is abnormal and can positively be overcome. At the age of eighty-one he is as hearty and vigorous as most men of forty, and he says all can be cured and command good health as he has done if they wish to.

Dr. Peebles has, no doubt, done more for suffering humanity than any other one man living. With the aid of a corps of distinguished scientists and specialists, he is curing more Chronic sufferers than any other physicians in America. **Many of their cures are of cases that had been pronounced incurable by some of the most celebrated physicians of the country.**

Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

E. G. Griggs, of Portland Ore., says "Many doctors tried to cure me of my kidney and private trouble, but all failed until I took yours. It was just what you claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

Ward Norman of Doe Run, Mo., says: "I suffered from fits for twenty-one years, and when I began with you had two every nine days, I took your treatment one month and was cured—have not had a single attack since."

Mrs. Belle Anderson, Palouse, Wash., who suffered for years from kidney and private troubles, says: "You did me more good in the few months I treated with you than all the doctors I treated with in the ten years I was doctoring."

FREE The Doctor has written a book called "A Message of Hope," for the sole purpose of explaining his wonderful method of treatment to the sick and suffering. **If you are sick, or have a sick friend, you should write for it, as it is very valuable to those in poor health.** Write for it to-day; **it will give you the key to perfect health, and will brighten the rest of your life!** If you desire it the doctors will give you a complete and full diagnosis of your case. Just write them a plain, truthful letter about your case, and they will confidentially consider the same, and tell you just what your trouble is, and how long it will take you to get well. Write to-day, and address Dr. Peebles Institute of Health Ltd., 23 Main St., Battle Creek, Mich.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Waite, pastor. Platform demonstrations and good music.

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Sunday services 8 p. m., Becker's Hall, Corner 44th and State streets, Mrs. D. Besler, psychometric and trance medium.

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

VOL. 27. CHICAGO, ILL., JAN. 31, 1903. NO. 688.

SUGGESTION NOT MIRACLE

Some Explanatory Thoughts on an Important Subject.

It seems to be the opinion of some people, among whom may be included a number of supposedly wise and sapient judges, cultured in legal lore and musty decisions of courts, that healing by mind-cure, or telepathic suggestion, is in the nature of miracle and not within the power of human beings—in other words, is an impossibility, and contrary to the order of nature.

Such persons, whether astute judges or otherwise, can have given very little study to the subject, and have taken counsel of their ignorance, and prejudices, rather than of knowledge of well established facts of modern psychology.

A writer in the Chicago Chronicle, over the signature of "Matt," advances some clear thoughts in answer to the query, "Is It Mind-Cure or Miracle?" He says:

If a man can be scared into illness can he not be coaxed out of it? This is the crux of the whole question of mental healing which is now being discussed as if it were some new thing—which it is not.

Practically everyone will admit that people may be made ill by pure force of suggestion. All doctors will admit it. The fact is frequently demonstrated by those social nuisances who devise practical jokes.

Let Thompson, who is a somewhat nervous and susceptible person, come down to business feeling first rate and at peace with himself and all the world; let him encounter one of these jokers.

"Why, Thompson," says the tormentor, "you can't be feeling quite up to concert pitch this morning. You look a little green around the gills. What's wrong?"

Thompson replies that he is feeling fit as a fiddle—never better in his life. The joker stares hard at him, shrugs his shoulders and takes his departure.

Now, this first experience does not worry Thompson particularly. It merely irritates him a trifle and causes him to set his acquaintance down as a fool. But let Joker No. 2 drop in with a variation of the same dismal remarks and Thompson begins to think that he must be looking not quite so well as he feels. Joker No. 3 causes Thompson to go to the looking glass and there he finds or fancies he finds that he really is a trifle off color. Suggestion is already at work.

By the time Jokers 4 and 5 are through with him Thompson admits to himself that he is really out of sorts and when half a dozen more facetious friends have played upon his fears he is a mighty strong-willed and self-centered person if he does not feel downright sick and ready to go home and call for the hot water bag and the other domestic accessories suitable to the occasion. Thompson has simply been scared sick.

Can he be argued out of his illness as he has been argued into it? If he can be then other people may be argued out of illness, for it is to be borne in mind that Thompson is really sick, though he was perfectly well when the jokers got after him. His pulse will show acceleration and his temperature will have risen. Mind has produced an actual effect upon matter. It has caused acute physical effects. Can it reverse its work and undo these effects?

The Christian Scientists say that it can. So do the "mental healers" and "metaphysicians" and all and sundry the variants of the system of mental therapeutics. So in effect, do the Dowieites, though they attribute the effects produced to prayer—which is only another form of mental suggestion. And it is an undoubted historical fact that in all ages there have been cases of so-called miraculous healing which can be attributed to nothing save mind cure, unless we go into the supernatural and invest the healers with divine power.

Apollonius of Tyana, a pagan contemporary of Christ, is credited with cures quite as marvelous as those wrought by the Savior. As has been well said, "the highway along which humanity has traveled is littered with certificates of so-called miraculous cures among men of all religions, pagans as well as Christian." It might have been added that the cures have been wrought among men of no religion at all, for Mesmer, who practiced mental healing, though he imagined himself to be dealing with a subtle fluid, was in bad odor with the church and was, in fact, an atheist to all intents and purposes.

Religion has nothing to do with mental healing, though mental healing has usually taken a religious aspect because it has been mysterious, not understood and smacked of the miraculous. Mrs. Eddy and our own Dr. Dowie are no doubt perfectly honest in their claims of divine inspiration. They accomplish certain results—that cannot truthfully be questioned—and because they do not understand modern psychology they attribute to miracle results that arise from the influence of mind upon matter.

But to return to Thompson. Can he be cured by the same means that made him sick? What is the experience of everyone who has been sick? Is it not true that a visit from a cheery, hearty friend causes the invalid to feel better? Physicians of all schools agree upon the good results to be attained from cheerful company for the sick. What is this but mental healing?

Thompson was made sick by the iteration and reiteration of the thought, "Thompson, you are sick; Thompson, you are sick; Thompson, you are sick." Cannot he be healed by repetition of the dictum, "Thompson you are well; perfectly well. You are not in pain; you are not feverish; you are as sound and healthy as ever you were in your life." And if not, why not?

Professor Baldwin of Princeton, has placed an ordinary lead pencil upon the skin of a hypnotic subject and telling the subject that the pencil was a red-hot rod of iron he has raised a blister. Here was actual destruction of living tissue effected by the sole power of mental suggestion. If mind is thus potent in the metamorphosis of the cells in one direction why should it not be equally effective in the other direction?

This, as I remarked in the beginning, is the fundamental question in the mind-cure discussion. Thus far, to my mind, the mind-cure people have made out a pretty good case. They certainly are getting results. If those results are not due to the influence of mind upon matter we are reduced to the alternative of miracle.

No one will claim that it was a miracle that made Thompson sick. Why should a miracle be assumed when exactly the same influence makes him well?

"Matt's" points are well taken, and may be studied with profit by all who are in any way interested, as all well may be in view of the importance of the subject as related to the welfare of humanity.

Even an elementary knowledge of the facts and principles of modern psychology, the powers and influence of mind as affecting both mind and body, in the way of healing the ills that beset humanity, would be of vast service to humanitarian impulse and effort, and as well, be of vast service in aiding courts of law and justice to arrive at righteous and enlightened decisions, especially in cases involving the rights and liberties of mental healers.

Healing wrought through the power of telepathic suggestion is not miraculous, is not supernatural, but wholly natural and in accordance with the laws of nature as established in the constitution of the human mind.

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Acknowledge benefits, but never revenge injuries.—Confucius.

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Joy, for the lost are found!
Sing, all ye lone ones!
Raise the gladsome sound;
Sing the spirit's triumph ever;
Sing, for the lost are found.

A valuable article was found in a recent Philosophical Journal written by Mrs. E. B. Marcen, of San Bernardino, in which is shown in glowing words that the only reason why Spiritualism does not at once sweep all before it and become the universal religion is its lack of enthusiasm. I wish every Spiritualistic paper and journal in the world would republish the article entire. She says: "While it was the enthusiasm of the earlier workers that gave it impetus, it is the lack which is the cause of its present stagnation." She asks: "How can the Spiritualist re-kindle his enthusiasm?" and answers, "through close touch with the spirit world, resting on the basis of altruism. It comes only from the touch of the spirit's fire."

While the foundation of our religion is human affection "the scientific spirit (?) has eliminated all feeling and emotion; the effort is not for an expression of tenderness, but for a test. The enthusiasm of devotion to a great cause is wanting in the minds of the multitude. The workers serve for pay more than principle. The audiences attend to criticise, not to commune. They listen to laugh, not to learn. The few in whom enthusiasm still glows with the fervor of the olden days, are looked upon as queer if not crazy."

I have for some time held that the attempt to have Spiritualism received as a science and not a religion has been a blight on the cause. Impelled on this line by those in the unseen far more capable and profound than their impressible subject, I have made attempt through the great power of music to present for our use that which as the result of inspiration must enthuse both those who voice and hear it. And I still maintain with the gifted writer of this splendid article that an overpowering devotion and religious enthusiasm, individual and collective, is the only power on earth that will take us out of the stagnation that encompasses us to-day. Spiritualism is the letter A in the alphabet of the world's progress, and all good must come to the people of earth with its universal acceptance.

I love it, I love it, and who shall dare
To chide me for loving that voice in the air—
The voice of my loved one for whom I have cried
Bitter tears every day since she went from my side?
Its tones I never could fail to tell,
I know its remembered accents so well—
O, others with this one cannot compare
As in days gone by speaks that voice in the air.

It comes, O it comes with its message sweet,
In joy and in gladness its dear one to greet,
To dry up my tears and to heal all my grief
As in this blest reunion I find my relief!
O, heaven's not far when plainly I hear
The voice of the one I know is so near;
The sun again shines, the skies all are fair—
O, a sacred thing is that voice in the air!

And why, tell me why I should fail to keep
In waiting for one whose sweet love is so deep
That o'er the dark sea comes in telephone sure
The one voice which my sorrow and trouble can cure?
In joy the hours of the day pass by;
No pang now is mine of suffering nigh;
I know but in mem'ry of my despair—
O, a sacred thing is that voice in the air!

H. W. BOOZER.

Grand Rapids, Mich.

HELPFUL WORK.

Preaching to the Spirits in Prison.

It is said of the man of Nazareth, that after his crucifixion he went and "preached to the spirits in prison." He need not have waited till he had left the body to do that, for I have been doing the same kind of work for years. I will relate a little of my personal experience, for I think it may interest your readers.

Some thirty years ago, while in Denver, Colo., I spent a few days with a lady who had a beautiful daughter who was a social outcast. She sometimes came home and was always treated kindly. The mother said: "She inherits her father's nature and she cannot help it." The father had been a railroad man, but had passed over, and the mother had married again.

The case of this beautiful girl set me to thinking of the teaching concerning such, that they are lost, and I said to myself, they are lost, are in darkness so long as they feel hopeless; but, if they could be made to see that their earth experiences can be made available in solving the social problem, in showing up the causes which bring such terrible social evils; in a word, if they can realize that they, too, have a work to do, it will dispel the darkness, they will no longer be lost.

Some three or four years afterward I met a medium to whom I was strongly attracted, and I said to her: "You do not seem to me like a stranger."

"We are not strangers; we are doing a work together in the inner world," was her reply.

It was a new thought to me but I felt that it was true. I sat perfectly still while my mind went back to that beautiful girl in Denver, and to the work I then saw needed, and I replied very deliberately: "Yes—and I know just what it is—and just when it began."

This was in the summer of 1875, and in Boston. Some three months afterward I left for California, and there I met a medium who insisted that she had seen me previously. She could not tell when nor where, but she was sure of the fact. For the next two weeks we met almost daily, and every time she made the same assertion, and yet we could not find that we had ever been in the same place before. One day at the dinner table, she said to the lady who boarded with her: "Oh, Lizzie, I know where I saw that lady! Some two years since I had a vision in which I saw a woman lecturing to a vast crowd of women, and I knew by the way the audience faded out that they were spirits. This is the woman that I saw lecturing to those spirits. I saw the same scene at different times."

Remembering the Denver experience, the Boston experience, and the fact that from the time I discovered the need of such teachers in the inner life, my power as a speaker here had commenced to wane, I could not reject the evidence that I was helping to do the work I had seen was needed to be done. Yes, my power to speak from platforms here, not only began, but continued to grow less, only as it occasionally flashed up, a fitful flame. People no longer came seven miles to hear me, and finally I became silent.

But I have yet stronger evidence of the truth of the statement that my forces were going to the work I had seen must be done. I have since seen myself standing at the top of a broad flight of steps, clothed in a flowing robe of purplish pink, and a vast audience before me to whom I was talking, and the language was eloquence itself. As the outer consciousness listened to the words, the outer self exclaimed:

"Oh, if I could talk to the public like that I could shake this nation."

Yes, my speaking force went to the inner life to prepare the hosts of wronged, crushed womanhood there to aid in bringing freedom to woman here, and they are beginning to act, to plan for the work.

Over three years since, after three years in which it seemed as if I had lost my grip on everything, there came to me a whisper to publish a paper. I laughed at the idea. What! start a paper without a dollar and partly dependent on friends for support! Nonsense! I dismissed the thought, but it would not stay dismissed—kept coming back with renewed force, till finally I followed my impressions and brought the result. I secured the means to publish a small monthly for one year. I used the money the friends had furnished to pay for the publishing and the receipts for my personal expenses. But as the end of that year approached I began to be anxious. The paper must not stop, the receipts were not sufficient to keep it up, though I had saved a little. I could not expect—could not ask the friends to continue to furnish money from year to year, and what could I do?

I saw if I had no rent to pay and could do the work myself I could succeed, and that same inner sense was used to bring it about. I secured type, came here to Home, Wash., the people of which are largely Spiritualists; ground was given me for a cottage, I furnished the material and the friends put it up for me without charge, and so I have been able to publish two more volumes of "Clothed With the Sun," the third volume in eight months instead of twelve, for when, through the influence of two narrow-minded officials our post-office was taken from us, I must pay third-class postage, so I published two issues a month, as two papers could go in the same wrapper the same as one, thus lessening my postage.

This has given me four months in which to rest and think, four months before No. 1, Vol. 4 is due, and that same unseen force is pushing me for a press, not a costly one, but one on which I can print my paper, reprint such of my books as are now out of print, and do other needed work. Yes, a press, and I shall have it, too.

The spirit fingers of those outcast sisters whom I have been permitted to help educate, will touch the tender hearts of those who are sad because of the wrongs of such here, and they will aid me, for though when this reaches the reader I shall have passed the 77th dial mark of my age, I have years to live and my best work yet to do.

I have books, that sold, would bring me what I need, but there is no money in books ahead of their time, so publishers and book-sellers do not care to handle them. I will mention but one, as I am not writing this as an advertisement, but under the prompting of spirit sisters who have waded through the hells. "My Century Plant," the name of which was given me from the spirit side of life, with the explanation that a century would pass before any but advanced thinkers would appreciate.

The price of this book bound is $1. Paper covers, 50 cents.

Now, I send this out as bread upon the waters, feeling that at least a partial return will soon come.

Let me hear from you, friends, and think of me as one who will ever stand by the truth.

LOIS WAISBROOKER.

Home, Wash.

He who gives to the needy loses nothing himself.—Hindoo.

LABOR AND WAIT.

The Formation of Spiritual Character.

Spiritualism teaches us that it is only a little way to the land where we as spirits and angels are to dwell, and that we shall have countless ages in which to gather wisdom.

There are those at all times passing to that land.

They are only a little ahead of us and they gladly come back, not perhaps visible to us, to bring messages of good tidings.

The red man speaks of the land beyond the border of earth life as his happy hunting ground. By others it is called heaven, of which God has told us so much in the Bible. Spiritualists call this land beyond death or earth life, the Spiritual World.

But what matters it what we call the country over there?

All seem to agree that there is one which lies ahead of us, and these messengers from that country tell us that they are making homes for those who are to come where they are now living, in that land where there is no death or decay, but instead of these things, all is life without end, and that all earthly suffering passes away as the evening dew before the sun.

Is it not a blessing to know that we do not live on earth in vain, and that to each one is given eternal life, that no one is blotted out of existence, though conditions may change around them, and they, too, change in accordance with those conditions?

I shall not lose my personality by passing through death, any more than I do by the natural and gradual changes of earth life. There may be those who will not understand what I mean, or perhaps they will think that I have made a mistake, so I will explain why I speak as I do.

Science has proved that the material body is entirely changed once every seven years, so that not one particle remains which formed that body seven years before.

I have been permitted to live in this earth life 25 years.

From a helpless infant I passed on to boyhood, as the physical changed so did the intellectual and spiritual, and yet I retained my personality, although there had been many outward changes in the material body.

From boyhood I passed on to manhood; more and perhaps greater changes came, still I was the same person, recognized as such and cherished by all my friends.

What matters it to me whether I change my outer garment in seven years or in a moment, both are brought about by a natural law, which is at all times working in harmony with the spiritual laws, which have existed through all time, even though little or no attention is paid to them by us of earth.

There are many on earth who truly believe that death makes a changed person of them at once, which I do not believe can take place, but I do believe that persons must work their way up, from the condition in which they first find themselves after passing through the change called death, and not that death does it all for them.

So my advice to those who are living on earth is, to make the condition as advanced as they can, and not to fold their hands thinking that by God's help or good will they have nothing to fear.

If you have a chance to do a good act, do not wait for a better opportunity, but do it to-day.

Advance, friends, as far as lies in your power, in good thoughts and actions; make the most of your surroundings, and by so doing you will not have to go back and learn the things which you thought of no particular account, and which you trusted a little too much on God's help and the wonderful transformation in yourself and your surroundings brought about by death.

Do not trust them too far, for they may deceive you, but trust in yourself and create your own heaven, while with us in the earthly body. So, friends, first of all, cast away the fear of death, and remember that which is visible to you is but a garment for your real self which is hidden from the eye of man.

And also remember that it is through the much-dreaded change, called death, that we of earth are enabled to learn and comprehend the meaning of our life.

"There are fair, sweet faces, and gentle eyes,
That look through the shadows and mists above you,
And fond affection that never dies,
Still speaks from the lips of the blest who love you.
They call you up from your low estate,
To the boundless bliss of the life supernal.
Then labor and wait, both early and late,
For Time is short, but life is eternal."

L. M. COBB.

Norwich, Ct.

ATHEISM AND CRIME.

CHRISTIANITY AND MANY NOTORIOUS CRIMINALS.

Crime Considered in Its Relation to Christianity and Atheism, by "The Searchlight."

Headed, "Cause and Effect," an editorial paragraph in the Southern Banner, a Catholic paper published in Corsicana, Texas, reads as follows:

"James Younger, a noted outlaw, ended his criminal life by shooting himself. The cause of his outlawry and suicide can be read in a note left by him: 'There is no such a thing as a personal God.' The spread of such a doctrine is the most potent factor of criminality in the land, having its equal only in the godless school. If there is no God to punish, there can be no restraint. If there is no God to reward, there can be no emulation in the path of virtue. Hence the Jameses, the Youngers and others of more odious fame."

The Searchlight disclaims any intentional discourtesy in questioning the correctness of the above statement, as, in all candor it feels bound to do.

The Youngers, like Frank and Jesse James, have all along been classed as believers in the Christian system of religious doctrines. Their earliest training was certainly in that faith, and if James Younger ever became an Atheist it was after he became an outlaw, in which event his criminality cannot be charged to his Atheism.

There is now on file in this office a published statement of some months ago, and which has since been verified as true, to the effect that, in the study of a German Baptist church, at Omaha, Nebraska, the asphyxiated bodies of Rev. W. C. Rabe, pastor, and Miss Augusta Busch, missionary, were found locked in each others arms, with their heads pillowed on the pulpit Bible. Will the Banner apply in this case the law of cause and effect as it does in that of James Younger? I am sure it will not, and neither will The Searchlight, though, in solemn truth, such could be done with far superior logic and greater consistency.

As to whether or not James Younger did, in his later years, or even at the time of his death, repudiate the idea of a God need not be considered here further than to remind The Banner that if he did its application of the law of cause and effect in his case is absurd, and if he did not, as is most likely, its statement is false. In either event it is opening upon a cold trail in charging his criminality to his Atheism, the fact being well known that, excepting the single act of suicide, his criminality preceded his Atheism.

We are told that the spread of such doctrine as is above credited to James Younger, which is Atheism, "is the most potent factor of criminality in the land." Translated into intelligible language, it is fair to suppose that The Banner means to charge Atheism with being the most potent factor in the production of criminality in the land. That is a serious charge and should have been accompanied with some evidence of its truth. It is a charge that The Searchlight denounces as entirely groundless, though it is not an Atheist publication.

If Atheism is really the most potent factor in the production of criminality how are we going to account for the long observed fact that but few criminals are Atheists? It now devolves upon the Southern Banner to answer that question. The prison statistics show that in the civilized world ninety-five per cent of those convicted of criminality are believers in the Christian religion and that of the few who reject that religion not one-half of one per cent are Atheists. The Searchlight makes this statement upon statistics now in its possession and if The Banner disputes it they will show that of such criminals as believe in religion the Catholics outnumber any other denomination.

While waiting for The Banner to either deny the above statements or reconcile them with its reckless assertion The Searchlight will name some of the most noted criminals of this country and see if any among them are Atheists: John A. Murrell, once noted for his murders and robberies, was a most devout religionist during both his criminal career and his prison life, dying in the "triumphs of a living faith." The man Holmes so notorious a few years ago for the murder of his wives and others was a believer in God and had the ministrations of a Catholic priest at his execution. The slayer of President Lincoln was a believer in God—a Catholic, as were all who aided him in that crime. The slayer of President Garfield was a religionist, as was the murderer of Carter Harrison, at Chicago. Last, but by no means the least of those I will name, there was the slayer of President McKinley. Immediately after the performance of his dastardly deed some enthusiast started the report that he was an Atheist and a product of the godless public school system, but alas for religion, it turned out that he was a Catholic; that he was raised a Catholic, educated in Catholic schools and sought consolation of the Catholic priesthood. Now if just one Atheist criminal could be remembered, his name would go down on this list and if The Banner can name one it will yet be announced in The Searchlight.

The object here is not to create the impression that religion is a factor in the production of criminality but to expose the false and unjust assertion that Atheism is. No doubt Atheists do sometimes commit serious crimes. They, like others, are human beings, subject to the same passions as are other people and that, now and then, one of them should yield to temptation is not strange. There is no more reason or justice in charging the criminality of an Atheist up to his Atheism than there is in charging the criminality of a Christian up to his Christianity.

It is reasonable to assume that if Atheism was in fact the greatest factor in the production of criminality then we might expect among criminals a large number of Atheists whereas in proportion to numbers they furnish fewer criminals than does any other class of people. This is true as to all sorts of crimes and vices, from a disposition to slander an opponent to that of robbery and murder. As a class Atheists are as just, gentlemanly, and moral as any to be found. The Searchlight will pit the first ten Atheists that can be found against the first ten priests or preachers in a comparison in point of intelligence and moral uprightness. It believes that in the same number of each there will be found as many immoral and criminal Christians as Atheists and probably more because, as a rule the Atheists are more intelligent than the Christians.

Coupled with this unjust charge against Atheism is one just as false and unjust regarding the public schools, called by The Banner the godless school. Until Catholics reduce their proportion of the penitentiary convicts in states where they are numerous they have no just ground for sneering at the public schools.

The statement that "if there is no God to punish there can be no restraint," sounds like an insane utterance in the face of the facts above noted. So also does that other that "if there is no God to reward there can be no emulation in the path of virtue." How does it happen, then, that the Atheist is as virtuous as the Christian?

The Banner's reference to the Youngers, the Jameses and others is only a bluff. If it knows the history of those men it knows that they were raised to believe in religion. The Jameses were raised by a Baptist minister. Just what particular denomination had the training of the Youngers cannot now be recalled. There comes to this office, in exchange for The Searchlight, a splendid paper, The Prison Mirror, published by the prisoners in the Stillwater penitentiary, where the Youngers were confined, and I hope it will give us the truth as to what James Younger believed.

The Searchlight tries to be just what its name indicates. It is not an organ of prejudice and misrepresentation. Its light is directed in search of the truth no matter what that may be. It does not seek to misrepresent the churches or the religion they stand for nor will it bear in silence and without a protest their misrepresentation of Liberalism either in the form of Atheism, Agnosticism or Spiritualism. It abuses no one for being religious and resents that bigotry and fanaticism that unjustly misrepresents people who can behave themselves without any religion. It believes that the time has come when good and true men of differing faiths may exchange their thoughts with mutual respect and consideration one for another, and in that faith it calls upon The Southern Banner to either establish by sound reasoning and an appeal to facts the charges it has made regarding Atheism or abandon them as ill-advised and untenable.

Those Magnificent Premium Books.

To the Editor:—I wish to thank you sincerely for the promptness with which you have forwarded the books I sent for. I really cannot understand how you can give so much value for so little money. No one interested in the philosophy of Spiritualism should be without those magnificent premium books. Wishing you every success in your noble work, I remain, your sincerely,

Hamilton, Canada. C. DONGES.

Speak evil of no one, not even of your enemies.—Epictetus.

THE POWER OF THOUGHT.

A Message of Love to Mothers.

What the body is, how to control it, and how to keep it strong and well.

These are the all-important questions which every thinking mother in the land is trying to solve; and what is there of greater importance? Nothing can possibly mean more to all mankind than health, for almost all the trials in life come from a lack of knowledge on these vital points. If mothers understood life themselves, and knew there is an easy, good, sensible way to manage this problem, they surely could in a few years revolutionize this country. Think for one moment how much happiness would be secured in our homes, if each mother knew how to keep her family well, and each one has this power within herself to do just that very thing. Would it not be joy to you mothers, if you were sure your dear ones would go through this winter and not have one sick spell?

Now, this is possible—more than that, it is actually being done by many mothers, and being investigated (the first step) by many more.

Woman is the inspiration, the vitalizing energy of the universe; through her flows the "power behind the throne." She is the heart of all achievement; and it is through the mothers our greatest step in unfoldment must come, for the child is the field of action where the work must be accomplished.

Come close, let me whisper the secret in your ear: It is your thought which can change your whole life, the conditions around you, and the health and happiness of all in whom you are concerned. Turn your open hearts glad and happy to health, joy, happiness and prosperity; see nothing but the fullness of life in everything, and let your thoughts dwell on nothing else; cease thinking of sickness, expecting disaster and trouble of all sorts, and in time you will notice a marked change in your surroundings. Try this faithfully with your whole hearts for a while, and see if you are not satisfied with your effort.

Each dear child is a gift of love to you, and you have it in your power to guide and protect, inspire and mould this being of responsiveness given to your care. Do not let ignorance of this mighty subject keep you in the background. Come to the front, investigate, study everything you can find, till you understand this law of nature.

MRS. JULIA COYLE.

Cedar Rapids, Iowa.

THE CHRISTIAN SOLDIER

The Battle Song of the Modern Evangelist.

To the Editor:—We are now having with us in Fort Wayne, Indiana, an evangelist by the name of Rev. Henry M. Wharton, D. D., who travels around in a private palace car. This is somewhat of an improvement upon the evangelistic methods of Jesus Christ, but we cannot expect in this age of progress to follow ancient methods, even in matters of religion. Jesus was a tramp evangelist and associated with publicans and sinners.

Rev. Dr. Wharton in introducing himself to the people of Fort Wayne, seemed to take especial delight in announcing the fact that he had been a soldier in the Confederate army during the war of the rebellion. In his various sermons he frequently referred in anecdote to the soldier and to war with much pride. He also took occasion to attack very bitterly the subject of Spiritualism. I sent a newspaper report of his sermon containing this attack to Brother Hudson Tuttle and presume he will give the reverend gentleman the attention he deserves—if any.

Rev. Dr. Wharton's seeming delight in war brought to my mind a poem written by William Lloyd Garrison, of Boston. I think it should find a place in all orthodox hymn books, and be sung to the old orthodox tune of

"Blest be the tie that binds
Our hearts in Christian love."

H. V. SWERINGEN.

Onward, Christian Soldier!

The Anglo-Saxon Christians, with Gatling gun and sword,
In serried ranks are pushing on the gospel of the Lord;
On Afric's soil they press the foe in war's terrific scenes,
And merrily the hunt goes on throughout the Philippines.

What though the Boers are Christians; the Filipinos, too!
It is a Christian act to shoot a fellow-creature through;
The bombs with dynamite surcharged their deadly missiles fling,
And gaily on their fatal work the dum-dum bullets sing.

The dead and mangled bodies, the wounded and the sick,
Are multiplied on every hand, on every field are thick;
"O, gracious Lord," the prayer goes up, "to us give victory swift!"
The chaplains on opposing sides the same petitions lift.

The Mahdis and the Sirdars along the great Soudan
Are learning at the cannon's mouth the brotherhood of man;
The holy spirit guides aloft the shrieking shot and shell
And Christian people shout with joy at thousands blown to hell.

The pulpits bless the victor and praise the bloody work,
As after an Armenian raid rejoice the pious Turk;
The Christian press applauds the use of bayonet and knife,
For how can social order last without the strenuous life?

The outworn, threadbare precept, to lift the poor and weak,
The fallacy that this great earth is for the saintly meek,
Have both gone out of fashion, the world is for the strong;
That might shall be the Lord of right is now the Christian song.

The Jesus that we reverence is not the lowly man
Who trod in poverty and rags where Jordan's waters ran;
Our Savior is an admiral upon the quarter deck,
Or else a general uniformed, an army at his beck.

How natural that a change should come in nineteen hundred years,
And Bibles take a place behind the bullets and the beers!
We need a new Messiah to lead the latest way,
And gospel version well revised to show us how to prey.

Then, onward, Christian soldiers, thro' fields of crimson gore,
Behold the trade advantages beyond the open door!
The profits on our ledger outweigh the heathen loss!
Set thou the glorious Stars and Stripes above the ancient cross!

—William Lloyd Garrison.

A Sunset Scene.

It was the hour of sunset, and far out upon the waters blue the sun-kissed waves sparkled in the rosy light. All nature was hushed in sweet repose. Far out in the grove I heard the night bird's song, as the waves, stirred by the gentle breeze, in sweetest music beat upon the shore. A sweet peace o'er me stole, and my soul bowed down in silent worship to the majesty of Night.

I thought of loved ones gone as I watched the fleecy clouds go by. I thought of one I loved most dear, and, lo! the pearly gates opened wide and the little one I loved so well came softly floating to my side, robed in spotless white. She stood as pure and sweet as the flowers within her hands. I clasped her in my arms once more, my darling one; once more I heard her well-loved voice:

"Mother, dear, I come to-day to bring you words of cheer. Far beyond those silvery clouds I dwell in angel-land. In that beauteous land so bright and fair I wait for you."

I hear strains of angelic music. Sweet voices call my loved one's name as she says, "Good night, dear mother; I will come again."

What wonder that I wait with longing for the night bird's song!

Cleveland, O. MRS. GRAY.

Don't hide your light under a bushel if you can hide it just as completely under a collar box.—Anon.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN.

Mr. Editor, and Friends:—

I am a pupil now, and also a teacher. When with you in ing now?"

Iam a pupil now, and also a teacher. When with you in the flesh you all considered me a teacher and not a pupil. Perhaps I so considered myself, but this is all wrong No person has any right to teach who is not a pupil. When one thinks one understands all there is to know, no one should employ such an one as a teacher. I do not know that I can justly say of myself, that I thought I knew all there was to know, but I thought I knew a great deal; and now, nearly all I thought I knew has come to naught. I thought I knew just what God would have me to do, and just what God would have others to do and to know. Now, I find there is no end to knowledge. It is absolutely infinite. Thus, unless I am a pupil, I am not fit to teach others. It may be that many things I now think I know may have to give place to other and higher thoughts. So, dear friends, let us all be careful what we teach to others, let us also be very careful what conclusions we come to ourselves.

Suppose that on leaving the body of flesh there was nothing more to learn, nothing more to be known, that we immediately entered into a state of bliss or of woe, and remained stationary throughout eternity? This is what I myself taught and what thousands on earth now believe. But to remain stationary is utterly impossible. Nothing, throughout all nature, remains stationary; nothing can remain so, and all the bliss we know anything about here comes through knowledge, and all the woe through ignorance. If we were ever to arrive at a point where there was nothing more to know, the limits of the universe would be reached, and that which is limitless cannot have an end that can be reached. This thought alone ought to make everyone comparatively happy; to me it is ineffable bliss. Now I would like to illustrate this a little.

Suppose one were to visit a beautiful land, a country that one had never seen before, and one should say: "Nothing can surpass this—nothing can be more beautiful. I will remain here forever. It is the height of all excellence. There is nothing beyond it."

But a friend, who had been away for some time, should return to that one and say: "This land cannot compare with the one I have just left—the one that I have come here, purposely, to tell you about. Come with me and see for yourself." And after much persuasion that one should arise and follow that friend and, lo! when they arrived at that other land, it was so bright and fair that the other seemed dark and gloomy in comparison; and now they should both say: "Well, here we are in the fairest and brightest spot in the whole universe; here we had best remain forever;" but, after awhile, a friend they had both known in former days should visit them and say: "How dark and unlovely this land is to the one I have just left; and I have come here on purpose to tell you. So, come with me to a much brighter and fairer place." Then the three should arise and go to that land, and, oh! how much brighter and fairer it proved to be.

Then one they had all three known in their early childhood should visit them, one who had been away for years upon years, and he should say to the others: "I cannot remain here long, it is so cold and dull. Come away with me to a transcendently beautiful and bright land," and the four should arise and go to that land, and it was even as the bright one had told them. And thus onward and ever onward they go, each place being brighter than the last. So it is with truth. So it is with knowledge. Each new thing learned is fairer and brighter than the last.

Knowledge is ever leading mankind onward into more blissful regions; and, are not you glad, my friends, that it is so? Your own earth does not remain stationary, nor do the people upon it. How quick the days and years slip by from childhood to old age, and then transition. Here again you are a child, one step higher up the scale of being. Once more the time goes on and you are climbing the golden stair of knowledge, step by step; and, as on earth, the older and wiser teach the young and helpless. So we return to teach men and women of earth that which we have attained above and beyond them.

Now you can all see why I look back to my earthly life as one looks back to his childhood. Now you will say, "Mr. Beecher, cannot you tell us about some of the things that you have learned?"

Yes, I can tell you very much; but, as children cannot understand all that their parents and teachers know, so those of earth are not as yet capable of understanding all that we would like to tell them about. Time brings the child up into the adult, so time must go on before the earthly world can know what there is to know about this world. Little by little, thus it must be; step by step, this is the great universal law.

Now there are a thousand things that we might tell you, but you would not believe them. How many are there now who are willing to give up their old. childish ideas of heaven, hell, God and the devil? And even those who are willing to give up the fire and brimstone hell and a personal devil, will not give up God; and if their heaven is enlarged a little it is yet quite small. How many there are who still consider it sacrilegious to say, there is no God; who look upon one who says so as an atheist, worse, even, than a heathen.

Well, to give up hell and the devil is a good long step; and the next one they must take is to give up God and their former ideas of heaven. The child clings a long time to its Santa Claus and its fairies, but the time must come when to believe in them would indicate imbecility or great weakness of mind.

What would you say if the President of the United States were to send forth a proclamation to the effect that on Christmas eve, Santa Claus would, in person, visit all the people who were good and leave them presents and gifts. They might not see him when he came down the chimney, but all the same he would be there; moreover, there would be a large concourse of fairies dancing in the moonlight. One might not be able to see them but, nevertheless, it would be so. You would not think such a man fit for President, would you?

Yet your Presidents issue proclamations for days of fasting and prayer, and for days of thanksgiving and praise; fasting and prayer means that you are to go without food and pray to God; and the praying means that you are to ask God to give you presents and gifts of all the good things that you want; you are supposed to know that you cannot see God but, nevertheless, he is there! On Thanksgiving Day you are to feast and give thanks to God for all these good things that you have, or have not. You are not supposed to see God, but, nevertheless, he is there and will be greatly pleased to have you thank him for all these presents and good things that he is supposed to have given you. But one may pray, on bended knees, to all eternity, and there will be no God, or Santa Claus, to hear and give one these good things. He must get up and bestir himself and earn his good things, in some way, if he would have them; and he may feast and thank God forever but no God, nor Santa Claus, will hear or be pleased. He had best thank the unchangeable laws of nature that he is able to understand how to till the soil, how to erect dwellings, how to understand the arts and sciences; for it is knowledge that has brought him all these good things, and not a personal God.

Don't you think it time that Presidents of the United States should give up such childish notions of God? Such ideas are not one whit better than the idea of Santa Claus. Then, a President is shot by an assassin, and as he falls he says: "It is the will of God," and the American nation says: "Even so. It is the will of God that our good President should be shot by a cruel, wicked wretch; one only fit for hell; and now we will kill this wretch and send him where he belongs." Now is not this the height of childish folly—more foolish even than the idea of Santa Claus? The President himself said, "It is by the will of God"—that is God willed or sent the wretch to shoot the good President who believed in him—who always prayed to him—who always thanked him for all his good gifts. But God just told that wicked man to go and shoot that good President, although no good could come from it. God had no especial business for the President in heaven—nothing but what other angels could do just as well, perhaps, even better. Surely, God must be worse than the devil himself to tell that man to go and shoot the President. If the President had said, as he fell, "See, this is the work of his Satanic Majesty, the Devil," he would have come nearer the truth—that is allegorically nearer. Think if it, O, ye Americans! God sent an assassin to shoot your good President; a man who was doing the very best he knew how for your welfare; a good man, a wise man, you all think; one who loved and revered this God and trusted and believed in him implicitly. If God sent, or willed, this man to shoot the President, what right had you, then, to kill the man, God's agent? If you say, it was the will of God that we should kill the man, what a horrible, wicked, intriguing, murderous God he must be. How he must delight in the most awful crimes. First, he takes delight in sending an agent to shoot the President, sending him in the vilest, meanest way possible, under cover of friendship; tells him to go and wrap up his hand and conceal the deadly weapon that he is to shoot him with, and when the President, all smiles, and bows, and friendship, extends the friendly hand for a good, warm shake, "then," says God, "you just shoot right there and then. It is my will. I command you to do it." What a lovely, just, merciful God that is!!

Now, of course, God knew exactly what the result would be, or in other words, God says to the people: "Now you catch this man, my agent, and strap him in a chair; then turn on electrical volts until he is crisped nicely; burned through and through—dead, dead, dead! I told him to shoot the President. That's all right. It was my will that did it. Now you electrocute the assassin. That's all right. I want you to do so. It is my will. An eye for an eye, a tooth for a tooth. No, you had best make it a little stronger than that; for we, the three Gods, think the electrocuting is a little more cruel and fiendish than the shooting. Make it just as bad as you can, for we, the great Almighty, All-wise, All-beneficent, All-loving, Gods; Creators of heaven and earth and all that therein is, the one great, three-headed God; we desire and will that you should do these things."

Strange, that the devil should remain silent all this while. Between you and me I think the work was too dirty and vile for him, so God thought he would try to outdo the devil, see if he could not master him in villainy if in no other way.

Now, if this is not a true showing of what the American nation have said and done, then what is true? Is it not time for every church in your fair land to give up such childish ideas of God? Is it not a disgrace to common sense to say that it was the will of God that President McKinley should be shot down by one whom he thought to be extending the hand of friendship? and his kind heart was even moved to pity for the supposed hurt of the right hand of the assassin—the hand that God willed should fire the fatal shot.

Now, friends, President McKinley is here in this world with us. I have met him and shook his hand. A great concourse of people met him and shook his hand. Abraham Lincoln and former President Garfield met him and shook his hand. "Welcome! welcome! Mr. McKinley," they said. "You, too, have paid the penalty, we see. It costs something to be President of the United States. No President is now sure of his life from one day to another. Well, here we stand—we three"—and they smiled upon him dazzlingly.

A look of amazement passed over the President's face. We knew that we should see that look. Then the amazement was followed by a doubtful look. But the doughty President remarked, with a bland smile: "Well, gentlemen, if God so willed it, it must be right."

"Mr. Beecher," he continued, once more giving me his hand as he approached me, "Mr. Beecher, I am glad to meet you—very glad indeed. You were always a staunch friend and advocate of God and religion; perhaps you are the one commissioned to usher me into his presence." You see, the President, bless his soul, would not allow his doubts to master him.

Now it was very hard for me, Henry Ward Beecher, to stand there before that good and sincere man, and say to him, "Mr. McKinley, we have made a mistake, you and I, and—well—nearly all the rest of the world." But this duty fell upon me, and so I shook his hand and smiled down upon him: "Sir," said I, "will it grieve you very much if I tell you that we have been mistaken, you, and I, and others as well?"

His countenance fell dejectedly. "Can it be possible?" he ejaculated. "Mr. Beecher, you cannot mean to tell me that you have not seen God—you who were so devout and worthy?"

"Mr. McKinley, I have not seen God."

He glanced at Abraham Lincoln, and at Mr. Garfield. Mr. Lincoln smiled. Mr. Garfield shook his head; but "Old Abe" smiled and smiled again.

(To be continued.)

TELEPATHY AND MIND-CURE.

(Continued from fifth page.)

sake of our earnest students and as an encouragement for them, make an effort to describe the sight of the Buddhic plane, immediately somebody who has perhaps once had half a glimpse of something astral will come trotting up to say that their experiences on the Buddhic plane were far grander than those which the unfortunate lecturer or writer endeavored to describe! But in spite of this certainty that the information will be misapplied, I must yet mention that there is another method connected with the great healing principle in Nature—with a mighty life-force from some far higher level, which may under certain circumstances and for a limited time be poured out through a man without his detailed knowledge or volition. In that case his very touch will heal, and there seems to be no limit to the power employed, and no disease that cannot be cured by it. We know little of it, I say, except that it is among the powers of one of the great orders of the devas, or angels, as our orthodox friends would call them. The power undoubtedly exists, but beyond that we can say very little. Our own president, Colonel Olcott, once possessed this marvelous power for a time, and effected some most extraordinary cures while it remained with him.

Out of it all emerges this great fact, that through this idea of mind-cure many thousands have been induced to accept the reality of the power of thought, and to understand that there is something outside of this mere world of physical matter; and that at least is a very good thing, and an achievement upon which mind-cure may reasonably be congratulated. But it will be well for those who study it to learn that it should be used only for altruistic purposes, and to try to raise their thought to something higher than the mere curing of the physical body. For those who have no thought beyond that will presently find their occupation gone, since as the world evolves there will surely come a time when disease shall be no more, because man will at last have learnt to live reasonably, purely and healthily. But if they turn their knowledge to a higher use, and leave the physical for the mental, the curing of the body for the development of the soul, they may be a very mighty force for the evolution of the world. Let them think less of body, and more of life and soul; less of removing physical ailment, and more of removing ignorance and prejudice; less of bodily health and of personal gain, and more of love and compassion and brotherhood; so shall their rapidly-spreading movement become a power for good which cannot readily be over-estimated, a world-wide blessing which shall endure and flourish through the ages which are yet to come.

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business. —William Penn.

A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists—almost unanimous—have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently, or otherwise, does the manifesting with the aid of artificial toggery, tying with ropes that do not tie, illuminated artificial garments, phosphorescent paint, false whiskers, gauzy drapery, etc., aided sometimes by confederates, and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only object in view being to eliminate all methods of deception from the public circles.

The parties who present these criticisms or exposures for publication, must do so from actual personal experience or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor. They should do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart. Honest mediums will rejoice that prominent Spiritualists have voted to separate the wheat from the chaff, while the tricksters and charlatans, educated in the trick schools of California, Chicago and Boston, will be sorely vexed.

ANOTHER EXPOSURE!

CALIFORNIA SEEMS TO BE A HOT-BED OF IMPOSTURE.

The Medium's Toggery Is Captured, Revealing the Methods Adopted to Materialize Spirits on the Pacific Coast—Precautions Taken to Prevent Grabbing the Bogus Spirits.

To the Readers of The Progressive Thinker:—Having received convincing tests from mediums, of spirit return, I was advised by friends to attend materializing seances. After attending a few and watching phosphorescent rags float around as though pulled by telescopic rods, and seeing forms of the medium and confederates draped in gauze dotted with phosphorus. I was inclined to believe materialization a humbug. Still hoping to find it a truth, and hearing from a friend that Mrs. Freser would certainly convince me, I attended one of her seances, Sunday, January 4, at 8 p. m., at 321½ West Seventh street.

Mrs. Freser made a short speech, saying that she would try to give materialization, etherealization and trumpet work; that two persons who stood on each side of the aperture of the cabinet would take the wrists of the sitter called up, so as to make a battery, but not to prevent grabbing; and that grabbing would not be permitted. Then the medium went behind the curtains. After some singing a ghostly-looking figure appeared at the aperture of the cabinet and beckoned to some person to come forward. Standing silently for inspection a short time, the pretended spook would withdraw behind the folds of the curtains when the audience would again be requested to sing so that conditions might be "more harmonious," and a voice within the cabinet would threaten that unless all joined in singing between each appearance of the spirit the seance would be closed. After a time the form motioned to me. I stood in front of the cabinet, and addressed the figure while the two confederates on each side held my wrists. Freeing a hand, I grabbed at the mask and found my hand under the edge of the veil, in touch with the medium's hair, and I distinctly saw her dark brown hair exposed from under the veil.

The medium was so disconcerted that the seance was broken up, and even the materializing part was not finished. Not having had a chance to see the etherealization or trumpet work, I resolved to try again, if she continued this work. Seeing her advertisement in the succeeding Sunday's paper, for a seance at 556 South Main street, I wended my way thither with two friends. Thinking the medium had spotted me as a grabber, I blackened my eyebrows and mustache and wore a wig. When my turn came to go forward and interview the supposed spirit the curtains parted, and there suddenly flashed upon me a figure draped in a large robe of cheese-cloth, daubed over with cabalistic characters in phosphorus. Jerking myself loose from the two confederates who held my wrists, I grabbed the spirit and pulled her out about four or six feet away and in front of the cabinet. In the struggle I tore one of the cabinet curtains from its fastenings, and exposed to the audience an empty cabinet. Near the center of the circle and plainly visible to all the people in the dim light, I pulled off her mask and robe so all might witness the exposure of my captive, and thus revealed to them the medium. The confederates pounced upon me, and in the struggle that ensued the mask was kicked about the floor. I managed to pocket the robe. Then I demanded the return of my money and called upon the audience who had witnessed the exposure, to do likewise. Upon receiving my money I went immediately to The Times office, and presented to them my souvenir as a standing testimony against this trick work.

I am a Spiritualist, hence I feel it my duty to denounce tricksters in mediumship and uphold the truth. The grand principles of Spiritualism, as well as every genuine medium, are made to suffer calumny and disgrace at the hands of those who, with the aid of confederates, pattern after genuine manifestations, and who are sustained and protected by an unworthy class of persons who have no intelligent comprehension of Spiritualism beyond what is disclosed to the physical senses; or still worse is the miserable hypocrite who encourages fraud for mercenary purposes, claiming that it helps the cause by converting the skeptic.

HENRY MESSINGER.
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CALIFORNIA LETTER.

The Shorn Lambs Feel Untempered Winds.

Time flies fast, and we are forcibly reminded of the fact as we write 1903. The old year with its ups and downs, its successes and defeats, its joys and sorrows, with its clouds and sunshine exists now only in memory, while humanity is reaching out and peering into the future, trying to discern the signs of the times if haply they may find what the future has in store.

It would be well if all could fully realize that the past is a finished sum, that the future is not ours, and that we only live in the eternal now, that "now is the accepted time and now is the day of salvation."

The man who decries present joys and lets slip present opportunities, loses something which can never be regained. When reading of the blustering winds, zero weather and blizzards of the east and north with the attending scarcity of fuel and the consequent distress, we are thankful that our lot is cast in a land of balmy breezes and continual sunshine. I believe it was Sterne who said that "God tempered the winds to the shorn lambs," but, however that may be, He evidently is not tempering to any great extent the winds and cold to thousands of the poor throughout the land who are victims of the Coal Barons' rapacity and greed.

Well may we ask: "How long, O, Lord! how long" will this state of things continue? But there will be no change for the better until people cease depending upon the Gods and the politicians and apply the remedy which is ever present with themselves. It is no wonder that socialism is rapidly growing, and no wonder that anarchists are occasionally found. The only wonder is, that there are not ten times as many as now. We boast of our material prosperity and the high state of our Christian civilization, with the earth producing full and free, enough to more than feed five times our present population, while men, women and even tender children are freezing and starving and we are often blasphemous enough to shift the responsibility upon Divine Providence by quoting the pious platitude, "the poor ye have always with you."

How can it ever be different so long as politicians are mainly interested in a disgusting scramble for spoils, and the prevailing religion is little better than an organized system of hypocrisy with Sunday for dress parade? The almighty dollar is enthroned and is the only object of worship by saint and sinner alike, and if there ever was a time when a Jesus was needed to drive the money changers from the temple, that time is now.

The principal topic that has interested San Diegans for the last three weeks was the Tingley-Times trial for libel. It occupied nineteen days actual time and resulted in a verdict for Katherine Tingley amounting to seven thousand, five hundred dollars. The case was stubbornly contested by both sides and the Times utterly failed to establish any of its main propositions. Counsel for the Times, knowing they were decidedly lame, sought to bring into the case the religion of the plaintiff, and by appealing to the bigotry and religious prejudice of the jury obtain a verdict which could not be obtained in a fair fight and strictly upon the merits of the case. The verdict meets with the approval of a great majority of the people here, as they consider and know that from the beginning of the libelous articles in the Los Angeles Times, down to the detention of the Cuban children by the Geary Society in New York, the whole business was inspired by bigotry and religious persecution.

I am no Theosophist, but believe Mrs. Tingley is entitled to exercise her rights under the Constitution, and if among the so-called "insane ceremonies" is one which requires the standing upon one's head, they should be protected in that right even though it might be considered very ridiculous in the opinion of others. This is supposed to be a free country and we are supposed to have the privilege of worshiping according to the dictates of our conscience, but notwithstanding that conceded right by the Constitution, the church still lays its slimy hands upon every one who will not bow down to their shibboleth, wherever they have or think they may have the power. For many churchmembers I have the utmost respect, but for the church, with its persecuting spirit, never worse than now whenever they can find opportunity, I have nothing but a feeling of the utmost contempt.

This may be thought severe by some, but not by myself when in the light of this opening twentieth century there are Christian ministers who carry this persecuting spirit beyond the gates of death and vent their spite and spleen as was done in the case of Abby A. Judson, and simply because she was brave enough to investigate the claims of Spiritualism, and, finding it true, was honest enough to proclaim her convictions. Think of a highly educated and intellectual woman, a woman of undoubted character and yet who was denied the privilege of meeting with her own family at Christmas-tide because of the insistence of her right to the use of her own reason. Think of her two brothers, both Baptist clergymen, who would not allow her to have funeral services in conformity with the philosophy which cheered her declining years, but insisted upon services after the formula of their own poor, narrow creed, and then did not have the humanity nor common decency to accompany the physical remains to the place of incineration, but left the disposition of the body to the tender mercies of strangers. And yet we are asked by some correspondents of The Progressive Thinker to join forces with the churches. How can oil and water mix successfully and "what fellowship hath Christ with Belial?"

I am glad to report that my general health is good and I want to live many years yet to take a hand in helping to kill the spirit of persecution wherever it may be found and against whomsoever it may be directed. The friends of Spiritualism in San Diego have every reason for encouragement; we are having excellent meetings, and reinforced by the tourist element our audiences are now taxing the seating capacity of our hall. The new temple is progressing, though very slowly and while many are very impatient with the progress made, the management are determined that when finished it shall be paid for, and for this they are to be commended.

Sunday, the 25th, has been determined upon for a union service of both the San Diego and National City societies, to commemmorate the life and services of that great patriot and advocate of the religion of reason, Thomas Paine. We have plenty of home talent for the occasion and the intention is to make it a gala day and one to be long remembered. All in all, Spiritualism is in a thriving condition in San Diego and we intend keeping it so.

Many of Uncle Sam's training ships enter this harbor, while occasionally a first-class battle ship anchors just outside. These ships are visited by large numbers of citizens and tourists, and it was my fortune to go on board the flagship, New York, while lying off Coronado. As an engine of destruction it was magnificent, but what an awful pity that men can find no other method of employment than killing each other in the game of war. In looking over the great guns and other appliances of these ships, one cannot help asking the question, "are we civilized, or are we yet semi-savages?"

WILL C. HODGE.

San Diego, Cal.

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AN ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

IN THE VALLEY OF THE SHADOW OF DEATH.

Dwellers in "Mist-Land."

There is a thin belt or zone of spirit-land adjacent to this earth and half-way up what I term the Valley of the Shadow of Death, which has been designated by the writer of that interesting book, entitled, "Through the Mists," as "Mist-land." But few mediums have referred to this land, or know of it, for the spirits inhabiting it are not of that class who care to attend on mediums or enter the seance-room. I have been in constant and intimate thought-rapport with these poor spirits for the past three years, and the missionary work I have been enabled to do among them would make an interesting book if I recorded details of my experiences; however, the columns of the Harbinger will only admit of a very brief summary.

Through this Mist-land all spirits pass on leaving earth, but to the spiritually or intellectually developed it is not noticeable, so instantaneous is the passage through it. To many ignorant spirits it is a fog-land in which they may wander without progress for several years of our time. The writer of the book above referred to gives an interesting account of the efforts of benevolent spirits who make it their work to influence and draw upward such of these beclouded spirits who, through the natural tendency of the soul to aspire to higher things, have worked their way to the boundary, and so can be reached by the watchers, who convey them upwards to what may be termed "hospitals," where they are treated so that they may attain to a full consciousness of their spiritual existence and of the powers latent in them.

It was given to me one time to be shown (clairvoyantly) one of these institutions, to visit and converse with the inmates. It was in charge of a matron who had working under her a band of spirits whose duty it was to find out and bring there any spirits who had not attained their full consciousness. The matron gave me a cordial welcome, as one who was engaged in similar work, and invited me inside. The building was of three stories; in the lower one were those recently arrived, and they were resting in sleep. I would mention that all spirits, when they first enter the spirit world, must have this period of rest or sleep, after which they are fully cognizant of their individuality, of their being spirits, and of having left the earth.

Those treated in these institutions have not yet had that sleep, and do not really know where they are, or who they are. In the upper story were those who had had their rest and come to a knowledge of themselves. Apparently I walked among them, conversed with them, and found them astonished and delighted at the new world opened up to them. The first truth they are taught is that prayer to God is all-powerful in the spirit-life. The matron informed me that they did not remain long with her, for now that they were cognizant of their surroundings, their prayer that friends would come to them was always responded to, or, lacking personal friends, they gravitated to such communities as were in sympathy with their inclinations.

In this Mist-land beauty is unable to express itself even in the slightest degree; the formation of the land is a level plain devoid of vegetation; not a tree, flower, shrub, or blade of grass; a spirit expressed himself to me respecting it in these words: "It is like a back yard." Although a plain, the dwellers in this land are, through their low state of mentality, unable to take in an extended view, or, as they tell me, "We can't see far, like we could on earth."

These poor, beclouded spirits live together in small groups of two to seven; they have no houses or homes, but each group has what they term "a place," and each individual "a place" in this place. The groups are not far apart, but they seldom visit each other; lack of energy, not through laziness, but owing to their never having when on earth exercised their powers of thought, and so developed their will-power, is the reason of their beclouded and isolated condition and gloomy surroundings. They are not evil in the least, but kind and sympathetic to others as soon as they learn that they can help one another. They also have completely overcome sexual feelings and earthly desires, and so are open to rapid advancement when once they have learned there are better worlds above, and that by prayer and good deeds to others they can raise themselves to happier spheres. The individuals of these little companies seem very fond of each other; sometimes they are all males, sometimes all females, and other groups mixed sexes; there are no children (with an occasional individual exception) in this Mist-land, and yet such a strange fact does not cause these apathetic souls to wonder where the children are.

Unfortunately the belief that, finding themselves after death in a new world they are therefore to remain in it as it is to them, is so rooted in their minds that the absence of children, houses, beauty, even fails to arouse in them the idea of there being other lands in this new world. I find in conversing with the more educated of these spirits that the pernicious church teaching that "as the tree falls so it must lie," or that there is no salvation or advancement possible after death, is the principal reason for their making no effort to better their condition. That blasphemous lie on the goodness of God has been the cause of wretchedness and sorrow to millions of poor spirits. No language can be too strong to denounce that awful stigma on the love of God. Only a short time ago I heard the sorrowful voice of a female saying, "Here I am in a new world. I have died and left the world I lived on, and soon I shall go to hell and be burned for ever; burned for ever!" Needless to say, I asked God to remove her trouble, and it was done. Poor spirit, how thankful she was.

The reason these spirits are dwellers in this "Mist-land" is that when on earth they had given no thought to such themes as God, immortality, prayer; did not trouble themselves whether they lived again after death, and also did not use their powers of thought on the things around them on earth. Railways, telegraph, machines, the beauties and wonders of nature were to them "just things that were;" to use the words of a spirit to me, "I never thought about them at all." Others of these spirits told me the same. When I have asked them if they never prayed, the replies have been, "I never said a prayer in my life;" "I think I did once say, God help me!" "I thought prayer was going to church and kneeling down and someone saying something I did not understand;" "I went to a church once, a friend took me, but I did not know what it meant, so I did not go again." "No one ever told me about God or prayer," is what the majority say to me. To sum up their condition—it is apathy through ignorance. Those whom I have come in contact with have all been English. I have never found an Australian among them; the reason is obvious, inasmuch as all Australians or British colonists are accustomed to think and act on their own responsibility. As education advances, this Mist-land will become unpopulated, except by a class of spirits I shall refer to in another paper. One fact I must mention—it is so pleasantly remarkable—it is this: Of the thousands of spirits I have spoken to in these spheres of ignorance and apathy, I have seldom found one who, when on earth, was a Roman Catholic. The explanation is simple; there are very few nominal Roman Catholics; they all are sincere, and they believe in and practice prayer; it may be to the Virgin Mary, or to some saint, or to the Pope, or to God; it matters not. It is prayer to the highest ideal the supplicant has, and in such a case God accepts it as to Himself. Protestant missionaries make a great mistake when they assure the poor ignorant savage that his prayers to his wooden idol are not heard by God, but they do well to lead him to a higher conception of God.

Wandering aimlessly about in this extensive Mist-land are innumerable spirits who are not fully conscious of their individuality, or know that they have "died." Not a day passes but I hear such remarks as the following: "I don't know who I am;" "Once I was a woman, now I am nothing;" "I lived on a place called the world one time, now I don't know where I am;" "I am in such a nasty place and don't know how I got here;" "Friend, tell me who I am, I know I have left the world, but don't know who I am;" "I remember nothing of the world and don't know where I am;" "I am so unhappy, for I know nothing." Also in many instances I hear them make remarks which show me they are in a state of illusion, or confusion of mind. To those whose remarks enable me to judge that they can understand I simply tell them to say this prayer: "God make me know myself and where I am." Instantly after this prayer is uttered a marvelous change takes place, memory comes back, and the knowledge that a new life is entered upon. How thankful these poor spirits are, and how fervently they thank God for having delivered them from a great trouble, yet the memory of this trouble has gone from them, their recollections go back to their last illness on earth. For the majority, whom I do not judge to be capable of praying for themselves, I pray that some spirit may go and help the sufferers, and this is always done, the spirit influenced to go in all cases, being one of those fellow-dwellers in the Mist-land who has not as yet learned anything of prayer or of God, for no higher spirit can approach them or even make them hear. I tell the spirit, who, in reply to my prayer, expressed his willingness to go, to say this prayer: "God help me to help this poor spirit," and this brings them near one another, and enables the helping spirit to hear one from above, who instructs him as follows: "Go near; then say, 'God help me to make you your true self,' and tell the spirit to also say that prayer. Then go quite close, place your hand on the spirit and say, 'God make you your true self,' and it will be so." And it is so. Never once of the hundreds of instances that have come within my experience has it been otherwise. The simple prayer, "God help me," or "God help me to help others," is all-powerful in the life beyond; but in order that help can be extended to those ignorant or undeveloped souls some spirit must be made use of, who is in a very little degree advanced beyond the one who is to be helped, for spirits of a higher degree cannot approach or make themselves heard.

There are a great number of spirits in this state of semi-consciousness of their personality, and with complete lack of memory of their earth life. This, I am told, is not necessarily a mental, or moral effect, but is frequently the result of the physical constitution of the body. There are some persons whom Spiritualists term "loose-souled," that is, their spirits can readily leave their body, either clairvoyantly or by the will of a mesmeric operator, or in sleep, and there are others who cannot do so. It has often been noted at the bedside of death that some are "hard in dying;" they will not die, apparently, but linger on in extreme feebleness and misery, not necessarily complaining, but the spirit seems struggling to retain its hold of the body, and this desire of the spirit may continue after it has snapped the vital cord. Such a spirit may remain near the body for a few days and then drift unwillingly to the spirit land, still leaving behind this clinging; consequently it is not its full self, can get no further from earth than the lowest boundary of "mist-land," and at the same time has lost memory of earthly life. The physical cause of death, also, in some cases, causes the spirit to cling to it to a greater or less degree, and the consequence may be similar. These spirits are for a time very unhappy, for they are sufficiently conscious to know they are somewhere; but that they have died and are in a new existence they have not the slightest idea. They have fallen asleep, for death is but a sleep, and awoke to find themselves in a place they know nothing of, or of how they got there, and with no memory of their existence on earth. We have only to think what would be our state if such an event occurred to ourselves to realize their unhappiness. Fortunately it does not continue very long. It is not a mental illusion, only a temporary inadequacy of mental power which gradually lessens day by day as the body decomposes, and so lets free the spirit. From a few days to a few months is the period this trouble may continue, but, through the watchfulness of spirit helpers it seldom lasts its full term. Cremation of the corpse should find advocates in all who accept the teachings of Spiritualism. When that is the universal custom great will be the rejoicings in the spirit world.

Materialization of the Human Form in India.

The following which appeared in the Liverpool Post, under the title of "A Curious Optical Illusion," is, with the exception of the "whirling," very much akin to the materializing phenomena which occurred through the mediumship of Mr. W. Eglinton, as recorded in Mr. Farmer's book—"Twixt Two Worlds."

"The fakirs of India perform some remarkable tricks. The following one was witnessed by an Englishman, who was an excellent prestidigitateur: The apartment being filled, the magicians began their performance. The audience sat on the floor about the fakirs, so that they had no way of concealing themselves or of hiding anything. At their request I examined them, and satisfied myself that they had nothing about them. Then one of the women stepped into the enclosure, the rest remaining behind the spectators, who formed a closer ring about them. The light was now turned down a little, and in a moment the woman's face began to be illuminated by a ghostly light that extended quickly over her entire body. She then began to move round and round, uttering a low, mournful sound the while, gradually quickening the pace until she was whirling about like a top. A moment of this, and the light that had clung about her seemed to be whirled off by centrifugal force, and assumed a pillar-like form beside her. As soon as this was accomplished she stopped turning, and began to mould the light with her hands, and though I could plainly see her hands move through the light as if it were a cloud it began to assume human form. We saw the arms, hands, and legs all moulded, finally the face and headgear. She next called for a light, and, the candles being relighted, there stood an utter stranger seemingly, evolved out of cloudland. He stepped forward and grasped me by the hand. His hands were moist, as if with perspiration, and he was a very healthy spirit. After he had talked and drunk a glass of arrack he took his place beside the woman again and began to whirl about. The lights were dimmed but not so that we could not see, and in a few minutes the figure began to fade, soon assuming the appearance of a pillar or form of light, and then attaching itself to the woman and seemingly being absorbed by her. All this was done in a very short space of time, and before the eyes of at least fifty people, and not ten feet from myself. The girl appeared greatly exhausted afterwards."—Harbinger of Light.

Laura B. Payne's Report.

To the Official Board of the Texas State National Association of Spiritualists—Beloved Co-workers:—I hereby submit my report as state missionary for the month of December, 1902. My labors for the most of the month have been at San Antonio, where I have succeeded in arousing the people to a realization of the needs of the hour in regard to our movement. We hold regular Sunday night services in Elks' Hall, Commerce street, and they are always well attended, the crowd increasing with each meeting. Last Sunday night we elected officers for the coming year; following is a list of the names of the officers as I remember them: Mrs. Maggie Olive Jordan, president; Mrs. Laura B. Payne, vice-president; Mrs. Myott, secretary; A. T. Rollins, treasurer; Mrs. Una Phelps, musical director, and Mrs. J. Hall, financial secretary.

There is a spirit of earnestness and enthusiasm pervading here and I feel very hopeful for the future of our cause in San Antonio. More especially do I feel encouraged when I consider that but two months ago I came here and found scarcely a remnant of a society, and our people discouraged and disgusted at past failures.

There are many liberal-minded people here, and while some are not Spiritualists, yet they are willing to support the meetings because they like our teachings; so the present outlook promises financial support as well as success in every other line. At the urgent request of the people here I have consented to remain in their midst as speaker for some time, and that I may do so I now ask to be released from my engagement as missionary of the state, believing that I can accomplish greater good to the cause we love by centering my forces at this point for a time. Trusting that this will be perfectly satisfactory to you, and thanking you for your kindly aid and hearty co-operation with me since coming into your state, I leave the matter in your hands.

During this month I have visited Austin, lecturing and giving what aid I could to the lyceum which we organized there in November.

December 23 and 26 I spoke in Houston, to good-sized crowds.

My receipts for the month were $70; expenses, $14.70.

With happy greeting to you for the new year, and earnest prayers for the rapid growth and spread of our beloved gospel, I am, fraternally yours,

MRS. LAURA B. PAYNE.
626 Baltimore Ave., San Antonio, Tex.

We most heartily appreciate the devotion of our beloved sister co-worker, Mrs. Laura B. Payne. She came into our state with no guaranteed salary, and has worked with the spirit of noble, womanly devotion, by practice and precept, telling the sweet and life-giving message of Spiritualism.

Her work has been most acceptable and gratifying wherever she has gone, but we agree with her that when a place is found where the proper interest is manifest, there a center should be formed; and from such centers will emanate the light and love of truth which will warm and feed the soul of humanity.

There are many places which will be disappointed that Mrs. Payne is not to visit them, and many where she has already been that will regret that she has located permanently, but others will come as missionaries and San Antonio is to be congratulated for having secured the services of so excellent a worker.

May Mrs. Payne be blessed with the usual pure and uplifting inspiration, and may it shine throughout her life, making the people of San Antonio happy and useful. JOHN W. RING, President.

MUSIC.

Into a land beyond the reach
Of tongue or pen,
Where vibrant thought is the form of speech
From men to men;
Your stirring, tender music lifts me up
Until I drink a wine divine, from Life's full cup.

Swelling, and full, and passing strange
The new themes are;
Might well have come from the foreign range
Of the evening star.
But mortal languages did ne'er the magic words contain
To speak the speechlessness of sound that throbs the passing strain!

BESSIE BELLMAN.

Howard, Kans.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, $1.25.

A MYSTERIOUS MEETING

A Physician Relates a Very Peculiar Experience.

Some time ago the following incident was related to me by a friend, who for some time had been a resident of Benares, India. I give the story in my friend's own words:

I had studied medicine for five years at the Packawanna College and then practiced the art of Aesculap long enough to consider myself not entirely unworthy of being counted among the respectable physicians of the big city. But for a long time bad luck had persecuted me. Two of my best paying patients had died within four months, others had gone to the coast to spend the rest of their lives there, and one had lost all his fortune in wild-cat gold mining stock, and then committed suicide. The rest of my customers were all of them poor; and poor people, you know, very seldom can afford to be sick. So I very seldom had any callers at my office. All these sad circumstances contributed to make me melancholy and pessimistic. No wonder, for I hardly was able to make my living and with the greatest difficulty could manage to pay my office rent.

The last month fate had been extraordinary cruel to me. There had not been a sick call for two weeks, and on a Monday noon towards the close of the month I had paid out my last quarter for a clam chowder and a drink at the restaurant on the boulevard, where I occasionally took my meals. After dinner I went home. I sat down in my office chair and tried to kill time by reading the Lamentations of Jeremiah, in the old family Bible, which my mother had given me nearly twenty-two years ago. I had just come to the verse: "My life is fallen into a pit, and they have laid a stone over me," when I suddenly was aroused from my sombre meditations by a knock at the door. I looked at my watch. It was half-past eleven at night. I must be mistaken. It must have been some noise on the streets that disturbed me. I continued my reading. But in a short while there was another knock, louder and more distinct. Thus there could be no mistake. "Come in," I cried, and in came a Brahmin monk, dressed in his official garb, with the turban on his head and the yellow mantle reaching down to his feet. I was not a little surprised to find such a man in my office, especially at so late an hour.

"Please sit down," I stammered, "What can I do for you?"

"I have no time to sit down," my visitor rejoined. "Come with me and I will explain everything to you during the way. We will have time enough. Come!"

"Well," I said, "where do you want to take me? You certainly do not expect me to go anywhere with a person who is a perfect stranger to me, and at this time of the day!"

The man in the Brahmin garb approached the chair, wherein I sat, stretched his right hand over my head, looked me straight in the eyes; and before I had time to understand the situation, my consciousness was lost and I found myself floating around in the dreamy realm of imagination. I had a feeling as if I fell asleep; everything became dark around me, and I did not know whether I was dead or living.

I cannot say how long this condition lasted, but when I came to myself again I found myself lying on a couch in a very large but entirely dark room. The door to the adjoining apartment was half open, and by means of the scanty light that shone from there I could see that the room where I was lying was perfectly devoid of all kind of furniture. The walls were covered with some black cloth, and I was unable to discover any windows. But in the center of the room stood an object, which I could not clearly discern on account of the prevailing darkness.

I was just about to rise when a skylight in the ceiling was uncovered and a bright ray of the most intense light I ever saw shone down right upon the mysterious object in the center of the room. It was only for a moment this flashlight fell upon said object, but this was enough to let me see what it was. I found myself alone in a dark room, the only furniture of which was a coffin.

I rose from my bed and approacher the coffin, and how great was not my surprise when I there met the face of that man in the Brahmin garb, whom I had seen in my office a short while ago. But his visage was white as snow and the features were stiff and immovable as on a marble statue.

While I was standing there staring at the corpse, the coffin suddenly disappeared, and the dead man stood like a petrified mummy at my side, pointing with his right hand towards the opposite wall. A curtain raised and I saw a scene that I never will forget in all my life. I tried to close my eyes and to turn my head away, but the iron will of the marble statue at my side was my law and I had to see the sights whether I wished to or not, for as soon as I made an attempt to turn away from the awful spectacle, the marble hand pointed to the scene and my looks were forced to follow the performance. I stood there as petrified more than living.

The scene represented a landscape, the features of which were all too well known to me. To the left there was a big lake, on the shores of which a giant city extended as far as my eye could reach. I saw the palatial residences, the magnificent boulevards and the royal parks. But the most prominent and most conspicuous points on this marvelous map were the cemeteries. And the more I gazed upon the brilliant sight, the more the rest of the picture faded away, while the cemeteries became more and more conspicuous. I saw thousands upon thousands of graves, yea I saw even those tombs that long ago had disappeared and been replaced by others. At first sight I thought the entire population of the whole world was buried there. But nevertheless it was only the dead of a single city that here lay buried, some of them forgotten for even, others made immortal by means of stately monuments.

Suddenly I heard a voice as of an approaching thunderstorm or a cyclone, and I saw an angel on white pinions soar over that vast kingdom of the dead, and the costly monuments fall down, and the graves open, and the dead coming out. What a crowd! I could not count them! They were innumerable, of all ages and conditions, representing all races and all nations on earth. I never dreamed of seeing such a spectacle in all my life.

This big crowd was in motion apparently for some purpose, that I could not detect. Some of the shadows ran to the left, others to the right, but what did they run for? At last I could discover how they were arranging themselves in certain groups or circles, some small, others large, and in the center of each conglomeration I saw the shadow of a man. And while I stood there wondering what that strange spectacle meant I saw an exact counterpart of myself standing there, too, surrounded by a small crowd of risen shadows. These shadows were talking. What did they say and what did they want? I felt as if I were divided in two persons, actually present at two different places at the same time. The shadows were talking to my shadowy image and I was answering them. They were no strangers to me. I had seen them all before. Some of them I had known very well, others I had met only once or twice. But I recognized them all. They had been my patients and I had been their physician. But what did they want now, and why did they now come to me, since they all were dead and buried long ago?

While I was endeavoring to solve this problem, one of the shadows, the one who had committed suicide, left the crowd as by appointment and stepped forward until he was only at a distance of two steps from me. Then he stopped, bowed and spoke in a satirical tone, which was very repulsive to me.

"You, the great Doctor Bombshell," he said, "know that this is the great day of retribution and compensation, when justice is going to be meted out without mercy. To-day all former customers and patients will meet their former doctors and physicians and have a chance to tell them the plain truth. And we, your former victims, therefore have come here to-day in order to compare notes with you."

At this juncture I was about to interrupt him with an irate "Keep still, you incarnated devil," but a look from the penetrating eyes in the still immovable marble head forced me into involuntary silence. And thus the shadow went on:

"What did I say now," he resumed. "Yes, we, your former victims, yes, victims it was—we, your former victims, are here to-day to look you right in your face and tell you that you are a multi-murderer, for you have killed off this whole crowd!"

Here I was unable to restrain myself any longer, and jumped on my antagonist, seized him by the throat, and cried at the top of my voice:

"You —— scoundrel, shut your lying mouth and dare not to open it again in my presence."

But like a slippery snake the shadow glided out from my grasp, darted like an arrow right up in the air and from that elevated vantage ground prepared to continue his speech. But at this very moment there was a great commotion among the crowd, and I perceived that some of the shadows were on my side, while others supported the speaker. A division arose, a fight ensued, and at last an angelic vision in the shape of a woman emerged from the crowd, and as she approached me and stretched her arms towards me I recognized my mother.

"Dear, beloved son," she said, her eyes wet with tears, "I will explain this strange spectacle to you. This crowd, of which I am one, is composed of your former patients, as you already have heard. But they do not all hate you as does this man, whom you have just interrupted. On the contrary, the majority of them are entirely indifferent towards you, while quite a few are counted among your friends, having once been your warm admirers. You are not the only doctor who to-day stands face to face with his former patients. All the other circles on this cemetery, just like this one, consist of doctors and their patients. We all have been compelled to come here to-day by some, to you unknown, iron law, which rules throughout the universe and has been brought in operation for this moment by that marble statue at your side. What I am telling you now, one of the shadows in each one of these circles is at this very moment telling each one of the doctors, whom you see here assembled. Believe me! This is a day of a great revolution to the whole human race. A revolution is impending in the medical world. Until now the doctors have not known the laws that govern life and death. They have been groping in the dark. And thus a great number of us, whom you see here to-day have met with a premature death through the ignorance of their well-meaning doctors. But you live at the dawn of a new era. Listen!"

No sooner had the shadow of my dear mother finished this talk than I saw the marble statue at my side as it were, dissolve in a cloud, and for a second hover over the vast abodes of the dead. From that cloud I then saw the stern marble features emerge again, and the cloud was transformed into thousands of brilliant rays, which connected the marble statue with us poor sons of Aesculap. But I saw that some of our professional men became enraged, and then the rays turned away from them and rested upon others. And the marble statue, enthroned in the sky, spoke and said:

"Listen, ye sons of men! The wisdom of the ages is about to be revealed to the world. The healing power that the adepts possessed is still at hand and active in the world. It is yours. Use it! Everything is possible for him who believes. If you have faith, every ailment and disease will flee from this earth as a black spectre, that flees for the approaching daylight. The new medical science is spiritial. The source of all disease is in the mind. Matter cannot cure mind, but mind can cure matter. Study the laws of the spirit. Learn how to conquer your passions and live a pure and noble life. Will power is almighty. Nothing is too great to be true. Open your minds to the divine light. Be not afraid! Dare to trust the universe! Its laws are made by God. Obey them and be sound and happy!"

As he said these words the curtain dropped and lo! I was on the deck of a vessel in the midst of a sea, whose shores I could not discern, for the ship was surrounded by mists and clouds and the sea was high. The wind was blowing hard, and the vessel moved, as it seemed to me, with a terrible speed. Apparently I was the only passenger.

Strange! Where did the ship come from and where did it go? As if I had uttered this thought a loud voice answered:

"This vessel comes from the country of Ignorance and is bound for the country of Knowledge. I am at the helm and direct it."

It was no unfamiliar voice. I turned around and saw close by that same enigmatic marble head on the shoulders of the man in the Brahmin garb.

But who are you," I said, "and who gives you the right to take me away this way against my own will?"

"I am," he said, "your guardian angel, and you have yourself given me the right to assist you, for you are sincerely seeking the truth and you shall find it."

"But if you are my guardian angel, as you say, why do you appear disguised in the garb of a Brahmin monk? Do you not know that I consider that office to be the incarnation of superstition?"

"Yes," he said, "I know that very well. But, my dear friend, in the first place the guardian angels take a great interest in the affairs of your world. And further, as you cannot have forgotten, your dear mother was a faithful Bramah worshiper, and it is due to her intercession that I came to you. And last but not least, I have in a previous existence been incarnated as a physician on your earth, and still retain a lively interest for the art of Aesculap and for those who practice it. If you follow my advice, study the high spiritual power that is given to men as a cure for all ailments, and seek communion with the all-pervading spirit, the king of health, and with that innumerable host of intelligences that encircle the throne of the most High One, and also with the Adepts on your earth who constitute his true kingdom, then you will be happy and successful, and this my special mission will be fulfilled and ended."

As he spoke these words I again heard a knock at my door. I opened my eyes and still found myself sitting in the chair I had occupied the previous night. The open Bible still lay on my writing desk. The gas was burning and the morning light was peeping in through the windows. Just as the day before!

It knocked the second time. And "Come in," I answered, just as the previous evening. And in came—not a Brahmin, but one of my old patients, who had just returned from the coast.

"Well, well, doctor," he said, noticing my embarrassment, for I was hardly awake, "what is the matter with you? But that is your own business. I am here to pay you for your services last year, which I forgot to do when I left. Here is a check. Good-bye! I am in a hurry! Will see you again when I need you."

I had no time to answer, for he was out of the door before he had finished the last sentence. Was it a dream? No, there the check lay on the table, a real check, not an imaginary one. I put it in my pocket, went out, closed the door to my office and put on the outside a card notifying my patients that I was away on a trip to Europe and would not be back for a long time. I left with the intention of going away from the land of "Ignorance" and not to return until I had studied all that was to learn in the land of "Knowledge." And as a motto for the rest of my life I chose these wise words: "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you."

And since I have tried to live up to that rule I have not had any reason to chant the lamentations of Jeremiah.

REV. AXEL LUNDEBERG.

Some Reflections by Moses Whisler.

To the Editor:—Only a few more weeks and there will be a collision of figures; to avoid such a catastrophe I enclose draft for the Religion of Man, by Hudson Tuttle, and one year's advance on subscription. As long as I can get twenty cents per gallon for making sorghum molasses, or fifty cents per cord for sawing wood, just so long will I have The Progressive Thinker. My wife and I have for years accepted Spiritualism as our hobby. The Progressive Thinker is the most desirable vehicle to furnish nourishment to supply our hobby.

Just think of the Answers to Questions, by Hudson Tuttle. Please read the answer to A. B. Freeland's question in No. 685. It is but a fair sample of the hundreds of answers given by him each successive year to us; they are of priceless value.

Next read the General Survey, a weekly history of the works of Spiritualism. For a Spiritualist to be deprived of reading those columns of up-to-date history, for a whole year, seems to me a greater sacrifice than the cost of a year's subscription.

Next comes the lectures, lessons, and articles from various sources which magnify the interest and value of the paper to a remarkable degree, from the fact of their educational variety. In the management of this department is where the original name, "Progressive Thinker," is being preserved, pure and spotless, standing firm on the rock of principle and justice. It is not controlled by institutionalism, nor governed by the dictates of individualism. From the Gentryville preacher to the materialistic leader, all are allowed, [as far as space will permit] to express their honest convictions.

The philosophical study of the expressions of honest convictions are an eye-opener to a knowledge of present conditions of mind, consequently we need not subscribe for various papers in order to keep in line with the leading progressive thought of the ever-living present.

Many thoughtful propositions are subject to various explanations, and useful information is gained by the study of those elucidations.

The bee does not gather honey from every flower; sometimes it finds nothing but wax.

I want to say that our hobby is not of the nature to cause uneasiness with our neighbors in case they should see the fool-killer call on us.

The latest bound edition that graces our center-table is the Missing Link in Modern Spiritualism. This volume seems very near and desirable to us; perhaps one reason that it is such a welcome visitor with us is that we had similar manifestations in our own home from the 19th to the 23d, inclusive, of December 1896. We know how to sympathize with the Fox family during the lonely period when the spirits by request of the sisters, abandoned their home; however, their visits were soon resumed.

While we have been awaiting the spirits' return for over six years, we shall continue to work and to wait, if need be, until our change comes, and then we shall expect to understand the cause of that visitation, with such remarkable manifestations, and also why the doors of physical manifestations seem to be closed against us.

Delta, Iowa. MOSES WHISLER.

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Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

Mind and Body, Hypnotism and Suggestion.

Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price $1.00.

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The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, JANUARY 31, 1903.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

An Up-to-Date Sermon.

Dr. William A. Bartlett, pastor of the First Congregationalist Church and president of the Congregational Ministers' Union, had an interesting prelude to his sermon, on a recent Sunday, on the Church trust. He said:

"The papers announce that an Eastern preacher advocates a Congregational trust to imitate business organizations. Certainly the coal trust illustrates the power of combine. But coal is scarce and comes high. Would this preacher advocate scarcity of religion and that it comes high?

"But his recommendation certainly suggests an interesting line of thought. Now here are the Methodists with their $20,000,000 just raised. Why not let the Methodists make a good offer to the Congregationalists to buy us up and then we all go over to the Methodists?

"Nowadays there is so little difference between the denominations that all we Congregationalists would have to sell out would be a tradition or two. These traditions would still be good, but simply be labeled 'Methodist.'

"Or, better yet, why not let the Standard Oil Baptists absorb the other evangelical denominations?

"It is stated that an official of the Standard Oil Company may give $100,000,000 to endow a national university. Why not use this or another fund like it in buying up denominations so that we might have something like this: 'The National Christian Church, founded by the Standard Oil Company?'

"There would be many advantages in this. Churches would be out of debt, ministers' salaries would be increased and paid, missions would be promoted, and all controlled from a central office.

"This would supply money for aged and disabled ministers, and homes would be established for the needy, and ministers considered unavailable could be pensioned.

"Theological seminaries would be united and endowed, only one church could exist in a small town, and the general manager of the national church would see to it that each district in the cities was properly provided.

"We should have a national creed insisted upon by the board of management, which would do away with all this fuss about creeds. It would be necessary, however, for the ministers to form a union for protection, and we should need to have our leaders. We would demand more pay, at least two weddings a week, and not more than one funeral. There would be no evening service, or we should go out on a strike.

"The trust or syndicate would be expected to furnish us with sermons which could be used in rotation or preached simultaneously. The trust would probably dictate the subjects of discourses and insist on sermons not exceeding a certain time in length.

"In case of a threatened strike on the part of the ministers through a reduction of pay and more work than the contract called for, there might be a board of investigation and arbitration appointed by the President of the United States, so that the preaching and other services could go right on and not cause suffering by cessation, as in the coal difficulties.

"Are we not ready for some such logical move as this? The church would be up-to-date and needs to learn from the Mammon of unrighteousness."

Dr. Bartlett certainly deserves the credit for sarcasm on the present tendencies of our government and the religion of the day. There is at this time a desperate effort being made to unite or centralize all the churches, much on the plan of forming trusts. It certainly would give the people fewer churches and preachers to support and in this respect and give but one creed instead of many, also make more agnostics, more infidels and more unbelievers in any religion.

Through this plan the poor would have to hustle for a religion of their own a la the Salvation Army, upon the highways and byways, and pick the meatless bones of the dead saviors of the defunct creeds.

Oh, if Christ could now return to the earth and witness the deformed and perverted doctrines, that he tried to make believe were the words of God and dared not be perverted, he would blush for the Father and repair to the woods for another fast.

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

Something for Everybody to Consider.

MISS JOSEPHINE PAXTON ON PSYCHIC PHENOMENA.

Psychic Phenomena was the subject of a lecture by Miss Josephine Paxton, of Carlisle, at the Academy of Medicine, Pittsburg. The lecturer was introduced by Dr. J. B. McAlister, who alluded to her being a member of the National Psychical Society, which has raised the subject to a science. Miss Paxton said:

"The subject has long been considered gross superstition. Marion Crawford has defined superstition as a belief in that part of the supernatural which the definer himself does not accept. The delightful story of Joseph is that of a dreamer, and dreams develop along the line of psychological research. The almost complete fulfillment of the dreams of Joseph is in the line of this research. All ought to be conservative in accepting facts.

"There are three lines, Spiritualism, theosophism and psychical research. Spiritualism is a religion and if you believe it will lead to many errors. Theosophism claims that all the psychical phenomena can be explained by laws long known in Eastern countries.

"The Psychical Research Society believe that there is but one way at arriving at the truth, and that is to investigate according to scientific methods. They have succeeded in making it a respectable subject. Its pursuit brings no loss of faith to the Christian, but deepens it and convinces that that miracles of the Bible are undoubted facts.

"Joseph's cup of divination was much the same as the crystal used by the psychic students in which they see many wonderful things perhaps explainable as coming from stratum of the consciousness, forgotten memories or telepathy. Personally I have reached no conclusion as to the cause of the phenomena I have witnessed, as I want more evidence."

Miss Paxton told of her ability to write automatically, thinking a question and her hand writing the answer. She also spoke of symbolic dreams and told of cases where two persons at a distance from each other dreamed the same thing at the same time.

"If there is wireless telegraphy," she said, "why cannot there be mental telegraphy?"

She closed by urging that Christian people should not leave the investigation of psychical phenomena to the irreligious.

VIEWS IN REFERENCE TO PSYCHOLOGY.

Prof. E. G. Parsons of Colorado College, addressed the Unity Club at Colorado Springs, on the subject, "The Contribution of Psychology to Human Progress." In brief he made the points that:

"This contribution cannot be definitely told. It may be great, but intangible.

"Psychology has a growing definition. Thus, the definition for the present, is a study of mental life; it is a scientific knowledge of all the phenomena of mind. It includes the knowledge in its causes, nature and effects.

Attention is the direction of brain energy. There is no difference between men in railroading, art or literary workers in power of attention.

"Psychology is the youngest of the sciences, dating from 1875, when Prof. Wundt opened his laboratory, in which President G. Stanley Hall was the first student.

"John Locke was the first to study the mind empirically. The study of sensation reveals many causes of dull sensation in children which can be easily removed, and life saved. Many or all dull children are deaf. Such a child fails to hear, disobeys and feels abused when punished.

"A second great benefit is the study of nerve reaction. The effects of fatigue are discovered. All disease is due to fatigue. This is considered the greatest discovery in psychology of modern times.

"Child study throws light on crime and all classes of defectives. The science of sociology must come back to psychology.

"It may not be recognized as yet, but child study is of vital importance to religion. It will take religion out of dogmatism and enable man's religious nature to grow naturally.

"Emotions are the great part of man's nature and depend on circulation, and finally on nutrition. Modern psychology shows that mental vigor depends upon bodily conditions, which depend on nutrition. It has sent man out of doors for health and vigor.

"A good habit is just as easy as a bad one. Heredity gives no habit, but only a tendency.

"The study of pathological cases shows that crime and perverseness come from weakened bodily or abnormal conditions.

"Man is a social animal. Our best self is a social self. Solitary perfection is impossible. To be our best we must go in good society.

"The greatest contribution is pedagogy. Our country pays $250,000,000 per year for schools. This enterprise must rest on the real science of the mind."

FORTUNE TELLER TURNS DETECTIVE.

George Salter, the negro who is in jail in Jeffersonville, Ind., charged with finding and appropriating $58 belonging to Thomas McKinney, owes his incarceration to a fortune teller.

McKinney and Salter are employed at the coal floats at the foot of Wall street. The day the money was missed McKinney was in the act of sending a messenger to a store to make a small purchase. He had his purse in his hand, and at that moment a chain broke. He had to attend to it and left the purse on the table in the shanty. Later the money was missed.

McKinney went to consult a fortune teller, and was very much impressed when the woman seemed to know the object of his visit. She told him that some relatives wanted to converse with him, that their names were William, Louis and Bettie. The names were those of dead relatives, one of whom was killed on the Pennsylvania road and one died in California years ago.

Through the intervention of the fortune teller, who is also a spirit medium, McKinney was told that the money was lost, that three negroes, two black and one light colored, were hunting for it and that it was found by the light one. McKinney formed the conclusion that the helpers at the float were the ones, and he remembered that Salter had laid off immediately after the money was missed. He reported his loss to the police, but did not say anything about his experience with the fortune teller, and the officers, by quiet investigation, found that Saltor had visited a number of saloons and spent money at each. His arrest followed.

THE HYPNOTIZED GIRL.

The American has the following from New York: Virginia Lampson, the pretty and stylishly dressed woman arrested with William Dudley for remarkable and extensive shoplifting in the big stores of the city, says Dudley lured her from her home in Washington, D. C., and while holding her in a hypnotic thrall compelled her to steal.

C. W. LEADBEATER, THE GREAT ENGLISH PSYCHIST.

Mr. Leadbeater's lectures create unusual interest in this city. The Chicago Record-Herald thus speaks of one:

It is not superstitious to believe in ghosts and other apparitions, because their existence can no longer be doubted, declared C. W. Leadbeater, the London theosophist, in a lecture before the Chicago Theosophical Society at Steinway hall.

Mr. Leadbeater quoted at length from the reports of the Society for Psychical Research and from various works on Spiritualism to give force to his statement. He said there were seven different kinds of apparitions, among which he mentioned ghosts, nature spirits, doubles, and thought-form as the most important and most common.

"Ghosts, or apparitions of the dead," said the lecturer, "are those most frequently seen. They usually appear for two causes, because the dead person wishes to give help or because he strongly desires some one's help."

Mr. Leadbeater gave several instances in which he said the apparition of dead persons had averted accidents and disaster. He told of a case in which, it is alleged, the ghost of a dead person haunted the former residence of the deceased because of a debt of 92 cents to some shopkeeper, and that the ghost finally found rest and ceased to appear when a friend paid the trifling debt.

In another case mentioned he said the ghost of a dead priest did not find rest until a reliable friend was found who destroyed, without reading, a manuscript containing a confession received by the priest in his clerical capacity.

"There is no reason," said the lecturer, "why we should be afraid of ghosts and other apparitions. They are not supernatural, but merely superphysical—conclusive proofs of the continuance of our existence after death on a higher plane.

"We should never forget that ghosts appear to us either to give us warning of impending danger, or furnish actual help, or to ask for our assistance in removing something that prevents them from finding rest in their new form of evolution. If a friend comes to us to ask our help we are willing to do all in our power; we should be equally willing to lend our help when it is needed and requested by the spirit of the dead."

In speaking of thought-forms, the lecturer explained that they were self-projections of our astral body, caused by intense concentration on a certain thought, and illustrated his theory by the account of a certain minister who, tired out from work, had concentrated his thoughts on resting in an armchair in the vestry room, and was greatly startled to find his astral body projected on that same armchair when he entered the vestry-room.

A CASE OF OBSESSION TREATED.

New York, January 13.—"Yes, I'm the first woman of all the Gentiles in 1900 years to be chosen by the Lord for this trial. He put the devil in me, and when it leaves me I will be the greatest woman in the world. I'm getting well fast now."

Mary King, at the New York Infirmary, was having her daily treatment by Dr. Boris Sidis and Dr. G. M. Parker. She is a member of a well-to-do family and her real name has not been given.

"It is a typical case of demoniacal possession," said Sidis, "such as are recorded in the Bible. In the patient's case it is a very rare form, and we are treating it by hypnosis."

When she first went to the infirmary a few weeks ago her eyes were fixed in her head, because she said "Satan had so tortured her." The doctors put her in the sub-conscious state. She passed into the trance by simply sitting in a chair, closing her eyes and hearing suggestions of sleep.

"Your eyes are straight now, very straight, and the devil has let them alone," said Dr. Sidis. "You are happy now."

The woman is about 35 years old and unmarried. At first she was afraid of being hypnotized, but now she submits meekly. Soon she will be sent back to her family.

THE GREAT THEOSOPHIST WINS.

Word comes from San Diego, Cal., that the jury in the Tingley-Times $50,000 libel suit has found for Mrs. Tingley the sum of $7,500.

Judge E. S. Torrence in his charge to the jury said that there had been no legal proof furnished to support the following allegations: That numerous outrages were committed by plaintiff and under her direction at Point Loma; that people were deprived of liberty, children and women starved, women imprisoned in cells, and that Mrs. Tingley was a Spiritualistic medium and an impostor.

The court further declared there was no proof that Mrs. Tingley had caused parents and children to be separated and kept the children in confinement or that there were immoral practices at the home. The court instructed the jury to regard all of the above allegations as false.

"The defendant alleges that it was true that the institution conducted by plaintiff is a fake and a fraud and is carried on by the plaintiff for the purpose of defrauding people who are induced to attend it. I declare to you as a matter of law that there is no legal proof of the truth of that charge, and therefore you must regard it as false."

A VERITABLE GHOST STORY.

The Burlington (Vt.) Free Press says: At a house on the road from Hyde Park to East Johnson, near the "Plant," so-called, there are said to be ghostly doings that take the form of raps within the cellar stairway. Reputable people, who have been called in to verify the disturbance, agree with the occupants that the raps do occur, six in succession, the last one of the set being more emphatic than the others. All effort to discover the cause of the rappings has failed and the occupants of the house are naturally getting "nervous."

CRIME REVEALED BY A MEDIUM.

Through a reading given by a clairvoyant named Delamore, at Dubois, Pa., it is said, a murder was revealed and the county authorities are now on the track of the murderer or murderers. On Nov. 10 last the body of John Thyne was found lying on the tracks of the Buffalo, Rochester & Pittsburg road, near here, and at the time it was supposed that he had been run down and killed by a train, as his body was terribly mangled and disfigured. The remains were interred, and there was not the slightest suspicion of murder, except on the part of some members of the family.

On Dec. 27 the widow of the unfortunate man visited Delamore and was startled by a statement on the part of clairvoyant that her husband had been murdered. The clairvoyant also told her that two bullet holes would be found in his body. An examination of the hat the man wore on the night of his death revealed bullet holes, and upon the suggestion of the clairvoyant the county officials exhumed the body, and, to their surprise, found three bullet holes in the skull.

SOUL MAY NOT BE ETERNAL.

There is a somewhat remarkable theory of man's soul and earthly existence that is set forth in Orlando Smith's book, "Eternalism." His argument may be briefly indicated by the following quotations;

"It is usually assumed that the individual is created at his birth by a divine power, or by the processes of nature. Now, we cannot deny that some individuals are born good and others bad, and it seems to be impossible to reconcile with infinite justice the theory that one individual is created—'compelled to be'—with a noble character and another individual with a vicious character.

"What we loosely call creation and annihilation are really transformations of old matter, old force, old thought, old spirit. The universe, matter, force, and the essence of all things being immortal and eternal, then the soul of man, which is the essence of man, must also be immortal and eternal, uncreatable and indestructible, pre-existent and after-existent.

"Building upon this theory, 'Eternalism' teaches that man builds his own character—that we are sick because we have neglected the laws of health; ignorant because we have failed to improve our opportunities; fretful, despondent, lazy or cowardly because we have cultivated mean-spiritedness; boasters, drunkards, ingrates, thieves, liars or murderers because we have dishonored ourselves—that we reap as we have sown—that each one is what he has made himself in his previous existence—that man is forever working out his own damnation or his own salvation—that he may rise to divine altitudes or fall to the level of the reptile or the insect."

ROBBING HIS OWN WINE CELLAR.

A rather amusing mystery in high life has just leaked out from London, Eng. A certain nobleman was recently informed by his butler of an inexplicable leakage in his wine cellar. Bottles of rare wines were constantly disappearing. The servants, most of whom had been with the family for many years, all avowed they knew nothing about it.

At last the matter became so serious that Scotland Yard was consulted. A detective officer took up his residence in the mansion, but during his sojourn nothing happened to excite suspicion. After he had gone, however, bottles of wine began disappearing again. The servants grew frightened. His lordship was perplexed, and consulted with an electrical expert, who arranged a network of wires in the cellars, connecting with bells in different parts of the house. The wires were so crossed that it was impossible for anyone to move between the shelves without disturbing them and set the bells ringing.

For several nights the perturbed household lay awake with their ears wide open and nerves on the stretch, but nothing happened. Peace reigned till one night, tinkle, tinkle went the bells. The whole house staff arose, armed itself with various weapons and descended to the basement. The cellar door was opened and a lamp flashed into the subterranean chamber. Behold, there was his lordship himself, clad in pajamas, helping himself to a bottle of wine.

A hush fell upon the servants, for it was easy to see that their master was walking in his sleep. His valet followed him upstairs to a lumber-room on the roof, where all the missing bottles were found unopened.

SO APPALLING.

When we have to place the body of a
loved one 'neath the ground,
There is such an awful feeling comes
with that low, rumbling sound
Of the careless falling clay
That is hiding them away
In the depths of Mother Nature 'neath
a little earthly mound;
When we hear the hard clods falling
There is something so appalling,
That we turn away and shudder at the
awful, awful sound.

When we scatter seeds for growing, and
we rake them 'neath the ground,
We can sense no wave of terror, and we
hear no awful sound
Of the careless falling clay
That is hiding them away,
For we look for future changes and production all around;
But we hear the hard clods falling,
And there's something so appalling
When a loved one's form lies lifeless
down beneath that awful sound.

Just to know that there forever deeply
hidden from our view
Lies the form of some dear spirit, almost haunts us through and through;
Those dear lips we used to kiss
With a sense of deepest bliss,
When we knew the heart beneath them
shared the pleasure and was true;
When we hear the hard clods falling
There is something so appalling,
Though we know the spirit risen is at
home beyond the blue.

DR. T. WILKINS.

Letter From Toronto, Canada.

To the Editor:—I am pleased to say I have received the nine premium books, and am highly delighted with them. I cannot understand how you can make them for the money; they are books that ought to be in every house. I thought I knew a great deal about occult subjects, but I have learned a lot more from those books. I shall send for more from time to time.

THOMAS H. ROSE.

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

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

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Continuity of Life.

In Prof. Wm. M. Lockwood's lately issued book entitled "Continuity of Life a Cosmic Truth," we find, on pages 153-4 the following strong presentment by analogical reasoning, of the persistence of mental energies:

"If the principle of 'The Conservation of Energy' be true, it must apply to mental energies, as well as to other forms of force. Applied to matter, it means 'to preserve and protect from loss or decay all energies and factors of nature.' The discovery of its underlying data, gave rise to the axiom that, 'In nature nothing is created, nothing lost.' Nature 'preserves and protects' in some form the infinitude of her forces and their relations. This being true of natural forces it must include conscious individual mental force. If it be true of all forces, it must include the highest and most subtle, no less than its factors. It must include the 'formative or shaping forces' no less than the corollaries of these forces. If it includes 'the formative or shaping forces' of nature, then it includes the soul of individual man; as each human possesses this individual shaping soul force. If nothing be lost in the laboratory of cosmic evolution, then 'the soul of things,' which is the real entity that nature evolves in cosmic art, is immortal. To deny this deduction, is to deny the inductions of science, and the premise upon which all human knowledge is formulated."

The sort of materialistic philosophers who flout the idea of personal conscious immortality will find this cogent presentation very difficult to evade; indeed, we may say they will find it impossible to overcome. The groundwork of their own boasted science is taken away from under their feet and all its force is turned against their favorite theories and conclusions.

Equally is Prof. Lockwood's argument conclusive against the theories of those Monists who conceive that the only immortality for man is a race immortality in which each individual at death merges or loses his personal identity, and continues only as an impersonal influence, the result of his life and work. This is not an "individual shaping soul force"—hence it fails to fulfill the law of the "conservation of energy" in its highest and truest sense—and hence, again, it is unscientific and contrary to nature in its highest known expression.

Thus it is demonstrated again, as in other ways, that Spiritualism is in accord with nature, with science, and with the hopes and aspirations of humanity, which reach above and beyond the transitory present of man's existence.

Prof. Lockwood's book could be studied with profit not only by Spiritualists but by materialistic scientists of all grades. All classes of readers would find in his cogent arguments strong mental stimulus, and many would be led into new and wide fields of thought. As a specimen of trenchant thought and masterly reasoning, the work will be found of more than usual value and importance.

Progress of Religious Thought.

Some idea of the progress of religious thought may be gathered from the remarks of Rev. Dr. Lyman Abbott, as stated in the Chicago Tribune:

Prefacing his remarks with the announcement that, as it had taken forty years to change his own opinion, he would not attempt to change that of his audience in forty minutes, Dr. Lyman Abbott attacked "the carpenter theory" of the earth's creation, and declared the Bible not an infallible divine revelation but, "a record of human religious experiences." Five hundred persons listened to the address, which was delivered at the banquet of the Congregational Club, at the Auditorium.

"I have a respect for the old theology," he said, "because I have in my archives a statement of its tenets drawn up by Lyman Abbott when he entered the ministry. However, I burned all my sermons years ago, and I say to-day that I cannot doubt that the change from the old to the new method of thinking in religion is important, radical, and revolutionary.

"A typical departure is the renunciation of what, with too little reverence, was once called the 'carpenter theory' of God's creation of the world. It was the belief of the old religion that the earth was turned out as in a lathe and later embossed with mountains and decked with verdure. It was the thought that God worked upon the earth from without. The newer thinking conceives the Deity working from within.

"As the soul makes your body and controls it through life, so God made the world and controls it from within. There is no riot of forces—the world is not like an engine which God starts and stops at will. I say that God is in all flowers and birds and clouds, and that is not pantheism, either. Pantheism believes that God is the sum of all phenomena, which is entirely different from the belief that God is in all phenomena.

"The Bible is not a book in which fifty or sixty writers tell what religion is, but it is a record of their religious experiences—a record of their consciousness of God. And so it is that the various accounts are not all consistent; they differ as the personalities of the writers differed. They were human; they were imperfect men, those who wrote the Bible. They stumbled as we stumble."

Of course this does away entirely with the old orthodox teaching, that the Bible is the infallible inspired word of God, and does away with the idea of supernaturalism.

Spiritual Evolution.

It is always interesting to the intelligent wide-awake Spiritualist to observe the trend of thought in the literary world pertaining to the spiritual nature of man. Of this character is a book written by Dr. Isaac K. Funk, entitled "The Next Step in Evolution." Dr. Funk believes the words, "Tarry, thou, till I come," spoken by Jesus, were at once a doom and a prophecy; that Jesus would come again and that the Jew could not perish from the earth until his second coming.

Dr. Funk, however, puts a new interpretation on the character of Christ's second coming. His belief is that Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension. In other words, it means a new step in the evolution of man—a spiritual evolution.

The author rests his arguments on conclusions reached by Darwin, Spencer, Fiske and others as well as on the Bible.

He believes thoroughly in evolution; that the physical basis of plant life came from inorganic matter; the physical basis of the animal came from the plant, and the natural man came from the kingdom below it; the spiritual man comes by way of the natural man. Dr. Funk says: "In the lower kingdoms it is the survival of the fightest, in the highest a survival of the fittest, the struggle for life for ourselves merging into a struggle for life for others." In spite of much evidence to the contrary the author is optimistic enough to say: "We are learning that the golden rule and the law of self-preservation run parallel. Applied to commercialism the golden rule is to make money so as to give a benefit also to him from whom you make it, and that, too, is common sense."

In a word, it means the rebirth of the natural man into a higher, spiritual kingdom.

CRIME INCREASING,

Notwithstanding the Fact That Spiritualism Came into the World Fifty-Five Years Ago.

TO WHAT FOCUS ARE HUMANITY TENDING?

Crime Increasing—The World Growing Worse—A Need for Spiritualists as Well as the Churches to Commence Cleaning House, and Thus Prevent Another Dark Age.

This word, which I have taken the liberty to coin, expresses the thought that has filled my mind ever since carefully reading the article in The Progressive Thinker on "A Study of Crime and Criminals." Crime increasing faster than the increase of our population! Christianity, as represented by our churches, increasing in like ratio! This seems strange. Wonder if there is any causal connection between these facts.

But most church members will question our assertion that these are facts, hence a few proofs will not be out of place.

Dr. Arthur McDonald's report to Congress on the increase of Crime is thorough, evidently correct and startling. Other authorities have made it even stronger than he does.

Both the secretary and the president of our National Prison Association, have recently said that crime had for many years been increasing nearly three times as fast as our population.

These officials are certainly in a position to know whereof they speak. They cannot be charged with being calamity howlers, hallucinationists or enthusiasts, and therefore liable to make extreme and unwarrantable statements. Read the president's annual address at their Minneapolis meetings.

Now as to our increase in churches and church membership.

Rev. Dr. Dorchester, in his Problem of Religious Progress, said not long ago that church members were increasing in number in this country, more than twice as fast as our population.

Our United States census reports for the last two decades confirm his statements, and the Boston Transcript, looking over the whole field of "religious progress" a few weeks ago said, the growth of the "past year" would "compare favorably" with that of many years past.

In addition to this let another fact be remembered: That the preachers of all the churches claim that the church is the visible embodiment on earth of the kingdom of Christ, and that just in proportion as this kingdom is built up, righteousness, intelligence, love, honesty, goodness and all the virtues that were manifest in Christ will prevail upon the earth, and crime in all its hideous phases will decrease.

A moment's thought will reveal the utter unreasonableness, absurdity and untruthfulness of this claim. In fact the very reverse of their assertions is true, and the logic of the facts force us to the conclusion that if the conditions contributing to the rapid multiplication of church membership on the one hand, and the corresponding increase of crime on the other, continue, it is only a question of time when we will all be in the churches, and we will all be in h—l, too, i. e., if the increase of crime constitutes h—l on earth. This may seem startling, especially to church members, but it is true.

The fact is, the church with some 30,000,000 members in this country is badly afflicted with Christomania, a sort of religious frenzy or psychoneurosis, which leads it to turn away from a reasonable and scientific study of the facts concerning crime, its cause and cure, and spend its time in a vain and fruitless effort to get to heaven "on flowery beds of ease." Its pulpit harangues remind one of the question so often discussed by the Christian scholastics of the Dark Ages, which ages, by the way, were the most intensely Christian the world has ever seen, and the darkest, morally, socially and intellectually—as to how many souls could dance on the point of a needle and leave room for the fiddler in the middle.

They seem absolutely unable to apply even the plain teachings of the Man of Nazareth to the solution of the questions of the day concerning crime.

Moreover, a large number of the most genteel church members, enough to keep the preachers' mouths effectually padlocked concerning the greatest evils of the day, are the most suave and accomplished swindlers of the age.

They pay well to keep the church going, and they prey well on poor, suffering humanity.

They are working the great trusts and combines, oppressing and enslaving the toiling masses to the evident satisfaction of their greedy souls.

Of course if we cannot trust the churches in the establishment of truth, equity and justice, and doing away with the causes of crime here on earth, how can we trust their leadership as to the hereafter, or anything else for that matter?

Guizot, the great French historian, was right when he said in his History of Civilization, "The church in all ages has been found on the side of power" rather than absolute right, justice and freedom.

Henry Ward Beecher was right also when he said, "Catholicism is only galvanized heathenism," and we may add Protestantism is little better than galvanized Catholicism.

In fact it has been shown mathematically that the so-called Christianity, i. e., the churchianity of to-day produces fourteen criminals where Paganism produces one, and nine-tenths of the inmates of our prisons call themselves Christians and not Infidels. They may not, however, all be in "good and regular standing" in the churches, but if we can credit the dying confessions of those who are executed they all go straight to heaven—"Jerked to Jesus" is the popular expression.

Therefore, if we have an ear open to the "low, deep, long-drawn moan of the suffering," if we "see our brother have need" and determine not to shut up our bowels of compassion against him, (see I. John 3:17); if we really desire to benefit the world here and now, if we are possessed of a spark of genuine humanitarianism and would have it fanned into a flame, in short if we desire the welcome plaudit, "Come ye blessed," etc., (see Matt. 25: 31 to 46), we should seek either alone or in some other organization than the church to "counteract the downward tendency now commencing," as The Progressive Thinker puts it, and start a wave by which "the world will be redeemed from the darkness now enveloping it."

S. J. BROWNSON, M. D.

Elkins, Ark.

DR. AND MRS. CHESBRO.

An Important Decision in California.

In the case of Dr. and Mrs. Chesbro, of Los Angeles, Cal., arraigned for practicing mediumship without a license, the assistant prosecuting attorney moved that it be dismissed as it was impossible to gain a conviction in this case. Judge Smith, of the Superior Court, who had already handed down an opinion declaring it unconstitutional to tax a minister of Spiritualism, ordered it dismissed.

NOT DEAD.

Our Xilia is not dead; no, no, not dead
nor sleeping.
She is alive, alive with spirits dear.
And though our tear-stained eyes are
weak from weeping,
Her happy spirit hovers near.
It was all so peculiar; so sad, so very
sad,
Oh! it is so hard to understand.
And yet we know our treasured is glad,
so glad,
There in the spirits' lovely Summerland.

We loved her, yes, ah, yes, so dearly,
She was so bright, so gentle, and so
sweet.
Among a hundred we could tell most
clearly
The gleeful patter of her little feet.
But there are others in the spirit land
we know,
Who'll be attached to little Xilia
dear;
Sure they will love, caress, and watch
her, too,
Some loving accents now we seem to
hear.

I know not why, but somehow I am
dreaming
Dear Abby Judson has our little dear.
If this be real, or if 'tis only seeming,
I feel they both are near, lovingly
near.
Hark! now I hear like sweetest zephyr
strains—
"Dear mamma, papa, weep no more
for me,
I'm free from all earth s ills, and fears,
and pains,
I'm happy, happy as the angels be."

Now put away her little shoes and
dainty dresses,
Her little toys, go, put them all aside.
It is not mete they have my fond caresses,
While Xilia dear lives in a home so
bright.
Courage, dear heart, let us be up and
doing,
There's many another wounded heart
bereft.
For words of kindness thousands now
are wooing,
Then let us work while life and
strength are left.

'Twill not be long, not long until we
meet her,
Not long until the mists are cleared
away.
More bright, more beautiful, we'll greet
her,
But we shall know her on that happy
day.
Then may we cease this sad, this doleful weeping,
And let our broken hearts revolt no
more.
Our Xilia is not dead, nor is she sleeping,
She lives, she lives, she smiles forevermore.

MRS. L. A. BARR.

Lyon Station, Pa.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

IMPORTANT.

The Literature of The National Spiritualist Association.

Those who desire to read and circulate the tracts published by the N. S. A. should write directly to the secretary, Mary T. Longley, 600 Pennsylvania avenue, Washington, D. C.

These have the following titles: Possible Conditions of Another Life, by Rev. M. J. Savage; The New Thought of Immortality, by Rev. R. Heber Newton; Plain Talks About Spiritualism, by G. W. Kates (3 Nos.); Presentation of Spiritualism to the World's Parliament of Religion, by Cora L. V. Richmond; What Is Spiritualism, by Barrett, Forster and Tuttle; The Spirit World by Mrs. M. T. Longley; The Spirit World, Where Is It? by Prof. W. F. Peck; The Living World, by Dr. Geo. A. Fuller.

The entire list is mailed free on application, and in no way can the high claims of Spiritualism be more profitably presented than by such representative literature. A million copies of each of these tracts should be monthly sent abroad in educational work. Those interested should remember that the N. S. A. has as yet no endowment fund for this publication. A few earnest persons started the work which must be maintained by the zeal and generosity of those who see the great advantage of this means of diffusing spiritual knowledge.

Hence while the publications are sent free the recipients are equally free to contribute to this fund. If it be desirable to extend the cause of Spiritualism, give it strength, dignity and power as a great factor in the true moral and intellectual advancement of mankind, in no way can wealth be more productive of good than in this publication fund.

HUDSON TUTTLE.
Editor-at-Large National Spiritualist Association.

C. W. Leadbeater.

His lecture this week on our fifth page will be found especially interesting and valuable to every student who is studying our philosophy. The Progressive Thinker leads in presenting the best thought of the present age, and it ought to have a million subscribers.

Telepathy and Mind-Cure

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

Let us commence by defining the meaning of our terms. The term telepathy is derived from two Greek words, and its literal meaning is "feeling at a distance," but it is now generally used almost synonymously with thought-transference, and may be taken to cover any transfer of an image, a thought or a sensation from one person to another by non-physical means—means unknown to ordinary science. The word "mind-cure" bears its meaning on its face—unless indeed one reverses the arrangement of the words; it does not mean a cure for a mind diseased, but the curing of physical ills by the use of the mind, or at least by distinctly non-physical means. So we see that both these subjects are very closely connected with the influence and power of thought, and a comprehension of them will therefore largely depend upon thoroughly understanding these latter questions. First of all, then, let us spend a few minutes in considering exactly how we think.

To us thought seems an instantaneous process; we have a proverb "as quick as thought." Yet, rapid though it be, it is a more complicated process than we suppose. In that respect it resembles the process by which sensation reaches the brain from the different parts of the body. We commonly think of that also as almost instantaneous, but science assures us that it is not so in reality. When, for example, we grasp something which is too hot, we very quickly drop it; yet in that moment of time two entirely distinct processes have taken place. The nerves of the hand have, as it were, telegraphed to the brain the message, "This object is too hot," and the brain has sent back the answer, "Then drop it," and it is only in response to this order that the hand relaxes, and the object is released. The rate at which these messages travel has been measured by students of physics, so that the time occupied is appreciable by their instruments, though to us it seems undistinguishable.

A process exactly analogous takes place every time we think, though in this case it needs clairvoyant sight to watch what happens. To one who possesses the sight of the mental plane, thought is distinguishable in its formation as a vibration of the matter of the mental body of the thinker. Then it would be observable that by that vibration another was set up—a vibration an octave lower, as it were, in the grosser matter of the thinker's astral body, and from that in turn the etheric particles of the man's brain would be affected, and through them at last the denser grey matter would be brought into action. All these successive processes must take place before a thought can be translated into action on the physical plane; it may be said that the thought has to pass through two whole planes and part of another before it can come into effect down here. I must describe to you how this process appears from the clairvoyant point of view, so that you may have a clear mental image before you.

Every cell in the physical brain—every particle of its matter even—has its corresponding and interpenetrating astral matter, then behind or rather within that, it has also the still finer mental matter. The brain, as you are aware, is a cubical mass, but for the purposes of our examination let us suppose that it could be spread out upon a surface so that it was only one particle thick. Let us further suppose that the astral and mental matter corresponding to it could also be laid out in layers in a similar manner, the astral layer a little above the physical, and the mental a little above the astral in turn. Then we should have three layers of matter of different degrees of density, all corresponding one to the other, but not joined together in any way, except that here and there wires of communication existed between the physical and astral particles, and were continued up into the mental matter. That would fairly represent the condition of affairs existing in the brain of the average man. In the adept, the perfected man, every particle would have its own wire, and the communication would be perfect in every part of the brain alike; but the ordinary man has at present only very few of these channels of communication opened. Now we know that the brain is mapped out into certain areas, each corresponding to a certain set of qualities. In the perfect man all these qualities would be fully developed, for the wires belonging to all of them would be active; but in the ordinary man the great majority of the wires are as yet inactive, or hardly formed at all, and so the qualities corresponding to them are dormant in his brain.

You may image these wires as tubes, through which the true man within has to send down his thought to the physical plane. In the fully developed man, each thought would have its own channel appropriate to it, through which it could descend directly to the correspondingly appropriate matter in the physical brain; but in the average man many of those channels are not yet open, and so the thought which ought to flow through them must go a long way out of its way, as it were—must find its expression through other and inappropriate channels, going laterally through the brain of mental matter until it can find a way down, passing eventually through a tube not at all suited to it, and then, when it does reach the physical level, having to move laterally again in the physical before it encounters the physical particles which are capable of expressing it. You will readily see how awkward and clumsy such a roundabout expression is likely to be, and you will understand why it is that some people have no comprehension of mathematics, or no taste for music or art, as the case may be. It is simply that in the part of the brain devoted to that particular quality the communications have not yet been opened up, so that all thought connected with that subject has to go round through unsuitable channels; the brain is not yet in full working order, and therefore the thought cannot yet work freely in all directions. The physical brain is a solid mass, and the astral and mental brains interpenetrate it, so that the layers and tubes do not really exist; but nevertheless the symbol is an accurate one as describing the want of communication between the mental, astral and physical particles.

Picture to yourself what happens when we interchange ideas down here upon the physical plane. I formulate a thought, but before it can reach you it must pass from my mind through the astral matter of my brain down to the physical, and be translated into speech or writing. Then it appeals to you either through the waves of air which strike upon the tympanum of your ear, or through the light reflected to your eyes from the printed page; the idea enters the physical brain, but even then it has to pass up through the astral to the mental before it reaches the true man within, thus reversing the process which took place in my brain when I sent out that thought. Once more you will see that this is a very laborious method—that the message has to go a very long way round; and it will inevitably occur to you to ask whether this circuitous route is really necessary—whether it is not possible to take a short cut, to tap the telegraph wire at some intermediate point. Since the starting-point and the terminus are alike on the mental plane, since both on the way up and on the way down the message must pass through the astral and the etheric levels, is there no communication possible at any of these points, without lengthening the process by descent to the physical?

There is such a possibility; indeed, there are three such possibilities; and this is precisely what is meant by telepathy. We may under favorable circumstances open up a direct communication between two mental bodies, between two astral bodies, or between two etheric brains; and this gives us three varieties of telepathy. Let us begin with the lowest.

If I think strongly of any simple concrete form in my physical brain, I make that form in etheric matter, so that it can be seen by a clairvoyant; but in the effort of making that image I send out etheric waves all round me, like the waves which radiate from the spot where a stone falls into a pond. When these waves strike upon another etheric brain, they tend to reproduce in it the same image. It is not the image itself which is sent out, but a set of vibrations which will reproduce the image. It is not like a speaking-tube, through which the voice itself passes, and could be heard as a voice at any point of its journey. It rather resembles a telephone in which it is not the voice itself which is conveyed, but a number of electrical vibrations set up by the voice, which when they enter the receiver are transmuted into the sounds of that voice once more. If you cut the telephone wire and listened at the end of it without a receiver, you would hear nothing, for the vibrations are not the sound, but under proper conditions they will reproduce the sound.

In exactly this way a simple form may readily be transferred from one brain to another. It is an experiment that may easily be tried, if any two people are sufficiently interested to take a little trouble with it. One would have to think strongly of some quite simple geometrical form, such as a cross, for example, or a triangle, while the other would have to sit quietly, and note what ideas formed themselves in his mind. In quite a number of cases such an effort would be successful the second or third time it was tried, though of course some people are more sensitive than others, and some people can form clearer images than others. In this case we have come down to the etheric state of matter, so that we are only one remove from the ordinary method of speech or writing; in fact what we have done is very like Marconi's wireless telegraphy. Let us see whether the same thing can be effected a stage earlier, at the astral level.

Not only can it be done, but it is constantly being done all round us, though we do not notice it. The astral body is the vehicle of emotion and passion, as we have seen in previous lectures, so that what is conveyed from one person to another at this level will be an impression of a passional or emotional nature. Notice it for yourselves in family life. When one person is in a condition of deep depression, it will be found that others round him are very liable to be affected in the same way. If one person is especially irritable, then it will soon be observed that others in turn become less serene and more readily affected than usual. This simply means that any person who gives way to a strong wave of feeling of any sort is radiating a certain rate of astral vibrations which tends to reproduce that state of feeling in others as it impinges upon their astral bodies. The case in which above all others this is important is with regard to the dead, for they are living entirely in the astral vehicle, and so are more sensitive to these waves of emotion than the living, who are to some extent protected by the density and dullness of their physical bodies. So if a man selfishly gives way to uncontrolled grief for the dead, he often causes his departed friend the most acute and profound depression. On the other hand, if he thinks of his friend with love and an earnest desire for his progress, he may help very much instead of hindering, because these feelings also will reproduce themselves with perfect fidelity in the astral body of the dead man. This is a case of real telepathy, or "feeling at a distance."

Now let us advance one stage more, and see whether it is not possible that the thought may be communicated directly from mind to mind on its own level, without descending even so far as to the astral plane. This also can undoubtedly be done, and often is done, but it is a means of converse for the more exalted souls only as a regular thing. One who is highly developed may thus flash his ideas through space with literally the speed of thought, but for ordinary men as yet such power is rare. Nevertheless, it sometimes exists where there is unusually perfect sympathy between two persons, and I feel sure that when mankind is further evolved this will be our common method of communication. It is already employed by the great Masters of Wisdom in the instruction of their pupils, and in this way they can convey the most complicated ideas with perfect ease.

We have before us, then, these three kinds of telepathy, all of them consisting simply of the conveyance of vibrations at their respective levels—liable, perhaps, to be confused by the superficial observer, but very readily distinguishable by the trained clairvoyant. In a minor way we may find evidence of one or other of them almost daily, for we so often observe cases in which some friend is thinking simultaneously along the same lines as ourselves—thinking, it may be, about a subject which has not occurred to either of us for months previously.

We shall at once see how closely associated is telepathy with mind-cure, which aims to transfer good, strong thoughts from the operator to the patient. We meet with various types of mind-cure, differing considerably in their teachings, and calling themselves Christian science, mental science, mind-healing, etc., but they all agree in endeavoring to produce physical cures by non-physical means. There seems to be a vague general opinion afloat that Theosophy is opposed to these systems, but this is entirely inaccurate. Theosophy is opposed to no form of faith; on the contrary, it points out whatever is good in each of them, emphasizes and explains it, and thus combines them all into one harmonious whole. It objects only to misunderstanding and misuse of dogma or practice; it seeks, not to attack these multitudinous religions, but to comprehend them intelligently and to select from them impartially whatsoever things in them are beautiful and true. Our strong belief is that it is a very serious mistake for religious people to quarrel over trifles as they do. On broad principles of right and wrong they are all at one; they all agree that man ought to leave the lower and seek the higher; let them then band together to convert the rest of the world to that much of religious faith, and leave the discussion of unimportant details until that great task is accomplished. That seems to us to be a suggestion of the merest common-sense; yet how few can be induced to listen to it for a moment!

So we who study Theosophy are in no way opposed to mind-cure, though there are some things connected with it to which we should take exception. Its leading idea is a very grand one—that of the power of thought. It is in no way a new conception, for the old religions have always taught it; you will find it, for example, very clearly laid down in the very first chapter of the great Buddhist book, The Dhammapada. To claim for the mind-curists the credit of discovering the power of thought is a mistake, and shows a sad ignorance of the teaching of the great Oriental faith; but it is quite true that they are making many people in this country see it now for the first time. For this, then, we owe thanks to them, that they are raising some people out of materialism, and opening their eyes to something higher and more rational; and that is a great thing to do, for when it has once been done, further advance becomes possible. All honor to them for their share in this work of elevating the thought of the time; and though there are points in their schemes that we may criticise, let us never forget that they have this always to their credit. Let me briefly mention first certain dogmas of theirs with which I cannot agree, and get those out of our way, so that afterwards we may turn to the more congenial task of stating the ideas with which we find ourselves fully in sympathy.

First of all, I have never been able to see why a medical process should be erected into a religion; one might as well make a religion of homeopathy or hydropathy. So to those who are working upon such an unsatisfactory mental basis, I would offer the magnificent system of philosophy which they will find in Theosophy—a scheme which will give them food for thought, and supply them with a rational theory of the universe. One of the principal schools of mind-cure denies altogether the existence of matter—one which calls itself Christian science, though it is difficult to see upon what grounds such a name was assumed, since to deny the existence of matter is neither Christian nor scientific. Certainly it cannot be the latter, for it is matter only that science can cognize, and all its experiments are conducted by its means. And this doctrine of the non-existence of material things is emphatically not Christian, but pagan, for it is the teaching of one of the oldest Oriental systems. Of course there is a truth behind it, if it is rightly understood. All manifestation comes forth from the Absolute, and presumably all will one day return to Him. All manifestation, therefore, is impermanent, and from the point of view of eternity may be regarded as fleeting and momentary and hardly worth taking into account at all. Still, to say that it does not exist seems to be misleading, since it is in truth just as much one of the manifestations of the Logos as is that spirit which is its other pole. The Lord Buddha has said that there are two things which are eternal, akasa and nirvana; and the context seems to show us that he means what we now call matter and force. Herein modern science agrees with him; and it seems to me that it is both truer and safer to recognize that while manifestation exists each type of matter is real on its own plane. It is quite true that while we are on the physical plane only physical matter is real to us, and astral and mental matter remain invisible to the lower senses, while when we raise our consciousness to the higher planes this condition of things is reversed; but it is the focus of our consciousness that has changed, not the manifestation of the Logos. So while we most fully recognize that the unseen things are the more important, we yet prefer to regard matter as real to us so long as we are upon its level. It scarcely seems sensible first to deny the existence of the body, and then to point to an improvement in its condition as the result of the denial of its existence; for how can one cure that which does not exist?

I incline to believe that this denial of matter is probably in essence a reaction against the old and horrible theory of a personal devil. Our friends feel intuitively that the idea of evil imposed upon us from without is an absurdity, since every man makes his own good and evil destiny for himself; so they say there is in truth no evil but that which we make—all is subjective; and then, since they constantly find themselves struggling against matter and its qualities, they make the old mistake of identifying matter with evil, and so come to the conclusion that there is really no matter. It is strange thus to find Bishop Berkeley's theory reappearing amidst such different surroundings, and we find ourselves reminded of Swift's remark about him, "If Berkeley says there is no matter, then surely it is no matter what he says!"

But the point in all these theories to which I feel myself most bound to take exception is the idea of securing wealth by undue influence; with that I must most emphatically disagree altogether. Even to ask money for the use of mental power in curing disease seems to me undesirable; to use mental power in order unlawfully to extract it from others is a degradation and prostitution of the higher knowledge which ought to be held sacred for unselfish work. He who would seek wealth through mental effort should do so through legitimate channels only, and his attempt should be rather to limit his desires than to increase his possessions, for that alone is the path of true wisdom.

Yet again—I know the value of strong faith and affirmation as well as any man, yet truth would forbid that I should deny that a body can ever be in ill-health. The true man, the ego, the soul, is not ill, and if the denial is understood in that sense there can be no objection to it. But it is not usually understood in that sense; the statement is clearly made that the way to get rid of a headache is to assert "I have no headache;" an assertion which may presently become true, but is undoubtedly false when it is first made. I do not deny that by persistently making that false statement an effect may be produced; but it seems to me that the falsehood is a much more serious evil than the headache or the toothache which it eventually removes. Any man may lawfully say, "My head or my tooth shall not ache," and in thus setting his will persistently against the pain he may very probably drive it away. Such an effort of will is quite legitimate and even admirable; the concentration of thought which it implies is a splendid exercise for any man. In this way one may well think against any disease, and thus repel its attacks, avoiding it altogether if it has not yet effected a lodgment in the body, and very greatly enhancing the effect of remedial measures if it is already in possession. The power of thought is enormous, and can hardly be exaggerated.

This brings us to that part of the mental science teaching which we can unreservedly approve. When they exhort their clients to think always cheerful thoughts, to cast away from them fear and worry, to avoid sedulously that fault-finding which always intensifies the evil to which it draws attention—in all this, and much more that they say, we can have for them nothing but unstinted praise. In one of their books a few days ago I found this advice given to a man: "If you feel depression or sad thought coming over you, think of something to be glad about, quick! You have no time to waste over depression!!" And as to fear, again and again they assure us that most things that are feared never come to pass, and that whether they do or not, we double our trouble if we suffer the pain of fearing it beforehand—all of which is utterly true and healthy doctrine. Sometimes even this runs somewhat into extremes. I have read the statement that if men had no fear of disease there would be no infection, which of course is not true, since men often catch disease when they do not know of its existence. But what is true is that the man who is absolutely fearless about a disease is very much less likely to catch it; though even then it may happen to him, if he is overtired, if the forces of the body are not active enough to repel the infection. So that in that exaggerated form the remark is untrue, though it has a basis of truth.

The realization of the effect of thought upon others, and therefore of our responsibility for our thoughts, is also most admirable. We find it constantly in the mental science literature of the better class. For example, it is stated that "false conceptions of God, and especially belief in eternal vindictive punishment, make their unwholesome influence felt in every bodily tissue." A startling and yet obvious truth, which it would be well for many people who think themselves orthodox to take very seriously to heart. Again, I find them asking us how we can wonder that we have such an increase of all diseases among us, especially nervous diseases, when for many generations the whole atmosphere has been full of chronic, fearful, selfish thought about religious matters—loaded with the thought-forms of terror-stricken men about an angry God, a horned devil with a barbed tail, the flames of hell, and other abominable figments of the diseased ecclesiastical imagination—an idea with much truth in it, surely, as any Theosophist will readily realize.

I heartily agree also with the dictum which I find our friends laying down, that if a man thinks himself a poor worm and a miserable sinner, full of natural depravity, that is exactly the way to make him really an unpleasant entity of that description! If he despises himself to begin with, he is likely to become despicable; if he respects himself he is likely to remain worthy of respect. If he realizes himself as a spark of the Divine Life, and so knows that he can do all things through the Christ within which strengtheneth him, he is far less likely to be swept away by the storm of passion, far less likely to yield to the insistent temptation. It is very true that we all are sinners, but we surely need not aggravate our offences by being miserable sinners; and as to worms, we have passed through the reptilian stage many aeons ago, and there is nothing to be gained by talking nonsense! We are far more likely to be encouraged to forsake sin and to rise to virtue if we comprehend our true place and dignity, than if we believe or profess to believe, a degrading falsehood. The "miserable sinner" can excuse himself by taking refuge in platitudes about human frailty; the Divine spark knows that he himself is responsible for his own actions and his own evolution, and that he has the power to make himself what he will.

One passage which I met with in reading books on mental cure I should like to quote verbatim, for it is a most beautiful idea, and as entirely theosophical as though it had come straight from one of our own teachers. "Knead love into the bread you bake; wrap strength and courage in the parcel you tie for the woman with the weary face; hand trust and candor with the coin you pay to the man with the suspicious eyes." Quaint in expression, but lovely in its thought; truly the Theosophical concept that every connection is an opportunity, and that every man whom we meet even casually is a person to be helped. Thus the student of the Good Law goes through life distributing blessings all about him, doing good unobtrusively everywhere, though often the recipients of the blessing and the help may have no idea whence it comes. In such benefaction every man can take his share, the poorest as well as the richest; all who can think can send out kindly, helpful thoughts, and no such thought has ever failed, or can ever fail while the laws of the universe hold. You may not see the result, but the result is there, and you know not what fruit may spring from that tiny seed which you sow in passing along your path of peace and love.

Turning from the general principles to the definite cures which are frequently effected, it remains for us to consider how they are produced. There are several methods, and I think we may divide them into four classes, though there is also a fifth to which I must refer—one quite apart from any ordinary cures such as we have to consider, but nevertheless necessary to make our list perfect.

1. The first type is that which denies the existence of matter and of disease, and aims at curing the person simply by making him believe he is well. A considerable amount of hypnotic influence is frequently exercised in the course of such efforts, and the hope is that if the man really believes himself well, the mind acting upon the body (which, however, does not exist) will force it into harmony with itself, and so produce a cure. They never can call it a cure, I notice, but always employ the scriptural word "healing," so as to throw a sort of religious glamour over the transaction, and suggest a comparison with the miracles described in the Bible. It seems to me better to divest the subject of all unusual terms which tend to obscure the matter and throw a veil of sentiment over plain fact. We say that the ordinary doctor "cures" us by his skill; why then must we abandon the Latin word for the Saxon when we speak of the result of a mind-cure?

2. The second class holds (truly enough) that all illness means inharmony of some sort in the system, and their effort is simply to restore harmony, usually by the transfer of vibrations from themselves. That is to say, the operator endeavors to bring himself into a condition of intense harmony and peace and devotion, and then to project this influence upon the patient, or to enfold him in it. The practitioner of either this type or the first does not care to know what is the matter with the patient; the nature of the disease is of no importance to him; in any case it must be disharmony, and he can cure it by establishing harmony once more.

3. The third class just pours vitality into the patient, again largely irrespective of the nature of the disease, though some practitioners of this method do make an attempt to direct their stream to the portion of the body which is affected. Many people who are themselves in strong health radiate a great deal of vitality quite unconsciously, and the sick or weak feel better and stronger from their very presence.

4. Our fourth class adopts what we may call, by comparison with the others, a scientific method. They try to discover exactly what is wrong, picture to themselves mentally the diseased organ, and then image it as it ought to be. The idea here is that the strong thought will mould etheric matter into the desired form, and that will help nature to build up new tissues much more rapidly than would otherwise be possible. It is obvious that this plan demands a great deal more knowledge than the others; to be successful along this line a person must have at least some acquaintance with anatomy and some idea of physiology.

There is no doubt whatever that all these methods sometimes succeed, and they would do so oftener and more fully if they were employed more scientifically and with greater knowledge of the human body and its structure. Consider the various classes of diseases to which we are subject. The mind-curists are quite right in their contention that many of them proceed from want of harmony, and it is chiefly want of harmony between the etheric and the physical particles in some part of the body—most often of all in the brain. We must remember that there is a very close connection between the mental body, the astral body and the etheric double in man, so that it is well within the bounds of possibility to influence one of them through the others. Now all nervous diseases imply a jangled, inharmonious condition of the etheric double; and that seems very often to be the cause of disease of the digestive organs, of headache and sleeplessness. In all such cases what is needed is first of all to quiet the hurried, irregular vibrations, and give Nature an opportunity to reassert herself. The strong, quiet, persistent thought of the operator would undoubtedly tend to produce such an effect, and would leave the patient soothed and strengthened. The system of pouring in vitality would also be helpful, if it was not of a type that would aggravate the restless symptoms. In almost any kind of illness, to take the patient's mind off it, and calm and encourage him, is a long way towards a cure. Many a doctor of the older schools does far more good by the confidence he inspires than by his drugs.

But there is a class of human ill where there is a definite lesion or wound. Could mind-cure do anything with them? The first and second kind would seem less effective here, though always to quiet and encourage the sufferer would increase his chance of recovery. The third plan would also assist Nature to recuperate; but such cases as these are certainly best met by the fourth method, according to which an effort would be made to image the wounded part as it should be in health, and thus assist the building in of new tissue. This is of course merely an expedient to hasten the natural process of recovery.

In another class of human disease we have the presence of some poison in the blood, and in yet another the illness is in reality the life-history of a microbe, as is the case probably in infectious diseases. It would probably be difficult to deal directly with these by mental cure, but it certainly might assist greatly by giving the patient greater strength to enable the natural guardians of his body to drive out the foreign invader. I hear that the head of the least scientific of the schools of mind-cure has recently issued an order that infectious cases should not be treated by her followers. If people would only look at this matter scientifically and reasonably, and consider exactly what mental treatment can do and what it cannot be expected to achieve, they would be saved much trouble and danger. If they could understand that in many cases it is a valuable auxiliary to the ordinary treatment, but is by no means competent to take its place, it might be much more successful than it is now. It is surely obvious that different diseases must be met by different methods, and that though there may perhaps be a universal cure for all physical ills, none of these plans which I have described contain it. The strong centre of quiet thought set up in the second of them cannot fail to do good to any man; yet regarded as an effort to cure a wound, let us say, it would be a great waste of force; it would be like pouring a bucket of water over a man in order to wash his finger! And being, as far as the wound was concerned, a blind effort, it could never be so concentrated an effort as one made on the fourth plan, which would form a mould to assist Nature in repairing the damage. It is probable that a great Adept could so hasten the natural process as to cause an almost instantaneous building into shape of the tissues which had been injured or destroyed; but the thought of an ordinary man would never be strong enough for that, and he could only hope to produce his result by continuous action.

5. Nevertheless, there is another method of which we know very little, though unmistakable traces of it occasionally appear. No one who hears or reads of it need presumptuously suppose that he or she possesses the power which it gives; though unfortunately human self-conceit is so great that they are quite sure to do so instantly! We who have to lecture or to write know this only too well. If we, for the

(Continued on second page.)

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

Correspondent writes: "The Chicago Spiritual Alliance Church, Lakeside Hall, corner 31st street and Indiana avenue, has good attendance this winter. Mrs. May Elmo, test medium, and good speakers do the work. Sunday, Feb. 1, Dr. Geo. B. Warne will speak. The Doctor is an able speaker and his subject is 'Spiritual Truth for the Good of Humanity.' Come early if you want good seats."

The Wheeling (W. Va.) Telegraph says: "Mr. and Mrs. G. W. Kates, of Philadelphia, Pa., are here, under the auspices of the National Spiritualist Association of the United States and Canada. Mrs. Kates talked very entertainingly to a Telegraph reporter on the plans of the society in Wheeling and also of the work of the National society. The Wheeling society is looking about for a suitable building for the purposes of a church and club house for the society, consisting of a lecture-room, parlors, reading-rooms, entertainment and games, bath, gymnasium, etc. They have visited some places but have not as yet located any which fills the requirements. It must be centrally located, of easy access and convenient. If they do not find a building which can be utilized they contemplate buying a lot and building a suitable house of their own."

Mrs. J. Lindsey is now located permanently at 363 South Division street, Grand Rapids, Mich., where she can be addressed for engagements.

A Wheeling (W. Va.) paper says: "Mr. Kates and wife, missionaries for the N. S. A., held meetings at Odd Fellows' hall Sunday afternoon and night to great audiences, who were apparently greatly interested by the lectures delivered by both, but they were fairly astonished and dumfounded by the convincing tests of Mrs. Kates both afternoon and night. These meetings must be witnessed to be duly appreciated. These very interesting meetings will be continued during the week each night at the above hall. Sincere lovers of truth are earnestly invited."

Mrs. Hamilton Gill, platform test medium has given up her residence at 665 West Adams street, Chicago, and is now on her way East. Will reach Boston probably about Feb. 1, and will be in New York City, Feb. 8. Spiritualist societies desiring the services of this well-known medium, can address her in care of United States Hotel, Boston, Mass., or Broadway Central Hotel, New York, N. Y., not later than above dates.

C. Hall Cook writes from Denver, Colorado: "During the past two months I have known Mr. James Clyde Wallace, being associated with him almost daily, and can say that it is my conviction upon evidence that he has two phases of medial capacity which are not only valid, but quite rare and unusual. I was very favorably impressed with Mr. Wallace. I have no evidence whatever against Mr. Wallace as a medium and a gentleman; on the contrary I have evidence quite in his favor in these respects, especially regarding the latter."

Mrs. G. W. Kates says: "Spiritualism will be to each what they can obtain from it. The only difference between our church and other churches of high thought is this: We believe that our friends can and do communicate with us. The broadness of thought which is growing will break down all these barriers existing through prejudice and ignorance between all churches till all will be united in one grand church triumphant. The time is coming when we shall see patients cured by thought power and criminality decreased by an education along the line of higher ethics. Thought waves exist, just as electric waves. We shall have to know them just the same as we have learned that wireless telegraphy exists, that is by actual transmission. What we need is education along the plane of higher thought, a broader and unbiased mind capable of grappling with and grasping ideas of great immensity and infinity."

Sunday services, with devotional accompaniments, at 2:30 p. m., Howe hall, 1548 California street, Denver, Colo.; Rev. C. Hall Cook, Ph. D., lecturer. The above lectures deal with discoveries in psychical research and the ethics of "The Higher Thought." These discoveries and truths known and understood make the strongest possible incentive to the realization of the Christ-life. The lecturer believes firmly in the teachings of Jesus, i. e., the Fatherhood of God, the Brotherhood of Man, and Communion with the world of spirit. The broad platform upon which this lectureship is based is, Freedom to investigate and discover truth anywhere and everywhere.

A GRAND PRIZE MASQUERADE BALL

The Chicago Spiritual Alliance and the Spiritual Science Union Societies give a Grand Prize Masquerade Ball and Entertainment, Saturday evening, Feb. 7, at K. of P. hall, 144 East 22nd street, near Michigan avenue. 26 grand and valuable prizes given. Special attention. Prof. Ragan furnishes the music, and it will be the best in the city. Send your address to W. J. Elmo, chairman, 40 East 31st street, and he will mail you prize list and program. Tickets 25 cents.

Mrs. U. S. Drake writes from Aurora, Ill.: "I am close on to 85 years old. I have been a constant subscriber from the first issue of The Progressive Thinker, either in my own name or the name of those that I happened to be stopping with. It has been the one substantial comfort of my life."

T. E. Shaw of Onaway, Mich., writes: "Dr. W. O. Knowles, of Grand Rapids, Mich., came here an entire stranger to everybody in this place, and delivered an able and soul-stirring lecture to a large and intelligent audience, on Sunday, Dec. 21, morning and evening; two lectures on Dec. 28."

Wm. Johnson writes from Allegheny, Pa.: "I and a few others have opened an independent meeting in Mendel Hall. The meeting has great help in two healing mediums, Mr. Van Voorheis and Mr. Hurst; they are attracting people who are not Spiritualists. None have gone away without being helped. We have Mrs. Jennie Haney as test medium. She is a young medium and gives good, straight tests, and is improving. We are assisted by members, with short addresses. We had Mrs. N. S. Baade, of Detroit, to open the meetings during October and we had large attendance, and have built up quite a nice society."

Hattie G. Webster, secretary, writes: "Mr. W. V. Nicum, Mrs. S. E. DeLong and Mr. W. E. Hart served the West Side Spiritual Church, Columbus, O., Jan. 18. Mr. Nicum voiced the sentiments of the Angel world, and held the large audience spellbound for one hour, using for his theme the beautiful text, 'Seek ye first the kingdom of God and His righteousness and all things else will be revealed unto you.' It is a grand subject for a spiritual discourse, and Rev. Nicum was master of his theme. He is an earnest, forcible and logical speaker. Miss Blanche DeLong sang a beautiful solo, and then Mrs. S. E. DeLong gave many beautiful descriptive tests and messages that were all recognized by strangers, skeptics and friends alike. Miss Jennie DeLong rendered the beautiful solo, 'I Shall Be Satisfied,' and Mr. W. E. Hart, the well-known medium, in his inimitable manner ran through the audience, giving many clairaudient readings. Mr. J. O. Drummond and Mr. W. E. Hart will serve the West Side Church through the month of February. The church was filled to overflowing. This society purchased the church less than two years ago, and out of its own exertions have the property half paid for, besides having furnished it. They are prospering and doing a good work for the beautiful philosophy of Spiritualism."

F. J. Lentsch writes from Louisville, Ky.: "I wish to tell you of a manifestation which took place at a private trumpet seance, my son, the medium and myself being the only ones present. After my control had given a lecture, and the loved ones had spoken and sang to us, one of my guides (who is a chemist) said they wished to give me a remembrance to keep, for which I was very thankful. On closing the seance we found between two slates, seventeen violets and three leaves, which were brought by ex-President U. S. Grant and his wife. This is the second time Mrs. Grant has manifested to me. The first time was the Sunday after her death. The General brought her to the seance to see what her spirit could do, and at that time she spoke independently to me. These seances were at the residence of the medium, Mrs. Mary Mann, who is ordained, and the only registered lady minister in the city."

N. F. Vose writes from Los Angeles, Cal.: "I want to call your attention to one of our best test mediums, Mr. John Henley. Four years ago at Sycamore Grove (Los Angeles) camp-meeting, I heard him for the first time, and was very much interested in the splendid tests he gave; and again at the camp last August he convinced the friends beyond a doubt, clearly describing and giving names of those who had passed on. He is very earnest, strong and convincing in his work, and we hope wherever the next Southern California camp-meeting is, there will he be also."

Dr. W.D. Noyes writes from Bridgeport, Conn.: "Mrs. Noyes and myself filled a one-week engagement with the Ladies' Aid Society of Springfield, Mass., Sunday, Dec. 28, at 2 and 7 p. m., and Dec. 31, at 7 p. m. The society has a large hall of its own. We came here Jan. 14, found no society or spirit meeting. We rented Good Templars' hall, and advertised in the Saturday church notices for Sunday evening. I had a large audience for such a short notice. The friends expressed themselves glad that we had visited their city, and hoped it would be the means of organizing a spiritual society in their city. We will conduct spiritual services every Sunday at 2:30 and 7:30 p. m., and Thursdays at 7:30 p. m., at Good Templars' hall, 268 State street. We would like mid-week engagements at reasonable rates within a radius of fifty miles. Address me at 269 State street, Bridgeport, Conn."

Frank Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis has been served by Dr. Geo. W. Carey, of San Francisco. The Doctor presents many new ideas. He has given us the very best kind of mental food, and societies wanting wide-awake, philosophical and scientific truths will do well to give the Doctor a call. Mrs. Ropp has been serving as test medium and is doing remarkably well. Georgia Gladys Cooley has been re-engaged for February, she having proven a worthy and conscientious worker in the vineyard of truth. Abbie Sheets is to serve us in March. The work of this season has been quite successful, and barring bad weather, we have had good attendance all the while. Many of the old-time Spiritualists fail to attend or support our meetings; a feeling of indifference seems to permeate them. The movement is kept before the people, and a few earnest, honest workers and the Ladies' Aid work with great pleasure and allow their light to shine as never before. Truth shall and must live, and with the help of the angel world our light shall continue to grow brighter."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

The Detroit (Mich.) Journal has the following from Port Huron, Mich.: "Even though the newspapers have exposed the 'spirit' business as conducted at the home of Mrs. Mary Griggs, at 825 Union street, in this city, and cleverly worked by her little 12-year-old granddaughter, Elizabeth Leota Briggs, crowds still besiege the premises and beg for admission to the bedside of the sick woman. Last evening, even after the papers had heralded the news of the method employed and how it was worked by the child and her assistants, several prominent citizens visited the home and again heard the rappings on the walls. They could not get near enough to the bed to investigate, and came away, shaking their heads and looking anything but wise over the result. It is now claimed there is some additional apparatus in the Briggs home to produce the loud noises, but the opportunity for locating it has not been found. The Briggs family has refused admittance to reporters, the 'spirit' being especially opposed to reporters. When the newspaper men were last admitted to the home Solomon Briggs questioned the 'spirit' closely regarding this. There is a difference of opinion among the Spiritualists of the city regarding the genuineness of the spirit. Some of the promient ones have declared themselves as believing it was a fake, while others spend most of their time at the Briggs home conversing with those who have gone before."

The Philosophical Society has for its subject on Sunday evening, Feb. 1, "Thomas Paine, the Author-Hero of the Revolution." Juliet H. Severance, M. D., gives the address, followed by short speeches, at Lincoln Hall, 72 Adams street. Admission and discussion free.

Scribe writes from Battle Creek, Mich.: "The Spiritualists of this city are untiring in the work. Regular services are held at the hall Sundays, and on Tuesday afternoons. Thought circles are well attended, when each may give out higher thought. The Saturday evening suppers, where refreshing and substantial eatables are bountifully provided by the ladies, are well attended. These are social gatherings, where music, singing and general conversation are enjoyed. Sunday last, Mrs. Rose Ferris, of Detroit, spoke and gave tests for this society, and a benefit circle was held. The death of William Simpson, one of the pioneers of spiritual thought here, brought a large assemblage to the hall last Saturday afternoon, where the funeral services were held. Mrs. Ferris gave a grand invocation, followed by a most touching and poetical tribute to the memory of Mr. Simpson, by Dr. Johnson. The local press gave most kindly mention of the passing of this good man."

Dr. E. H. Denslow writes from Rochester, Ind.: "We arrived in the beautiful little city of Rochester, January 17. We were met at the depot by president and secretary of the society, and driven to the home of Noah Craven, where we were made to feel at home by the congenial and hospitable spirits, Mr. and Mrs. Craven. We were delighted in finding such a harmonious society. The president, C. Fanning, is a young man of excellent character, pure in spirit, progressive, and an exemplary Spiritualist. The beautiful hall is well located upon the main street of the city. One can sense the influence of the wholesome suggestions left there by the founder of the home, Major Bitters, and his spirit presence is a mighty factor now in moving the good work along, and that the society will live and prosper is assured from the very fact that Milo Smith, the good, liberal-hearted man and philosopher, has his finger ends touching the rudder gently. The lyceum work is lead by Earl Miller, a grandson of Major Bitters, a beautiful young man, who has inherited some of his grandfather's patriotism, and the society is receiving strength from the young who are receiving such helpful training from this brave young leader. Our meetings are well attended, and the interest is growing."

J. I. Hollingsworth writes from Winchester, Va.: "I believe a good medium would do well here; a writing medium, either automatic or independent, would, I think, be most desirable, and would not only be of great benefit to the cause here, but the medium would also be remunerated quite handsomely. I will most cheerfully answer any letters of inquiry that may be written me by mediums."

Dr. Louis H. Freedman, the Australian Healer, writes: "Please inform my friends that I am permanently located now at 218 South Broadway, Los Angeles, Cal., where I have suitable offices, and I am pleased to say that the people in Los Angeles fully appreciate my powers. I made a visit to San Diego, and crossed over to Mexico."

A new Spiritualist society has been started under favorable auspices at Joplin, Mo. D. C. Piercy is secretary.

N. A. St. Clair writes from Toronto, Canada: "Dec. 31, Mrs. J. A. Murtha completed a three-months' engagement as test medium for the Toronto Spiritualist Association, having given good satisfaction during that time. She is engaged again for two months later during the present year. Her next engagement will be in Salem, Ohio, for February. She is open for engagements after February, and will be pleased to hear from societies desiring her services. Her address is 419 12th street, Toledo, Ohio."

Harry J. Moore writes to us, that the meeting of the Iowa State Association was a great success. With several young speakers of talent, and with veteran speakers and workers, it could not well be otherwise.

Arzelia C. Clay writes: "Hon Henry A. Denison, of 77 North avenue, Grand Rapids, Mich., sends a kind greeting to the editor and the many readers of The Progressive Thinker; he wishes to say Spiritualism has been his faith for more than forty years. He finds it a comforting religion now, as he is about to exchange worlds. He must soon pass away."

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

To him who hath ears to hear, and eyes to see, it is known many things are yet held as secrets of the unutterable. Experiment and constant attention is ever unfolding before us the truths that analogy suggests. Man, the proud head of the animal kingdom, conscious of his spirit birthright, even if not yielding to its guidance, denied his relationship to the animal kingdom until the incessant researches of the scientist have proved the similarity by kinship of all animal life upon the globe, man not excepted.

Now comes the everlasting searcher after truth, resting a few moments, to listen to a question: "What is there whose enunciation is new?" He replies, Man is related to animals. In a lesser degree, but after the same fashion, he is also related to the vegetable and to the mineral. Minerals have not as yet been studied to make a plain demonstration. But the vegetable kingdom has yielded up the proof. It is absolutely true that flowers love and hate. Roses, mignonette and violets manifest vibratory harmonies if growing near each other. Flowers or blossoms that are the forerunners of fruit show the same helpful or malific effects upon each other if planted close together. With this view of these peculiar relations, many of the diseases of trees that have been laid to atmospheric blights or insects are placed on a more reasonable basis.

The time must be coming when our horticulturists will be able to aid the plants and trees, by making their places of growth harmonious and happy, instead of discordant and inimical to their growth and finest development.

Man proudly says: "I alone possess consciousness. It is absurd to think of the vegetable and mineral possessing anything in common with me." But the body of man, and all else upon the earth's surface, came out of the dust. Can we say how far the natural relation by the law of dust maintains its power and causal effect.

Occasionally, something a little out of the ordinary happens on this coast. Madame Wu Ting Fong, the wife of the former Chinese Embassador to the United States, unattended by her husband, has been in this city a little while waiting the sailing of the steamer whose date is the 20th inst. She has gone to and fro like the other nationalities. Whatever we may say of the Chinese as a nation, we cannot rightfully accuse them of being stupid. That they are peculiar is undeniable; but their peculiarities are not more marked than those of the American nation. For what purpose, in the great economy of peoples, the Chinese and Hindoos have so long been held apart by themselves from all the rest of us, may sometime be explained to us. But it is wisely ordered, that the All-Potent force of the Universe is not obliged to explain the reasons to our limited consciousness.

J. H. Reed, who was connected with one or two centers of occult work in Chicago, for some months before coming to San Francisco with Prof. Orlow, has solved the mystery of life. His funeral took place on the 12th; the remains were taken to Clinton, Iowa, his old home. He was a man much interested in the hidden things of the spirit. In the ordinary every-day life he was a helpful comrade, and a congenial companion, whose loss is mourned by his associates.

Neither was this all the tribute the Monarch Death demanded of the seekers after the highest truth in this city. On the 13th inst., the funeral of Capt. Elisha Morse took place at his residence. He was a native of Maine, and a strong and outspoken Spiritualist. Mrs. R. S. Lillie, one of the most eloquent speakers on this coast, delivered the oration, most impressively and encouragingly to the friends who listened. Afterwards the mortal part was committed to the tender mercy of the Great Angel of Fire.

While we are in no way under tribute to the coal barons, we rejoice so far as the congressmen are concerned, their hearts have been so touched with compassion as to make quick response to the necessities of the people, suffering by no fault of theirs, from the inclemency of the weather. Let the coal operators remember in this struggle of the rich against the poor that it is written: "He that oppresses the poor reproacheth his Maker; but he that honoreth Him hath mercy on the poor."

We had the privilege of listening to a lecture illustrated with stereopticon slides of the world-famed Death Valley in this state. It is said to be the lowest depression of land on earth. The heat is intense. The soil is an alkali sand, whose dust is almost suffocating to breathe. The nearest water barely drinkable, is sixty miles distant. It is impossible for man to pack the burden of provision and water he must have. His animals of burden only increase the difficulty. In this gate to Hades, men have sought gold and paid for their temerity with hundreds of lives. Still they do not give up. In the later years they have discovered extensive beds of borax, niter and other valuable deposits. To-day there are sixty men at work digging out the niter, who, by means of relay stations are able to live and do their work. Perhaps if gunpowder was not an absolute necessity to the nations of the earth, lives would not be squandered to furnish the material out of this hell upon earth. Is there any place upon this planet, hot or cold, man will not seek to invade, if there is the least promise of acquisition of wealth. The very description of all the horrors will, however, undoubtedly fire the curiosity of many to see for themselves, no matter what the price.

W. P. PHELON, M. D.

San Francisco, Cal.

The Home Circle.

It may be of interest to other Oklahoma Spiritualists to hear that our grand cause in this neighborhood is well represented. We have no public organization, but are trying to prepare the way for it by admitting neighbors to our circles. There are several home circles being conducted here with very satisfactory results. Our spiritual teachers enlighten us in every way possible and have developed automatic writing, spirit photography, clairvoyance, trance, as well as physical manifestations with some of us. Already we have quite a number of spirit pictures, some of whom were recognized as those of relatives gone on before. The automatic writings are on diverse, useful and uplifting themes, and would no doubt grace the columns of The Progressive Thinker.

The people interested in the movement here would like to hear from some able speaker and test medium coming this way to hold a series of meetings and stir up these good old Christians in a way that will show them the fallacies of their present belief and learn them better. Correspondence is solicited, and should be sent to L. Stansbury, M. D., Lewiston, Okla.

FRANK ANLAUF.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

Missionary Work.

We are actively engaged in the public work as the N. S. A. advocates of Spiritualism. We can always do more—but, must have preparations made for us in localities. It takes a great deal of our energy to secure such help. Wherever possible for us to go, we will arrange en route if an early application is made. Do not wait until we are in your locality, but apply at once. It may be that we shall be idle or unable to visit other places near you because you fail to apply.

To our many friends who constantly write us asking why they do not hear from us more frequently in The Progressive thinker, we desire to say that our labors and correspondence keep us constantly busy. All of our papers must have our reports and words of cheer, hence we can send only brief items to each. If you do not hear from us personally or in this paper, please write us and cheer us a little. We need often to receive your messages of comfort and friendship. Feel assured that you have our thoughts and remembrance. Good deeds are never forgot. All these we carry reflected in our souls.

During January we have had meetings in Lancaster, Ephrata, Big Run and Pittsburg, Pa. We had good meetings in each place and a grand benefit in Pittsburg, where Brother C. L. Stevens always leads in generosity to the cause and kindly support of the workers. We are now amidst daily meetings, January 19 to 26 at Wheeling, W. Va., where the society under the presidency of Brother Henry Brunhaus is achieving great success. This society has also two good local public workers in G. W. Way, medium, and Mrs. Kane Davis, speaker. Every local society should have a resident medium and speaker. That is the sure way to secure good results and permanent success.

We go to Cincinnati, Ohio, for Sundays of February, and desire week-night appointments within reach.

G. W. KATES AND WIFE.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, on Jan. 15, 1903, from his late residence, Woodston, Kansas, Jacob S. Funston, aged 71 years. He leaves a wife who realizes that her physical loss is his spiritual gain. Services at the home by Carl McKay. M. A. F.

Mrs. Maria Rowe, of Corry, Pa., passed to spirit life, Jan. 12, 76 years of age. She was beloved by all. Many years a Spiritualist she passed away in the full consciousness of the triumph of life over death. She was also many years an interested reader of The Progressive Thinker. Mrs. Clara Watson, of Jamestown, conducted the memorial service.

Mrs. Eliza Cook, of Jamestown, N. Y., passed to spirit life, Jan. 14, aged 84 years. She, too, a long-time Spiritualist, and possessed of sterling qualities of character, passed serenely down the slope of time, and at the call of the Death Angel quietly slipped the moorings that held her to earth and entered the harbor "over there." Mrs. Watson, a personal friend to both the above-named, spoke also at the customary funeral service, which was the third one at which the writer officiated during the week. CLARA WATSON.

Passed to the higher life, Jan. 16, 1903, Charles Sampson, in his 85th year; one of the pioneers of Spiritualism. In his early life he was a fine medium and worker, suffering persecution, but never faltering. The services of the last sad offices were conducted by Dr. P. T. Johnson, who gave one of his soul-elevating discourses, which was appreciated by all. The Odd Fellows conducted the final services. COR.

Passed to spirit life, from his home in Paw Paw, Mich., Dec. 6, 1902, after a lingering illness, Elam L. Warner, aged 74 years. He was an active and enthusiastic worker in Spiritualism for nearly forty years, and his life was in keeping with the beautiful truths and philosophy of this higher faith.

The funeral services were conducted in the home by Rev. Olivia J. C. Woodman. It was a plain, simple service, in harmony with his expressed wish. The speaker in beautiful language expressed the thought that was the central idea of his religious views in the words: "The things which are seen are temporal, but the things which are not seen are eternal." She also alluded to a signet he always wore, bearing the letters, U. M. L., meaning Universal Mental Liberty, and closed with a poem by Ella Wheeler Wilcox, entitled "The Beyond." F. A. W.

A Veteran Passed On.

At a meeting of committee representing the State Spiritualist Association of Minnesota, and also the St. Paul Spiritual Alliance, the following resolutions were passed, upon the passing of M. T. C. Flower to the higher life:

Whereas, we have been personally acquainted and associated with M. T. C. Flower, during many years of his residence in St. Paul, and whereas, he has endeared himself to us by the sterling worth and integrity of true manhood, by gentleness of manner and kind words to all, and whereas, in him we have always found a true and staunch adherent to the cause of Spiritualism, upholding and living to the higher spiritual philosophy, unfolding the true spiritual life within himself and bringing credit and respect from all for the cause he loved as his own life,

Be it resolved, That we as his associates and brothers in Spiritualism, realing the true value of his noble, unselfish life, to our cause and to humanity, do take this opportunity to offer this tribute of respect and love to his memory. In him we have ever found an associate and brother whose life and efforts have been devoted to the development of a knowledge of spirit communication, for the benefits it will bring to humanity, and in mourning his passing from our visible sight, we do so with the consoling thought that he can and will be ever near, working in the cause of humanity and bringing strength to those who remain to carry on this work, as well as bringing comfort and peace to his own near relations to whom our sympathy goes out in this hour of bereavement.

J. S. MAXWELL,
J. P. WHITWELL,
H. C. EDWARDS,
S. G. HARRIS,
C. D. PRUDEN.

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

I. B. F.: Q. Why has not the attention of scientific men been turned to the investigation of spiritual phenomena?

A. This question shows that the writer is unacquainted with the history of the movement. It is one we constantly hear from opposers who are ignorant of what has been done in the past years. Perhaps no subject has received more careful study by men trained in observing facts and drawing conclusions therefrom. Profs. Mapes and Hare had their attention early awakened. The latter made an extended series of experiments, which he recorded. He began a disbeliever, he became an ardent believer. Twenty years after the publication of his book he said he had nothing to retract, and departed this life strong in the belief. His methods were different from the more recent of Prof. Crookes, but for thoroughness and results were as admirable and conclusive.

The Psychic Research Society of London has for many years pursued original lines of investigation and annually published voluminous records. Especially has the American branch under the able direction of Dr. Hodgson been active in investigating spiritual phenomena. The conclusion reached is that while there is much that is inconsequential and to be rejected, there is an abundance of evidence that there are individual spirits communicating, and that this is the only explanation which covers the field. Investigations conducted in the psychological society, first interested Prof. James of Harvard University, and Prof. Hyslop of Columbia. It is presumable that judicial training, the sifting and balancing of evidence, would prepare the mind for the discovery of fraud or truth, as well as scientific studies, especially if such studies were in special fields far removed from the psychical.

Judge Edmonds was one of the most brilliant lawyers, and just judges. He became interested, converted, and devoted a great deal of his time for years to the extension of the cause. His daughter was his most trusted medium, and he became a medium himself.

That greatest of pulpit orators and fearless thinker, Theodore Parker, wrote in his private journal, "It (Spiritualism) has more evidence for its wonders than any historic form of religion hitherto. It is thoroughly democratic, with no hierarchy, but inspiration open to all. It does not claim to be a finality. It admits all the truths and morality in all the world sects."

Among other American scientists who have given attention to the manifestations are Prof. Gunning, Dr. Buchanan, the anthropologist, Prof. Denton, geologist, and Prof. Worthen, state geologist of Illinois.

It is noteworthy that not a single scientist has given thorough and unprejudiced attention to the subject, who has not been convinced of the genuineness of the manifestations.

Among the first to investigate and accept the spiritual manifestations in England was Robert Chambers, author of the famous "Vestiges of Creation," and a profound scholar. He wrote a preface to "Incidents of My Life," the autobiography of the most remarkable medium, D. D. Home. To him Spiritualism was a brilliant fact. The manuscripts he left on the subject at his death remained unpublished because his family objected. With him were S. C. Hall and wife, William and Mary Howitt, Bulwer Lytton, and many others noted in literature. Lytton wrote Zanoni, a novel founded on the occult.

Lord Brougham had many strange experiences and said: "That in the cloudless skies of skepticism he could see a rain cloud, as yet no larger than a man's hand, and this was Modern Spiritualism."

Cromwell Varley, electrician of the Atlantic Telegraph, who was a prominent factor in its successful completion, a skeptic in spiritual matters, became a fearless advocate, his wife being a medium. "The fact, for fact it is," he said, "that spirit parents and friends are among us, and endeavor to help us as they did in life, seems exactly what we should expect."

Elizabeth Barrett Browning, the sweetest poetess of the century, wrote to Mrs. Stowe, "I do not know how people can keep up their prejudice against Spiritualism with tears in their eyes, how they are not at least thrown on the wish that it may not be true, and the investigation of the phenomena by that abrupt shutting in their faces of the door of death, which shuts them out from the sight of those they love."

Gerald Massey, the poet, became deeply interested writing and speaking on the subject.

Thackeray was so interested he gave long space in the Cornhill Magazine.

The wife of Prof. De Morgan wrote a book on the subject, "From Matter to Spirit, which is accepted as one of the best in the literature of Spiritualism.

H. C. Hall, for forty years editor of the Art Journal, wrote: "We were convinced and the conviction after twenty-five years never lessened from that day to this."

We often hear of committees being appointed to investigate Spiritualism, especially is the Seybert Commission approvingly mentioned by opposers. Of all these committees, none were composed of more distinguished men than that appointed by the London Dialectical Society in 1870. Every one of its original thirty members was noted for ability in his favorite pusuit. Among them was H. G. Atkinson, who was critical yet loud in defense; Mr. Murice Davies, author of "Orthodox and Heterodox London;" Dr. Drysdale, and Charles Bradlaugh, noted materialists; Sergeant Cox, a popular judge, and the great Alfred R. Wallace, who anticipated the theory of Evolution by Darwin.

This committee had been appointed to meet a clamorous demand of the public that scientific men should investigate the subject and enlighten those who were being led astray. After numerous sessions with mediums, among the most notable was D. D. Home, and the accumulation of voluminous records, the report was so favorable to the spiritual interpretation of the phenomena that the Dialectical Society became frightened and refused to publish. The committee had become so thoroughly in earnest and convinced of the great value of their work and conclusions that they published it on their own account, through the leading publishing house of Longmans & Co. The most remarkable statement in this report is that no evidence had come from those who would account for the manifestations by imposture or delusion.

The report awakened the attention of one of the greatest scientists of Europe, Prof. Crookes, whose discoveries led the way to that of the X-rays. When he began investigation the newspapers said, "Now we shall see the end of spirit-mania." His method and his tests were strictly scientific, and after long and patient investigation he became convinced of the spiritual origin of the phenomena, and his book "Researches," is the clearest statement of his experiments and conclusions. Like the prophet of old, he had been called to curse, and was forced to bless, for he said, "I too much value the pursuit of truth and the discovery of any new fact in nature, to avoid enquiring, because it appears to clash with prevailing opinions."

Freethinker: Q. What was the circulation of Paine's Rights of Man?

A. According to an English publisher, a book which reaches a circulation of 3,000 copies has a good sale. If 5,000, very good; 10,000 is extraordinary. Of 800 books published in the last ten years only six reached the last number. In contrast one hundred and twelve years ago, an almost unknown patriot, Thomas Paine, wrote the "Rights of Man," and its actual circulation was one million, five hundred thousand copies. It has been said that the independence of the colonies was won by the sword of Washington and the pen of Thomas Paine.

BRIGHT'S DISEASE.

(Published by request.)

The rapid increase of late of this formidable and generally fatal disease of the kidneys, and the frequent record of death from it, makes a probable cure of it a matter of great interest to those afflicted with it. Doctors, after applications of medical skill and effort for such patients, give them up to die. A remarkable case of this kind, of a gentleman in a prominent position, has come to the knowledge of the writer from the lips of the patient, which I am induced to give to the public through your widely-circulated newspaper, together with the formula for its cure as successfully used by him.

L. P. Farmer, Esq., General Passenger Agent of the Pennsylvania R. R., became severely afflicted with Bright's Disease, so much so that his doctors in Philadelphia and New York gave him up as incurable. He then went, as he thought to die, to his old home in Connecticut, so weak as to require aid to get up the steps of his father's house. At this time he fell in with the article recommended as a cure. All else having failed to do him any good, he resolved to try it. He did so, adhering to its requirements rigidly, and was restored to health again solely by it. He is now New England agent of the Pennsylvania R. R., at Boston, restored to perfect health again, a fine specimen of manly vigor, brought about by this system of cure, as follows:

Specific for heart disease, dropsy, dyspepsia, diabetes, all troubles of the kidneys, and chronic diarrhoea.

One tablespoon of skim milk every hour first day; two tablespoons every hour second day; three tablespoons every hour third day; four tablespoons every hour fourth day; five tablespoons every hour fifth day; six tablespoons every hour sixth day; seven tablespoons every hour seventh day; eight tablespoons every hour eighth day.

Commencing the eighth day to break one-half slice of bread in the milk (but no crust of the bread) three times a day.

Nine tablespoons of skim milk every hour ninth day; ten tablespoons every hour tenth day; eleven tablespoons every hour eleventh day; twelve tablespoons every hour twelfth day; thirteen tablespoons every hour thirteenth day; fourteen tablespoons every hour fourteenth day; fifteen tablespoons every hour fifteenth day.

On and after the 16th day take 15 tablespoons skim milk every hour, daily, except one hour before your usual hour for dinner, and one hour after dinner. For dinner, take as much rare beef as you feel like with a slice of bread (no crust), and a half-cup of coffee (sugar or milk.)

For breakfast and supper, break one slice of bread (no crust) in the milk.

The bread should be 48 hours old, never less than 24.

If the milk sours on the stomach, put in it a tablespoonful of lime water to a pint of milk.

If you should become costive, eat a fig or two at and after use of beef and coffee.

The first three or four days it will require a severe mental effort to "eat or drink nothing but milk," but after the first five days you will become accustimed to the system, and not feel that strong desire for table food.

It is strongly recommended to all afflicted with this fatal disease to give the above remedy a strict and vigorous trial, which will probably restore to health again many who now think themselves incurable.—F., in Portland Trans.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

THE BEAUTY OF HOLINESS.

The Principles of Wholesome Life and Character.

In the 16th chapter of I. Chronicles we have these words: "Give unto the Lord the glory due unto his name; bring an offering and come before him; worship the Lord in the beauty of holiness."

Man is, as a philosopher of the ancient world very wisely and truly said on one occasion, a worshipful creature. This is most decidedly and positively true. From the paint-bedaubed savage who worships fetishes of sticks and stones; from the Moki in his snake-worship, the Egyptian in his cat worship, the Persian in his dog worship, the Chinaman in his ancestor worship, up to the philosophic materialist of the present day who, though he may deny it, worships dead, insensate matter, claiming that nature is all in all and that we can not get behind the world of matter, all art worshipers of something or other.

We are, every man and woman of us, every one in the wide world, worshipers of some particular Divinity of Expression which appeals most peculiarly to us, to our peculiar temperaments and dispositions, to our peculiar likes, dislikes and prejudices. It may be a fad of fleeting fancy, it may be a dream-myth upon which we base the integrity of our lives, nevertheless if we love it and yield to it the homage of our love, we are worshipers unto it. The learned philosopher, erudite skeptic though he may be, is still a worshiper of his ologies, isms and osophies. But this the materialist and atheist do not like to acknowledge, for they like to think themselves far from the weaknesses of the passing crowd, far from the superstitions of the night. In their eyes "worship is only good for women and children." Yet it is true that we are all worshipers and in this respect cannot help ourselves, for this deep, worshipful sense has been implanted in us and is a part of us as much as the desire for food; in fact, as Christ stated, the true worshiper "hungers and thirsts after righteousness. Righteousness is the spiritual food and drink of the spiritually starving and thirsty man.

But while we cannot help being worshipful beings, we can have something to say as to what, whom and how we shall worship. Either we can worship the Good, the True and the Beautiful, or we can become slaves to our passions and worshipers of the lower and more elemental being, our animal self. Thus we are all of us either idealistic or idolaters, either worshiping the higher thought as manifested in the ideal, or idolaters giving homage unto the idols of our lower thought-world. For idolatry is nought but reversed idealatry.

In worship we see the ripened fruit of the admiration of love. In worship we see the devotion of the self most highly and unquestionably expressed. That which one worships is that unto which one devotes one's life or self. Hence, an artist worships the beautiful and the ideal for the sake of his art; a scientist is a worshiper of scientific truth; a minister of God worships the Truth in religion because of the desire to express his experiences of the truth unto those to whom he is called to minister.

How shall we worship the Lord (the God of Love) in the "beauty of holiness?" What is beauty? According to the artistic perception it is a due sense of proportion; and a beautiful character is an all-rounded character, a symmetrical character. Though I do not reason much in a mathematical circle, for I am not much of a mathematician, yet I believe that saying of Plato's to be true: "God geometrizes." And we see even in the character of a good man this mystic thought of numerical quantity. Where all things meet together and are equal, expression is made as to their being square. Hence, we say of a man who is honest and upright, who expresses the numerical quantity of equal-sidedness, and whose character is therefore equalized on all sides, that he is a square man. "He is a good, clean, square man." How often have we heard that expression used to denote integrity of character and honesty of purpose in this life. And in this mathematical expression we see the beauty of holiness manifested; for in the spiritual sense none but the good, clean, square people can worship their love in the beauty of wholesome character.

Again, that expression, "Handsome is that handsome does" is most positively and emphatically true. In the psychology of belief there are three principal ingredients or a tri-unity of parts: Intellectual conviction, actual deed following from the conviction, and the animus or motive behind both the deed and the thought, and coloring both the intention of the thought and the character of the act. Thus the true believer is one who believes with his head, hand and heart. His head thinks, his hand executes and his soul gives the character to the thought of the head and the execution of the hand. So in the trinity of Christ! The Father-thought of God brought into activity the Christ-Messiah or manifested Sonship on the material plane and the Holy Spirit of Love and Truth was the Soul and Heart which gave the salvation-character to the God-Christ. Thus He could say "I and my Father are one!" "He who hath seen Me hath seen the Father!"

Now there are several essential ingredients in holiness, the principal of which are: Cleanliness, purity, chastity and sanctity. These combined make wholesome living; for holiness is really living in a wholesome and rational way and this because we desire to do the best service that in us lies unto humanity and thus to the Good, the God-Love that hath created us and made us a part of Himself and (if we desire it so) Himself a part of us. Thus holiness is health.

Again, I believe most thoroughly that the preacher who once stated that "It was a sin to be sick" told the exact and accurate truth. At least it is sin which has produced sickness and brought disease into the world. If we will examine into the life of the Christ we will see that though He was often weary and tired through the tremendous work that He did, He was never sick a day in his life. People are sick because they violate some law of nature or "habit of God;" and if they are out of harmony with some of the laws of harmony inharmonious conditions enter into them and disease is the result—inharmonious conditions brought about by disobedience to the habits of the All-Good.

In this sense I believe there must be cleanliness of person, cleanliness of diet, proper physical exercise, the vibratory exercises of breathing in which the lungs are filled with inspiration and power, and proper conditions of mind. Our bodies being "temples of the Holy Spirit" should be kept pure and clean; and we should see to it that nothing that defileth should enter therein. Hence, we should by all means avoid poisons and alcoholic stimulants.

Again, "The Lord breathed into his nostrils the breath of life and man became a living soul." It is a fact which can very easily be demonstrated that whereas man can live for a number of weeks without food, a number of days without food and drink, he cannot live for very long when deprived of air. "The breath is the life." Therefore is it not important to us what kind of air we breathe into our lungs, whether it is the pure God-given oxygen of life or the poisonous, vitiated atmosphere laden with impurities of death because of man's bad habits and vicious appetites?

Cheerfulness is also a great thing in life. Cheerfulness and joyfulness bring health to the body, while anger, jealousy, feelings of vindictiveness or hatred disease the body. Morbid conditions such as despair or melancholy either weaken the physical or tend to make invalids worse. A case is on record of where a woman became angry at something her husband had done, and the babe in absorbing the milk from her system, went into convulsions and died. Why? Because the mother had poisoned the milk by allowing the seeds of poison through anger to enter her system and change sweet nourishment into deadly poison. Do you know that anger is incipient murder? Do you not know that anger is a deadly thing? Do you not know that anger and wrath is in embryo insanity and madness? Do you not know such passion is most deadly poison in the world of thought? One should never cherish anger against any one and if on any occasion one becomes angry let him or her try to get over it as quickly as possible; and by a system of will-strengthening exercises get the mind into such a condition that these little explosions of poisonous energy will not occur. If we get Christ into our hearts and souls, anger against a brother or sister will not be. He showed us the way by Himself being "the Way, the Truth and the Life."

Hence, I argue that purity of thought will express itself in purity of life; and beauty of life manifests itself through beautiful and loving thoughts. The meaning of the term lovely, which is the highest kind of beauty, is that which inspires love. It is the beauty of holiness as most fully developed in woman, the beauty of holiness in the loveliness of a wholesome, whole-souled woman, who is holy through the union of purity, chastity and sanctity.

I believe that the intention of the Divine Love was that women were born to be beautiful as men were born to be strong, but unfortunately men have sapped their strength by means of dissipation and women have been deprived of that natural beauty which should be theirs, by wrong and artificial methods of life. A truly healthful woman will be a beautiful woman and will need no paint nor powder. So, too, with the dominance of love and the spirit of helpfulness women will be good-looking because their faces will shine as the light expressing the looks of the Good of Love from their smiling, sunny countenances. I was once struck by a total dissimilarity in looks between two women, one which the world would call beautiful and the other homely, but because of the vicious expression of the one when in a temper she was positively ugly, while the other, the so-called homely one, because of her interest in the suffering that was before her the radiance of "the beauty of holiness" was around and about her and her smile of welcome as she came near the sufferers was heavenly indeed.

In the thought of chastity we have a principle which is opposed to sex depravity. This we may pass over because we all know that unchastity is one of the most fruitful sources of the ugliness of vice, the weakness of disease and the degradation of the human body, mind and soul.

Sanctity is one of the ingredients of holiness which have been mentioned; and sanctity is a union of cleanliness, purity and chastity. There are of course different degrees of sanctity, but when one is wholly sanctified he may be considered holy. Sanctity is sacredness with varying degrees of power while only in the highest and most complete state of sanctity is holiness known.

Let us investigate further and while we say that our bodies are temples of the Holy Spirit we must know that they are habitations of the Holy Breath. Christ was filled with the Divine Breath of the Father; and hence his Divine Mission on earth and the significance thereof. Remember he said on one occasion that he had meat and drink that his disciples knew not of. This was, of course, the Divine Breath.

Now while matter is the materialized expression and manifestation of thought proceeding from the Divine Mind, man is the highest materialized expression of that thought and can become a co-partner with the angels of the heavens, aye, with God Himself in the Creative Utility of Life. For as God is man's Creator, so He has created human beings in the most powerful and concrete sense in the image and likeness of the Highest Good; "male and female created He them." But man may pervert the highest and degrade it to the lowest. So man is capable of creating the gods that he worships in his own image and likeness.

So our bodies are temples of the Holy Spirit or Breath or Crystallized expressions of the Divine Thought which we are given to use for his service and in his service. We can help him to build these temples of the Divine Thought into something grand and good and great, or degrade the thought of God by the destructive vices of sin. We can do more than that. We can, by means of the Creative Utility embodied in our members, clothe other forms of expression with life, giving unto them either an inclination toward the worship of Him who gave them the Breath or a suggestion toward the destruction of the temple which He would build.

Hence it is true that we are not only our brother's keeper but the keeper and care-taker, at least for a while, of the souls confided to our keeping and who call us by the tender names of father and mother. The doctor who wrote "He who only half breathes only half lives," wrote a significant sentence and one pregnant with meaning and if it is our fault that a human being has been ushered into existence with diseased body, feeble vitality and weak will-power, we stand condemned at the judgment bar of God because we have not provided the proper conditions for the entrance of that soul into life, because we have not provided the proper conditions for the Holy Spirit of Love to manifest in the way in which it would like to or the way in which it ought to.

Knowing what I do of the laws of heredity I will say this—and in saying it I do not think I am committing blasphemy, that I am taking anything away from the sacred prerogatives of the Divine Creative Power—that if men and women lived according to the Christ-principle, understanding the science of stirpiculture and bringing children into being according to the law of love, the men and women that would then be born would be, in comparison with the people of to-day, gods walking upon the earth.

Man in his creative energy is linked to the highest. Man in his creative energy is a genius. Because of this creativity man proclaims his divinity and godhood. Because of this creativity we see the genius of creation in art-life, in poetry, in music, in painting, in sculpture, in architecture, in dramatic representation. Because of this creativity we see the genius of creation in scientific and business life, in inventive ingenuity, in civic life, in the formation and construction of governments. But the grandest of all because the foundation of all the rest is the genius of creation in parenthood.

And in conclusion I will say that I believe the time will come when men will consider that to be the father of pure, healthy, kindly-acting children is better than to be the king or ruler of the world with all the world laying tribute at his feet; when women will feel that to be the mother of such children is greater than to be the queen of heaven and of earth with millions upon millions of people bending in servile adoration before her beauty and her majesty; and men and women will then recognize as never before the meaning of the words, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." But man must first rise from the lower principle of his animalhood to the higher principle of his goodhood. And then, and not till then, will he understand the deep, spiritual significance of my text: "Give unto the Lord the glory due unto His name; bring an offering and come before Him; worship the Lord in the beauty of holiness."

JOHN A. MORRIS.

Los Angeles, Cal.

A MOVE IN THE RIGHT DIRECTION.

Proceedings of the Convention of the United Societies in Favor of Taxing Church Property.

The third convention of the United societies of Chicago and Illinois in favor of taxing church property was held, pursuant to adjournment, on Sunday, the 11th day of January, 1903, at 3:30 p. m., at the Athaeneum, No. 26 Van Buren street, in the city of Chicago, Ill.

Edward D. Deuss, president, presided, and J. H. Copeland discharged his duties as secretary. Roll call showed following delegates in good standing, namely: E. C. Reichwald, Ed. D. Deuss, L. Saltiel, E. P. Peacock, J. H. Copeland, B. Effinger, Chas. Neumann, Chas. Ritter, Aug. Welchmann, Frank Karanek, J. B. Lenau, R. H. Nehls, Wm. Wingut, J. B. Beattie, A. Auspitz, Chas. Peuschel, A. Handke, Wm. Hambach, H. Krause, Elise Kaune, F. Brockhoff, R. Klein, A. Kornmann, H. Kaden, Conrad Buhmann, J. Peukert, Fritz Czolbe, A. Kada, A. Schwensen, H. Gruning, Wm. J. Fischer, S. J. Schnit, R. Brandt, A. Hanak, Jr., Leopold Neumann, C. Alvin, Henry Gordon, Louise Borteau, Otto Kaiser, Karl Jaenal, Adolph Meissner, Peter Aussem, C. Stengel and Rosa Kaping.

The minutes of the previous convention were read and adopted, and those of the last meeting of the executive committee were read and approved. Credentials of Elise Kaune and Rosa Kaping from the Woman's Sick Benefit Society, Edward Deuss and Hans Mueller from the "Liedertafel Freiheit," and Wm. Hambach and H. Krause from the United Brotherhood of Carpenters and Joiners, were present and the said named delegates were duly seated.

The delegates present reported that their respective unions and societies had agreed to pay the per capita tax called for by the last convention, subject to the referendum, but had decided not to send in the money until the result of the vote could be ascertained. On motion all societies were requested to send in their written ballots, and to immediately send their checks for sums due, to the treasurer, E. C. Reichwald, Room 4, 141 South Water street, Chicago, Ill. The secretary was instructed to point out the necessity for immediate remittances if we desire to accomplish beneficial results during the present session of the state legislature and to at once begin mandamus proceedings.

The committee on local assessments and mandamus proceedings reported that it had made an examination of the assessment; that the members of the said committee had been very courteously treated and assisted by Mr. Galpin, chief clerk of the Board of Review, and Mr. Kinsley, chief clerk of the Board of Assessors.

This committee was astounded to find on the non-assessable property rolls, immense properties worth over $200,000,000, belonging to private and religious corporations, not exempt under our present laws from which not one cent of taxes is derived by our city, county or state treasury.

The legislative committee reported that its members had interviewed men experienced in the offices of the county assessors and collectors, who are all of one opinion, to-wit: That the only solution of the problem, i. e., the only way to put a stop to favoritism and injustice in the levying of assessments, and in consequent corruption, is to secure the repeal, by the present legislature, of all laws providing for the exemption of private or corporate property, whether it be secular or religious. They all agree that public property only, ought to be exempt from taxation. The committee further reported that it had examined the laws bearing on this question, of most of the states of the Union, and is now preparing a bill to be presented to the legislature of this state, now in session.

Mr. Starr, professor of Anthropology, expressed his pleasure at being present and his hearty approval and praise of the proceedings.

On motion the convention adjourned until the 25th day of January, 1903.

JOHN H. COPELAND,
Secretary.

ED. DEUSS, President.

A NEW ORGANIZATION.

Oklahoma Christian Spiritualist Association.

Declaration of principles adopted at the National Spiritualists Association Convention, Chicago, Ill., 1899:

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith constitute the true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them."

Preamble.

As members of the Oklahoma Christian Spiritualist Association, we hold—

1. That "Infinite Intelligence" is the God of Universal worship.
2. That the "Expression of Infinite Intelligence" is the works of God "known and observed from the beginning of the world."
3. That the phenomena of Spiritualism specially occurring in modern times and prominent since 1848, are the manifestation of the Christ, the "Spirit of Truth," the "Comforter," the same in kind and origin as accompanied the manifestation of the Christ in the early days of Christianity
4. That to believe on the Christ is not the acceptance of a personality but the recognition of a principle.

Covenant.

We whose names are hereto subscribed, believing in the saving power of truth, desiring to conform our lives to our highest ideals of virtue and right living, do hereby associate ourselves together for the purpose of the investigation of the facts which reveal the spiritual laws of life, and for co-operation in all good works.

We subscribe to no dogmatic statements as a test of fellowship, but only aver as a condition of being allowed membership in this body, that we sincerely desire the truth and will earnestly strive to attain to our highest conceptions of morality.

The above is the first draft of the Oklahoma Association of Spiritualists. It is only intended for a starter. The object is to make it a thoroughly working religious organization with all the powers and functions usually possessed by religious bodies under the law. Names are being attached to this preliminary document and we hope to have Spiritualists in Oklahoma to associate with us and help to perfect the organization. When a goodly number of names are secured, a general meeting will be called to adopt constitution and organize in due form.

T. W. WOODROW,
Hobart, Okla.
D. L. WININGER,
Poarch, O. T.
Committee.

A PSYCHIC PROBLEM.

Subjective Activities and Automatic Writing.

To the Editor:—I have a psychic problem for the readers of your paper to solve. The one mentioned, is what relation of subjective activities may have in relation to automatic writing or spirit writing as I believe it to be. The experience is one in which I am the subject. The subjective activities are a physical effect with me, and the peculiarity of the automatic writing that I receive every now and then will come on me suddenly, taking me by surprise, and controls the muscles in my arms, just the same in its twitching and jerking influence as the effect of a galvanic battery, and my hand is most forcibly thrown upon a table while the current of power thrills my body, and my hand writes a message and signs a name of a friend often, and again a stranger, of whom I afterwards learn. All messages have come from the deceased; none yet from a mortal in earth life.

Now the peculiarity of this subjective activity, if it should be called so, is the difference it bears to writing where the hand is controlled, that merely sways the pen as if by mental impression. This latter form of automatic writing may be considered as controlled by the subjective action, but how am I to believe that such a powerful force, like unto a shock from a live wire, is the motion produced by subjective mentality as scientists are claiming?

A friend tells me that it is only the power of subjective force of the system, the effect of a hallucinated mind in the belief of Spiritism. One's own mind ought not to deceive him.

The law of suggestion and psychic phenomena says your faculties will obey your suggestions. I have been giving my subjective mind suggestions positive and strong for a long time to quit this deception, but the writings insist that "we are your spirit helping friends." Would these auto-suggestions not defeat the former belief in spirits to delude the subconscious memory? How am I to believe the laid-down and seemingly scientific demonstration that spirit phenomena can be explained on so simple and natural a base as telepathy and subjective activities, together with belief and hallucination?

I have been trying my best to be scientific and have a natural explanation instead of a supernatural, as they say, my mental faculties are never controlled, I therefore have the grand opportunity of witnessing my controlled physical condition in my natural state of mind.

Remember that in spite of all the contrary auto-suggestions as to this being spirit control, yet it is gaining in power upon me, and the writings declare in all dignity that "We are your spirit friends," and say that we mortals more often make fools of ourselves than we are fooled by others.

I shall not again attempt to be scientific and contrary to good common sense and proof.

Please publish this, that I may get a reply and together with the knowledge of others the question of subjective activity ought to be determined, whether the arising of latent memories to control one, or telepathy, or actually the spirit being itself. R. E. DUTTON.

Lincoln, Neb.

Texas Notes.

The Texas State National Association of Spiritualists does not make any particular flourish, but they are "sawing wood" all of the time, just the same.

Mrs. Laura B. Payne, who has given up active work as State Missionary, and located in San Antonio, will minister to the rapidly growing society there and also do much for the society in the capital city—Austin.

Rev. Nellie S. Baade, of Dallas, is doing a very gratifying work, among the people of Dallas, and we are so glad that she has come from the north to the southland. Hope she will stay and make the land of flowers her home. The society has lately rented a new hall, with new furnishings, and is prospering. Houston has held her own with the ministrations of "Comrade" M. D. Tenney, who lives at League City, but has lately secured the services of R. H. Kneeshaw.

The society at Galveston continues to prosper with Mr. John W. Ring as speaker. Mr. Ring is now publishing The Progressive Lyceum, a four-page weekly devoted to the Lyceum, and is building up a fair subscription list. The headquarters of the state association is at the Temple at this place and Mr. Theo. Schirmer is state secretary.

Marshall, Texas, has a small but determined society where regular circles have been held ever since the society was organized by Mr. and Mrs. Kates last March.

There is a demand for workers from many sections of the state, and earnest devoted workers would find this a productive field; we can not guarantee any great salary, but if they come in the spirit of earnest devotion they, like Mrs. Payne, will find for themselves a field of congeniality where they will be supported. A good physical medium is very badly needed and would receive liberal support; we would be glad to hear from any such. Address

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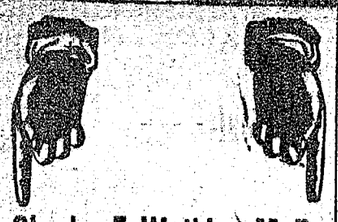
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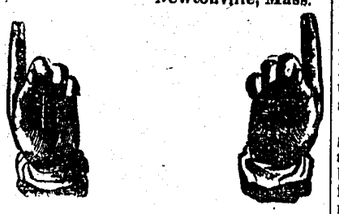
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When we come to truly believe in the spirit life after death, and that our spirit friends may be watching our daily actions, it is then that we do our best, knowing that our evil deeds will be seen, and that we will live in a lower sphere in spirit life if we are sinful here.

Let the searchlight of truth shine over this darkened earth, and kindle the light of hope in the breasts of the toiling, sorrowing ones, who are striving to live by honestly earning their daily bread. Let the holy flame of purity burn off the dross of sin, and the mortal will become angelic.

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Portland, Oct. 5, 1902.

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Dear friends, you can greatly help me care for my blind sister. Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford, Mass.

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Read how they do it and then WRITE US TO-DAY.

Who has not heard or read of the wonderful success of our agents; the big sales and marvelous results obtained by users of our Quaker Hot Air and Vapor Bath Cabinets.

Why not start in business for yourself, reap all the profits and get a standing in your community. We offer you a chance to own a business, to employ help and make money.

If you are not satisfied to continue slaving for others, are making less than $35.00 weekly it will pay you to read every word of this announcement as it will not appear again. If you read it and take advantage of the opportunity offered, you will never regret it.

We start you in this profitable business. We furnish everything. We teach you absolutely free how to conduct it.

Over 1,000,000 Cabinets already sold.
Over 12,000,000 to be sold.
Agents profits about $20,000,000.

WHAT A FEW OF OUR PEOPLE ARE DOING.



C. SMITH, of COLO., **profits first month over $295.** Advises his friends to try an agency. Says customers are delighted.

REV. A. McDANIEL, cured himself of Grippe, Kidney Trouble and Heart Trouble, and sold over **$400 worth of Cabinets.**

MR. GLEASON, **of Minn., made over $1,777 the first year,** and says that any intelligent person, willing to work can make $100 to $150 per month at this business and only work half time.

J. H. WISE, writes: "Sold 12 Quakers the first day; orders 76 more.

E. R. CLAY, writes: **"Sold 9 Quakers the first day, 25 in three days.** Giving splendid satisfaction.

R. DOERGE, writes: **"Sold 10 Quakers one afternoon.** Ship 25 more.

L. L. ELLIOTT, writes: **"Tried two days, and sold 17 Quakers.** Orders 75 more.

ROBERT PEART, **sold over 1000 Quakers** the first year.

HAYWOOD GARRETT, **ordered 625 Cabinets in three and one-half months.**

CLEGG SERWE **took orders for $25 Cabinets in 8 months.**

MRS. MUNCY, of TEXAS, **sold 5 Quakers first two hours.** Over $200 profit a month.

A well-to-do farmer sells over $3,000 of Quakers in 5 months.

MR. VANTASSEL of CAN. was laid up six weeks with lumbago unable to work. He tried almost every remedy recommended without relief. Accidentally he saw a circular of our Quaker Bath Cabinet, ordered one, took three baths; pain and swelling vanished and he drove 90 miles that day, something he had not done for months before.

Having spare time he accepted agency, and in less than five months sold over $3,000 worth of our Quaker Cabinets. He writes Sept. 7.: "The fame of your Quaker Cabinet and its wondrous remedial power has gone far and wide, so that I am now receiving orders by mail from all directions. I have tried four different kinds of Vapor Baths which were claimed to be equal to or as good as yours, but I find that such is not the case."

MR. JOHNSON, a hardware merchant was laid up with **lumbago.** Could not go to his shop. He used the treatment one night, and gave me my first order. He is cured, and has sent me several dozen customers already.

A MR. BENNETT, was suffering great pain from **Varicose Veins.** Could not sleep. I left him a Cabinet on trial over night, and when I called next day he paid for it, and said it was worth $100 for he slept that night as sound as a child—something he has not done for weeks before.

A MR. LESLIE, a sufferer from **Locomotor Ataxia,** could not sleep with the sensation of his limbs. First trial did him much good. He slept sound, and the Quaker is doing him more good than all the Doctors and their medicine.

A MR. JOHNSON, an implement dealer, had a very severe cold. Strong indications of typhoid fever. Used the Quaker once, broke up entirely the cold and fever, and said it was worth the price for the first using.

A MISS RAYMOND, suffered intensly from bronchitis. Tried the Quaker and was immediately relieved, and has since sent 8 customers to me.

A MRS. REYNOLDS, was laid up with rheumatism. Suffered with a severe pain and swelling in her side caused by liver trouble. Four baths entirely freed her from the pain and swelling, and less than a months treatment cured her entirely.

Dr. Thompson and Dr. McDiarmid both used the Quaker in their families, and also with their patients and recommend them highly.



Our Famous Quaker Cabinet.—Over 300,000 sold in 1902. Greatest seller and money maker for Agents known.

WE WANT

both general and local agents in every State, also managers to look after and appoint agents, men and women who expect to work diligently, and earn from **$1500.00 to $3000.00 annually.**

DEMAND IS ENORMOUS.

Patented seven years ago, the demand today is so great that over 300,000 Cabinets were sold last year. Hundreds of men and women are growing rich working with us.

500,000 CABINETS SHOULD BE SOLD IN 1903.

Everybody buys, men and women, rich and poor, sick and well.

Think of the millions of bulky, costly, expensive Bath Tubs sold, requiring expensive fittings, etc., and are then only common water Baths, inferior to Hot Air and Vapor Baths, and Quaker Bath Cabinets.

Think of the millions of families who have no bathing facilities, in every city, town, village and among farmers.

Think of the hundreds of thousands of tired, nervous, half sick men and women, who would be greatly benefited and invigorated by the Quaker.

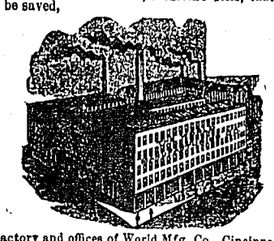
Think, why do a million people spend time and money yearly at Hot Springs, Mineral Springs, and Health Resorts? Because, they are not aware that the Quaker is a Hot Springs treatment at home, and will do them more benefit at less expense than a trip.

Think of the 20 millions of people who would go to Hot Springs and Health Resorts yearly if they but had the money. Tell them of the Quaker. It is truly a Hot Springs at home. Here is an immense field.

Think of the millions of persons sick, suffering, or afflicted in some way. Give them our booklet. Tell them of the marvelous cures the Quaker has performed. They will spend their last dollar for it if necessary.

Think of the millions of ladies suffering from female ills, astonishing is the benefit of the Hot Air Baths for women and children. Here is a splendid opportunity for lady agents.

Think of the millions of dollars paid annually for doctor bills, medicine bills, that can all be saved,



Factory and offices of World Mfg. Co., Cincinnati., Largest in their line in the world. Capital $100,000.00. Employ 200 to 300 people.

READER CAN YOU NOT SEE WHY MILLIONS OF OUR QUAKER CABINETS

will be sold within the next few years? **WILL NOT 9 OF EVERY 10 PEOPLE you visit buy before you leave?** And would not everyone buy if they had the money to spare? It is not only economy but an absolute necessity to own and use a Quaker Cabinet, if you wish to be strong, health, cleanly and enjoy vigor, vitality, and live to an old age.

ASTONISHING HOW QUICKLY AND EASILY THEY SELL.

No ordinary canvassing is necessary. We do not care whether you ever had an hour's experience or not. If industrious, and will do what we tell you, failure should be impossible.

OUR NEW PLAN.

Let us send you 6 or 12 Quaker Cabinets. Use one yourself and learn of this grand invention. You will never part with it. Then leave 6 or 12 Cabinets with responsible people to try over night, to convince them of its marvelous power. They will be surprised and delighted. Call the next morning, and you should sell 9 out of 10. Collect your money and order more. No need of experience or being a talker. The Cabinet almost sells itself.

Remember we **teach you the business** absolutely free. We make your interest ours, assist you in every possible way to enable you to succeed. We do business upon honor.

We also want you to call upon Physicians, Ministers, Editors and Drug-Stores and interest them in our goods.

EMPLOY HELP, BECOME INDEPENDENT AND MAKE MONEY.

We want **general agents and managers** to appoint local agents, both men and women. By our plan with 10 agents appointed, a general agent should make from $20.00 to $30.00 per day.

IF PARTLY EMPLOYED you could handle sub agents during your spare hours, evenings and vacations, or have your wife, brother or some friend assist you. Hundreds of persons are out of employment and would be glad of a chance as local agents.

TREMENDOUS PROFITS.—OUR ENORMOUS ADVERTISING.

The Quaker Hot Air and Vapor Bath Cabinet is to-day an absolute necessity. It has done away with Physicians and medicine, superseded Hot Springs, Mineral Baths, and Bath Tubs. It is a perpetual friend to good health, and an instant master of nearly every disease. To prospective agents, upon request, we will write showing them the enormous profits to be made in this business.

The demand for these Cabinets everywhere is enormous, because **we are spending $350,000.00 in advertising** in the best papers, creating an enormous demand, and we want a good representative in every locality to represent and sell these goods, accept orders which we refer to you, manage affairs in the branch offices, oversee the detail work as directed by us. No loafers or idlers wanted.

HOW TO GET A POSITION.

If you want a **good position at big wages** backed by an old reliable, hustling firm, capital $100,000.00, and have any spare time, drop other things and write us to-day. Give age and full particulars of yourself. You must act quickly, as we are making many appointments daily, and may be asked any day for the very territory you desire to work. Don't fail to write us at once for full particulars of our **new plan and special 1903 proposition.** "Not some other time," but to-day.

LADIES DOING SPLENDID.



MRS. FLORA BEARD, of N. Y. **made over $400 profit** in a short time selling to friends and neighbors. Any energetic wife or mother should do as well.

MRS. GIGNAC, of CALIF., did not neglect her household duties and **sold 111 Cabinets** to her friends. Says all are delighted.

MISS NESNE, **made $205 profit.**

MISS EMMA WIGGINS **sold over $400** worth of Cabinets in spare hours.

Write to-day to The World Mfg. Co., 871 World B'ld'g, Cincinnati, O.

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

VOL. 27. CHICAGO, ILL., FEB. 7, 1903. NO. 689.

THE MAN HIMSELF.

BY CHARLES DAWBARN.

CHAPTER FOUR.

Spiritualism has, for half a century, been demonstrating the direct relation between man and manhood; and at the same time emphasizing the littleness of man the mortal in a way the believer has not thought of. The truth we are now grasping has been present in the phenomena—always present in the shape of limitations. Both man and manhood were there, but we have only, and can have only the experience of man, and his crude attempts at interpretation. There have been abundance of facts. Many a so-called wise man has made a fool of himself by denying the facts, denying them because they would not fit into his theology or philosophy.

There is, first of all, the primal fact that spirits return; an absolute fact, as well established as any other fact in nature. The caterpillar dies as a caterpillar, and passes into the cocoon stage. He will never be a caterpillar any more. His experience in that line has ended. He goes on another stage and becomes a butterfly. His experience as a caterpillar is either lost altogether or merged into the greater life to which that caterpillar, like a leaf and a man, always belonged. But the butterfly is only another kind of leaf of the same identical tree, and the butterfly experiences are no more lost than those of the caterpillar. But they carry for us the very lesson we are seeking.

A mighty change came to that caterpillar. We know, though he did not, that the personal butterfly was but the continuation of the personal caterpillar, and that the experiences of the caterpillar were not lost although they could not be expressed by the butterfly. They belonged, all the time, to that branch of the tree of life in which all such experiences were really embodied. It is just the tree and the man all over again, but with an intervening expression of life added between the caterpillar and its tree. Do not we find the same intervening expression existing between man and manhood?

The unlearned lesson of "spirit return" is that man does not make a leap at one bound into manhood. His form first shrivels, and our limited sense cries "death," and bemoans itself, as the caterpillar may bemoan over its brother in the cocoon. Modern Spiritualism shows us our brother man in his next stage, and we are able, in the light of this truth, to see something of the effect produced by that change. The man was always a limited express—of manhood. Some day he passes on and unfolds as a spirit. His experiences as a man belonged to manhood. His experiences as a spirit also belong to manhood; but there is much less direct intercourse than we have believed between the spirit personality and that of the man. It is almost, but not quite, as limited as that between the butterfly and the caterpillar.

We might stop here, and mark the extraordinary limitations which prevent a Tyndall, a Huxley, a Darwin, and the myriad other giant mentalities, from coming back and telling us of their discoveries and progress as spirits. They cannot even command their past experiences as men with any assured accuracy, and make, at best, but miserable attempts at identification. But, as we have said, that is not our present object. We are interested just now in using the few facts at our disposal in unraveling cases such as those of Mollie Fancher, Miss Beauchamp, and a score of others well attested by careful scientists of to-day. As Miss Beauchamp presents, in some respects, a phase of unusual interest, let us see how far our studies will enable us to learn its lesson.

The first fact in her case, as in the others, is that an effect is produced by accident or disease, either mental or physical, which without destroying, yet shatters the existing personality. The relation to the manhood back of the form remains precisely the same as before. The personality, no matter how shattered, draws its vitality from the manhood, the same as before. Nothing is changed, save that the form can no longer express itself in the old way. If the man lose a limb he can no longer express his vital force in dancing; an accident to his throat may destroy his voice, still leaving our old friend the same personality as before. But if the brain is sufficiently affected by that accident or disease we will have a changed personality, although the form remains apparently unchanged. The cases we are studying prove this as a natural fact. The new personality is the result of a certain physical change. As often, and as long as there are such changes the personality must differ. But the relation of the leaf to its tree, of the man to his manhood, continues unchanged, however much form may have been affected.

A change of this description has come to Miss Beauchamp. It may have been the result of some shock at birth, or perhaps before, manifesting for years below the surface, and therefore unnoticed by the mortal. Or it may have been a change at once marked by every observer. So much must be plain and simple to the student. It covers, apparently, the entire case of Mollie Fancher, and most of that of Miss Beauchamp, but does not account for the appearance of Sally, save by extending our research yet further back.

We remember the relation of the leaf to the tree. There may be on every tree myriads of leaves we do not sense on account of our limitations. Or the leaf we sense may have extensions beyond our grasp. We have become somewhat accustomed to this idea, which we speak of as the spirit of a leaf, the spirit of a tree, the spirit of a man. But if there be this spirit extension of what seems to us merely a limited form, we can now recognize as a truth that such an extension is actually a part of the same leaf, the same man, which accident or disease may make visible to our sense by changing the vibrations of the mortal form.

This explains the appearance of Sally Beauchamp. From her inception she had as definite a personal existence as Miss Beauchamp, but it was invisible and intangible to our limited sense. She was, however, all the time a part of the whole personality in its relation to the manhood. As the spirit of the leaf would have its direct relation to the tree, so Sally was from the first an actual portion of the one personality we call Miss Beauchamp. But she could not appear to our limited sense until she had gained an opportunity to use the mortal organism just as the rest of Miss B. had always used it. But being herself only a portion of the whole Miss B. she could, at best only imperfectly use the mortal organism. And most likely the organs so used by her were those with which she had been most directly related during her life history. She is very clever within her own limitations, but she is also very unlovable in certain of her characteristics.

At this point we notice that matter is affecting spirit, quite as much as spirit is affecting matter. It is not only Sally appearing as Miss B., but Miss B. is appearing as Sally. We have no means of even guessing how Sally would feel and behave away from this direct contact with the mortal. But even in that inner life she must use matter, and her expression will be largely determined by her form. The various manifestations of Mollie Fancher, as well as those of many other unfortunates now recorded, seem to have been the effect of shock of some kind upon the mortal organism. We do not, for instance, suppose that Miss Fancher's spirit was shattered by those repeated accidents. The mortal organism, changed by repeated convulsions, compels the spirit to also change its manifestation so completely that we declare it a new personality. In the case of Miss Fancher repeated convulsions, continually repeated, produce intellectual repetitions, which are, each and always, the effect of matter upon mind. And in the case of Sally, whose experiences date from birth, we trace the effect of a shock, or other cause, to which the form was exposed before birth. This was also an effect produced by matter upon mind.

We are not at this time tracing these effects out and after death, but the law of nature, being universal, will operate there too. So far as death may be itself a shock it will produce a new personality. The man will, in that case, change, but the relation between man and manhood will remain unaffected. There is a tremendous change comes to the caterpillar who has become a butterfly, but the life tree of which the caterpillar is a leaf gets the experience, just as the fig tree under the window where I am writing has been affected by the personal experiences of every leaf and blossom and fruit of the past summer. Those personalities have gone; but in reality nothing has gone. The tree was making a manifestation as a leaf. A certain portion of that manifestation I sensed. The rest I did not, but it was tree all the time. It is precisely the same with the reader and myself. We each have certain manifestations, compelled by matter, but we are all the time but manifestations of a greater whole. Our personal life may be shattered by shock or disease, and even be split into apparent fragments, but our manhood remains precisely the same.

Herein we find the explanation both of the stream of imperfect "spirit return," and of the equally marked silences of our loved ones. Their personalities were never really part of our personality, but their manhood was always part of our manhood, which is, and always was on a vaster scale than any mortal personality can comprehend, the tree.

If we have now realized something of the nature of our own compound personality, as a mixture of matter and spirit of equal sovereignty, we are ready to attempt to trace its effect upon the form, and its experiences after death. We must keep in mind that substance will affect spirit manhood as powerfully as intelligence, by and through Nature's eternal law of reciprocity.

(To be continued.)

San Leandro, Cal.

LIFE'S FUTURE.

Let me look to the future and be content
With life's ever verying side,
Tho' my path be narrow, yet I know success
Awaits the incoming tide.
Sleeping or waking life's future I see
Vast, unending, matchless and free,
Where soul meets soul in fraternity,
Forever to abide.

Not by worldly success in the path of life
Is the race always won,
But he who patiently bides his time
Sees when the day is done;
There's something more profitable in life,
Than worldly possessions profitless strife,
Where worry and heartaches ever are rife,
From morn till set of sun.

Let me look to the future unafraid,
With unvarying confidence still,
Ever God's sunshine thro' the shadows shine
To strengthen the heart and will,
And more than worldly pride or fame,
More than mortal words can frame,
Is Love's all-conquering flame,
Dispelling every earthly ill.

BISHOP A. BEALS.

Summerland, Cal.

Civility costs nothing, and buys everything.—Lady Montague.

CAPT. ELISHA MORSE.

The Veteran Has Passed to the Realm of Souls.

To the Editor:—No doubt you and many readers of your paper will remember Capt. Elisha Morse, of 621 O'Farrell street, San Francisco, Cal., and formerly a resident and well-known business man of Minneapolis, Minn.

It becomes my duty to record the fact that on Sunday, January 11, at 1:30 p. m., he passed to the higher life, after a prolonged season of illness and intense suffering, during which time his friends hoped that the brave struggle he was making to hold to the body might be rewarded with success, and they continue to have his genial presence and companionship a while longer as they journey down the pathway of life. But a stern and irrevocable fate, or shall we say law? decided it otherwise. And, loosing the moorings on this side of the sea of life, his barque has glided gently outward beyond the range of our vision, and the confines of time, and guided by unseen hands, has made the farther shore, and found his home, of which he was so certain, on the hilltops of eternal life.

As his devoted wife, Dr. Cora A. Morse, so aptly expressed it, "his faith was colossal," but his faith was supplemented by knowledge which gave perfect assurance and left him no shadow of doubt.

To him the spirit world was a reality and the meeting of loved ones gone before, anticipated with a keen sense of pleasure and happiness which left no room for fear or forebodings. He was for upwards of thirty years a Spiritualist, unequivocally and without reservation, or apology.

He was born in South Paris, Maine, January 12, 1831. The second birth being so near his natal day as to make an almost exact period of 72 years.

He leaves four sons and a daughter, George A. Morse, Wm. D. Morse, Edward P. Morse, Frank VanVlick Morse, and Mrs. Walter C. Leach, most of whom are residents of Minneapolis, Minn. There are also brothers and a sister and step-mother in South Paris, Maine.

Mr. Morse joined the ranks of those who went forth in defense of the Union in the Civil War. He went as a lieutenant and earned the position and honor of a captaincy. For seventeen months he was an inmate of Libby Prison and no one in this generation can have a realizing sense of the suffering endured which caused those who survived the terrible ordeals of that place to come forth with ruined health, and broken constitutions, as their portion for future years.

That he lived to the age of seventy-two was largely due to his natural temperament, a happy, genial, sunny, songful spirit, and to the constant, faithful, ministrations in his own home in his declining years which Mrs. Morse, filled, as her life has been, with home duties, her work as a physician and for humanity's good in so many, many ways, has never been too busy to attend in loving ministration personally, and to her and the invisible ones with her, he turned for the spiritual light and food which made the way so bright, as time passed on, and his exit so easy. At the last he looked up, saying, "It is morning," and a white light settled upon the brow, spreading over the features visible to all, which remained hours after the breath had ceased, a beautiful and expressive witness of immortality and the soul's victory over death.

Beautiful flowers covered the casket and were all about him. In a large star of violets Mrs. Morse had set in white flowers, "It is morning."

The Gleaner girls, who have met as a club of students, in this home for years, had the familiar name by which he was known to them, "Daddy," in a beautiful floral offering and many loving friends dropped a rose or a spray of flowers upon the silent form as they passed on.

Mr. Morse could sing with remarkable power and clearness to the last and he loved to sing. We shall remember always the gatherings in their house and that voice singing all the old-time songs, and the new songs as well, and shall miss him, shall recall the reunions and the good times with a feeling of sadness that they are past, until we meet again in the New Home and sing once more.

He made all arrangements for the funeral services, and even the pages of the hymnal were found turned to the songs he had chosen.

An address was given by my inspirers, followed by a touching tribute by his long-time friend, Dr. E. A. Lewis. A choir, all valued friends, led by Miss Fonda (a sweet-voiced soloist) with Mrs. Sadie E. Cook at the piano, rendered his favorite songs: "Tired," "Beautiful Life," "The Island of Sometime," "Good Night, Good Night, I Am Going Home," and "It Is Well With My Soul." The body, according to his request, was taken to the Odd Fellows' Cemetery for cremation, and we turned away with a feeling that much of light and joy had gone with him and a prayer that oft he might come and shed o'er us some of the New Light which had certainly come into his life through the victory over death.

MRS. R. S. LILLIE.

San Francisco, Cal.

Your heart will be happy if it's in the right place, and is the right kind of a heart.—Anon.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen for the help of others.—Ruskin.

Let us not be too harsh in our judgment of men, for but very few of them are as bad as they would like to be.

The average man is very conscientious regarding the behavior of his neighbors.

A Christian isn't really much of a Christian, unless he's a Christian when there is nobody watching him.

The largest tomb in the world is the Pyramid of Cheops, 416 feet high, and covering thirteen acres of ground.

Passing and Past Glints, Gleams and Chips.

Interesting and Instructive Cogitations and Notes by Dr. J. M. Peebles.

This evening, starry above me and comfortable here below, I fell into a musing and meditative mood, inquiring among other matters if there could be an effect without an efficient cause, and if there could be a present without a causative past?

"Is this," I said to myself, "a purposeless, chance sort of a life; a tremulous, floating bubble; or, is there involved in human life, with its mighty, budding possibilities, a grand uplifting purpose?" The babbling boy that builds a cob-house has some purpose in so doing, though a childish one, but while logical in process, it is a long way up in thought from the boy's cob-house to this magnificent and measureless universe, manifesting such order and astronomical precision that the careering comet can be expected, or an eclipse of the sun can be determined hundreds of years prior to its appearance. Is system and undeniable order only other names for helter-skelter happenings? Is chance creative? Is it cheering to royal-souled man? Is it comforting to a heart-broken, mourning mother as she stands by the death-bed of her loved child? I am musing.

The Unknowable.

Every advance in knowledge, in demonstrated science, transfers something from the side of the unknown to the known; and so in consonance with evolution, the "unknowable" is rapidly becoming the knowable, and accordingly, the "unknowable God" of Herbert Spencer is daily decreasing—decreasing just in the ratio that knowledge is increasing. What, then, will be the result a billion or more of years hence? Or how long can a force be a force that is perpetually, rapidly decreasing? I am musing.

Religion.

Mention this word to a now-a-day agnostic, or a materialist, and half-affrighted, he cries out, "superstition," "creed!" Permit me to inform such that the great English rationalist and skeptic, David Hume, said, "Look out for a people entirely destitute of religion. If you find them at all, be assured that they are but few degrees from brutes." (Hume's Essays, XI, 425). This is an extravagant, if not a very rash expression, but a rationalist was its author.

Religion is a moral sentiment, equally Christian and pagan. Cicero, speaking of the gods, defined it as "that virtue which has to do with the worship of a higher nature known as the Divine." The Rev. Lyman Abbott said the other day in Chicago, while addressing a class of students in the Theological Seminary: "Religion is the life of God in the soul of man; while theology is what men think about this life in the soul of man. There should ever be a sharp distinction made between theology and religion. The latter is innate in the soul of man, and has no reference to creeds." That was sensible talk for a preacher. He further said: "I am glad the pulpit has lost its power; glad the cloth has lost its power, but the living presentation of God's word can never lose its full force." Just what this parson means by the "word of God," I do not know; but I see and hear and feel more of the "word of God" in the lilies of the valley, the roses of June, the zephyrs from orange groves and the music of mocking-birds than I do in Jewish and Hindoo Bibles. True religion and science, (when not debauched by priestly hands in their exegeses), are natural co-workers. Speaking phrenologically, the side and the back-brain relate to matters mercenary and selfish; science and philosophy pertain to the front brain, and religion to the coronal brain-region—the upper seat, the soul's parlors. Reader, in what part of this brain structure do you most live and function?

"Courtesying" to a Chicago Lady Denied by Royalty.

It is well known to all newspaper readers that Lord Curzon, the present Viceroy of India, married a Chicago girl, who is now a lady of rank (?) No pathway, however, is absolutely free from thorns.

The Delhi correspondent for the London Express says, "A great discussion has here occurred among the ladies of title as to whether they ought to courtesy to Lady Curzon. . . . It has been finally decided that courtesies shall not be given to Lady Curzon." The editor of the London Express here very graciously add:

"The decision is in strict accordance with court etiquette. The wife of a viceroy, often erroneously called a vicerine, has no official rank. She is accorded no salutes, and none of the public honors which belong to her husband by right of office.

"Lady Curzon, by strict precedence, is merely the wife of a baron of most recent creation. For the Duchess of Portland, or the Duchess of Marlborough to courtesy to her would be to elevate her to royal rank."

While this grave decision is eminently English, it is oppressively severe and ponderously tantalizing on Chicago.

The wives of millionaire Chicagoans have been talking and boasting that "one of their 'dear friends' was now a vicerine in India." Bosh! Nothing of the kind. The Chicago fire was a great calamity, a mighty little affair, however, compared to the Chicagoan elite being coolly told that Lady Curzon has no official rank, and that the Duchess of Marlborough need not "courtesy" to her. Terrible! And what is more troublesome and non-international, England has the audacity to editorially throw this—all this into the face of Chicago, regardless of her coal famine!

Old, Old Times.

Yesterday I received a catalogue of rare books from Frank Hollings, Holborn, London, and opening it, the first book notice that met my eye was this:

"Spiritual Teacher"—Twelve lectures on Nature and Development of the Spirit, written by Spirits of the Sixth Circle, R. P. Ambler, Medium, thin 8vo, cloth, New York, 1852.

"Thereby hangs a tale!" At this time some fifty years ago I was preaching in the city of Baltimore, a slave state, where human beings were put upon blocks and bought and sold like cattle in the market. In memory's mirror I can see myself in those long-agone years of pulpiteering, wearing a long, black cloak, a neat white necktie, dainty kid gloves—a la the parson, par excellence. And yet, I was honest—honestly did I believe everything that I preached—but mark, I did not preach the "fall of man in Adam," nor the "vicarious atonement by substitution," nor the dogma of "endless hell torment." It had, however, leaked out somehow—people will talk—that I had investigated and was favorably inclined to Spiritualism.

Think of the daring! This R. P. Ambler, above-named, who afterwards became a Unitarian preacher, was lecturing at this time in Baltimore upon Spiritualism, and he had the audacity to ask me for an exchange of pulpit services! I granted the request, and—whew! what a Christian "tempest in a tea-pot!"

One of the members of my church was holding in prison at that very time a slave girl as security for a debt, which in those slavery times was considered both politically right and religiously righteous; but to let an upright, eloquent lecturer into my pulpit to give the latest proofs of a future existence, (which I had hoped for and had faith in) through present spiritual manifestations, was unspeakably impolitic, bordering upon the encouragement of rankest heresy. Only the diplomacy of a wealthy church-member quieted the alarm.

Spiritualism vs. the Harmonial Philosophy.

The late Emma Hardinge Britten, ever enthusiastic, eloquent, and at times extreme in statement, while residing at 345 West street, New York, wrote as follows to the Herald—(this is a portion of the letter): ...."During the twenty-five years that I have been engaged in publicly advocating Spiritualism, I have heard Mr. A. J. Davis from the rostrum, and read in his writings repeated protests against the attempt to 'confound the harmonial philosophy,' of which he was the representative, 'with Spiritualism,' which he uniformly denounced, ignored, and frequently spoke of in terms of ridicule and insult. As I was one of those very Spiritualists whose faith Mr. Davis has treated with unmitigated contempt," etc. . . . "I remain, not a 'harmonial philosopher,' but a confirmed Spiritualist.

"Yours very faithfully,

"EMMA HARDINGE BRITTEN."

To the above, Andrew Jackson Davis, in his published reply, wrote, among other things, the following, in his Herald:

"I do not believe in the orthodox scheme of salvation. I do not believe in the identity of Modern Spiritualism and magic. I do not believe in 'original sin,' 'atonement,' 'faith,' and 'regeneration.' I do not believe in the existence of the 'elementals,' or 'elementary spirits.' I do not believe in reincarnation, nor that any foreign spirit can displace or occupy the seat of any living man.

"What I do believe is this: I believe in one absolutely perfect God—both Father and Mother.

"I believe that man physically was evolved from the animal kingdom.

"I believe that man spiritually is a part of the Infinite Spirit.

"I believe that every person is rewarded for goodness and punished for evil, both in this world and the next.

"I believe in the universal triumph of truth, justice and love.

"I believe in the immortality of every human mind; in a sensible communion between the people of earth and their relatives in the summerland, and in the eternity of the true marriage. . . . . .

"I do not promise to believe to-morrow exactly what I believe to-day, and I do not believe to-day exactly what I believed yesterday. I expect to make, as I have made, some honest progress within every succeeding twenty-four hours."

If this be the genius and essence of the "Harmonial Philosophy," I see little or no difference between it and what the late illustrious "M. A. Oxon," of London, denominated the "higher Spiritualism."

"Light" From Far-Away India.

The Anglo-Saxon is a natural truth-seeker. While holding in his left hand all clearly demonstrated truths, his right hand is ever open and raised upward to seize the freshest and highest truth attainable. The American is also a questioner, and so, too, in a measure, is the Hindoo, our Aryan brother.

Before me lies the last number of the Prasnottara, a Theosophical monthly, published in Benares, India, which city is reputed to have 3,000 Hindoo shrines. In one of the Benares temples I saw a large white bull striding about, and in another temple dedicated to monkeys, I saw more than a dozen of these chattering, fighting brutes being fed by some Hindoo temple-servers.

Here follow a series of questions in this Theosophical Prasnottara to be answered by the editor, something as my old friend, Hudson Tuttle, answers question in The Progressive Thinker, which may interest Spiritualists and especially Theosophically inclined Spiritualists:

"1. The Hindoo scriptures name fourteen lokas, viz., Atala, Vitala, etc., and Bhurloka, Bavarloka, etc. In some places only three lokas are given. How are we to reconcile these classifications?

"2. Are all the planes from the astral to the Maha-para-nirvanic plane called by the term worlds of effects, or is the term confined only to the astral and devachic planes, and if so, why?

"3. Are the seven planets of our planetary chain, round which the present race of humanity must evolve, 'worlds of effects,' and is there Karma with its responsibilities in each such planet when humanity goes there, just as we have in the case of this planet, the earth? Are the same 'worlds of effects' attached to each of these seven planets?

"4. Does one period called a Yuga correspond in Theosophy to anything in the rounds, and races and periods, and if so, how?

"5. What is the bearing of death-pollution on the religious aspect of one man's life? Is it necessary to observe it, and if so, how should it be observed, and why?

"6. In verse seven there seems to contain an illusion. What that is, please explain. Sridhar Swami alluding to Budhavatar Maya, as we read in Theosophic works, was an Atlantean. The Atlanteans were famous for the construction of machines. Buddha was a man of India. How could all these be consistent with each other?

"8. In Bhagavad Gita, (Chap X., sl. 22) Shree Bhagavan has said that He is Samaveda Himself, and also in a Vedic Mantra a bridegroom is said to be Samaveda while a bride is Rigveda. What is the occult interpretation thereof? Why is Samaveda said to be Purush, and Rigveda, Prakriti?"

Now, then, while poor, superstitious India has its numberless household idol-gods, requiring bathing and decorating on festival days; while it has its child marriage, and polyandry in the hilly countries; while the plague has its yearly death rate of thousands upon thousands of victims, and while its millions of starving poor are crying and clutching for bits of bread, the solemn inquiry is propounded, why (in Theosophic lore) is the "bridegroom Samaveda said to be Purush, and Rigveda, Prakriti?" Personally, I give it up, and at the same time am reminded of an old Methodist hymn that I heard sung in a Methodist camp-meeting more than forty years ago. It ran thus:

"Where now is good old 'Lijah—where now is good old 'Lijah?
He went up in a fiery chariot!
Where now is good old Daniel—where now is good old Daniel?
He went up from a den of lions!
Where now are the Hebrew children—where now are the Hebrew children?"

When at this point a non-God-fearing sinner away in the rear of the camp, yelled out: "Who in the devil cares where them old Hebrew children are? Some of my neighbor's children require food and clothes and schooling now—right now!"

And so India needs now—right now, education, sanitation, and cargoes of rice, rather than to know why several thousand years ago "Samaveda became Purush, and Rigveda, Prakriti."

Was Andrew Jackson Davis Magnetized and Developed Into Clairvoyance by Prof. Grimes?

Several times in my hearing, Prof. Grimes has stated that he "magnetized and developed the clairvoyant mediumship of A. J. Davis,"—but did he? There is not a particle of proof of this outside of his bare assertion, which must be taken cum grano salis. Neither Levingston, Fishbough, Brittan, nor Dr. Lyons knew anything of Prof. Grimes' mesmerizing the Poughkeepsie seer; and I venture the affirmation that Dr. A. J. Davis has no recollection of it; and further, before me lie the first and second volumes of the old "Univercoelum," published in 1848, and in its issue of Feb. 5, of the above year, there appears a very able article, historical in character, from the pen of William Fishbough. Here follows a verbatim quotation:

"Mr. Davis, having never received any education beyond the simplest rudiments which may be acquired at a common school, and being totally unacquainted with books, his mind, up to the time when he entered as a sheet of paper unsoiled and unwritten upon. If all these considerations are allowed their due weight, and we add to them his peculiar susceptibility to the magnetic process, it will seem that if there can be such a thing as independent clairvoyance, we may reasonably expect to find it in him.

"Mr. Davis' first introduction into the magnetic condition (which occurred before he was 17 years old) was a mere unpremeditated incident, the experiment being casually proposed more for amusement than for any other purpose. But even on first entering the state, he exhibited clairvoyant powers to which no one who saw him had ever witnessed a parallel. He was afterward frequently thrown into the state by the same operator (Mr. Wm. Levingston, of Poughkeepsie, where Mr. D. then resided), and soon became a subject of general curiosity, on account of his wonderful powers. He was tested in every possible way, and even the most skeptical of those who visited him were either convinced or totally confounded. But after submitting to such tests for some months, he peremptorily refused to submit any longer to any experiments except such as might be involved in useful applications of his powers. He then directed his operator to employ him in the examination of the sick, and the treatment of their diseases, in which employment he continued, meeting with astonishing success, from the winter of 1843-4, to the spring of 1847, being during the latter part of the time connected with Dr. S. S. Lyon as his magnetizer.

"Shortly after Mr. D. commenced being magnetized, his mind, while in the abnormal state, began gradually to unfold itself in the direction of the sciences and general philosophy; and independent of books, or suggestions from scientific men, he gave forth many novel and truthful ideas. His perceptions of scientific facts, however, were at first somewhat indefinite, and his mode of expressing them was often liable to be misunderstood; but in this respect he evinced a gradual improvement up to the time when he commenced the dictation of his remarkable book. This took place about the first of December, 1845, and when Mr. Davis was but little over 19 years old—the book having been announced nearly a year previously.

"We would have it distinctly impressed upon the mind of the reader, that Mr. Davis, in his experience and labors as a clairvoyant, was never governed or dictated in any essential respect by the sympathetic influence of the operator's will. On the controry, in his moments of perfect lucidity, when he assumed the entire responsibility of his own sayings, neither the operator nor any other person in his presence, could ever have the least influence over his impressions, as has been demonstrated by frequent occurrences. Relying on his superior wisdom while in the clairvoyant state, both of his magnetizers consulted him, and implicitly followed his directions in regard to all important plans and pursuits. It was by his direction that Mr. Levingston relinquished his former business and commenced with him, the practice of medicine; it was Mr. D. himself (under influences from the spiritual world of which we have before spoken) who originated the idea of the book which is now before the world, and of which he is the author."

These historical passages show very clearly that the education of the distinguished A. J. Davis was from clairvoyant unfoldment, and the inspirations from the invisible helpers that people the better land of immortality. They also show the beauty of mesmeric or magnetic power when used for high and holy purposes. Mesmerism and hypnotism should no more be confounded than chemistry and alchemy, or Spiritualism or spiritism.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

IN EXCELLENT CONDITION.

The West Michigan Spiritualist Association.

To the Editor:—In your paper of Jan. 24, you publish an article that does us a gross injustice as a camp, and also myself personally, and I feel that when you know that it is erroneous that you will be glad to correct it.

I refer to the article of Mrs. Bacon, of Lake Helen, Fla., wherein she so gracefully calls me a person who is not only given to exaggeration, but deliberately accuses me of writing an article that I knew to be false, and then sent it to you for publication, knowing it to be such.

I do not know where the lady got her information, nor do I care. All I do care for is this, that she does not know what she is talking about so far as our camp work is concerned, nor the money paid by any individual, nor their ability, to meet any call that might be made on them for any sum that might be assessed against their subscription of capital stock.

I wish to make this statement in the most forcible manner possible. We are going to have a camp at Grand Rapids this year, and we are going to endeavor to make it as great a success as any of our past camp-meetings. And I do not want any person to make such statements as were made by Mrs. Bacon to the contrary. Neither will we listen to them and remain silent.

She says that she is sorry to see anything burden the columns of your paper that is misleading, etc. She also holds out the thought that some one is to be misled in this matter. Now I will give the readers of your paper the names and occupation of our charter list. D. A. Herrick, public lecturer and medium, too well and favorably known to be commented upon; W. S. Gunn, capitalist, furniture manufacturer, a man that has been identified with many of the leading industries of our city; Frank A. Baldwin, machinery manufacturer; Geo. M. Matthews, druggist; Emmett E. Dietrich, superintendent of the largest veneer and panel plant in the world; A. E. Peckham, superintendent Herold-Bertsch Shoe Co.; Dan W. Tower, president Grand Rapids Brass Works; William Fry, chief operator Western Union Telegraph Co. I will not fill the paper with any more names, but will say that they are all men of business ability and persons who command the respect of their fellow-men and associates. And more than this, we have the promise of many of our citizens to help us in the matter of establishing a permanent camp. We are incorporated under the state laws of Michigan, and propose to do our business in a straightforward manner. Our camp will open on the 4th day of July, and continue until August 31. We have already engaged Mrs. A. E. Sheets, and have corresponded with B. F. Austin and Mrs. Gillespie and hope to secure them both. Nothing will be left undone to secure the best talent in the field, and that is what makes good meetings. If Mrs. Carpenter is well enough, and we feel confident that she will be, we will have her with us again this year.

The state meeting will be held here next week and all things point to a revival in the cause.

Hoping that no one who reads this article will mistake its meaning, and that in the future people will be more guarded in their statements and that "Justice will be done," I am,

THOS. J. HAYNES,
Secretary West Michigan Spiritualist Association, Grand Rapids, Mich.

There is nothing more troublesome to a good mind than to do nothing.—Bishop Hall.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN—Continued.

"Gentlemen," said he, "I shall leave this matter to the jury. Gentlemen of the jury," and he turned and faced the large concourse of spiritual beings, or people, for we call them people here just as you do there," is there a God, or, is there not?"

A confused murmur arose, but no definite reply.

"We will put the question in a different form, then. Has any person present met God face to face, or seen God?" and the crowd answered with one acclaim, "No!"

"You hear what the people say, Mr. McKinley?"

"I do," replied the President, sorrowfully. "I admit that I am excessively disappointed."

"Mr. McKinley," I said, "you have not been here long. Let us retire to my private study and talk this matter over. Mr. Lincoln and Mr. Garfield shall accompany us." So we three entered one of my private apartments. I had a small table spread with luscious fruit and wine. I must stop here to say that our wine is not like the wine of earth, but earthly wine is a type or symbol of something that is higher. We quaff here a delicious beverage that is not intoxicating but nourishes and inspires the spiritual form and is exhilarating to the soul. So we four took seats at my table—and I also want to say that it is as necessary to have homes here as on earth. You can see at once that we need privacy and do not always wish to be in a crowd any more than you do there. One could see that Mr. McKinley was curious and interested. We now resumed the conversation. "Why do you feel so bitterly disappointed, Mr. McKinley?" I asked. He looked surprised as he answered.

"How would it be possible not to feel disappointed, after a long life of devotion to God and my country, that now I am shut out of heaven, and the Most High has concealed himself from my view?"

"All owing to mistaken ideas and wrong teaching in childhood, my dear sir," replied Mr. Lincoln.

"Now here is a point," said Mr. Garfield. "If you were shut away in the kind of heaven that we were all taught existed for the good and holy ones of earth, you could do no more for the earth or your loved country, America; neither could any one of us. You, together with Mr. Lincoln and myself, were cut off from your earthly body just when you had reached the point of your greatest interest in your country's welfare, and at the time when you were the most useful to it. Do you not still feel a great interest in your country? Do you not still desire to serve it—to interest yourself in its welfare?"

The President's face slowly brightened at these words. "Most assuredly," he answered. "If I might be permitted to do so."

"You are not only permitted," said Mr. Lincoln, "but there is a natural law of our being which forces us to do so. A mother loves her child. A natural law of her being forces her to love it. She cares for it and provides for its wants. A natural law forces her to do so. Really, she cannot do otherwise unless, indeed, she were a monstrously unnatural being. A man loves the country in which he was born. A natural law forces him to do so. He desires its prosperity and likes to have a voice in making the laws by which it shall be governed. A natural law of his being forces him to feel this way. It would be unnatural and monstrous if he were to feel otherwise, and, more especially, one who has stood at the head as its ruler or president. Instead of being permitted, my dear Mr. McKinley, a natural law forces you to feel this way. You would be a most unnatural monster if you did not; and this is what we mean when we say, natural law forces us to do thus and so."

Mr. McKinley's eyes were fastened upon Mr. Lincoln with the utmost interest. "Am I to understand by this, then, that Spiritualism is true—that I can return and still work for and help my country; that I can return to those I love, to those who mourn for me and need my care so much—that I can still cheer and aid them?"

"You certainly can," replied Mr. Lincoln. "And a natural law will force you to do so."

"God be praised!" ejaculated the President. "I knew, Mr. Lincoln, that you believed something like this before you were sent out of your body by the bullet of the assassin. Is it possible that you were right and I have been so much mistaken?"

"It is not only possible, but true," replied "Uncle Abe," as I once loved to call him, somewhat as I liked to call my country "Uncle Sam." It makes them both feel near and natural.

"Then God and heaven are myths?" said McKinley, looking somewhat lost and dazed.

"Yes; as commonly understood," I answered. "But, dear Mr. McKinley, you are in heaven now, the most beautiful heaven imaginable, as you will discover when you begin to look about you. You are, at present, somewhat dejected and disappointed; but this will soon pass away. But there certainly is not a personal God that we, any of us, have ever seen, and when your mind is relieved of that thought, you will begin to feel the utmost interest in your own life, in this heavenly world in which you find yourself, in the earthly world and all appertaining to it, and in the dear ones who mourn you as lost until they, too, pass over the river of death."

"And so they will electrocute Czolgosz?" said the President meditatively. "I told them not to hurt him but, of course, I know they will not obey my words. Poor, foolish fellow; why did he want to kill me? Why, I would not have harmed a hair of his head; and if he had come to me and said, 'Mr. McKinley, I am a poor man who can scarcely earn my bread,' I would have helped him, would have given him some position if I could have done so. I never turned any man away who needed my help. I was trying my best to aid the poor and oppressed by looking after the prosperity of my country. I now feel more sorrow and regret for the horrors he is to pass through than for myself."

"Well, here it is again, Mr. McKinley," I said. Wrong teaching and wrong ideas. See how much there is to be made right. There is work—work for us all."

"This law of electrocuting and hanging is most stupid, most cruel," said Mr. Lincoln. "I do hope we shall be able to influence the world below to abolish such barbarous laws. I will never rest until we do. Beecher, you are with me heart and soul, I know, as you were with me heart and soul on the slavery question,"

"Heart and soul, Mr. Lincoln! Yes, I will help you with all my might, mind and strength. Have you often met Booth, Mr. Lincoln?"

"O, yes; often—very often—and Guiteau," he continued, looking at Mr. Garfield—yes; but we have not much sympathy in common."

"No, I suppose not."

"Well, Mr. Beecher, you were not assassinated. You are not one of us, it seems," he went on with a smile. "You were permitted to die a natural death."

"I think not," I replied. "My death was most unnatural."

He stared at me in amazement. "Why, my dear sir, you were not shot."

"Was I not? Therein you are mistaken. Admitting that my mortal body escaped the assassin's bullet—but my soul was pierced through, and through again, by a slanderous assassin who was too cowardly to shoot my body and so sent shafts of malice, one after another, through and through my soul. Ah, gentlemen! it is better to shoot the body than the soul,"

"You are right!" exclaimed the three gentlemen in a breath. "Indeed, you have suffered more than any of us. It is not the body that suffers so much, after all, but the soul—the spirit."

"Have you forgiven your enemy yet?" asked Mr. McKinley.

"I hope so. I have tried to; but the wounds will rankle, sometimes."

"If, as you say," went on Mr. McKinley, "we can return to earth and its scenes, I should really like to be the first to meet Czolgosz. He thinks, poor fellow, that he has killed me. Why, I never felt more alive in my life," and the President arose and stretched himself. "Dead? Shot? Killed? Why, I am not dead, nor shot, nor killed. It seems very strange; but what part of me was it that really was shot? Of course, I know that I have been through a crisis; but death has never touched me at all. Truly, I am getting well. It seems that a portion of my outer covering has sloughed off, that is all."

"And that is all," we replied at once. "Why, man, you will soon be yourself again, with powers a thousand fold increased."

"Poor Czolgosz," said the President; "perhaps he builded better than he knew. Poor, ignorant fellow; he is much to be pitied; but the world below is thirsting for his blood. Ah, what better are they than he was? He thirsted for my blood, and they thirst for his. But revenge is a boomerang. It injures the ones who throw it more than those it is aimed at."

* * * * * * * * * * *

The President now began to manifest the utmost curiosity concerning everything around him. His eyes roamed about the room and rested inquiringly upon each article it contained—the table, the chairs, the sofa, the book-case, which occupied one entire side of the room—for, as I said, this room was my study—the pictures, and through the open door a piano was visible. A soft carpet covered the floor, and a golden grate, set around with ancient tiles most beautiful to look upon, the fruit and wine upon the table.

"Mr. Beecher," said he at last, "I am puzzled. I am nonplussed. How can it be possible that I find such things here? If I did not know positively that I had passed through that which is called death, I should consider myself dreaming. How can it be possible that such things as I see about me exist here in a heavenly or spiritual world? Why, these things are real, that is, they actually appear to be real. They are real," he continued, striking the table softly. "This table is real to my sense of touch, even. O, it is very mysterious—mysterious indeed!"

"Listen," said I, and rising, I went to the piano and struck a few keys. The President leaned back in his chair. A dazed look passed over his face and he closed his eyes. It was almost too much for him. There were a couple of French windows in the room, leading out upon a wide verandah. I asked the gentlemen to take seats on the verandah. I must pause here to say, we did not light cigars, for pure and progressive spirits do not indulge in the vile habit. We seated ourselves and gazed out over the transcendently beautiful scene, and there are many scenes on earth that look somewhat like it, only here the scenery is vastly more beautiful.

McKinley looked enraptured and happy, but puzzled and inquiringly.

"Mr. McKinley," I asked, "how did you think heaven would look?"

He turned his face toward me with a smile. "We were told," he answered slowly, "of golden streets, pearly gates, a great white throne with God seated thereon, judging the quick and the dead We were also told of white robes for the righteous, golden crowns and harps of gold. We were told that we praised God forevermore with singing and playing of harps; and I am sure I felt like singing shortly before I left that body, or the part of it that left me. Yes; I felt like singing, 'Nearer, My God, to Thee; Nearer to Thee.' I then supposed I should see my God, shortly."

"Therein we differed," said Mr. Lincoln. "I did not expect to see God, consequently was not at all disappointed; and, gentlemen, this world looks very much as I expected it would. I thought much on these subjects before I arrived here, and I find that my conclusions were very nearly correct." Mr. Lincoln waved his hand out toward the beautiful landscape. "Mr. McKinley," he asked, "is that landscape more surprising or unnatural than golden streets? And, yet, as you look, you will perceive that many of the streets below us here appear golden."

"Why, yes," said Mr. McKinley, leaning forward as he looked down from the verandah. "Why, yes; some of them actually look as though they were laid in silver, gold and precious stones."

"They really are," I said, "for what you perceive is ethe-realized matter, and the angels or spirits here love beautiful streets. You did not expect to see water, trees, shrubs, waving grass and flowers, I know."

Mr. McKinley shook his head, a pleased, rapt expression on his face.

"No. No, I did not."

"In that case," continued Mr. Lincoln, "God has given you far more and better than you expected. The pearly gates do not shut out this lovely natural world—the spiritualization of all that is natural and beautiful on earth—all that natural beauty that you have been accustomed to since you were born. I am sure, sir, you would, at length, become very weary and unhappy if your eyes could rest upon nothing but golden streets."

Mr. McKinley looked a little grave, then bowed, smilingly. "I think I should, sir; I really think I should."

"And yet, there are many gates of pearl here," said Mr. Lincoln, "for the spirits and angels love peace and purity, and often shut themselves in, by gates of pearl, away from vice, impurity, and wicked, murderous thoughts. Would that Czolgosz had been surrounded by gates of pearl."

"Amen!" breathed McKinley.

"And, now, my dear sir, I know you did not expect to see houses in heaven?"

Mr. McKinley shook his head slowly from side to side. "Well, I hardly know about that," said he. "We were told in the good book, that in the Father's house were many mansions, not made with hands, eternal and in the heavens. I could not always reconcile the golden streets and the many mansions unless, indeed, these golden streets were lined with beautiful mansions. I sometimes thought that they were."

"Well, then," said I, "things are not so different after all. We really have golden streets and beautiful mansions, many, very many of them; in fact there is no end to them."

"No end—no end!" reiterated the President, thoughtfully. "No, I could never quite reconcile infinitude with a small heaven for the few, while the many went down to perdition."

He turned to Mr. Lincoln and stretched forth his hand. Mr. Lincoln grasped it and they shook hands, joy beaming on each face; then he gave me his hand, and we shook hands again, heartily; also to Mr. Garfield.

"This is, indeed, beautiful—most beautiful!" murmured McKinley, his eyes once more wandering over the glorious landscape, "but my mind will go back to that foolish fellow, Czolgosz."

"Naturally," said I.

"If, as you say, I can still continue to work for my country, even better than formerly, what is to hinder him, after he gets here, from working in his own way, also?"

"Nothing," I said. "The law must work the same in both cases. If you can do good, he can do evil; but the trouble is, Mr. McKinley, he thinks he is doing right and good by ridding the world of tyrants, or rulers. He is as sincere as you are. He took his life in his hands to perform what he thought to be an act of heroism and duty."

"Poor, wretched man!" sighed the President.

"Mr. McKinley, the world needs to be educated, enlightened, not punished."

"Ah! I know; I see," breathed the President. "No man should seek for glory, nor fame, but for good, for truth. Well, what shall we do for Czolgosz when he comes?"

"I doubt if we can do very much, at present. His ignorant prejudices will be hard to overcome; he will, probably, associate with those like himself, for a while. They, his friends, will, no doubt, meet him, as we have met you, and take him with them."

(To be continued.)

Whole years of joy glide unperceived away, while sorrow counts the minutes as they pass.—Havard.

REMINISCENT.

One By One They Are Passing Over.

We are reminded of the uncertainty of man's earthly sojourn, at every issue of The Progressive Thinker, by reading the obituary notices.

A late number informs us of the closing of the earthly books of a dear little, grandmamma, Mrs. Mary Gunn, of St. Paul, Minn., formerly of Chicago, Ill., at the unusual age of 92 years. Mrs. Gunn was a member of the Beacon Light Spiritual Church, and was as lively physically and mentally at the age of 90, when I last saw her, as the majority of women at 49! She used to say that she had been a Spiritualist for forty-five years, and she credited Spiritualism for her good health, long life and happy, cheerful disposition. She, with her daughter, Mrs. Smith, used to attend our Wednesday evening meetings on Larrabee street when snow and wind would make the younger members quake with cold. I honor her memory with recollections of many generous and spiritual deeds.

I recall, too, good Mrs. Cramer, who passed over some two years ago, as another of our noble members.

By the shock of reading of the untimely cutting of the life-thread of Mrs. Dr. Warne, we are reminded that even ambition, vigor, gifts and talents cannot counteract existing circumstances and environments. Chicago Spiritualists will feel their loss, to say nothing of the incomparable vacuum that must surround our energetic and amiable Dr. Warne who is left behind.

So many of our enthusiastic workers have left us since Mrs. Perkins and self wearily turned our faces westward, and I heave a sigh of regret at thought of not being able to take the field with our accustomed vigor.

Mrs. Carrie Weatherford was one of the chosen demonstrators who did grand work, and the remaining Spiritualists owe her many thanks for her faithful labors.

Dr. Andrews, another enthusiastic worker, has ceased to physically demonstrate poetical inspiration.

Morris Pratt passed out just after finishing his work. Surely he has "fought a good fight."

On this coast there are also many old-time workers missing. Mrs. Bushyhead, of San Diego; John Brown, the "medium of the Rockies"; and the good and truly spiritual-minded Walter Hyde, of Alameda, quietly left us for the beautiful land he used to enjoy talking and singing about. He and his sister, Mrs. Logan, were among the first to instruct me in our philosophy, in 1883.

The ever bright, cheerful and hopeful face of Mrs. Ravlin cannot be seen among us in her material form; and we cannot help rebelling a little at this sudden loss.

Be as philosophical and coldly scientific as we may, every one who ever met Mrs. Ravlin must give away to nature and allow the tears to fill the eyes, as they recall how bravely she struggled along the uneven path in company with the bold standard-bearer, Dr. Ravlin; and now he must still sound the note of warning to the thoughtless pilgrim alone, save the gentle psychological impression of his angel companion.

And while I hastily pen the random thoughts, I am reminded of the sweet little lady who came up to me when in the Ada street hall and thanked me for giving her a communication from the other world. This was in 1891, in Chicago. I refer to the good little mother of Mrs. Francis. I remember remarking to Mrs. Perkins that I could now see where Mr. Francis got his lovable wife from.

Well! No matter. There is a future active world in which I hope to continue my labor, even though I can do but little now. GEO. F. PERKINS.

Sacramento, Cal.

Missionaries in Sturgis, Mich.

On invitation of the Harmonial Society of Sturgis, the missionaries of the National Spiritualist Association held two meetings in the Free Church, on Sunday morning and evening, January 18. Owing to its not having been sufficiently advertised, the audience at the morning meeting was small, not many over 30 persons were present, but in the evening there were nearer to 300.

Mr. and Mrs. Sprague were personally unknown to our citizens, that having been their first visit to Sturgis, but they left a favorable impression, and a future visit at no distant day is hoped for.

In his Sunday morning discourse, Mr. Sprague expressed himself as much surprised at the smallness of the audience. "This," said he, "is called the First Spiritual Church of the world, and was erected by sincere men and women nearly half a century ago. Why is it," he inquired, "that you cannot muster a larger congregation at a Sunday morning meeting that that I see before me?" He answered his own question by saying that the cause of this seeming apathy rested with the Harmonial Society which from its formation to the present time kept itself isolated from the Spiritualists of the world. "Had you united with a powerful organization and worked in harmony with it, you would have a far different showing today. Spiritualism, Mr. Sprague said, "was never so prosperous as it is now; it is welcomed by the people of every civilized country because it satisfies both heart and intellect; everywhere it appears it presents undeniable proofs of its truth as no religion had ever done before, and had you, my friends, been up and doing in association with the National and state organizations, you would not now count your audiences by tens, but by hundreds, perhaps thousands—you would now be the largest body of religionists in Sturgis, nay, equal in number to all besides, for the people long for just such proof of immortality as you have to present, and yearn for such divine love as the spirits offer them."

Mr. Sprague apologized at the conclusion of his morning lecture for so rambling a discourse and explained that as he was a missionary of the National Society, and as his time was confined to one day here, he felt it to be his duty to cover as much ground as possible, but that it was not his custom. He usually took a subject and confined himself to it.

Mr. Sprague was quite energetic; he certainly looked as if he believed what he taught; he spoke rapidly and made the most of his opportunity. Some of his tests were recognized and acknowledged, and he explained that imperfections and errors were to be laid at his door and that the spirits were not to be blamed for them. Mediumistic conditions must be very perfect to get a perfect communication. "You are all strangers to me," said Mr. Sprague, "and I was never in this house before, so it would be a wonder if imperfections did not creep in." Some of those present went away highly pleased with what they got from the spirits, and I heard no criticisms.

The writer of this report was not present in the evening and did not hear Mrs. Sprague's remarks or communications, but he has been informed that the house was full, and that the meeting was a most satisfactory one. The president of the Sturgis Harmonial Society, Thomas Collar, presided in the calm and dignified manner peculiar to him, and the secretary, Casper Cressler, made himself useful in every capacity from door to pulpit, besides collecting the free-will offerings.

Sturgis, Mich. THOS. HARDING.

Incidents.

I sometimes meet with incidents worth recording; here are a couple picked up recently. They will suggest that church people are not now as bigoted against Spiritualism as they once were.

The president of the Sturgis (Mich.) Harmonial Society this year is Mr. Thomas Collar, whose son owns a hotel and summer resort a couple of hundred miles north of this city. Mr. Collar goes there during the summer months and superintends the house during the absence of his son, who is away on other business at that time. One day—last summer, I think—Collar was conversing with an orthodox minister, in the sitting room, when he said:

"Elder, did you ever read a newspaper published in the interest of Spiritualism?"

"No, indeed," replied the guest; "I don't think I ever saw one."

"Well, Elder," said Mr. Collar, "if you would not feel offended I could let you have one to read."

"I should thank you very much; it would no doubt be quite a curiosity," said the minister, and Collar handed him a copy of The Progressive Thinker.

Next day when another ministerial guest was present, Mr. Collar was handed back the paper, and the clergyman remarked, "I was very much interested in that paper, and I thank you; it certainly contains as fine articles as I ever read in any paper. I wish you would allow me to keep it, as I should like to send it to a friend in the ministry."

"Keep it, by all means," said Collar. Then the other minister spoke up:

"What papers are those the landlord is giving you?" said he.

"This," said the first preacher, unfolding it, "is a paper published in Chicago, called The Progressive Thinker. You ought to read it."

"I should be glad to do so, if the landlord has another copy he can spare." Collar gave him a copy also, which he took home on leaving.

A lady friend of Mrs. C. Cressler (wife of the present secretary of the Harmonial Society) some few years ago was visiting in the state of New York. The lady was, and is, a member of the Methodist Episcopal church. Knowing that she was but a comparatively short distance from Hydesville, and the famous and former residence of the Fox family, where the spiritual rappings were first heard, her curiosity led her to pay it a visit and thus be able, on returning home, to say that she had looked upon that object of world-wide interest.

When she got to the house she found that men were at work on the roof, placing new shingles upon it. It immediately occurred to her that her Spiritualist friend, Mrs. Cressler, in Sturgis, Mich., would be pleased to receive a souvenir from that ever memorable place; so she took one of the old shingles which had helped to cover the roof of the old house when those raps were being heard which echoed around a startled world.

This Methodist lady took up the old shingle, and cutting a stem of the grape vine which grew against the outer wall, nailed it to the old shingle and brought both as a present to Mrs. Cressler. These little reminders of by-gone days are treasured by Mrs. Cressler, and many friends from other cities and states love to look upon and handle them, as though some peculiar inspiration is imparted through their agency; even as the handkerchiefs of early Christians imparted a healing and invigorating vitality to those who needed the "gifts of the spirit." Mrs. Cressler would be happy to show them to her visitors. THOS. HARDING.

Sturgis, Mich.

WHAT EXPERIENCE TEACHES.

Suggestive Thoughts in Reference to a Line of Work.

To the Editor:—Experience teaches us that we are liable to err when our impressions tell us we are right, nevertheless it is inconceivable to my mind why so many of our deepest thinkers and most influential people connected with the New Thought Philosophy are continually arguing the God problem, subconscious minds and many other subs that only bewilder the minds of those who attempt to follow their arguments. If these master minds would put forth the same efforts in many other directions they could accomplish much good. They universally agree as to the continuity of life and thoroughly understand the fundamental principles underlying the facts of Spiritualism.

Therefore, it seems strange they do not strive to teach the beautiful truths constituting the philosophy of Spiritualism. Let them put forth more effort in showing the multitude how to live, that by living they may not only be the happier themselves, but be instrumental in the happiness of others. Let them teach society that there is something of far greater importance than the latest card game, the newest dance, or the most up-to-date wearing apparel, and that the only way to obtain real enjoyment in this life is by continually forgetting self and striving to make others happy. Let them teach that good deeds and kind actions strewn along the pathway of life, will take root in the human heart and blossom like the fragrant flowers, and will help and strengthen them to better deeds.

Let them desist in continually trying to explain God, which only confuses the minds of their readers and devote the time spent on the God question in showing the people how to live, that their lives may be happier here on the earth plane and be better fitted for higher work on the next plane of existence.

All the great explanations of God do not comfort the unfortunate so much as one little word of love, one little tear of sympathy, one little act of kindness or one little deed of charity. To live our lives in an effort to comfort the sorrowing ones, relieve the sick and afflicted, lift up the fallen and assist humanity in all stations of life is of more consequence than to have lived our earth life through to the end and then realize we had wasted it all in trying to define God.

We know that we are living in the flesh, and some of our loved ones are living in the flesh, and some out of the flesh, and that we will continue to live after this physical body has disintegrated and gone back to the affinities from which it came. Knowing this the one great thing we should strive for is to do all in our power to better the condition of humanity.

Let us live our lives according to the teachings of Spiritualism, and no doubt God will take care of himself.

R. O. MORRISON.

St. Paul, Minn.

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Test of Mediumistic Powers—Manipulations Which the Writer Could Account for Only on the Theory of Supernatural Agencies—Some Things Yet to Be Explained by the Skeptic—Popular Prejudice Against Doctrine

"There have been published many 'exposes' of spiritual mediums and mediumship," said Mr. A. F. Bloomer to The Post, "and it seems that anything that is called an 'expose' will go, no matter how improbable it is, in many cases showing greater credulity on the part of the exposer than ever afflicted the wildest Spiritualist. There was such an instance in last Sunday's Post, wherein it is explained that there is a large emporium in Chicago for the sale of 'Spiritualist goods, issuing a catalogue of appliances, of which several hundred pages are devoted to careful and detailed directions how to use them. The article goes on to describe a seance given by a well-known medium—I won't advertise anybody by giving names, but I have no question who is meant—that is entirely 'off' as to the facts, within my own knowledge.

"It is stated that the medium and two other persons sit side by side and gaze at a white sheet put up before them like a drop curtain; that the performance is carried on in darkness that you could cut with a knife, etc. I have seen two of these seances. The medium selects two persons, a lady and a gentleman, from the audience, who seat themselves in front of a low neutral-colored curtain a trifle higher than their heads, when another curtain is placed over the three persons, called the 'battery,' buttoned at the ends of the back curtain, leaving only the faces exposed. Instead of being done in darkness it is sufficiently light to read fine print, and every movement that would involve the slightest change of countenance or position of the medium could easily be seen. Then hands—men's, women's and children's—are thrust through the back curtain from locations where the medium could not possibly reach, bells are rung, tambourines thumped, banjos picked, etc., behind the back curtain, which the audience have permission to look over into the space behind at stated times, though I have seen them banged with a guitar by some unseen agency when so doing. I have seen the lady in the center of the 'battery' lifted, chair and all, as high as the heads of the other two, with the medium's face as placid as a millpond. If you think you can lift a person sitting beside you without showing the strain in your countenance, try it. But I never thought much of the performance except as among the inexplicable things. Minister Wu saw it once or twice within a few weeks of his departure.

As to the Ghost Business.

"As for the 'ghost emporium' and the 'bouncer' stories, they are too silly to be considered.

"That the mystery of Spiritualism is deemed of sufficient importance to be investigated by some of as bright minds as the world contains is a matter unworthy of consideration by an 'exposer.' He knows the whole thing is a fraud, and just how it is done before he goes to the seance—if he goes at all. Prof. William Crookes, the world-famous scientist, inventor of the Crookes tube, has studied the subject for years. Camille Flammarion, the great French astronomer, and Epes Sargent, the former well-known New England author, have written books on Spiritualism. Prof. Hodges, of Harvard, has for several years been a student, and lawyers have been known believers. The author of 'Millennial Dawn'—his name escapes me—denounced the late Dr. Talmage as a Spiritualist (though I read a sermon of Talmage's denouncing Spiritualism) and himself says that the manifestations are genuine, but emanate from the devil! But these instances make no change in the business of the professional exposer.

"It is about a dozen years since I first began to be interested in Spiritualism. I believe I am about as rational as the common, every-day man, and have average reasoning powers. I went to a public meeting held in Metzerott Hall, and the spirit messages given others there were to me remarkable. I went twice and then I called on the medium in private, who could by no possibility have known anything about me, and she gave me the names of deceased relatives and incidents of my own life that no one within a thousand miles knew a thing about. After a second sitting, equally wonderful, I went to Boston, remaining there over a year, during which time I made Spiritualism my amusement, pastime, and study. The first meeting I attended, at which there was not present a soul who had ever seen me before, a medium from the platform told me all about myself, with names and incidents. I followed up Spiritualism in all its phases—materializing as well as the others—and most wonderful things were exhibited to me. I have seen two little children run out of the cabinet into their father's arms when I knew there was not a child in the room or any way open for one to get in, having made a thorough pre-examination wherever there might be fraud. Of course the exposer can demonstrate that the medium, who was rather a stout lady, divided herself up into two children for the occasion. I have seen and shaken hands with an Indian chief who stood at least six feet high, while the medium was not more than five, and on one occasion he gave a blood-curdling yell and disappeared through the floor as I stood not ten inches from him, and there was no hole in the floor. I have had a question answered from the cabinet which I had whispered to my neighbor in the circle, when no mortal could have heard it two feet away. I have helped to hold a shawl over a dematerializing alleged spirit until there was nothing left but the shawl on the carpet. At this day, nearly ten years after these things occurred, I can remember but a few of the more remarkable of my experiences in Boston.

Tests in Washington.

"When I returned to Washington I continued my investigations in a desultory fashion, still as an amusement, and while doing so went to probably twenty seances given by the materializing mediums, who have been exposed in the usual style. I never attended one of these that I did not make it my business to know that whatever agencies were used to produce results were not brought in from the outside after the seance began. There were two doors to the seance room, one opening into the adjoining room and the other into a hall, at right angles to each other and so close to the corner of the room that neither could be opened while anyone sat between them, and this place I usually or frequently chose as my seat. The doors were also locked and I held the keys. Among the most wonderful manifestations at these seances were the alleged spirit lights. I have watched them form—first a half-luminous mass on the floor, which seemed to concentrate into a small light which floated up into the air and around the room. Sometimes there would be two playing around each other like butterflies on the wing. I have seen as many as four at one time—not against the wall or the ceiling, but in midair, and I have had them come within six inches of my face. Can you account for this on any mechanical hypothesis?

"At one seance the medium in an alleged state of trance, stood in the door of the cabinet, not to exceed three feet, from me, in a room light enough to see, her form, and a small light left her breast, and fell to the floor, from which the semi-luminous features, head, neck, and form well defined; then a second and a third were formed in the same way, and the three little children, of different heights, stood there for three or four minutes, within my reach if I had put out my hand.

"One of the remarkable features of these seances was the turning white of the black cambric of which the cabinet was constructed. This was always done at the request of some one of the sitters in a light sufficiently distinct to readily see the difference, and the changes were made in an instant, remaining white for as much as a minute. Of course 'double curtains' will be the solution of those know-all-about-it, as though the audience had not satisfied itself of the impossibility of that.

A Nebulous Gymnast.

"Two forms in white frequently were out of the cabinet at one time, notwithstanding that any lady was privileged to examine the medium and make sure that she wore no white garment whatever. The male member of the mediumistic firm never went inside the cabinet. I have seen a gymnastic spirit come out and turn flip-flaps, which I am sure the medium never could do.

"With these mediums I tried an experiment to get a writing test. I wrote a letter, placed it in an envelope, sealed it, and had it sewed all around on a sewing machine. I then placed it in a large manila envelope and had that sewed on the machine. Any lady can tell you that there is no way in the world to take out those stitches and put them in again. I placed the envelope in the cabinet, and before I left the place it was returned to me intact. Opening it at home, neither seal nor threads had been touched or tampered with, it contained an answer to my letter.

"A famous family of trumpet mediums occasionally come here, and at their seances messages are whispered through the trumpets—plain tin horns two and one-half or three feet long. These trumpets sometimes float through the air shouting greetings to those present. Of course we were not such fools as to fail to make sure that there were no wires in the room to swing the trumpets on. Without recounting any messages personally received, one circumstance particularly excited my wonder. It was in as absolute darkness as night and blanketed windows could produce, when a trumpet reached over to me in the second row of the circle and tapped my glasses as gently, but as distinctly, as the steadiest hand could have done in the brightest light—no feeling around to find them, but surely and unquestionably tapping them, to attract my attention. Could any human being have done that?' It was at one of these seances that I heard the murdered brother of the Assistant Commissioner of Pensions tell him through a trumpet of the manner of his taking off and where to get the testimony of the facts, and the malefactor, until then unknown, was apprehended, tried, convicted and sent to the penitentiary.

"I once went to see a noted medium here to make an engagement for a party who wanted an exhibition of her powers, and it chanced that they could go only on a certain date.

"'Oh, no,' she said, 'I can't receive you that evening. That's the time when my Psycho-Physical Society come.'

"'And what is a Psycho-Physical Society?' I asked.

Dare Not Proclaim Belief.

"'They are just plain Spiritualists,' she answered, 'but being lawyers and preachers and doctors, they do not dare let the world know it. It would destroy their public usefulness.'

"There was much meat in what she said. The prejudice in the world and the fear of that prejudice make the investigation of Spiritualism a surreptitious business among men of standing. Just as a political career for Colonel Robert G. Ingersoll was made an impossibility by his well-known agnostic views, so would a lawyer or a doctor lose his standing and his practice if it were known that he is a Spiritualist.

"I have sat in Spiritualist seances with some of the best known lawyers and doctors in the city, at which there was no question as to their firm belief in the genuineness of the manifestations exhibited to them, but the world does not know it. I have been present when a lieutenant of police gave every evidence of his faith in the mysteries, when the assistant commissioner of pensions received the message heretofore mentioned without a doubt as to their authority, and when a club-headed know-it-all pronounced it the fraud that he knew it was before he had ever entered a circle.

"Many startling evidences have been given me not detailed in the foregoing because they bore on matters sacred to myself and those near to me.

"It is often asked, 'What good are these tests, like the sewed-up letter and matters connected with your past history, and all these feats of legerdemain and inexplicable things?' I am sure I don't know, and, as I am not regulating matters, I don't feel called on to find out. If Spiritualism is true, its grandest mission is to inform mankind that there is a conscious hereafter; that death does not end all; that those who have gone before us are conscious of what is happening to us and are helping us in many ways that we know not of—absolute information as to which we have had in no other way. But if any one is interested in it as he would be in a fortune-teller, he deserves to get fooled, and he frequently is. It is a wonderful thing, whatever or however much there is in it, and he who, without any honest investigation of it, denounces it as a fraud, its mediums as humbugging rascals, and its believers as gulls and fools, will do well to investigate at least as to how many really great men have deemed it worthy of their attention?"—Washington Post.

WESTWARD BOUND.

Clara L. Stewart Writes of Her Travels and Work.

Feeling there is an interest in the Morris Pratt Institute that will warrant me in reporting my work and success as I travel toward the setting sun in behalf of the school work, I take this way of reaching the people who will follow me with wishes for success. I am aware, however, that comparatively few who call themselves Spiritualists take the Spiritualist papers, and I am astonished at it, for if you would keep abreast of the times, and know what is being done in our ranks, you certainly need the Spiritualist papers. I find them occasionally and wish I could see them in every home. Education comes in this way to many thousands who would never get it without the press.

I left Whitewater, Wis., two weeks ago, stopping on the way over night at Milwaukee, Wis., from there to Clinton, Iowa, where I was met at the depot by Mrs. Christine Cooper and Mrs. Emma J. Knowles, a visit with them to Mount Pleasant Park with Mrs. Roantree and others, I then went to the home of Mrs. Knowles for the night; taking the train for Ottumwa, Iowa, where the Iowa State Convention was in session. Arriving Friday morning, I found the meeting well under headway, the officers and members alive to the good of the cause, and endeavoring to legislate in a manner calculated to bring about the best results, if the Spiritualists in the state will rally to the support of the officers. I bespeak for them a very profitable year.

Rev. Harry Moore, as one of their speakers is certainly a credit to our cause, and will be well received in any locality and by any audience. Mrs. Eva McCoy is without question one of the most satisfying test mediums on the rostrum to-day. I was much pleased with the manner of her work and the work itself, and I trust it will be so Wisconsin can secure her for some work in that state. There were other able speakers. Mrs. Burland, of Chicago, gave an evening address, and Will J. Erwood, the live secretary of the Wisconsin State Association did good work at three sessions.

There was not a clear understanding as to what part of the work to be given me, and consequently I came in for a half-hour Sunday evening the last session. It was nearly a quarter of ten when I took the floor, so that by the time I had said what I considered necessary to place the school before the public and ask for donations, I had used up the time allotted me, and could not have a chance for taking collection. What was given amounted to $2.35, the State Association donated ten dollars, and some good pledges were made that will help the work along.

From Ottumwa I went to Kansas City, Mo., where the Literary Club and Spiritualist society did all in their power to make it pleasant and profitable for me. I was entertained at the home a Mr. Reckards, Prospect Avenue, and was made to feel at home. I received a number of good pledges and a fair collection at the Sunday meeting, besides personal donations. I shall hope to visit Kansas City again some time. It is a live town.

I arrived in Topeka yesterday, the 27th, and will remain until about the 3rd of February. From here I go to Ellis, Kansas, and hope to make some stops on the way. From there I go to Denver, and I wish I could get in communication with some of the friends in Denver; if this reaches the notice of any one who lives there, will you not write me so I can get it in Ellis? Send care of Mrs. Ella Ross.

The weather has been delightful all the way so far except for the past three days a thick fog has settled over the country that makes it disagreeable.

I will only add that Brother Bledsoe, the president of the State Association, met me yesterday and has done all he possibly could to make me comfortable and assist me while here. I find him very agreeable, and a man who is alive to the necessity of education in any and all places, especially so among our public workers. Having had the advantage of an early education himself, he is capable of judging of its benefit to the world.

I will write occasionally in order that those who wish can keep track of my whereabouts.

CLARA L. STEWART.

Appreciates the Work We Are Doing.

To the Editor:—I have received the book entitled Religion of Man and Ethics of Science. I have now the whole nine volumes which to me and my family are worth more than the most expensive house and lot in our city, for it helps us to build our home in the spirit world. What is worth more than knowledge of the hereafter which is forever? I wish I had Carnegie's money; instead of putting it in libraries I would send the nine books and The Progressive Thinker to every family in this country, and I am sure I would bring the truth to thousands of human beings. If it were only one hundred it would outdo all the libraries in the good I could do, for novels don't make people happy, but the truth will. You surely are doing your share, with such gifts as those books, for I call it a gift; you can't buy the paper for the price you charge, say nothing about printing and labor. I hope you will receive your reward in the hereafter, for on this earth we can't expect reward as long as people build orthodox churches, and let you do the good work you are doing for almost nothing. I have done lots of healing the sick, and those I did the most for paid me the least. Take my best wishes and my thanks for the grand collection of spiritual books, and I hope that half of the people who may read this will say if a poor magnetic healer can buy the nine books, they can do the same, and be as happy as I and my family are, for what they are worth to me, they are worth to others sure.

GUSTAV THIESE.

Akron, Ohio.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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FLORIDA.

Persons and Happenings at Lake Helen Camp.

Since I last wrote the arrivals have been H. A. Budington and wife, of Springfield, Mass.; Mrs. M. E. Clark, of Syracuse, N. Y.; Mrs. A. L. Palmer, of Haverhill, Mass.; David B. Allen and two daughters, Miss Jennie B. and Annie L., of New Bedford, Mass.; Dr. J. Dluckson, Mr. John Littlejohn and Mrs. A. B. Stryker, of Onset, Mass.; and there is news of several more who will come during the week, besides the angels unawares.

Dr. Hilligoss and wife have presented the camp with a fine silver-toned bell, to be used as a call for the auditorium services, which is very much appreciated by all interested.

The event of the week has been a surprise to Dr. Hilligoss upon his 64th birthday, on the evening of the 23rd. A treat of different kinds of candies was tendered by Mrs. Hilligoss, and an original poem was read by the writer. A large number were present, and the evening ended with a dance.

Homer Altemus, of Washington, has been engaged by the association as "all-around-man" and no one could fill the place better, as he is at home upon the platform, in entertainments and very efficient as an aid in the work of the Ladies' Auxiliary. He is also much called upon in mediumistic work, and people from adjoining towns are already seeking the services of mediums. We hope for a larger number here soon.

Mrs. J. D. Bartholomew, a trumpet and trance medium, well known for many years in her work, has been giving excellent satisfaction.

A reading circle was organized on Wednesday at which a song service is held, roll call for sentiments, by Miss Myra Osgood, of Summerville, Mass.; a few moments in the silence for healing of the sick.

A different reader will be chosen for each night and thoughts gleaned from the lessons read presented, and the reader will each evening review with the class the lesson of the previous week.

The ladies of the dining-rooms have invited all the campers to be their guests in the pavilion on Tuesday evening of this week. Progressive euchre and pedro will be a part of the program of the evening.

Mr. Altemus tenders a benefit to the Ladies' Auxiliary, Tuesday evening of this week in the form of a candy pull. Every woman is requested to wear a calico gown.

Mrs. E. H. Thompson, of Lily Dale, has been very helpful, her last kindly act has been to raise money, and no doubt donated largely herself, in procuring new lamps with fine reflector for the pavilion.

Last year our large auditorium was enclosed and large memorial windows placed therein by Mr. and Mrs. Hodgkins, of DeLand, and Mr. and Mrs. Hilligoss, of Cincinnati.

J. D. Palmer, of Willoughby, Ohio, is ever active. Through his efforts money was raised for a new floor, which he has completed, also placed carpets in the aisles. His is not the work of a year, but of all the years since the organization of the camp.

As I look around this summer day in winter, and see those who came here feeling ill, sitting on their porches, or walking the streets with elastic step, I can but think of the possibilities of this place as a great health and spiritual center.

If some of the money possessed by Spiritualists of the north, and gaining but small percentage in the savings banks there, could be invested in furnished cottages here, they could get much more from their investment and a great good could come this way, because a great need would be supplied.

I hope those of the North who love their friends gone before, will think this over, and own a cottage at Lake Helen, and thus be prepared for the beauty and full appreciation of the climate when they go to the mansion they are building in heaven

CARRIE E. S. TWING.

HUMANITARIAN WORK

Among Those in the Mountains of Kentucky.

The wide range of that phase of betterment work known as the "settlement" is indicated by a comparison of what Miss Jane Addams is doing at Hull House, Chicago, with the results achieved by a few loyal women of Kentucky among the "poor whites" in the mountains of that state. Three years ago the Kentucky Federation of Women's Clubs received an appeal from the mountains for "a woman, a gentle, womanly woman, to assist in the conduct of meetings of wives, mothers, housekeepers, young women and little girls; to give lessons in cooking and home-making, as well as in culture and morals." Such an appeal could not be resisted, and, during the past three summers, a few self-sacrificing women have lived in tents in the most remote mountain counties, giving the assistance required. Miss Catherine Pettit has been the leader. Her story is a fascinating one. She declares that the mountaineers received her with unusual cordiality. They told her, "We 'low that you'uns as know how has come to show us'uns as don't know how.....We never had no chance to l'arn nothin'; now we are so glad that the children have a chance." Boys and girls walked five and six miles daily to join the classes in cooking, sewing, kitchen-gardening and singing. A man of thirty-five came to learn to patch and mend that he might teach his invalid wife. One man brought two boys, saying, "Just please l'arn 'em some manners," and a woman rode fifteen miles on a mule with a girl behind, because she "liked clean livin' and party fixin's," and "wanted to l'arn." To the first sewing class came a sixteen-year-old lame mother with a nine-months-old child in her arms. This baby had to be cared for while the mother learned to sew, and when it became known that "Them quare wimmin folks would keer for babies," a primitive nursery was begun.

The work among the young people was sadly needed. Children of four would swear, chew and smoke. A little fellow of six came with a bottle of "moonshine" whisky in his pocket and asked "What is it for what shows us how to do better?" The kindergarten songs and exercises and a little handicraft work soon showed these youngsters better ways of filling in their time, and as soon as the Sunday-school had been established a wonderful improvement was noted. A good deal was done in the homes themselves to make them more cheerful and less uninspiring. Scholarships were offered to girls and boys. How much these were prized may be noted from the fact that one ten-year-old girl, who had never been away from home and who had never seen a town, started off bravely behind her brother on a mule to ride sixty miles to school, her entire wardrobe being the one little gray dress which she wore. Miss Pettit and her associate, Miss Stone, have succeeded in enlisting the sympathies of wealth in the East, so that, in addition to funds already raised in Kentucky, enough money has been obtained to secure land for a permanent industrial school at Hindman, Knott county.—Home and Flowers.

"Healing Causes and Effects." By W. F. Phelon, M. D. Price 50 cents.

IOWA NEWS.

Second Annual Convention of the State Association of Iowa.

Our annual convention occurred January 15-18, at Ottumwa, Iowa, and was well attended. We feel that another epoch in the progression of Spiritualism in Iowa has been forcibly marked.

Harry J. Moore was the principal lecturer and was received very favorably. His lecture Sunday evening on "Joan of Arc as a medium and a Savior" was a masterful effort. The test mediums were at their best. Will J. Erwood, of Wisconsin, and Mrs. Burland of Chicago, with our own Mrs. McCoy, all gave messages from the angel world, and many were both enlightened and comforted by their work. This was Mr. Erwood's first appearance on our platform, and he won many friends by his frank, pleasant manners and through his excellent mediumship.

Mrs. McCoy gave messages in a clear, decisive way, that was very satisfying to her many friends.

Mrs. Clara I. Stewart came in on Friday and with her usual energy took hold and helped to push the work along. She had started for the far west in the interest of the Morris Pratt Institute, and presented its claims to our people in a most comprehensive manner, emphasizing the fact that it belongs to the Spiritualists of the world. We heartily thank her for assistance rendered in our work, and wish that it could have been so arranged that she could have had more time to set forth the needs and advantages of the Institute.

The following officers were elected: President, John D. Vail, Marshalltown; vice-president, Dr. G. H. Heath, Ottumwa; secretary, Stella A. Fisk, Keokuk; treasurer, W. T. Hamilton, Wellman; trustees, E. H. Vandenburg, Clear Lake; W. D. Moore, Leon; Jennie V. Schaffer, Ottumwa; J. M. Covey, Beacon; J. N. Randall, Ottumwa.

New plans are laid and if the Spiritualists of Iowa will uphold us the work will be pushed. By upholding us we mean that they shall both talk and act with us and also contribute to the expense of organization. It takes means to put missionaries in the field, and our people should give as freely as those of other denominations do to spread what they believe to be true.

Geo. H. Brooks, of Wheaton, Ill., works in Iowa during next April, and we hope to hear from each locality where he is wanted to give lectures and messages. He will hold parlor meetings as well as public ones, and will be a real help to those who hear him. We have others who will also enter the work and we shall hope to hear from those who are interested at once.

The following resolutions were adopted:

Whereas, The philosophy and phenomena of Spiritualism demonstrate beyond a doubt that man lives after the change called death and stands for all that is progressive, uplifting, humanitarian and spiritual, therefore be it

Resolved, That we most heartily enjoin all Spiritualists to use every legitimate means to advance this grand cause, that we encourage the employment of honorable and trustworthy mediums, men and women, to teach humanity the inspiring truths revealed by the arisen friends through the sacred channels of mediumship.

Resolved, That while we would lend the helping hand to, and uphold every honest worker and medium, we are most strenuously opposed to all charlatanism, and will use every legitimate means to stamp it out of our ranks.

Resolved That we are opposed to all law and legislation that conflicts with the exercise of personal and religious liberty. That we look upon vaccination as detrimental to the health of those subjected to the same. That we are opposed to the exercise of capital punishment, as being inhuman and cruel in every respect.

Resolved, That we heartily indorse the efforts of the Morris Pratt Institute, of Whitewater, Wis., and that we would encourage the establishment and support of schools for the purpose of education along the higher lines.

Resolved, That we earnestly ask the Spiritualists everywhere to become members of some local association or of their state organization and that all local societies affiliate, as soon as possible, with their state association, and further that we believe the employment of speakers by the year to be most conducive to the advancement of the cause of Spiritualism, and would advise societies everywhere to endeavor to employ such.

Resolved, That it is our desire that the relations between the N. S. A. and its auxiliary bodies shall become more and more harmonious, that the usefulness of the parent association may become greater thereby.

Resolved, That while we realize the truth of the continuity of life and feel that it is a demonstrated fact that there is communication between the visible and invisible world, and that we may be conscious of the presence of our loved ones, yet we feel the touch of the overwhelming sorrow visited upon our Brother and Sister Barrett by the transition of their darling Xilla, and the loss to our cause by the departure of our Brothers Morris Pratt, of Whitewater, and Isaac Millisack, of Ottumwa; and Sister Abby Judson and all the helpful ones who have passed from our ranks during the last year, therefore we, the Spiritualists of Iowa in convention assembled extend to Mr. and Mrs. Harrison D. Barrett our heartfelt and sincerest sympathy in this their great bereavement, and assure them that so far as love and kindly thought can assuage sorrow, their grief will be mitigated by our thought and love. We recognize the efforts of the workers who have gone from our ranks to the higher life, and while we miss them in the form we are assured of their presence and assistance in the work that they so loved, and we extend to the relatives and friends who especially mourn the loss of their physical presence our sincerest sympathy.

Resolved, That thanks are due and are hereby extended to the press for the kindly consideration given us during the past year and to the local Spiritualist Society of Ottumwa, and especially to Brother W. J. Hicks, for the energetic and invaluable aid given to the State Association and this convention.

MRS. LAURA KILBY,
MRS. P. M. HICKS,
W. T. HAMILTON,
Committee.

The third annual convention will be held at Clear Lake, on the third Thursday, Friday, Saturday and Sunday of January, 1904, to which all are invited. Our conventions are marked events and long remembered by all who attend.

STELLA A. FISK, Sec'y.

DEAFNESS CURED

By No Means Until ACTINA Was Discovered.

Ninety-five per cent of all cases of Deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure. *Ear drums* are worse than useless.

It is folly, therefore, for deaf persons to hope for a cure by the old methods of the aurists and physicians, and instead of wasting precious time and money on methods that never have cured *Deafness* or *Catarrh*, they should awake to the times and apply the scientific cure. That there is a scientific cure for Deafness and Catarrh is demonstrated every day by the use of *ACTINA*. The vapor current generated in the *ACTINA* passes through the Eustachian tubes into the middle ear, removing the Catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound.

RINGING NOISES IN THE HEAD.

ACTINA has never failed to cure this distressing symptom. The vapor current passes quickly and freely through the Eustachian tubes removing the catarrhal substances that obstruct the easy exit of the wave sounds. We have known people troubled with this symptom for years to be completely cured in only three weeks' use of the ACTINA.

As Deafness and ringing noises are caused from Catarrh, the hearing cannot be restored and noises stopped till the Catarrh is cured, and as Catarrh cannot exist under the use of ACTINA no person need be deaf or have ringing noises in the head if they will use ACTINA properly.

ACTINA also cures Asthma, Bronchitis, Sore Throat, Weak Lungs, Colds and Headache; all of which are directly or indirectly due to catarrh.

Write us about your case. We give advice *free*, and positive *proof* of *cures*.

A Valuable Book Free—Prof. Wilson's Treatise on Disease—a book that will instruct and interest you. Send for it.

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Dept. T. 929 Walnut St., Kansas City, Mo.

Spirit Message in Automatic Writing.

American people, American principles and American spirits still live, still sway the minds of the nation.

We as a race are strong in spirit, in bravery, in patriotism. No nation on this globe can boast of heroes more heroic, of statesmen with finer intellects, or wiser minds.

Superiority is stamped on all the products of genius.

Womanly beauty, womanly instincts and womanly achievements of a superior order mark the progress of woman in the land where all are called free. But a stain marks the escutcheon of this American government. The freedom for which these brave heroes fought, bled and died is not given to the sisters, mothers and wives of these brave heroes.

The colored race has been released from bondage, but you white women, the souls who watched in the long night of war and suffering, many who shared the horrors of that dark night, have been refused the privilege accorded the slave and the ignorant emigrant who know not the value of aught save his food and the means to buy it

Shame must mantle the brow of every honest man who sees this state of affairs. Indignation swells the soul of every honest woman who has the interest of her nation at heart. The angels weep when they think who should be the helpers of those who govern the affairs of nation, and those who care not for her honor, have been granted the right of speech through the polls. Human sympathy, human love and sorrow, all the divine attributes of a true woman's soul have been relegated to the waste basket of jurisprudence. Men who profess to love the divine, the holy in humanity, stand with uplifted hands imploring aid for successful issues in government, while they have dishonored their name and government in their refusal to give their co-workers in many of their holiest offices the same privilege given to the sot, the gambler and the foreigner who neither know nor care for the issues of state or government, so long as their bestial desires are gratified.

What are these men of America thinking of? Do they not see the lameness in their walk? Where are these children of theirs to stand in the heritage of rights as divine and holy as those of the mothers who bore them? Should sex debar from privileges granted those unfitted and unworthy? Speak, men who honor life, love and womanhood. Shall the stain of injustice longer remain on the standard of American government and American honor?

MRS. HATTIE J. ELIGH,
Automatic Writer, West Bay City, Mich.
Mary E. Hill, Spirit.

In the World Celestial.

By DR. T. A. BLAND.

"It is inexpressibly delightful."—Hon. C. A. Windle.

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"It is intensely interesting."—Rev. Minot J. Savage.

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"Everybody will be charmed with it, for it is not only a great Spiritual book, but a most beautiful romance of two worlds."—Banner of Light.

It is Printed in elegant style and bound in cloth and gold. Price $1.00.

The Mystic Thesaurus,

Or Initiation in the Theoretical and Practical secrets of Astral Truth and Occult Art. By WILLIS F. WHITEHEAD, Editor Agrippa's "Natural Magic." The book treats of The Symbol of the Cross, Spiritual Gifts, Inspirational Conception, Initiative Exposition, The Astral Brotherhood, Message of the Brotherhood, The Magic Mirror, and Celestial Companionship. It is a good text book for students of the Mystic, and will be sent postpaid, in paper, for $1.00.

Three Remarkable Books

"The Divine Pedigree of Man."
"The Law of Psychic Phenomena."
"A Scientific Demonstration of the Future Life."

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D. A most remarkable work, demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price $1.50. Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price, $1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price $1.50

Cultivation of Personal Magnetism

A treatise on Human Culture. By Leroy Berrier, anthropologist and author. A very suggestive and instructive book. Price $1.00.

THE GOSPEL OF BUDDHA,

According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Religions. Was published in Japan. Price, $1.

Paine's Theological Works.

Age of Reason, Examination of the Prophecies, etc. Illustrated edition. Post 8vo., 432 pages. Price, cloth, $1.00.

POEMS FROM THE INNER LIFE.

By Lizzie Doten. These poems are truly inspirational and as staple as sugar. Price $1.00.

POEMS of the Life Beyond, and Within. Voices from many lands and countries, saying, "Man, thou shalt never die." An excellent selection. Edited and compiled by Giles B. Stebbins. Cloth. $1.

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A chapter of experiences, by Mrs. Maria M. King. Price 10c. For sale at this office.

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Psychometric Reading of Both Will Be Sent You for a Nominal Fee.



Portrait of Mrs. Partlow, drawn from life by Miss Dorothy D. Deene, special artist for New Thought.

If you wish to have a careful and complete analysis of your personal traits which affect your happiness and to test the powers of a true sensitive for foretelling coming events in your life—powers which others who have tried them have found extraordinary—we have an unusual opportunity for you. For the sake of gathering important data, later to be published in book form, we have retained the exclusive services of Mrs. Frances Partlow, whose remarkable psychometric readings of matters hidden from everyday people have recently been noticed to considerable extent in the papers and magazines.

Mrs. Partlow will also conduct a private correspondence department for those who are interested in psychometric readings of letters, foretelling events, etc. As this work constitutes a tax upon the energies of the true psychic, a fee of one dollar must accompany every letter of inquiry. Mrs. Partlow, though not in any sense of the word a public or professional psychic, is a true sensitive, and has been called to accept this as her life-work by the insistence of what she calls "The Forces." She is both clairvoyant and claraudient. She sees and hears what we do not see and hear. She speaks with an inspiration that is beyond the known laws of human knowledge and her work in the past has been nothing short of wonderful. Followers of the New Thought who wish to meet Mrs. Partlow personally are invited to call upon her at our office, but, inasmuch as she is, like all true psychics, most sensitive to personal cross-influences, it is preferable that her work be conducted entirely by letter.

A FEW TESTIMONIALS.

St. Louis, Dec. 5, 1902.
You have helped me to endure, to be more courageous. I wish you all success in your work; you have a great gift; you are a seer; you bring light to those who sit in darkness.
Most sincerely yours, C. I. H.

Carthage, Mo., Dec. 22, 1902.
My wife was well pleased with the answer received from you dated Dec. 1st, and I am anxious for answer to my questions.
Yours most truly, C. A. E.

Arcadia, Wis., Dec. 28, 1902.
Allow me to say that your reading was very satisfactory. I feel that you have harmonized with me; I like your atmosphere as revealed in your letter, and cannot help expressing my genuine pleasure in having come in touch with you—for educated, refined psychics—sincere, earnest, and holding as sacred their priceless gift of mediumship, are as yet, somewhat rare.
Very sincerely O. G. O.

Cleveland, O., Dec. 5, 1902.
Wishing you in return the indwelling of the Holy Presence—that the "Celestial Sight" may be an immortal revelation to you, of things past and thing to come. It is a wonderful gift, yours. Very truly, F. M.

Knowing the sincere desire of many people to come in touch with a genuine clairvoyant, one who is incapable of deceit or trickery, our chief fear is that Frances Partlow's correspondence may assume such proportions that it may press too heavily on her time and health, and thus endanger the success of our experiments. For this reason we reserve the right, should it be deemed advisable, to discontinue her correspondence work entirely, or at least limit it to a comparatively small circle. The Psychic Research Company will, in this series of readings, follow its invariable rule of refunding all fees to any persons dissatisfied with readings made for them and will personally make good the money loss entailed. All letters addressed to Frances Partlow are secredly private, and are read and answered by her alone. Nothing which will by any possible chance betray a confidence, will be published. Address FRANCES PARTLOW, care of the Psychic Research Company, 3867 Vincennes Ave., Chicago.

The fee of $1.00 must NOT be enclosed in the envelope which contains the questions. It must be wrapped OUTSIDE the envelope containing the questions, and all mailed together in a second envelope. There is a reason for this which ourselves understand.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year,	$1.00
Six Months,	50cts
Thirteen Weeks,	25cts
Single Copy,	5cts

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Remit by Postoffice Money Order, Registered Letter or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, No. 40 Loomis Street, Chicago, Ill.

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SATURDAY, FEBRUARY 7, 1903.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Sell All That Thou Hast.

While religion has become more liberal regarding the idea of a God and a Devil, it is still getting down upon its knees to wealth and the fashions of the day.

Christ did not mean what he said when he told the young man to sell all he had and give the proceeds to the poor, and that it was as easy for the camel to go through the eye of a needle as for a rich man to enter the kingdom of heaven. He was only talking to the people of that day. He did not mean the oil magnates, the coal barons, the railroad owners, the trust presidents, etc.; it just meant the young man to whom he spoke.

God, in his infinite wisdom has placed the property, the wealth, and in fact the souls and bodies of all men in the hands of the rich.

The universal heavenly legislature has enacted new laws and made new rulings since Christ's day.

God was the whole thing in those days and gave commands to this world through his son and a few wise men.

The earth was the world and the sky was the heaven and somewhere near the center of this flat old piece of dirt there was an abode for the Devil, God's opponent.

Though God created the heavens and the earth, he was opposed to trusts and gave part of his possessions to the Devil and his family, and thereby created a competition in the price of human souls.

But the new parliament shows signs of progress and has formed a kind of Democracy among the wise men who have gone thither and have improved heaven.

The doors are larger, made double, with sliding attachments so that when a rich man enters and drops a twenty-dollar gold piece, or one of larger denomination, in the slot the heavenly doors part and he enters and is received by the Savior and escorted to a reserved seat.

Science was tortured on earth and genius was strangled, once upon a time, but they have actually been admitted to heaven and that place has all the modern improvements and devices for making it homelike and comfortable.

The facts are, that as the religion of man improves so also improves his future prospects.

When man allows himself to think he soon loses faith in the crude notions of the old patriarchs of the Bible.

The rich man has discovered that the old parables so wisely recited by Jesus meant charity, benevolence, philanthropy, unselfishness, etc., and to love Christ means to love the common people, and to help the unfortunate of the earth, and indeed this principle is being unfolded more and more every year. Not in such extremity as the coal famine and the oil corners, but in the endowing of institutions of learning, of science, and of charity.

"Blessed are the pure in heart."

The Christian trust presidents and multimillionaires cannot expect to enter the kingdom of heaven if they believe their Bible. They cannot expect to gain fellowship with Christ while they create starvation upon the earth. They cannot crawl into the entrance of the holy city on the credit of having donated here and there a million dollars to some institution of education, of science or of benevolence, if they believe their Bible.

The fact is, they do not believe in the infallibility of the Bible. They desire to gain all they can of this world's goods so as to place their descendants in direct line with the power of this nation and all nations.

Just now the wealthiest man in this country is offering a million dollars for a healthy stomach, a part of man's physical system upon the normal condition of which depends good health and happiness. In his great anxiety to gain something more and fearing others might get ahead of him, no doubt he has neglected to take plenty of time to eat and gave his stomach the task of digesting unmasticated food of all kinds, and when he might have the greatest happiness, both from a mental and physical standpoint, he is a wreck.

The son is very busy now trying to make himself believe the Bible, and disbelieve that Jesus meant what he said when he told that other young man to sell all he had and give to the poor before he could enter the kingdom of heaven.

"Meatless Dishes." Very useful. Price 10 cents.

Moral Sense Colors.

Relative to Their Influence Upon Human Conduct---Something for the Thoughtful to Think About.

THE REMARKABLE RESULT OF RECENT EXPERIMENTS IN COLOR PSYCHOLOGY, CONDUCTED BY PROF. ELMER GATES IN HIS LABORATORY IN WASHINGTON, AS PUBLISHED IN THE NEW YORK WORLD.

THE COLOR THEORY OF PROF. GATES.

(Written by Him for the World's Sunday Magazine.)

There are certain emotions which retard circulation, respiration, digestion, produce pallor, hasten fatigue, and other emotions which do just the reverse. Fear causes a cold perspiration that differs chemically from that due to joyous labor. Anger fills the mouth with a bitter taste. By training the good emotions life and health are promoted, while the bad emotions shorten life.

Thus, even in its chemical nature, the universe is moral.

Now, recently I have been able to prove that pleasing combinations and contrast of color produce anabolism (or the life-producing force), and that discords of color and unpleasing combinations thereof augment katabolism (the life-destroying force). The conclusion is obvious that colors do this through aesthetic emotions, which, when pleasant, act as all other pleasant emotions, and when unpleasant do as other unpleasant emotions. I have shown that the fatigue point occurs less quickly under emotions due to pleasant colors and more quickly under emotions due to unaesthetic combinations. Thought has no such relations. Colors affect metabolism (the process of physical life) only through emotion, and intellective states only in so far as they produce emotions.

ELMER GATES,
Professor of Psychology and Psychurgy.

Washington, Jan. 22.

A SCHEDULE OF THE MORAL EFFECT OF COLORS.

Red	Violent Passions, Rage and Love.
Blue	Sentimental Affections.
White	Peace, Quietness and Virtue.
Purple	Ambition and Lust of Power.
Yellow	Meanness, Craft and Cunning.
Green	Suspicion, Jealousy and Envy.
Brown	Honesty, Goodness, Equability.
Gray	Meekness and Demureness.

Through recent remarkable experiments by Prof Elmer Gates, of the Laboratory of Psychology and Psychurgy at Washington, D. C., it has been discovered that colors have a distinct moral (or immoral) effect upon the human mind.

It is a fair conclusion, from Prof. Gates' theory, which is based upon a series of wonderful demonstrations obtained by the use of scientific apparatus, that colors not only do possess a distinct moral influence, but that this is the only direct effect which they do produce. In other words, their first appeal is to the emotions and "they effect the intellective states" (to use Prof. Gates' own words) "only in so far as they produce emotions."

The meaning of this latest discovery in psychology is of a rather revolutionary character, if fully analyzed.

It shows, for instance, that black, instead of being a sign of woe chosen at haphazard for that purpose, possesses in itself an inherent quality of sadness and was instinctively selected for mourning because of its possession of that quality. It not only typifies sorrow—it creates it.

White the Color of Morality.

It shows that red is used to represent the more violent emotions of love and rage, because that color possesses the independent power of arousing those emotions, in some degree, in the human heart.

It shows that white, with its negativeness, produces no violent effect upon the emotions and is therefore moral.

It shows that purple—the imperial purple which Rome has transmitted to succeeding generations—arouses in the human heart ambition and the desire for power.

Although Prof. Gates is the first scientist to announce a theory from which the moral influence of colors may be deduced, there have been many instances of a tacit recognition of the fact by artists of the canvas and the stage.

Mrs. Fiske, for example, in "Mary of Magdala," now running at the Manhattan Theatre, dresses the part and the stage itself, during the scenes that deal more particularly with the life of the erring and sinful woman, in a deep and suggestive tone of red. When she was told by a writer for the Sunday World Magazine the other day of the theory regarding the moral effect of colors, Mrs. Fiske did not seem surprised.

"I always dress according to the emotions and character of the part I am to portray," she said, "and for this reason I have a red color scheme in 'Mary of Magdala.' Red is the character color of the woman."

Indeed there is the highest warrant for the theory of the inherent immorality of red in the Scriptural reference to the sins that are "as scarlet," and history has furnished supplementary testimony in the "Scarlet Woman" and in the "Scarlet Letter," which Hawthorne used so picturesquely in one of his greatest romances.

Mrs. Fiske, speaking further of the morals of colors, said: "My costumes in "Frou Frou" were studies of frivolity in shades of light blue and pink. In Tess I wore the white of my bridehood and the soiled pink of my London lodgings. Nothing could better portray Tess in colors."

The Testimony of Duse.

Eleonora Duse was, perhaps, the first actress who expressed the psychology of color. Her first season in New York was marked by a storm of comment and criticism on her peculiar gowns. The Italian artist did not deign to explain, but when she returned to her native heath she laughed at the Americans who were unable to understand why she made her costumes in the "Wife of Caesar" a perfect holocaust in color, so that she might express the innate depravity of the woman she represented.

Dr. William S. Wadsworth, Assistant Professor of Physiology in the University of Pennsylvania, has for years pursued the study of color effects upon the human mind, and has performed experiments which indicate the moral effect of colors.

Experiments of Dr. Wadsworth.

To a visitor recently Dr. Wadsworth gave a little bottle of purple liquid, and asked him to hold it up to the light and look at it attentively. First it fascinated, then dazed the subject. At last it blazed before his eyes like a glittering phantasm, and he could stand it no longer.

Dr. Wadsworth then selected a vial with a particular shade of green and handed it to the subject with the same instructions. Scarcely had the visitor looked through it before he was seized with a nervous spasm.

"Oh, it gives you the shakes, does it?" said Dr. Wadsworth; "well I have struck your keynote, that's all."

Dr. Wadsworth has a new form of apparatus to test physically and exactly the emotional effects of various colors. A man sits at a table and presses down a key topping a powerful steel spring. He is told to keep it pressed down hard. So long as his attention is not diverted he does so, and a little wooden finger, connected with the key by wire and resting lightly on a revolving blackened cylinder, draws an almost straight line as this cylinder is revolved.

But when a transmitted purple light floods through an aperture close to the man's face his attention is so much diverted from the key that the little finger scratches a line of angry, toppling waves on the cylinder. Purple is turned off and scarlet is turned on. The waves are not so stormy, but still quite accentuated. Next comes yellow and so on. The height of the wave line on the cylinder designates equivalents of emotion. The higher the wave the greater the emotional effect of the color.

A Tablet of Fifty Colors.

Dr. Wadsworth has a little tablet made up of fifty or sixty colors in sheets, one below the other, and when he flips these colors adroitly with finger and thumb your depreciation of their gamut is quite as ecstatic a sensation as when you keep on dipping your hands in boiling water. The sequence of colors stirs you profoundly, and if it is kept up for any length of time makes you exceedingly responsive from a standpoint of nerves.

The worst form of torture which the "purple East" has ever devised has been that of color. The twelfth grade of initiation into the Buddhist mysteries—the perfection of "astral" education, so graphically described by A. Conan Doyle in "The Mystery of Cloomber"—is the so-called "color test." The neophytes are ushered into an extensive and lofty room, and at a given signal the whole surrounding space is flooded with an excruciating tint of purple light. It is reported by reliable witnesses that not more than three-quarters of those thus penned in are alive at the end of several hours, and that all the survivors are more or less frenzied.

When one is thoroughly exhausted the eyes are invariably bloodshot. The readiest and quickest relief for this physiological condition is to bathe the eyes with green.

Whistler's Blue and Yellow.

Whistler, the artist, created a sensation in London when he had a dining-room furnished in blue and yellow. He chose the antipodes of color—beauty and viciousness—not the bold color of passion that red expresses, but the low, sneaking badness of yellow. He found it a perfect balance. It has been copied the world over.

And yet a short time ago Miss Alice Roosevelt instinctively refused to sleep in her room in the White House because it had been decorated and furnished in these colors.

"I love the blue," said Miss Roosevelt, "but the yellow is horrid. It is the association of truth and meanness."

From time immemorial yellow has been associated with traits that are contemptible.

A yellow dog has no friends in history. His color has made him a thing apart, while his mongrel brother whose color is black and tan is accepted and loved.

Murderers have described the optical sensation of their rage as a sudden mist of swaying crimson, in which every instinct vanishes except that of killing.

Satan is represented as red when he is not black. He has never been insulted so far as to be painted yellow, for, after all, he was once an angel. Mephistopheles is also red.

Blue may be called the color of true love. The whole gamut of the emotion that keeps the world revolving on its axis may be expressed in its varying tints.

Gray is the color of meekness. It is demure, quiet and calm.

Brown is matter-of-fact, honest and good.

Green is sad, suspicious and hopeless. It is not a bad color, but it is a depressing one. Furnish your rooms in green and you will take an unpleasant view of life.

The actinic waves produced by different colors have inevitably the same effect upon the human mind. Upon each brain it is a question of balance and counter balance. The timid girl will atone for her timidity by having her room draped in vivid tints—the courage colors.

Violet the Psychic Color.

The hypersensitive creature will manage to surround herself with hues of violet—the psychic color.

The literary maid will tell you that she cannot write with proper enthusiasm without being surrounded by yellow. It is the color of schemes and plots.

It is the belief of color faddists that you attract refined or vulgar associations by the chemical effects of the colors you wear.

A Chopin nocturne may now be played in colors, or an aria drawn in outline by sensitized transmitters. Remington in England has invented the color organ and formulated a color scheme.

Each note shifts the sand on a metal surface into strange geometrical figures, the repetition of the same note bringing always the same formation upon the metals.

Strenuous Piety.

From Kokomo, Ind., comes the following choice specimen of strenuous piety, as stated in the Chicago Chronicle:

"For whipping his wife because she failed to join in prayer, John Newdick was fined $40 in Mayor Brouse's court. Mrs. Newdick, who appeared in court with two black eyes, said she intended to join in worship, but had her hands in the dough making bread and could not stop. She said her husband stopped in the middle of his extempore prayer, arose from his knees and beat her unmercifully, one of his blows knocking her down. Mrs. Newdick denied that she showed lack of devotion, but explains that her household needed part of her attention and she never could tell at what moment her husband might not suddenly insist on holding a prayer service in the house."

It is related of the eccentric and noted Methodist preacher, Peter Cartwright, that he once gave a severe drubbing to a man who threatened to whip him. He knocked the man down, and among other things made the man promise to come to his meeting. The man arose in class-meeting afterward and told how Cartwright had done him up, and he had become converted.

Cartwright arose and said: "Yes, brethren and sisters, I mauled the grace of God into him!"

Perhaps this strenuously pious Kokomo Christian was merely emulating Peter Cartwright, thinking to maul the grace of God into his wife.

It seems almost a pity she was not as strong and strenuous as he, and had not mauled his head with her rolling-pin until he should have acquired a proper sense of woman's rights.

After all, is not this Kokomo episode, in a manner, all of a piece with the methods of those strenuously pious folk who hale into court and fine or imprison those who "violate the Sabbath" by working on Sunday?

Is it not of the same quality as various other means employed by Christians in all ages, to coerce people into the church? We stop not now to mention the catalogue of atrocities inflicted upon heretics, unbelievers, and whosoever failed to yield obedience to the demands of the church.

It is the same spirit that now manifests in the ostracism of Spiritualists, Freethinkers, and persists in defaming such men as Thomas Paine, and others who have earnestly wrought for the good of humanity?

The Kokomo Christian is an exemplification of pious strenuosity gone to seed.

It is an example that will never be emulated by one versed in the principles and permeated by the spirit of Spiritualism.

The strenuosity of Spiritualism does not find vent in measures of coercive cruelty toward any one of human kind, nor, indeed, towards the lower orders of the animal kingdom that minister to man's help and enjoyment here in this world. This applies to vivisectionism as well as other exemplifications of cruelty.

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

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Trashy, Brutal, Damnable."

Rev. Dr. Hirsch's indictment of the regulation Sunday-school class of literature, affords racy reading. At the same time it may be useful as a danger signal denoting rocks to be avoided by authors of progressive lyceum literature.

As stated in the Chicago Chronicle, Sunday-school boks were denounced as "silly, trashy, brutal and damnable" and as "poison worse than carbolic acid, which should be labeled with the skull and crossbones and locked up." These were the words of Dr. E. G. Hirsch at Temple Israel, St. Lawrence avenue and Forty-fourth street, in a sermon on "What Shall Children Read?"

"The child of to-day is the man of to-morrow," said Dr. Hirsch, "and no one needs to be told that his reading is of infinite importance. Not every book is a good book, and not every good book is fit for immature minds. There is in our day no end of books that are intended simply to kill time, so that even if there were no motive but an economy of time a careful selection would be necessary.

"There are peculiar risks run in child literature. On the one hand, they frequently attribute to children too much knowledge and too high a degree of intelligence. But, on the other hand, they are just as apt to deny to the child the thought and reasoning power which we all know he possesses. This last danger is increased in the goody-goody, insipid stuff which some people write out of their own consciousness and promulgate in the divine name, and against which the child nature instantly rebels.

Have you ever tried to read an ordinary Sunday-school story? If you have you know that my condemnation is not at all exaggerated. For there is not a single note in this trash that rings true to the life or character of the child. In these books all sorts of impossibilities are calmly assumed and God is dragged into them in the role of a brutal and bungling policeman. These books have sinned immensely against religion, and it is no wonder that they have robbed many children of their religious belief, for the only wonder is that any escape.

"Of all the silly things in this world the ordinary Sunday school story book is the silliest, and as to the Sunday-school tracts, they do not rise to the level of silliness. There are no words in the Anglo-Saxon tongue that would adequately characterize their stupidity. Beware of this literature. Label it 'poison,' put the sign of the skull and cross-bones on it and lock it up, for it is worse than carbolic acid.

"The theology of these books is illustrated by the story found in all of them of the boy who goes fishing on the Sabbath and as a punishment gets drowned. What a conception of God this is calculated to give the child! If a father of clay were to act so brutally the grand jury would indict him.

"The rewards they hold out are as much out of character as the punishments. You will read in these books of the boy at school who betrays his schoolmates and is rewarded for it. The boys in the class have been guilty of some childish impropriety and the hero of the story, instead of exhibiting a proper class spirit, becomes a sneak and informs the teacher who are the offenders. In the story the reward he receives for his treachery is a kiss from the teacher. Let us hope that it was more of a punishment than a reward.

"Another of these heroes for simply attending Sunday-school is rewarded on his return home with a box of candy. This is putting a premium on gluttony, to begin with, but it is also inimical to the development of a healthy morality. The moral of the story is that we shall do only that which pays.

"These Sunday-school books are worse than any dime novel. Their theology is damnable and their morality is below the freezing point. Even if they were not liable to these objections they should be condemned for their literary style, for they contain so much bad grammar and baby talk that they are a cruel infliction on the child. Indeed, it is not so much baby talk as monkey talk. These books all belong in the index expurgatorius.

"Now, what shall we say of allowing children to read fairy stories? An estimable lady has said that they were not to be tolerated, because they had a moral squint, but I do not agree with her. A great German scholar contends that the child in his development into manhood passes through all the successive stages through which the race has passed while developing into civilization. This is true, and as the race passed through a mythological stage so the child passes through a fairy tale stage.

"In this period of life the child is poetical and gives life to the lifeless, personality to mere things, speech to the mute and love to objects incapable of human passion. But it is all a solid reality to the child.

"But now we ask what are our children to read after they have graduated from the nursery and outgrown fairy tales, and to this question I answer, in the first place, that they should not read tales of war and bloodshed. These are the tales that have the real moral squint. The heroes of these stories are what are called 'flag savers.' The title pages of the books have flaring pictures of the Stars and Stripes. They are full of blood and gall. Their heroes are the heroes of the sword and musket. These stories confound patriotism with militarism. They lead us to overestimate our national greatness. Their stereotyped formula is, 'We can lick any people on earth.'

"Now, the best I can say for this literature is that it is not quite so bad as the next kind I shall mention, which is the 10-cent detective story sold to the children at the candy shop. I hope none of the candy shop keepers is here. In China it is said the candy is poisoned, but it cannot be more poisonous than the dime novel. Indeed, no literature on earth is worse than the dime novel except the Sunday-school story."

In closing his sermon Dr. Hirsch expressed the opinion that too much credit is given in juvenile literature to people of colossal wealth who give away large sums of money.

As a sample of real benevolence he told of a poor woman on the west side, with six children, who took into her home and cared for the four children of another poor woman who had to go to the hospital. He sneeringly contrasted with the splendid charity of this woman the acts of men of fabulous wealth who founded a great school or gave away $100,000, as recently did a woman in New York who had just inherited $2,000,000.

A NEW CATECHISM.

By M. M. Mangasarian, Lecturer of the Independent Religious Society of Chicago.

"The old catechisms have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead." In this new catechism Mr. Mangasarian expresses the ideas of the age and time in which we live, and puts it in the form of questions and answers. It is a most excellent work, clear and concise, covering a vast amount of ground in a small valume.

While it is not a Spiritualistic book, we should bear in mind that Voltaire, Paine and Ingersoll were not Spiritualists, yet they have done a vast amount of good, and we would place this book with theirs.

Four thousand copies were sold in London in six weeks, and it is soon to be translated into French. This book is for sale at this office; price, cloth, 75 cents; paper, 50 cents.

The lecture on our fifth page by Mr. Mangasarian is thoroughly interesting. Those who desire a copy in pamphlet form can secure one for 5 cents, by addressing him at No. 290 La Salle avenue, Chicago.

An Earnest Word to Spiritualists.

Dr. Hirsch's characterization of Sunday-school literature may seem somewhat harsh, but his views, in fact, have been expressed, though in somewhat milder form, by capable orthodox churchmen and educators.

Taking this judgment even in its mildest form, it affords sufficient reason in itself why Spiritualists should form and support their own peculiar Sunday-schools, the Progressive Lyceums.

Saying nothing of the literary character of the orthodox Sunday-school pabulum, there is the still worse character of the religious teachings impressed on the minds of young children, the abhorrent dogmas set forth as the teachings of the infallible word of God, to doubt or reject which is to imperil one's soul and incur God's eternal wrath in hell.

The children are taught not to doubt, not to inquire, but to accept and believe all the monstrosities embodied in orthodox faith.

And yet Spiritualist parents, who do not believe a single item or word of these teachings, will send their children to Sunday-schools where their plastic, impressible minds are surcharged with these doctrines, horrid, false, unreasonable, and justly damnable for their souldwarfing and mind-crippling influence.

It is shameful, disgraceful, morally criminal against the innocents whose minds are thus twisted and distorted, far and away from the free and healthy activity of normal growth and the ideals of spiritual excellence.

How much is lost to Spiritualism, and gained to orthodoxy, but this unwise laxity of Spiritualists, may not be computed—it is immense. Spiritualists' children thus imbibe orthodox dogmas and orthodox prejudices, and grow up to hate and despise Spiritualism. Is it any wonder, when their parents seem to be quite willing they should do so? Is it not just what might surely be expected?

Do Spiritualists intelligently realize what they morally owe to their children?

They owe it to their children that their young minds shall not be filled with false notions and hateful doctrines, such as are the basis and sum of orthodoxy. They owe it to their children that they shall be instructed in the truth, instead of error that must sometime be overcome and thrown away ere the mind can gain its true poise and freedom, and so enter into the realms of spiritual light.

There should be a general and spontaneous movement to establish Progressive Lyceums in societies, and in families where no society exists.

Tuttle's Lyceum Guide gives full information, with directions, lessons and all needful helps, and is worth more than all the Sunday-school literature even invented.

FREE LITERATURE.

A Card to the Public From the N. S. A. Secretary.

To the Editor:—Kindly allow me to make the following statement in the columns of your good paper. Recently, the N. S. A. Editor-at-Large, Mr. Hudson Tuttle published, and other spiritual papers, the fact that the N. S. A. annually prints and distributes hundreds of dollars worth of free spiritual and other liberal tracts, and advised all who care for the same to send to this office for a supply. Evidently our good friend, Mr. Tuttle, forgot to say that there are hundreds of thousands of Spiritualists in this country, many of whom read the papers, and are eager to receive anything we have to offer free, and the result of this article is, that we have been deluged with letters, asking for copies of our leaflets, from one copy of each, to fifty; some asking for a large bundle to be sent. Out of these applicants, but half a dozen have sent postage stamps for the tracts, and but two dollars and twenty-five cents in money have been received towards postage or printing bills. We have sent what we could spare to each applicant, but could not of course send large bundles as requested.

Some of the applicants are from N. S. A. chartered societies, and to them we feel that we must be as generous as possible, as they are loyal to this association, and pay per capita dues, therefore their money aids in paying the bills of the N. S. A., those for printing and postage included. We have no special printing fund, and have to take from the general fund to cover all this expense, and unless more donations come in, the tract expense like others, will have to be small. We feel that those who apply for tracts, who have never cared enough for the N. S. A. to contribute a dime towards its literary or benevolent work, should at least send postage to cover the cost of sending the supply they ask for, and it is for this, these lines are penned. Of course, to our chartered societies, we are willing to send tracts postpaid, each tract reaching such a society goes to many individuals; we ask that all, when they have read the tracts will pass them along, and that the same may be kept moving till too worn to read, that many may benefit from the same.

In addition to what has herein been given, I find it a duty to warn the public against a man calling himself "Harry Mitchell," whose real name seems to be "Harry Tutsin," or vice versa; he is traveling the country claiming to be a member of the N. S. A., and agent, and collecting money from mediums, ostensibly to secure them the protection of this association. He is not known by our N. S. A. people, and we do not authorize him or anyone to collect funds except our regular missionaries. The N. S. A. has no state agents, and no individual members.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

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

LITERARY.

Lilian Whiting's Book About Boston.

Out of the wealth of quotable anecdotes, description and character sketching, and other good things furnished by Lilian Whiting in her latest book called "Boston Days," it is difficult to decide which to cull when there is so much good to select from. Miss Whiting's book deals with the Boston of the Puritans, of the transcendental period, and of to-day. Her description of Mrs. Anne Hutchinson of the Puritan period is as follows:

"She was essentially a modern woman three centuries in advance of her time. Anne Hutchinson was a born mystic, a transcendentalist, and a holder of a belief not unlike that now springing up under many phases and names, and everywhere recognized as the highest interrpetation of spirituality. She believed in the direct intercourse between the individual and the Divine spirit, which the Puritan clergy held to be a sacrilege and a heresy. They regarded the doctrine of "inner light" as a peculiarly objectionable heresy, and when Mrs. Hutchinson claimed to have evolved a knowledge of the Divine Will from her inner consciousness, they denounced it as blasphemy. She was a born social leader, and as the only life of that day was the religious life....Mistress Anne called together her woman friends and preached to them....She became the fashion, the craze, the fad of her day. But the stern and narrow Puritan spirit rejected her; has not the world always stoned its prophets?"

Of R. W. Emerson she says: "The absence of all literary mechanism impresses one with the peculiar spirituality of Emerson's message. Direct from heaven it seemed to fall on the white paper. No material medium interposed. He kept himself unencumbered by detail and free to receive spiritual impressions. The quality of his life permitted him to transmit and transcribe them."

She quotes a paragraph from Dr. Oliver Wendell Holmes at a London Club dinner, when he said to the Bishop of Gloucester and Mr. Haweis, when the talk ran on thought-transference and brain-waves: "I think we are all unconsciously conscious of each other's brain waves at times.; the fact is, words, and even signs, are a very poor sort of language compared with the direct telegraphy between souls. The mistake we make is to suppose that the soul is circumscribed and imprisoned by the body. Now the truth is, I believe I extend a good way outside my body; well, I should say at least three or four feet all round, and so do you, and it is our extensions that meet. Before words pass, or we shake hands, our souls have exchanged impressions, and they never lie."

Of the Boston of to-day Miss Whiting says among other things: "Boston, like Paris, has her Quartier Latin, where the most interesting things happen. There in a semi-Bohemian region in which are located several studio buildings and other artistic or semi-literary headquarters, which is a part of the city that is very much alive....It is not far distant geographically, from the fashionable portion. It is within a half-dozen blocks of Commonwealth avenue, of Beacon street; but while these thoroughfares are monotonously quiet, with decorous rows of private houses broken now and then by an apartment hotel that vies with palaces in luxurious fitting-up, this artistic Latin-like quarter abounds in students who pour out of its club-rooms or restaurants in great numbers; with artists, men and women, who perhaps live in their studios, make their coffee over a gas stove, and dine at a restaurant. It abounds in lectures; in the followers and practitioners of occult science and mental healing; in Spiritual mediums—what you will. You will perhaps be accosted on the sidewalk by a neatly dressed woman, with refined courtesy of manner, who offers you a card bearing the legend, 'Divine Science Home.' You may be favored with a gratuitous copy of 'The Prophetic Star-Gazer;' you may be gently entreated to attend a lecture on the 'Science of Creation from the Standpoint of Vibration'; or invited to a course on 'Psycho-Physics'; you may be asked if you understand 'Mental chemistry'; you may be invited to the home of 'Rest, Recuperation and Regeneration.'....Lecturers in this region discuss such topics as 'Primal Force'; 'The Bondage of Mortal Sense,' and 'The Elimination of Death.'"

These "Boston Days" will be found most interesting and instructive reading by all sorts and conditions of readers, full of anecdotes and sketches of widely-known Boston characters. A chapter is appropriately devoted to "Concord and Its Famous Authors," and many beautiful illustrations of prominent persons and places are given. It is published by Little, Brown & Company, Boston. Price $1.50.

SARA A. UNDERWOOD.

BOOK REVIEW.

The Triumphs of Man. By Dean Clarke.

The sentiment of this poem is well expressed by its title. The course of man's onward march from lowest estate to his present grand position, his noble achievements in growth physical, mental, and spiritual, are clearly and succinctly portrayed in smoothly flowing verse, whose fine rhythm is pleasing to the ear, like as the tuneful numbers of sweet music.

The author has done his work well, with good taste and judgment, and we feel sure that no purchaser will feel to regret, or fail to be pleased.

Further, we may say that those who may kindly purchase this poetic brochure will not only enjoy its reading, but will also enjoy the pleasure of having aided a brother in his misfortune, who has need of their kindly assistance at this time.

Single copies will be mailed postpaid for one dime and a 2-cent stamp. Ten copies for $1 and three 2-cent stamps. Address Dean Clarke, 7 Winthrop street, Roxbury, Mass. And with the dimes, stamps and dollars, send your kind, healing thoughts.

The World We Live In. By E. A. Brackett. Banner of Light Publishing Co., Boston, Mass. Price 75 cents, bound in cloth.

A series of very thoughtful and instructive essays on "The World We Live In," "Through the Ages," "We Are One," "The Unknown," and "All in All," preceded by Preface and Introduction. The author is distinctly a Spiritualist. His thoughts are eminently suggestive, and may be read with mental and spiritual profit by all classes of thinkers.

"Human Culture and Cure. Part First: The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

The Abysmal Monster.

A Lecture Delivered in Chicago, By M. M. Mangasarian.

Let me tell you a simple story. I think it will be easier to convey an effective as well as a truthful picture of religious conditions in Europe by a few concrete illustrations than by an abstract or labored discussion. The subject is too large for one lecture. I shall therefore confine myself to the Catholic countries of Europe, with a few incidental remarks on the Moslem Orient.

By way of preface let me say that I am more than anxious to be perfectly fair to the Catholic church. But truth first, and then the church, whether it be yours or mine. There are more than one reason why the Catholic church should command our respect. She is the oldest religious institution in Europe; she is also the largest; she is the best equipped by organization and discipline to control and restrain the masses; she is perhaps the most masterful piece of human mechanism in the world which, with an occasional lubrication, runs with the smoothness of a wound-up clock; she is also the great treasure-house of art and music. Neither would it require a stretch of generosity to credit her with having contributed considerably to the melioration of social conditions, and fostered the struggling cause of democracy. There is scarcely an institution however worthy but it has done some evil, and hardly an institution however mischievous but it has done some good; the real character of an institution is determined by the "ensemble" of its influence.

And now with my story.

"The greatest thing in the world" which I encountered during my recent wanderings in Europe and the Orient—"the greatest," not for value, but for size and force, the most colossal, the most impenetrable, the most boundless and bottomless—was human ignorance. Knowledge is power, say we, but what about the power of ignorance! Was it not George Eliot who warned the sanguine reformers not to be too confident, in their hopeful ardor, of their ability to cope with this Abysmal Monster—Ignorance!

It was particularly in Catholic Europe and in the Moslem Orient that I was brought into very close touch with this fearful foe to human progress.

The conclusion was forcibly impressed upon me during my past summer in Europe and Asia that the countries which are the most religious, which have the greatest number of churches or mosques, of priests and clergymen, of monks and monasteries, of nuns and convents, are also without a single exception the most poverty stricken and the most ignorant.

Ignorance and poverty, like the "Siamese Twins," thrive most in the shadow of the Mohammedam Mosque and the Catholic church.

Constantinople, for instance, is one of the most religious cities of the world; it was partly the scene of the conversion of the Roman Empire, the home of the earliest Christian emperor, and the rendezvous of eccelsiastical councils and synods. To-day it is as intensely Mohammedan as formerly it was Christian; but whether the one or the other, it has never ceased to be emphatically the most religious and the most wretched of the world's great cities. Churches and mosques are as thick as blackberries there, and what is more, these numerous houses of Moslem and Christian prayer are always open and bustling with worshipers. The Turks themselves, one would suppose, were never quite out of their mosques. Five times a day they must absent themselves from business to appear in the presence of their God to tell him there is only one God and He is it. This last time my windows in Constantinople looked directly into the inside of the mosque across the street, which gave me an opportunity to witness the inveterate piety of the Turk. While the muezzin was crying from the top of the steeple or "minaret" that the hour for prayer had arrived—and it arrives, as I said, five times in twenty-four hours—the little mosque would be filling up with turbaned and sandaled Turks. The words "turbaned" and "sandaled" are apt to give you a picturesque idea of these worshipers, while in reality they are a most ordinary and unwashed crowd. But they are pious—I was convinced of that as I saw them performing their "namaz" with a seriousness and a scrupulosity difficult to duplicate. Talking with the American Ambassador in Constantinople about this religiosity of the Turks, he told me that in his opinion the "namaz" was the only physical exercise a Turk ever took. The Moslem sits in his shop cross-legged all day long except when he performs his genuflections in the mosque, which exercises his diaphragm and helps him digest his food. Of course the Turk would consider such an explanation as a profanity, for he believes that but for his prayers Allah would surely turn away his face from the land and give it over to destruction. Deluded creature! he is as miserable as he can be; his feet are shoeless, and his back is bare; he lives in a hovel; he has no liberties whatever, and his country is morally and financially bankrupt, and goes zigzagging from one plague to another, from one famine to another—ever on the verge of some fresh evil; and yet the Moslem believes that it is his genuflections which secure the smile of Allah, and that all he enjoys, which is pitiably little, is sent to him as a bachshish in answer to his frequent prayers.

Five official prayers a day for so little!

As I have considerable to say on the subject of Moslem and Christian prayer, let me preface my remarks on that subject by a passing reflection on the philosophy of prayer. As I saw men, women and children in Turkey, Greece and Italy incessantly muttering their prayers, crossing themselves and falling on their knees with clasped hands and woful faces before some saint or madonna, I asked myself, Why do people pray? And I explained it in this way: People would never pray if they really believed the world was governed by an infallibly intelligent being who would always do right, no matter what the provocations, and never wrong, no matter how great the inducements. But it is because people are not sure of this that they rush with their offerings, sacrifices and sweet words of praise and prayer to prevent this power from hurting them or to remind him not to forget to be good to them. Fearing, for instance, that it might rain too much or too little for their crops, or that the wind might blow from the east when it should blow from the south, they pray to God to tell him just how much rain they ought to have, and when and when the wind should blow. Not being sure that the government of nature is in rational hands, they hasten to offer suggestions and to present their petitions. If, for instance, a man were traveling with a companion in whose sanity and goodness he had perfect faith, he would not have to keep forever on the lookout lest his companion should hurt him or forget to be gentlemanly toward him. But if he were thrown in with a suspicious character, he would be compelled to humor him until he got out of his reach, for there is no telling what he might do. It is this element of uncertainty, this lack of confidence in the rationality of the universe—the suspicion that divinity is an uncertain quaitity—that God behaves one way when He is offended and another when He is complimented, and that much of what He does is the result of how men humor or cross His will, and not because of the immutable laws of His own being, which explains the almost universal habit of prayer.

When the news of the accident to President Roosevelt brought a message of sympathy from Emperor William, which was in good grace, but the German Emperor attributed President Roosevelt's escape to a "kind Providence." Providence, however, did not prevent one or two of the coaching party from being killed. But it is precisely because Providence has preferences that people think of thanking it. An impressionable deity alone can hear and answer wants.

But does this religiosity, this constant praying and chanting, with the accompaniment of tapering candles, the curling fumes of incense, the chime of bells and the music of processions, induce God to do more for a people than He otherwise would? Does He love the Moslems for their five prayers a day more than the Christians? Does He love them as much? Is He more prodigal with His blessings to the Italians and the Spaniards who go to mass every day than to the Germans, the English, the Americans who do not? Are the material and moral conditions of the people in Catholic countries where the Holy Trinity, the Virgin Mary and the long list of saints are daily and loudly invoked, better, or even as good as those prevailing in heretical countries? In which country of Europe is there more security of life, property and liberty, better sanitary conditions, wholesomer bread for the masses, less grinding misery or blighting ignorance? Certainly not in the most devoutly Catholic or Mohammedan lands.

I was standing on a Sunday morning in June in St. Peter's Cathedral in Rome, where I saw troops of Italian pilgrim peasants, one after the other, walk up and kiss St. Peter's toe. "You have been kissing that bare, dead foot," said I, in my mind, "all your lives; and your fathers and mothers before you; but what has it done for you or your country? You are wretched, poor and even filthy—I can see it; there is an unpleasant odor about your clothes; you are uncombed and unwashed, and have had scarcely enough to eat; you look sleepy and stupid; the human element is scarcely discernible in you! And is this all that St. Peter has done for you? Is it in the next world, then, that he is going to reward you for kissing his toe and paying his pence so regularly? But what prevents him from blessing you now and here, when your needs are so urgent, when your lot is so unspeakably miserable? Besides, if he insists on getting his pence now, why don't you insist on getting your reward now? Tell St. Peter that you will keep your savings until you go to the next world when you will place it all in a lump in his hands; and he will shake his head, as much as to say, 'You can't fool me that way.' Why, then, do you allow him to fool you?"

I stood before the statue of St. Peter a long time in sad meditations which really oppressed me—a black Peter in bronze, with a golden crown in the form of an aureola around his head under a canopy of blue and gold, and with two huge keys in one of his hands resting upon his breast—one supposed to be the key of heaven and the other of hell, the control of both being handed over to him, but I could not tell which was which—the keys looked exactly alike. In Florence, however, I saw a St. Peter who held in his hand a gold and a copper key, from which I inferred it is the copper key which opens heaven, and the gold key which fits the lock of hell. But this is only a conjecture. The Roman St. Peter holds out one foot, the toe of which is pretty well worn out, not from kissing, but from wiping it before kissing. People are afraid they might contract some foul disease by kissing the apostle's toe without first wiping it, which shows really what little faith, after all, people have in the power of their saint for present help. For, if a saint cannot save men from catching a disease when they are kissing his blessed toe, when, then, can he? If people have to use their minds, and then their handkerchiefs before kissing his toe, why don't they extend that practice of self help and common sense to everything else in life? I saw some of these pious folk not only kiss the toe, but bow and shove their heads under it as a sign of absolute submission to the authority of St. Peter. Dear, dear! I wonder whose idea that was?

It must be admitted that the piety of these people is not mere lip service, but genuine. As in Turkey, so in Italy, so in all Catholic Europe, there is no such thing as religious cant. Emerson used to say that only the English and the Americans are given to the odious practice of uttering hypocritical phrases to God; he was right. Of course, the sincerity of the Moslems and the Catholics does not make their faith any the less, I am sorry to say, something of the nature of a malignant cancer which is eating away all their material resources as well as withering all their intellectual powers.

It is pathetic to see how an Italian beggar, the moment a penny is slipped into her hands, runs away forthwith to deposit it in the church box. The "chink, chink, chink" of the pennies falling into the church receptacles, everywhere visible, is a deplorable yet a convincing evidence of the sincerity of these simple worshipers. Of course, the money is not given to the church in any disinterested spirit. On the contrary, the people have an idea that dropping money into the church box which has been blessed by the Pope, and sprinkled with holy water is like depositing it in a savings bank—some day and somewhere they will get it all back again with compound interest.

On our way to Pompeii we drove for hours through the city, which gave us a fine opportunity to see the homes of these pious people. Ah, what wretched poverty! These unfortunate people are crowded into dark, dirty, barren quarters, not "flowing with milk and honey," as the promise runs, but steeped with shame and misery. No carpets, no chairs, no beds, no tables, but a few black, broken, cast-away and nameless articles in the way of household furniture. Yet in some of the meanest of these habitations there could be seen on the walls an altar or a shrine of some virgin or saint, cased in glass, and an oil lamp burning before it day and night. The savings of the family go to give the saint a light, instead of the children bread or an education. There is a firm in France which alone turns out about fifty thousand saints a year—I mean statues and images of saints, which are sold to these poor people. The head of this manufacturing plant, M. Raffi, recently said that his house had more orders for saints than it could fill. He also said that sometimes they received orders to "turn out a saint" they had themselves never heard of and were compelled to consult the authorities. At the risk of being repetitious, let me say that the poor Italians who buy and support these saints believe that without their presence in the house everything would go wrong with them—as if it were possible for them to sink into lower depths of want and ignorance.

In many of the Catholic churches of Italy we were shown by the guides the crutches which the lame had left there, having recovered the use of their limbs through the intervention of the saints. The pictures of Madonnas were covered with silver hands and gold hearts as tokens of how their prayers had been answered. In one of the Venetian churches on the Grand Canal we saw a wooden leg deposited on one of the altars as an advertisment of the power of the saint whose picture it bore to cure even the maimed. "Is it possible," I said in broken French, as I could not speak Italian, to the guide furnished by the church, "that a man came here with that wooden contrivance and exchanged it for a flesh and bone leg?" But he paid no more attention to my question, which I believe was pertinent, than if I had not been in existence. Now think of an organization that will resort to such advertisements for purposes of revenue. It makes the heart bleed to think of the imposition on the poor, honest, though ignorant, people. Instead of the wooden leg on the altar, would it not have been more to the point to have posted the name and address and photograph of the party on whom the miracle had been performed, for verification? But I suspect that the authorities have no use for anybody who wants to verify anything. "Believe all or believe nothing" is the motto of the church. In this same church the religious guide led us into another room, where he showed us how the roof had fallen during a fire and partly ruined the mosaic floor and also crushed and broken many of the images of the saints. Poor saints! they saved others, but could not save themselves!

In the church of St. Mark, in Venice, one of the richest in all Europe, we were shown the grave of St. Mark, the Apostle. How in all the world they found out who St. Mark was and where he was buried; I cannot tell. But now how can the critics deny there ever was a St. Mark when the church as the custodian of his bones can silence the skeptics by opening his grave and showing his remains. It is suggested that an eastern anchorite living in the desert saw in a dream the Apostle Mark, who told him where he was buried and begged to be removed to Venice. We were also shown in this church the stone upon which St. John was beheaded, and were actually told that if we paid five francs apiece he would conduct us to the vaults in the basement, the keys of which he held in his hand, where we would see the blood of our Lord," and a few of his bones. The Catholics hold on to "bones and blood" as their best answer to the doubter. To make sure the guide was in earnest, I asked him repeatedly if the church really was in possession of the blood and bones of "our Lord," but was convinced he was not jesting. No, I did not pay him his price nor did I try to beat him down, for I never went out of my way to see manufactured antiquities of any kind.

While driving in Athens we saw the open mouth of a cave by the side of a hill in the distance. "That is the prison of Socrates," exclaimed my guide, pointing in the direction of the cave; "don't you want to drive there?" "No," I answered, "I am sure that is not the prison of Socrates."

In Venice they urged me to go and see Desdamona's house, and Shylock's, too. I never went, because I felt sure the house Shylock or Desdamona lived in was the poet's mind. But I did go to see "my sweet Shakspeare's" birthplace in Stratford-on-Avon, and I confess I am sorry I did, and some day I will tell you all about it.

Perhaps of all the sights the one which pained me most was what I saw in the Church of the Holy Stairs or Steps in Rome, near St. John the Lateran. In a circular posted in the vestibule of this little church I learned that it possessed one of the richest treasures of Christendom—the marble steps up which Jesus ascended when he was in the flesh and upon which fell drops of His blood. These steps, which are supposed to have been miraculously preserved for the church, have now a wooden covering to further preserve them from wearing out. But the blood spots are there under the wood though they are invisible except to the eye of faith. The circular in the vestibule, printed in Italian, German and French—but not in English—says further, that these steps were brought to Rome in the year 361 by Queen Helen during the lifetime of Constantine, the first Christian Emperor, and that Pope Leo IV. in the year 850 offered nine years' indulgences to every one who climbed them on his knees while saying a prayer on each step. The circular stated further, in Italian, German and French, but not in English—for fear of blushing—that a Bull of Pope Pascal, A. D. 1100, confirmed this decree and Pope Pius VII. declared the climbing of these steps on one's knees good also for the souls in purgatory.

I assure you I did not feel like laughing a bit—it was far from being amusing. There were old women here of "both sexes" going up these steps on their knees, some of them with arms outstretched, and muttering a prayer on each step until they reached the top—about forty-three steps in all. I am restraining myself from exclaiming, "Oh, the power of human ignorance!" for the simple story I am telling you needs no coaching to make it convey its lesson. I look upon the mosques in Constantinople, the cathedrals in Rome, the great army of sleek, well-fed monks, the colossal religious establishments with their enormous wealth, as the greatest and most enduring monument ever raised to the power of human ignorance! As I saw men and women dipping their fingers in holy water and then falling on their knees before a clumsily dressed, doll-like Madonna, done with rouge, ribbons and ruffles, calico skirts and sunbonnet, and calling it "the mother of God," I did not feel like exclaiming with Shakspeare's enthusiasm, "What a piece of work is man!" but with Voltaire's sad indignation, "What an absurd animal is man!" The clock has struck twenty on the dial of time, and yet Ignorance, the Abysmal Monster, is still with us. O Church of Rome, thy power is great. I admit it—for I have seen it with my eyes. In America thou art not at all like what thou art in Europe. There thou art thyself, open, frank, natural; there thy sway is absolute, thy word is infallible, thy saints innumerable and thy wealth boundless. There thou hast an army of servants as obedient to thy will as the waves are to the wind or the grass to the storm. Thou rulest the masses as easily as though they were potter's clay in thy hands! Thou hast taxed them to their last farthing, which they must pay not only during their mortal existence, but which they must go on paying even after they are dead.

But in return for all this, O Church of Rome! what hast thou done for Italy, or Spain, or Portugal, or for any country thou callest "faithful?" Hast thou taught them anything useful? Hast thou been to them the expression of human progress? On the contrary, see to what a vast cemetery thou hast converted that once glorious Italy! A cemetery where liberty sleeps slain, where thought and knowledge repose in shackles, where industry, commerce, trade, enterprise toss helplessly in the dust! Is this Rome? I asked myself—this great graveyard of buried glory and genius! What! would you show me the burial grounds outside of Rome, where the proud pagans sleep in peace? The burial ground is inside Rome, and you, my brothers, are the dead. Cicero, Seneca, Horace still live; flowers grow out of their remains; but you are slaves. The yoke of the popes pinches your necks and the very bread is snatched from your mouths. Do not read to me the epitaphs on the graves of the immortal Romans. Read the epitaphs the church has cut deep on the flesh of your hearts: "Here lies Liberty!" is engraved upon your minds. Let me bow my head, and wipe away a tear from my eyes, for this is the grave of one dear to me, one I worship—Liberty!

What, then, I ask, has modern Rome, with all her religious paraphernalia, accomplished for the Catholic world? It has given to all her hopes, aspirations, energies and, above all, liberties, a pompous, solemn interment. Hear the bells that toll and sweep over the Catholic world! Even they have in them the sigh of a people who have lost that for which man would give the whole world "though it were one solid chrysolite"—liberty!

Walking down the street the other day, I saw an organ grinder with his wife and daughter to assist him, devouring the windows of the houses on both sides of the streets with his eyes and grinning and courtesying to the children for a penny. They were Italians. Did I ask a moment ago what Rome has done for Italy? But, see, she has left the hand-organ to the people, once the proudest in the world, to beg with!

It is proper to ask now to point out how religiosity such as it exists in Turkey or in Italy and Spain becomes the parent of two of the greatest calamities which have ever inflicted humanity—poverty and ignorance. But how explain the intimate relationship between churchianity and degeneration?

In Moslem and Catholic countries the clergy have succeeded in shifting the center of interest from the present to the future. The insistence upon the authority of the Book or the Church has impaired, hopelessly, the will to think independently, while the menace of hell fire forever has frightened the people from new ideas as from poisoned food. Moreover, the forcing of impossible and absurd propositions upon the intelligence as holy mysteries and as absolutely essential both to morality and salvation has perverted their rationality and left them mere puppets in the hands of their exploiters. Flying from one saint to another; seeking now the intervention of this Virgin, and now of that; invoking to-day one martyr and to-morrow another; on a pilgrimage now to one holy relic or grave, and then to another, but always with the dead, the poor people have neither the leisure nor the taste left for science, the honest study of the laws of nature, without a knowledge of which all the supernatural powers can be no more than were noise and rattle to us. Instead of learning and trying to help himself, the Mohammedan or the Catholic is praying to be helped. Petronius remarks in one of his letters that there were so many gods in Rome that there was no room left for men. In the Catholic and Moslem countries the gods and departed saints do everything, leaving for man only to believe. But there is no evidence that the gods have ever hurt a man or ever helped him; it is superstition which cramps man's energies, and science which expands his mind and trains his hands. A people who fear remain children, and without science people must ever dwell in fear.

The northern or protestant nations are not hurt to the same extent by their religious beliefs, because their loyalty to these beliefs is only nominal. It is a shocking admission to make, but it is nevertheless true, that the secret of the comparative freedom of protestant peoples from the bad effects of their creeds is that they are insincere. The protestants only profess, while the Mohammedans and Catholics believe and tremble. When Bishop Colenso had finished fitting up a house for a British eighteen-pounder, the Zulus who had often heard him preach that they must put their ultimate trust in the good God, asked him why he reserved a part of his for the English cannon. But that is English; to profess faith in God, but to keep close to the cannon.

James Nasmyth, the founder of the steam hammer, speaks of an announcement posted on the walls of Edinburgh streets before the day of railroads which illustrates perfectly the radical difference between the northern and the southern Asiatic mind. The notice read: "The coach would set out from the Grass Market ilka Tuesday at Twa o'clock in the day, God Wullin, but whether or no on Wednesday." The Protestants intend to let God have his own way until Tuesday, but after that they will take the reins in their own hands. Their deference to the supernatural is partial and insincere and, terrible as it may sound, it is to this fact—a fact which makes hypocrites and pharisees of them, that they owe whatever progress they have made in knowledge and civilization.

It would never have entered the mind of a Moslem that he would start on a journey on Tuesday, God willing, but whether or no, on Wednesday—he is too much of a slave and a coward for that; he is too consistent, and that is why he remains a fool. A stupid people are worse than an insincere, hypocritical people, for while the latter may be converted to honesty, the former are past redemption. A stupid world would be infinitely less interesting even than a wicked world, for the one manifests an energy that might some day be put to better uses, while the other has the smell of the grave about it. It is the inconsistency or insincerity of the Protestant, his make-believe loyalty to religious dogmas he has imported from Asia, and which are alien to his native genius, that enables him to replace in all practical affairs, superstition by science and "faith" by a scientific force of intelligence which he applies to the problems of life. But even the orthodox Catholic and the Moslem are not free from religious insincerity altogether. So long as religious practices and dogmas refuse to respect the rights of reason, hypocrisy, insincerity and inconstancy will continue to taint the thought and conduct of a people however submissive.

It is a pity that I am compelled to say that I would rather have my neighbor insincere than orthodox. Heavens! if he really believed in all his dogmas and made an effort to live up to them, and succeeded, the world would not last very long. There is to-day such a thing as tolerance in the world, and human love and sympathy, because the people who believe they have the infallible word of God, which alone contains the truth and without which no one can be saved, do not really mean what they say. If people actually believed that unbelief was a crime to be punished by eternal torture which of us could walk the streets safely? Science, art, philosophy and material progress have become possible only through the aging of religion which is no longer young or vigorous or sincere enough to fight or persecute.

In conclusion, the Turks, seven-eighths of whose life is religious, who eat and sleep and trade and fight only "in the name of God," and the Catholic nations of Southern Europe who have no end of churches and crucifixes, Cararra marble Virgins and painted saints, bronze popes, alabaster Christs and Madonnas with diamonds for eyes, and who are more interested in purgatory than in life, are the most backward peoples in Christendom.

To be saved—that is to say, to have the means for a decent and useful life, ennobled by the untiring pursuit of liberty and the service of justice and truth—which alone spell national progress and happiness—the priest must become a teacher, the church a school, and the locust cloud of saints and saviors make room for men.

If my story has given anyone pain to hear, it has given me more pain to tell it. "Rough work, iconoclasm," says Oliver Wendell Holmes, "but it is the only way to get at the truth." To make sport of what my neighbor considers sacred, is far from my intention; but neither can I agree to give my silent consent to what I consider degrading superstitions. I must respect my neighbor's feelings and not call his gods idols, but is he respecting my feelings when he calls his crude and unrefined beliefs the only infallible religion in the world to reject which is to be a criminal before God and man! I say is he respecting my feelings when he denounces me as an infidel because I cannot conscientiously subscribe to his creed!

I have spoken in love, in sadness and heaviness of heart against ignorant beliefs and practices because they poison the air and stifle the breath of humanity and because without them the world would be so much clearer and sweeter.

"Pray not; the darkness will not brighten!
Ask naught from the silence, for it cannot speak!
Vex not your mournful minds with pious pains;
Ah, brothers, sisters! Seek
Naught from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruit and cakes;
Within yourselves deliverance must be sought."

A PENALTY.

The rock is veined with gold, and the silver shines,
And the seams of the coal are black in the nether mines,
And the copper gleams like a kindled furnace spark,
And the heavy lead is dull and dark;
Yet for all the black of the coal and the gloom of the lead,
Do they weep to be copper or gold instead?

The lilies rock in a garden fair and tall,
And the daisies creep in the grass at the feet of all,
And the yellow sunflower stares at the yellow sun,
But the trailing yellow trefoils earthward run,
Yet for all the lilies are high and the daisies are low,
None of them crieth, "Why hast thou made me so?"

Like flowers of air the kingbirds flash and fly;
They have dipt their wings in the blue of the summer sky;
But the dusky lark that made an earthly nest
Must carry away its color upon her breast;
Yet for all the feathers are brown or feathers are bright,
None of them saith, "God doth not work aright."

And men sprang up in their place, and a golden crown
Circles a royal head, for king and clown
Rise and pass through life their several ways,
And this shall be born for trial, and this for praise;
Yet of every soul in every devious lot
There is none content, there is none that murmurs not.

—Nina F. Layard.

A WOMAN.

Through the long hours of each busy day,
Submissively she worked, her toil-worn hands
Accomplishing the task that life demands
Of souls like hers, whose duties never stay
Their burdens. No rare joy did lend a ray
To light the dull horizon of her life;
But all was patient drudgery, wearing strife
For fate on some lives all its toil did lay,
And heaps up joys for careless hearts to spill,
So it was made her lot to grieve and work;
To see her dreams long cherished, fade and die,
Slain by the thoughtless trend of some weak will,
That sorrow wrought on this poor slave to shirk,
Thinking no pain was hers; she made no cry.

—Minnie McIntyre in Kansas City Star.

They that on glorious ancestors enlarge produce their debt, instead of their discharge.—Young.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

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"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

The Sunflower Club of Detroit, Mich., an auxiliary to the Church of Spiritual Unity, held its second musical and social, Tuesday evening at the residence of the pastor, Rev. Marguerite St. Omer Briggs. An excellent musical and literary program was rendered, Dr. and Mrs. Marvin assisting. Coffee and cake were served, followed by spirit messages given by the guides of Mrs. Marvin and Mrs. Hutchins.

G. W. Kates and wife will hold meetings in Cincinnati, Ohio, each Sunday during February. They have open week-nights for near-by places, also desire calls for spring and summer months. Address them as above, or to 600 Pennsylvania avenue S. E., Washington, D. C.

Moses Hull passed through the city on last Tuesday, on his way home to Whitewater, Wis. He lectured at Columbus, Ohio, and other places, and collected a goodly sum for the Institute. He reports his monthly in a flourishing condition.

Nicholas Becker, of Dixon, Ill., has received all the letters he can psychometrize for the present. Don't send him any more.

Chicago Spiritual Alliance Society, Lakeside Hall, corner 31st street and Indiana avenue. Services at 2:30 and 8 p. m. Sunday evening, February 8, 1903, the Hon. R. Gilray will address. Mr. Gilray is a prominent lawyer in this city and an ardent student of science and natural laws. He is familiar with the Bible and will undoubtedly interest you and give to you much knowledge. His subject on this evening, 'Biblical and Modern Phenomena.' Mrs. May Elmo will give psychic readings and tests.

Dr. P. S. George will leave for Oklahoma, February 3, to be absent about three weeks. He would like to correspond with societies and others while there. He could stop at a few places on his return trip. Address him at Anadarko, Oklahoma.

A paper speaks of the Port Huron (Mich.) haunted house, as follows: "A combination of a button hook and a 12-year-old girl made a Spiritualist medium at Port Huron that completely fooled the people, including the superintendent of police, sheriff and the Methodist minister. It remained for a newspaper reporter to solve the mystery. The girl simply tapped on the bed with the button hook and answered questions by making one rap for a, two for b, and so on down the alphabet. That was about as good as Dollie Williams' exploits in Central Lake.

H. Ellis writes: "Being a barber, I meet a great many people, and I have convinced many and started others to investigate the truth of spirit return. I hope that you will have the grand success that you so justly deserve."

An Oskaloosa (Iowa) paper says: "The meeting conducted by Harry J. Moore and Mrs. Eva McCoy for the Spiritualistic cause were quite well attended. At the opera house Sunday evening, they were greeted by an audience of about 400. Mr. Moore proved himself to be an able speaker, for he handles the apparently new system of religious thought ably well, and his lectures were supplemented by the mediumistic work of Mrs. McCoy in a manner entirely satisfactory to Spiritualists. There is talk among them now to establish a church here and hold meetings regularly."

Dr. N. F. Ravlin is serving the First Spiritual Church of Baltimore during February. His address until further notice is at the Westminster Hotel, corner Fayette and Puea streets, Baltimore, Md. His correspondents are requested to address him as above.

A. Unsworth writes: "I have received the last premium book, Religion of Man and Ethics of Science, and am well pleased with it."

Centralia, Ill.—After 120 days of a trancelike sleep, Dora Meek, the 17-year-old girl, gives direct evidence of recovering. This afternoon she wrote on a pencil pad: "I want to go to Kate Fisher's. I am tired of town." Kate Fisher is a cousin, and lives near the town. The note is an indication of home-sickness, the first sign of any emotion or feeling since Sept. 28, when the girl fell into the trance. Since the first of the year she has been recovering under the care of Dr. J. G. Munselle. For several days she has been able to dress herself. She is sleeping soundly now less than twelve hours a day. Over a year ago the girl had a similar attack, though of shorter duration. She did not talk for three weeks and later said she was not aware that she had been asleep more than through one night.

A GRAND PRIZE MASQUERADE BALL

The Chicago Spiritual Alliance and the Spiritual Science Union Societies give a Grand Prize Masquerade Ball and Entertainment, Saturday evening, Feb. 7, at K. of P. hall, 144 East 22nd street, near Michigan avenue. 26 grand and valuable prizes given. Special attention. Prof. Ragan furnishes the music, and it will be the best in the city. Send your address to W. J. Elmo, chairman, 40 East 31st street, and he will mail you prize list and program. Tickets 25 cents.

Gottfried Michaels writes from Milwaukee, Wis., giving several warnings and tests which proved true.

C. C. Bryan writes from Sherman, Tex.: "You are justified in saying your paper leads them all. Many of its articles are profound. It seems that brainy vibrations naturally drift into your sanctum."

The Houston (Tex.) Chronicle says: "The Independent Liberal Spiritualists will hold their weekly social tonight at the residence of the president, Mr. Thomas Muat, in Brunner. By request the lesson will consist of an exposition of a revelation made directly to Mrs. F. E. B. Shaffer by a messenger from heavenly spheres; even as recorded by scriptural writings was done in olden times. If angels ever spoke to men, they must have done so according to laws; even as telegraphy is possible now in harmony with the principles of natural law. Since law is unchangeable, else it could not be law at all, it must be operative now, if exercised in a like manner. The title of this revelation is 'Cyclic Dawn of Spiritual Day; or, the Mystery of the Dark Ages Revealed.' Also a continuance of last Thursday evening's lesson, "Progression or Retrogression in the Higher Life.' Mrs. Shaffer will also announce for consideration by members several important steps she has under advisement relating to the future progress of the Independent Liberal Spiritualists' Association."

John Beyer writes from Sterling, Kansas: "We organized the First Spiritualist Society of Sterling, Kansas, on January 10, with the following officers: President, John Beyer; secretary, Ella Wingett; treasurer, Dr. Wm. Scheth; trustees, Geo. W. Bruer, Marion F. Cantwell and Mrs. P. Harper. We have 23 members enrolled. Mrs. Etta S. Bledsoe and Mrs. Inez Wagner have been with us during the entire week and did such good and efficient work in giving lectures and trumpet seances, that brought about such a spiritual revival, and for the last ten days we have had with us Dr. Julian P. Johnson, lecturer and spirit magnetic healer, and Mrs. Kirsten Russell, test medium. They have worked together so efficiently, and did such good work during their stay, that this community is stirred up as it never was before. The people are getting real hungry for the truth. With such a hopeful and bright future before us we intend to have some good mediums here often, to feed the hungry souls and we feel assured that Spiritualism has got not only a foothold in Sterling, but it is destined to grow; all indications point in that direction. Dr. Julian P. Johnson and Mrs. Kirsten Russell are making their headquarters at Wichita, Kansas."

Mrs. Amanda Coffman writes: "I will serve the Independent Church of Toledo, Ohio, for the month of February. Will answer calls for funerals anywhere in the state during the month. I have a few open camp dates still left. Address me at Toledo, Ohio, in care of General Delivery."

C. C. Guraison writes: "Let me compliment you by saying The Progressive Thinker has improved in general tone and deep, thoughtful articles fifty per cent in the last four months."

C. A. H. Laudon writes: "No wonder crime is increasing, but the world is not retrograding. The people are just awakening out of their 3000-year-old dream."

J. B. Smith, of West Winfield, N. Y., has gotten out an instructive little pamphlet on "Instructions to Parents in Child Culture." We make a brief extract: "In the written life of Napoleon Bonaparte it is stated that his parents were in poor circumstances, requiring a great struggle to procure the necessaries of life, and for months before he was born his mother accompanied her husband through the campaign with Paoli in Corsica, experiencing the rigors and deprivations of war. Her sympathies became strongly enlisted for the success of the army; she studied thoroughly the plans of the campaign and army tactics, giving a strong bias to the mind of her son, who became the most wonderful general of the age. The next example was told me by Prof. L. N. Fowler, lecturer on self-culture: Mrs. B. was asked by an intimate friend how she came to have such a bright and beautiful daughter. In answer, she said: 'When my husband and I were married, it was for love, and my husband has always shown the same courtesies since marriage as during our courtship. Soon after we began housekeeping we were invited to a party in the neighborhood. We were well acquainted with the people we met there. We had games, fine music and dancing and enjoyed the party very much. Sevmonths later our daughter was born and since her birth we have governed her with love, which never failed us. I never allowed myself to become excited or to worry about anything. We expected a bright and beautiful child. To us she seemed to be the blossom of our lives and it would have been a wonder if she had been anything else than pleasant and good.'"

G. Johnson writes: "As I am interested in the cause of spirit return, I would like to say a few words in behalf of Miss Pennam (487 N. Clark street), as a trumpet medium. I can say she is a good medium, and her manifestation can be equaled with any one. I have been to a good many of her seances. I hope we will have more mediums in the near future, so the fraudulent ones will be obliged to seek other methods for making their livelihood."

Mrs. T. Boyd writes: "We are sadly in need of help out here in Dakota, and what we want is a first-class medium to come our way. We want one who is willing to submit to thorough test conditions; materializing medium preferred. Now, friends, come over and help us. Write to me at Vandervoort, S. D."

"Suggestive therapeutics," another name for hypnotism as a curative principle, was ruled out by a decision of Judge McDonough in the second district court at Fall River, Mass., and no longer will its practice be tolerated in

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

that community. Henry D. Noel was before the court charged with "holding himself out to be a physician without having been duly registered with the state board." In his defense was produced a diploma of elaborate design, setting forth that he was graduated by the "American College of Sciences of Philadelphia," and that he was competent to practice suggestive therapeutics and mental healing. Witnesses, principally women, said that they were treated by him at his office. He used no medicines, but subjected them to the "laying on of hands process," which is used by hypnotists to induce sleep. When the patient was in the proper receptive condition, he suggested that the disease would disappear. He was not always successful, although some of his patients said they felt better after the seance. In leaving the office he sold occasionally a patent medicine to be used as a tonic, not as curative agent. He was fined $125, appealed, and is in jail in default of bonds.

W. D. Gray writes from Louisville, y.: "The Church of Spirit Communion held service at the hall of the Barbers' Aid, on Sunday night, the re-opening of the church with the pastor, Mrs. Annie Throndsen, on the rostrum. The subject, 'What Is Heaven,' etc., was very ably handled. After the lecture, tests were given, and all acknowledged as correct. Many were total strangers, who were well pleased with the result. Officers of the church: President and treasurer, German Bryant; vice-president, George W. Funk; secretary, W. D. Gray; pastor, Mrs. Annie Throndsen."

A. Scott Bledsoe writes from Topeka, ansas: "At the close of a week's meeting in Sterling, ansas, held by Mrs. Etta S. Bledsoe and Mrs. Inez Wagner, of Topeka, Kansas, a very excellent society was organized with twenty-three members, and a charter issued to them by the state association. John Byer was elected president and Mrs. E. Wingett, secretary. They are earnest workers in Sterling, and good speakers and mediums will do well to correspond with them. The work in Kansas is doing well; the great need being more workers."

Lora Holton writes from Bartonsville, Vt.: "I find the cause of Spiritualism at a low ebb in this vicinity after an absence of twenty-five years. Where once flourished a live society nothing is left but a large hall, built by those now 'gone on before,' and closed; only two or three here who once were active in the promulgation of Spiritualism. I would like to ask why the descendants of those who were once so active in the cause of Truth, do not continue in the work? Something must be radically wrong in our methods. But what is it? Where does the fault lie? We all know the cause is not dead, and can never die; but most of its supporters have gone into our liberal churches—Universalists and Unitarians. Those who are left do not support their honest mediums and ministers. Alas! many of our shining lights have been called up higher during the past ten years. But where are the fruits of their labors? Note the increase of Christian Science and Dowieism. Are Spiritualists less wise and earnest? I have been out of public work for three years on account of poor health, but expect to visit Boston next month, and again engage in the warfare against error."

Scribe writes: "In the absence of Rev. Marguerite St. Omer Briggs, Dr. J. A. Marvin, of Lansing, delivered an able lecture Sunday evening, Jan. 18, for the Church of Spiritual Unity of Detroit, on Spirit Manifestations Necessary for Developing and Maintaining the Higher Christian Thought. Mrs. Marvin rendered a beautiful solo, and spirit messages. Dr. Marvin lectured again Jan. 28, on Christian Science and Other Methods of Healing, assisted by Mrs. Marvin, with spirit messages."

Augusta D. Treadwell writes from Exeter, N. H.: "I have been in Boston and Haverhill, Mass., and in many homes of Catholics, Episcopalians, Baptists and Universalists, giving seances, either in the trance or clairvoyant state, all inquiring earnestly and seeking, and rejoicing because of the knowledge of the new birth. In Haverhill, May Pepper is very popular as a lecturer and medium."

Thos. A. Barker writes: "The Progressive Thinker improves with age, but the most of so-called Spiritualists do not think they need pastors to think for them, and side-shows to gratify their taste for the marvelous, and they are willing to pay their dollar to be humbugged nineteen times out of twenty, and when you ask them if they will subscribe for a spiritual paper, they tell you that they get their knowledge from the fountain's head, and they do not want anything from material man, and when the whole thing is proved a fraud, start in to hunt up another. I hope your list of subscribers will rapidly increase, and the light of reason illume the minds of our luke-warm and orthodox-bound brothers."

H. W. Boozer, of Grand Rapids, Mich., writes as follows of Mrs. Carrie Pickett, who lately committed suicide: "Mrs. Pickett was a regular attendant at Mrs. Spencer's circles. She was of a happy disposition and all who knew her loved her. If her suicide was intentional, which is very doubtful, it would never have occurred had she been like the average person; but though her life has been one of extraordinary trouble and suffering, she always buried her own griefs, confiding them to no one, and made it her life work to make others happy—a ministering angel to the sick, and sunshine to all. Many here and elsewhere will miss her. She was a lovely character. An impressive service was held at the undertaker's rooms, by D. A. Herrick, pastor of the society here, with appropriate music."

H. writes from Boston, Mass.: "The annual meeting of the Onset Bay Grove Association was held at the Hotel Essex, Wednesday, Jan. 14, at eleven o'clock a. m. In the absence of President Whittemore, vice-president Miller presided. Much business of importance was done, after which the following board of officers was elected for 1903 and 1904: President, J. Q. A. Whittemore, Newton; vice-president, O. A. Miller, Brockton; clerk, Maj. Chas. F. Howard, Foxboro; treasurer, Geo. A. Fuller, M. D., Onset; directors, Chas. Whittemore, Newton; J. H. Burgess, East Wareham; J. B. Hatch, Jr., Boston; Walter C. Pressels, Brookline; D. L. Whittemore, Newton. The meeting adjourned at 2. p. m."

A. M. G. Wheeler writes: "I have been working for our cause three months in California, in Santa Ana, having excellent success. Our society meets in G. A. R. Hall every Sunday evening and Wednesday afternoon. I have brought light to many and am highly appreciated by those whom I am teaching, and the society is headed by some of the best people of the little city. Dr. W. H. Selleck is president of the society, and we are working for all the best interest we can. On the first Wednesday afternoon in February, we are to give a progressive euchre and coffee supper and dance by the Ladies' Aid of the church. We are progressing beautifully. Mrs. Martha Schaffer, the Mother of Spiritualism in Santa Ana, and one of the pillars in our church, is building an elegant home, 12-room house with a seance room with a seating capacity of 200. I have been informed that the seance room is to cost $1,000 alone. We expect to have everything complete by the 1st of March, for the anniversary of Modern Spiritualism. The Los Angeles Times has made an attack on Mrs. Tingley, and failed. She has got judgment for over $7,000. The Times is the only paper in the city of Los Angeles that will not deal squarely with our cause. My lectures and tests have brought the approval of a great many people in Santa Ana and vicinity, and I know ere the year is ended, for which place I have been selected to stay, we shall have a great increase in the number of our friends and followers. Dr. Louis H. Freedman, the Australian Healer, has offices in the Copp Building, 218 South Broadway, Los Angeles. He has been to our society and proved himself worthy of due consideration. My home address is Santa Ana, California, Elwood Hotel."

Field writes from Wheeling, West Va.: "G. W. Kates and wife held splendid meetings in Wheeling, W. Va., Sunday, January 25. Mr. Kates gave an excellent address upon "The Philosophy of Spiritualism." Mrs. Kates spoke in the evening in her usual forcible manner. She also gave messages of a convincing and consoling character. Mr. G. W. Way, the local medium, has assisted Mr. and Mrs. Kates with spirit messages and descriptions. He is a medium of great promise and a young man of exemplary character. We are proud of him here. The society granted ordination to Mrs. Kane Davis and Mr. G. W. Way. Brother Kates publicly ordained them and made the service very impressive and the obligations very serious. To accept such an ordination means to pledge your life and labors to humanity and the spirits, to live true and for self-culture. To become a Spiritualist minister means to assume a solemn obligation. We have had three record-breaking audiences in both numbers and financial results—one each of the Sunday evenings during the visit of Mr. and Mrs. Kates, and a benefit night for our local society, Friday evening. The results are good cheer to our members and are propitious of lasting results. Our hall was overcrowded and on one occasion many failed to get even standing room. Mr. and Mrs. Kates were prevailed upon to remain for evenings of January 27 and 29, and they will always find a hearty welcome in Wheeling."

P. J. Ellsworth writes from Oskaloosa, Iowa: "We have some good material here in the shape of spiritually-minded people who are seeking truth, and welcome such ability as we have found in Mr. Moore. The best is none too good for us."

H. F. Coates writes: "We entertained the largest audience last Sunday at 4308 Cottage Grove avenue, that we have had for many months. The services consisted of music, both vocal and instrumental, which was of a high order, also lecture and messages; and judging from the intelligence which was displayed in our audience I am prompted to say it will not be long until the masses will be with us. Let us unite and it will not be long until Spiritualism will be the universal belief of the day. I want to extend a cordial invitation to all. We meet at 3 and 8 p. m."

Jonas Goldsmith, president, writes from 403 Oakley street, Evansville, Ind.: "The Society of Spiritualists of Evansville, Ind., is now having the most successful season since it was organized in 1892. We opened our church the first Sunday of last October, and had our first paid speaker in charge, Brother A. Scott Bledsoe, of Topeka, Kansas, who is president of the Kansas State Association. We opened our doors to the people and made no charge to gain entrance, but all meetings are free. Brother Bledsoe, who is a grand speaker, soon had the church filled in spite of bad weather. He stayed with us for ten weeks and we expect to have him with us again. Next we had Brother Oscar A. Edgerly, another fine worker. He also succeeded in drawing large audiences and his work here was highly appreciated, and we also expect to have him with us again next season. He stayed five weeks, then came that grand worker, Frank T. Ripley. His lectures are good and full of interest to all who hear him, and his tests are simply grand. We are now desirous of securing the services of a good, honest medium for arch, as Brother Ripley will stay with us during February. We are not after the high-priced mediums as our means will not permit, but would like to engage some good worker for a month or more if they are willing to come to serve us and the cause they represent, for a reasonable sum. We have our own church, and have a good children's lyceum, in charge of Brother F. C. Guth, and next month they give a masquerade ball to which all are invited. I shall be pleased to hear from any good medium who can come for the month of March, and if satisfactory, could stay longer. Address Jonas Goldsmith, President, 403 Oakley street, Evansville, Ind."

G. R. Bicknell writes from Decatur, Ill.; "The interest in our cause here seems to have an upward and onward tendency. Upon inquiry of the librarian of public library we are advised that books upon Spiritualism are being eagerly sought for, and there is a movement now on foot to add to the collection. The Progressive Thinker's premium books would be a very valuable adjunct. Until quite recently our daily papers have ignored our meeting notices unless receiving compensation, but we are now pleased to state that our regular Sunday services are announced under the head of church news. There has been quite a large attendance at the Sunday night lectures conducted by Mrs. India Hill, inspirational speaker, and the subjects discussed are very instructive. It is to be hoped that all of the forces will soon unite under one banner. If a body of people are satisfied beyond a doubt that the spirits of our loved ones do return, then why should they not gather together in one body, and not quibble or temporize over such matters as reincarnation, disintegrating astral shells, etc., like the orthodox churches which have divided upon the subject of sprinkling and ducking. The Spiritualists of Decatur will this week be given another good opportunity to witness materialization, as Mr. Chas Winans has kindly consented to stop over for one week and give two seances. It is to be hoped that we will soon have physical phenomena among ourselves, as there has recently been established two classes for the development of mediumistic powers."

F. J. Lentsch writes from Louisville, Ky.: "On the evening of January 25, some of the members of the Speed Memorial Temple gave Mr. Val Speed a surprise, it being his birthday, he having passed the sixtieth mile-post on that day. Mr. Speed is the president of the Speed Memorial Temple (which at the present time is not holding meetings), and has been a Spiritualist for thirty-eight years, and one of the first ones in the city to announce himself as such. He recited his experiences, which were very interesting. Mrs. Doll gave her experience, followed by Mrs. Grenewald with a lecture, after which we had a trumpet circle. Every spirit that came congratulated Mr. Speed, wishing him many happy returns of the day and hoping he would live many years to continue his good work. Mrs. Speed, who has been in spirit life about nineteen months, came with loving words, and told him to set a plate for her as she expected to eat supper with him, which request was carried out. The manifestations were of the best, as there was perfect harmony. We had independent singing by Spirit Sabra, who says she was an opera singer in life. She is the guide of Mattie Lentsch. The singing was grand. My sister Rosa, who is a spirit, and myself sang a song, after which the Indian guides came and extended their best wishes. Pat, the Irish guide of Mrs. Mann, had us all laughing at his witty remarks and jokes. After the seance we sat down to a supper which was enjoyed by all."

C. F. Short writes: "It seems that great as are the comedies of life, the tragedies are far in excess! The murders, suicides, accidents through burnings, explosions, and the endless chain of blood-curdling railroad wrecks, mangling and destroying lives, are many. How this condition darkens the skies until life seems almost unbearable. Perhaps we would sink entirely if we did not feel assured that in the spirit state of existence we shall rejoice in the fullness of life and realize a perfect immunity from such causes and sources of human distress."

Mrs. Maggie Waite is now permanently located in her own home, 3148 Indiana avenue, Chicago, where all mail can be addressed, and where she gives readings daily. She will also answer calls for weddings and funerals within reasonable distance from Chicago.

H. L. Davis, secretary, writes from Denver, Colo.: "A great work in Spiritualism has been going on in this city since the 7th of last November, at which time Mrs. Ada Foye, as pastor of our society, arrived in Denver direct from the Pacific coast. She is now holding her meetings in How's hall, 1548 California street. The attendance has been something phenomenal, resulting in positive conviction of so many of those anxious mortals who have been waiting so long to receive some glad tidings from those near and dear ones, who have passed into the great and glorious beyond. The lectures given by her guides are very interesting and instructive. Mrs. Foye's very remarkable and convincing tests dispel all doubts of the phenomena. She gives spirit messages to those present, many of them being written in the air, over the heads of the audience. Also sees and hears the spirits and gives out the names they give to her. Also the spirits write messages through her hand; the writing being done from right to left and upside down, demonstrating conclusively spirit return and communion. She will probably remain with us until after the coming anniversary."

Mrs. L. Le Sieur writes: "The Band of Harmony masquerade given at its rooms, 608 Handel Hall Building, last Thursday evening, January 29, was in every way a pronounced success. Several persons were dressed in character costume, which were very interesting and amusing. Everybody expressed themselves as having had a jolly good time."

Mr. and Mrs. Paul S. Gillette are now pleasantly located at No. 203 Telegraph avenue, Oakland, Cal., where they will be glad to renew correspondence with all their old friends and patrons.

Meredith B. Little writes from Glens Falls, N. Y.: "Our society here is prospering finely. Mrs. B. W. Belcher, of Marlboro, Mass., a fine test medium, is now with us, and we are having full houses. My recent address before our Village Lyceum, subject, 'Toilers,' in which the material and spiritual were interwoven, was well received by the audience, and commented on favorably by the clergy present. I think I may be permitted to add in conclusion, that I consider The Progressive Thinker, as now conducted, the most valuable paper for the average Spiritualist, now published in the country."

J. B. Davis writes from Kansas City, Mo.: "I have just finished a pleasant journey over hills and through the vales of your "Religion of Man," and while, in my case, the bonds of superstition were rent asunder in years agone, yet I am sure many of the thoughtful facts recorded in your book will materially aid in preventing a Promethean growth of those bonds for the benefit of the vultures of the future. Much of my youthful happiness was stolen away by 'moss-covered' preachers in hewed-log-pens, in the wilds of western Ohio, in years long since flown by. I was loth to sleep at night (time for repose), fearing that the morning would find me awakened in hell, the lurid blazes of damnation swirling around my individualized soul, with the awful misery, immeasurable and never ending as the monotony of space, my lot. Thanks to the Force that holds the great orbs off yonder, that hypnotic lodgment (or whatever it was) has been removed, and I am free. Your book will be of incalculable benefit to those who may be privileged to read it."

Mrs. Frances E. Bonney writes from Conneaut, Ohio: "Our spiritual society is prosperous and progressive, and its members work together harmoniously for the material and spiritual welfare of the cause they love. We were fortunate in securing the services of Carrie E. S. Twing for the first Sunday in December, and F. Corden White has been with us from January 16 to 27. The hall was crowded to overflowing at each meeting, with people hungering for the truths of Spiritualism and eager for messages from the angel world. Mr. White's work is always satisfactory and his clairvoyant and clairaudient gifts exceptionally fine. We have rented a hall for a year, and fitted it up nicely, in which the society holds its regular monthly meetings, and where the Progressive Lyceum and thought exchange is held each Sunday, and the Ladies' Aid society holds semi-monthly socials with supper and literary and musical program. We are glad to note a constantly increasing interest and attendance at all the meetings."

Some one from Sheridan, Wyo., sends us a type-written communication, but doesn't sign his name. Who are you?

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

J. M. P.: Q. What is meant by the heart of sulphur as spoken of in the book of Moses, for the transmutation of meals, and what name do our chemists know it by.

A. Referring this question to Geo. W. Walrond, who is highest authority on the subject, he replies: "The heart of sulphur is an expression often used by writers on alchemy. Their theory was that many of the more valuable or so-called magical elements were obtaintainable from sulphur."

As sulphur is an element which admits of no reduction to simpler form, the belief of the alchemists that it held a more active "heat," element or force, was erroneous, and their search for it was as unsuccessful as for the philosopher's stone, elixir of life. The alchemists were almost entirely experimentalists, and groped in the dark, yet out of their labors came the exact science of chemistry, which laughs at many of the childish theories of its forerunners. The intangible something which was called the spirit or heart of the substance, had no existence except in imagination. The elements are not compounds, but simple substances.

R. Radway: Q. Is insanity found among savages? Is it not true that the higher the civilization the greater the ratio of the insane?

A. There are cases of insanity among savages, but they are treated differently from those among the enlightened. An insane savage is either regarded by his tribe as being possessed of a devil, or as a God. In the former case he is driven away to starve or is killed outright. In the latter he is given the best of the game and stores and worshiped. Many a prophet and messiah has the world seen arise to notoriety because of his insanity.

It has been asserted in startling headlines that insanity was greatly on the increase, and if this increase continues, under the present tension of modern life, all would become insane.

There are periods of remarkable increase, as following the French Revolution and the war of the rebellion. It has been remarked that there is an increase after every great historical crisis. The tension overthrows the reason of many who under ordinary conditions would have remained unaffected. The apparent increase is caused by the more careful taking of the census, and when allowance is made for this, and comparisons made over long periods, it is found that there is no alarming increase of insanity. It would not be safe perhaps to join with those who claim that there has been no increase, high as they are as authorities. The complex, antagonistic, competitive life of the present, with its excessive toil and nervous strain, cannot otherwise than produce mental wrecks. On the other hand, the advantages of our superior civilization, its comforts and attractions, and hygienic regulations may quite balance the other tendency.

J. McKinstry: Q. (1) Is insanity hereditary?

(2) Are children ever born insane?

A. (1) The inheritance of tendency to insanity is one of the most assured conclusions of alienists and psychologists. Insanity is not inheritable, but the organization which causes it, a weak nervous system, a brain abnormal in activity or with a poverty of grey matter, may pass from generation to generation, as weak lungs or defective liver are known to do.

As weak lungs would constantly expose their possessor to tuberculosis, a brain illy supplied with blood, or organically weak, is liable to yield to any chance shock which may more or less disturb its action. The affliction may pass over one generation to appear in the next, the exciting causes having been fortunately escaped.

(2) Children have been observed in early life to show marked signs of insanity, yet it is difficult to distinguish. The mentality is so low at birth that it would be impossible to determine.

Insanity is perverted mental activity in special directions, and cannot be said to exist where there is scarcely the beginning of such activity. If the mental manifestations remain childish, while the body develops, it is called imbecility. In cases like Jesse Pomeroy where the desire to destroy and inflict pain is observed at an early age, there can be no doubt that this tendency began with the first awakening of thought. From the time he expressed any ideas he gave repulsive exhibitions of his malignancy. He was a pervert and instance of the reflection of the mental condition of his mother before his birth.

A. F. Hill: Q. Why do not the spirits of able business men return and advise men in business, so that there need not be as now, 90 per cent failures, with the ruin and misery it brings? That they can communicate there are many instances and surely there is need of such practical manifestations.

A. There are examples when those near and dear are in great street, when a spirit has interfered and given business advice, but it has been and must remain exceptional. Business means buying low and selling at higher prices, and if such dealings were dominated by justness, no great fortunes could be accumulated thereby. Business also consists of employing others and selling the products of their labor for more than is paid for the labor and material. If the laborers were justly paid, the profits would not make millionaires of the employers. If spirits of business men should return to advise, surely, if they brought back a ray of spirituality, they would not counsel how the business man could make more money, but how the laborer should receive his full share. If spirits come to instruct us, they should teach us our greatest needs, which surely is not business. Their mission is to spiritualize and not to encourage the selfish materialism of the age. In the scheme of human advancement it is better for those who fail, to fail, for by this only can they gain strength and find their true place.

Instead of calling the spirits to take part in the world's work, which belongs to us, would it not be preferable to spiritualize ourselves? Better ninety-nine per cent failures, than for all to be put in leading strings, even if exalted spiritual intelligences direct us.

Mrs. S. M. O.: Q. At how early a date was the division of things into four elements, water, air, fire and earth, first mentioned?

Aristotle, born 384 B. C., the greatest of the Greek philosophers, was the first to record this division, or at least his writings are among the first records of this speculation. The Greeks before his time believed water to be the fundamental element from which all others are derived. "All things are born of water," an idea preserved in baptism as emblematic of the second birth.

The Hindus and Egyptians believed that there was only one element, water, out of which all things were created. Aristotle did not wholly escape the old tradition, for it was supposed the four elements were mutually incontrovertible. Heat converted water into air, and water if repeatedly boiled became earth. The fact that all water has impurities which when it is evaporated leaves a residue, gave color to the theory. His dictum remained unquestioned for more than 1,000 years, and not until Lavoisier, in 1770, twenty-one hundred years and more afterwards, demonstrated by a simple experiment anyone might have performed, that water might be boiled in a vessel constructed so as to condense to steam, and reboiled forever and remain unchanged, was this childish fancy finally set at rest.

CONSOLATION.

Dear Leona, you have left us,
Death's cold hand has now bereft us
Of your gentle loving presence,
Of your voice with its dear cadence,
Of your footsteps coming—going,
Oh! our hearts were sore from knowing
You had left us evermore.

Oh, dear one, you crossed the river
That ends this mortal life forever,
As the cold mists of the valley
Hid you from our earthly vision,
Opened bright the way before you,
As those loved ones hovered o'er you,
And you saw the golden shore.

Grandma came and helped you over;
Other forms around you hover;
As you crossed the tiny river
To find peace and joy forever,
But you left us lonely, weeping,
In the darkness vigil keeping,
Seeing not your blest condition.

But at last hope sees the gleaming
Of a star whose light comes streaming
To the horizon that bounds us,
Through the darkness that surrounds us,
And with joy our inner vision
Opens to the fields elysian,
Where you know life's full fruition.

Often now you come to greet us,
In our home you love to meet us,
And you bring us blessed tidings,
Love, for you our lives are guiding,
For we long to have you meet us,
Your dear spirit often greets us;
Help us choose the true and good.

Thanks to those dear friends who brought us
To the truths that angels taught us;
From the realms of truth and beauty,
Help us keep in paths of duty
When we struggle with temptation,
Trials, griefs and soul vexation
With our work not understood.

Now our tears are changed to laughter,
As we know a bright hereafter
Waits us in those realms of beauty
When we're free from toil and duty
In this world of pain and sadness;
And we think of joy and gladness
Of the meeting with you there.

And with this bright thought before us,
With your dear face hovering o'er us;
Fair and peaceful seems the day,
Duty's path a pleasant way,
Leading to fair world above us
Meeting there with those who love us
In that world so bright and fair.

I will explain the above poem. We lost a lovely and loving daughter last June, and were almost distracted by grief until friends who were Spiritualists persuaded us to attend the seances, when we were fully convinced of the continued existence and continued love for us of our darling.

I would that all who have received the beautiful light of the truth of the spiritual philosophy were less timid about letting their light shine into the lives of poor bereaved and lonely hearts who have had loved ones taken from them by death. This is submitted with the utmost love and thankfulness.

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THE W. W. ABER SEANCES

An Alleged Exposure of Would-Be Exposers Exposed.

On Dec. 16, 1902, two strangers came to Spring Hill, ostensibly to visit one of W. W. Aber's seances to be held on the evening of that day; one, giving his name as Dr. R. L. Stuart, of Des Moines, Ia., the other as W. R. Sanders, of Burlington, Kan. Dr. Stuart professed to be a Spiritualist and expressed much interest in the materialization of spirit forms, as this was the special phase of Mr. Aber's mediumship. The other was a very young man who said he knew nothing of Spiritualism, and had never attended a seance, and would like to witness some of its manifestations.

On the evening above mentioned, there were in the circle, J. H. Nixon, E. J. Schellhous, Miss May Cook, Sallie W. Aber, Mrs. L. C. Cook and C. N. V. House, of the regular circle, and as visitors, Henry Graff, Marion Purell, Dr. Stuart and W. R. Sanders. Before entering the cabinet, Mr. Aber stood with the curtains drawn aside and said, addressing the visitors: "Gentlemen, if you wish to examine the cabinet, or make any other investigations, you can do so now." Mr. Sanders went to the cabinet, looked in, said not a word and took his seat in the circle. Some one in the circle said, "Dr. Stuart, you had better go and examine." He replied, "O, I am satisfied." "But you had better go and examine so that you can tell that you made an examination," insisted the other. He then went and looked in the cabinet, said nothing, and took his seat.

Then Mr. Aber went into the cabinet, the curtains were closed, the light lowered and the seance began. Dr. Reed, the materializing control, stood in the presence of the circle, in visible form and said: that conditions were very unfavorable, but the spirits would do the best they could. Then Mr. House was called to the cabinet, and several forms appeared and were recognized. I noticed that the forms were dim and did not remain long; and when he took his seat, as I sat next to him, I remarked that something appeared wrong and we were not having a good seance. Then I was called to the cabinet. My daughter came and instantly disappeared, and come out again, but said nothing, and soon went out of sight. The next one—my niece—became visible only for an instant, and was gone. One other form appeared, an old friend, but stood long enough to be recognized, and disappeared.

As others were called to the cabinet, the forms did not seem to me so clear as usual. When Dr. Stuart was called up to the cabinet, several forms appeared, none of which, I presume, were recognized. When Mr. Sanders was called, a form appeared, and I heard him say, "Who is it?" Others, more or less dim came in sight to him, who presumably were not recognized.

Mr Sanders said he would leave on the morning train, and Dr. Stuart said he would remain at least a week, with the hope of recognizing some of his his friends, and both left for the hotel in an apparently friendly spirit.

Such was the seance briefly described.

The next morning these pretended investigators, who did not investigate, nor even ask for a test, which would cheerfully have been given if asked for; for I have seen the medium repeatedly submit to the following test at the request of investigators: While sitting in the cabinet which is merely a dark curtain stretched across the corner of the room, containing space only for one chair. The bottom of his pantaloons sewed to the carpet; his coat sleeves sewed to the knees of his pantaloons, and his hands filled with rice, flour or corn meal (as was most convenient,) and at the close of the seance he was always found in the same condition as he was in when the seance began. Since this test had never been denied, it is safe to say that had it been requested in this case, it would have been granted.

The next morning these pretended investigators went to the editor of the New Era, a paper published in Spring Hill, and made a report under the following head-lines:

"Aber's Trickery Exposed. Two Would-Be Victims That Prove Too Shrewd for the Bungling Faker," which was written by the editor. The entire report is a vicious thrust at Mr. Aber, and contains not a single fact. A few points will here be mentioned to show its spirit and mendacity. Dr. Stuart was regarded as an easy victim, "but of Mr. Sanders, he was a little shy and was not allowed to get very near the ghosts, as they appeared in the room. Mrs. Aber kept her hands in his all the time whenever Aber would appear as an apparition ghost or angel." He was just as near the cabinet as any other in the circle, and was treated just as the others were:

"These gentlemen saw Aber so plainly in all he did that they were very mad men." Not one in the circle saw Mr. Aber, for he was in the cabinet behind closed curtains. "And next day went to Aber and told him that he was a fraud." They did not go to Aber the next day, nor at all; but did go to the editor of the New Era, and related not their experience but a tissue of malicious falsehoods. "They were fully convinced that Aber.... is deluding the public for the money there is in it."

"As a sample of his work, Dr. Stuart says Aber went down stairs just before the seance took place, and he noticed that when he came back he had grown several inches around the waist and looked more portly than usual.... Aber needed some of his fine-spun goods to make the spooks with, so he had them concealed on his person." Mr. Aber did not go down stairs as stated; and he was dressed as he always was in the seances—with not a thread of white in his clothing.

"Anyhow, these gentlemen saw Aber in every disguise that he appeared in." They, nor any one in the circle saw Mr. Aber during the seance. "They always sit in a circle holding each other's hands, to give the spirits power to materialize, they say, but in reality to protect the medium from being grabbed by a suspicion person." The circle never sit holding each other's hands during the materializations.

When the report was published, the circle met, prepared a protest and courteously presented it to the editor. This was utterly refused, the editor saying that Aber was a fraud and ought to be exposed. The writer, who presented it, said, "How do you know he is a fraud?"

He replied, "Such things are impossible. Do you suppose dead people can come out and talk?"

"Have you ever investigated this subject?"

He replied that he had not, but knew enough already, and that he had heard more than twenty visitors at Aber's seances, at the dinner table of the hotel where he boarded denounce Mr. Aber as a fraud and a fake.

So I wrote to every one who had stopped at that hotel and asked them these two questions: "Did you hear Mr. Aber denounced as a fraud and a fake?" "What is your opinion of the genuineness of the manifestations you witnessed at his seances?" The following are the answers received:

"I have talked with all the visitors at the hotel, and never have I heard a word of complaint against Aber yet, instead, some stay and say they have been greatly benefited thereby....I have positively met my friends, and am well satisfied."—Geo. B. Moore, Fort Scott, Kansas.

"In answer to your questions I am glad to say that I remained in your town nearly three weeks, and was at the dinner table every day, and some of the time at the same table with the said editor and his wife, and never at any time heard any visitor denounce Mr. Aber as a fraud there or elsewhere. For myself I will say that I am perfectly satisfied with the honesty of the medium and regard the phenomena as genuine, beyond all question."—N. B. Young, Gainsboro, Tenn.

"During my stay at the hotel, covering a period of three days, I heard nothing said either for or against Mr. Aber. The writer talked Spiritualism all the time we were present at the hotel.....I have no hesitation in pronouncing the materializations given by Mr. Aber as genuine."—Alongo Thompson, Fullerton, Neb.

"In reply to your letter, will say I talked with Graff and wife, Mrs. Woods, also with Sanburn. They were all pleased with what they saw.....You can say to the editor that I traveled 1040 miles to see Aber, and money cannot buy the picture I received through his powers."—Claude Whiteside, Chattanooga Tenn.

"Your letter of inquiry received and in reply I will say that I never denounced Mr. Aber as a fraud; neither did I hear any of the other visitors denounce him as such....I would not, could not say that Aber is a fraud."—Robert L. Connor, Lebo Kansas.

"Personally, I have never heard a single person among the many who have attended Mr. Aber's seances, say a single word in their disparagement; but on the contrary they all have been pleased and are enthusiastic in the wonderful manifestations they witnessed."—W. R. Sanburn, Topeka, Kansas.

"In reply to your questions, I did not say that Mr. Aber was a fraud; neither did I hear any of the visitors say so. I will further state that the manifestations given by Mr. Aber were perfectly satisfactory to me, and know that no fraud was practiced."—W. Price, Excelsior Springs, Mo.

"I have never expressed an opinion that any one could construe into the idea that Aber was a fraud or a fake. On the contrary I felt satisfied that the phenomena were genuine."—A. R. Rea, Long Beach, California.

When these letters were presented to the editor, I asked him to correct the misstatements and set the matter right before the public, which he again refused.

With Spiritualists, so bold and mendacious an attempt at an expose; would have no effect; but elsewhere it would have a serious effect. An editor has the attention of the whole community, and with his prestige, has much influence. To make an accusation and to deny the accused a hearing is downright tyranny. The inference would be, the accusation is not denied, and silence implies admissions of the accusation. The churches could ask nothing better in this respect, and if no denial was made, the false report would spread like wildfire.

The books, "Rending the Vail" and "Beyond the Vail," and the one now nearly completed, rest (in the estimation of the public) on the reputation of Mr. Aber's mediumship; and those who know that it is genuine, are in duty bound to protect him against the malice manifested against Spiritualism.

Even the manifestations now being given are not what they would be with better conditions. This is what was written by a spirit on the typewriter at a seance: "If you will aid us in this [making better conditions], we will give the people manifestations that have never been equaled in the past"; signed in the handwriting of each, "Dr. Reed, William Denton, Wesley Aber, Sam Schmidt, Star Circle."

The work now being produced is of a remarkable character. Coming direct from the spirits in the higher realms, it is of inestimable value to mankind. Indeed, what could be more valuable and needful? Scientific matters are reached far beyond those of mortals, and of great importance to the scientific world.

The vital question is, Are these messages to mankind from the higher spheres, genuine? All evidence is in support of the affirmative, and none in the negative. E. J. SCHELLHOUS.
Spring Hill, Kansas.

What of the Night?

To the Editor:—Spirit presence is the final proposition. If it shall prove at last to be a delusion, and Hudson's explanation true, it will bury in its ruins every church. The church-going bell will resound no more on the dull ear, and man can bid farewell to every hope and wipe his weeping eyes. How the spirit land can exist around us and in the air above the earth, and yet remain invisible to the magnifying glass, to the telescope and solar spectroscope, is a fearful problem. Nature creates and destroys with equal enjoyment. For every vegetable, animal or man that it creates, it destroys another. Whether there is any silver lining to the vast tragedy that continually occurs throughout nature's armies, is a query that cannot be explained by high-salaried teachers or all-wise editors, I suspect.

I see only one peg to hang a hope upon. Thought is an invisible fact. The mind knows and retains, but continues invisible to photography and the ten thousand times magnifying glass. The mind being unseen, we may readily infer that nature has other invisible things as well—for why would it make only one intangible object?

The fight of Spiritualism is the heirloom of all religions and nations. The perplexity has devolved on the present age. Spiritualism has unsheathed the sword and plunged into the combat. I see its blade flashing in the fray, and around it is the heroic band that knows no retreat. Ah, will they come again, bearing their sheaves? The poet has said, "In vain, in vain, ye gallant few." Yet there was a time when there was only one Christian.

The Rudd meetings continue in this city, and are well attended. Of late, the cold weather has nearly silenced our mediums. The faculty of hope may resist a cold wave, and see beyond the icy horizon, but a succession of such howling destroyers is too much for the ablest mind and form. We cannot cope with the forces of nature. Yet this great mother may have some haven of perpetual summer for its bipeds and quadrupeds. J. M. HOLADAY.
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There is not the possibility of any soul becoming eternally lost. Salvation is not the forgiveness of sin or deliverance from sin—it is not "deliverance from the wrath to come," nor escape from evil consequences. There is no "wrath of God"—no terrible hell; no devil; no Savior, as taught in theology. Salvation is growth into good character—a process reaching completion in amendment of character. It is not release from the penalties of sin, but release from the sin itself. A saved man is not one who sins and escapes the just consequences of his sin, but one who does not commit sin, or one who ceases to commit sin and learns to do right. A person is thus saved from any particular sin.

Every person, young or old, who knows the consequences of wrong-doing, should say: "I will not do so and so because I shall suffer. I will not do wrong, because it is wrong. I will do right as far as I can, because it is right to do right and yields the greatest satisfaction."

This course of conduct will purify the mind, misery will depart, the fear of death be banished and our lives partake of peace in a fair degree.

It is of little use to review the past life, except to draw living lessons from experiences for our present guidance. The true way to show sorrow for lapses and wrong-doing is by turning and doing better. The lamenting of lost opportunities may increase our capacity to embrace still better opportunities, which promotes hope and confidence for the future. The possibilities of development become more and more available, therefore we may expect greater success of our latent powers as time unfolds our many resources. If we disobey any law of right action, there follows a reaction from which we suffer as cause and effect. The transgressor simply places himself outside of a law, and he suffers in consequence until he places himself in harmony with the law. The law does not condemn—it is not hurt—it remains unalterable.

Crime is hatched in fancied security from prying eyes and ears. The criminal never realizes that he is watched by those who love him. In proportion that one does realize this he will hesitate to commit wrong until the habit is gradually broken. If the habit of a wrong life be given over to the habit of a right life by any power within or without the individual, to that power is due the credit of having wrought the change. We affirm that if criminals and other wrong-doers were cognizant of the close proximity of the spirit world and its inhabitants, there would be a corresponding diminution of crime.

We know our spirit friends are vastly nearer and dearer than they ever were in earth life. And while they do not and cannot shield us from the consequences of our own thoughts and acts, they do inspire us to better deeds, better lives, and are, moreover, the only objective source whereby we can know what the consequences of our lives shall hereafter be.

The thought power we are constantly exercising is not a deep nor tiresome study, while its masterful force in application to the daily life and the welfare of society may be observed if we look for it. There may be a consciousness of the influence our thoughts exert if we unfold it. The hindrance to its extension lies chiefly in the selfishness of individuals who fail to direct their thoughts toward each other in harmony with the rising tide of sensitiveness.

Hence the discord, strife, envy, calumny everywhere apparent. We affirm that thoughts are positive instrumentalities for good or evil, and that one reason for the social miasma is to be found in the poisoned-infected aura of individuals and communities, due to the poison-infected thoughts sent out like a pestilence.

There is more potency in thoughts than deeds, and if bad thoughts can affect the social aura, good thoughts can give it life and purity.

Many despairing men and women, sensitive to their surroundings, have been lifted out of their condition by the power of thought concentrated upon them. Per contra, sensitive persons persons are injured by the influence of their thought environment, or the shafts of slander and calumny hurled at them.

We can banish hate, envy, gossip, slander, from our thought realm—we can cultivate good thoughts and send them forth into the silent world as evangels to sustain and uplift the persons they impinge upon; and in the proportion that this simple work is performed, the sensitiveness of our common humanity shall increase until angels shall dwell with us at our feasts and in our daily lives. Deeds are born of thoughts, which are forces that change a person's life for better or for worse.

Nature and conscience are our moral guides, science our revelator, reason and intuition interpreters, truth mental food and teacher, education and experience, means of salvation. In the divine economy all suffering is disciplinary in purpose and transient in duration.

Without the facts of Spiritualism there is absolutely nothing that can assure the world of the moral value of life, or upon what it is predicated. It is something very much more than the demonstration of a future life, however important that may be. It includes in its ample embrace all that the word humanitarian means. It is as much a philosophy of human life here as a demonstration of spirit life hereafter, it has to do with all that concerns the human race, it unveils the reality of life as nothing else can do. Man is precisely what his spirit is, no more, no less; he has what his spirit has, he is worth what the spirit is worth; and before this tremendous truth all the baubles of wealth and rank and power are the mere dust on the balance. The life hereafter will be exactly that which mortals make it by their thoughts, acts and desires here.

Modern Spiritualism is the great reformer, teacher, savior of mankind—the paragon of all religions which shall in the coming centuries have dominion in the empire of the whole world.

A. H. NICHOLAS.
(To be concluded.)

Cancer Microbe Said to Have Been Discovered.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 9th and Broadway, Kansas City, Mo.

The Relation of Atoms.

Multum in parvo! We have touched a secret spring in Cosmic science when we write these words; we have come into the workshop of the Esse, and we stand amazed at the simplicity as well as the grandeur of the study. To give the suggestion of the multitudinous outtellings of Nature is to repeat these words. They are a starting point and a last analysis of all sciences. They are the alpha and omega of the universe. To interpret all their meaning is to write an encyclopedia of Cosmos. We shall have eternity for this; we can only write the little page here.

When I began this thesis I thought to write a lengthy one, but there is so much said in these four words, they imply so much, they send us out so in every direction at once that there seems no necessity for going into particulars, no need to attempt explanation for they are the key to the volumes being written out in epochs, in cycles, in eons. Take them with you wherever you go, apply them to everything you know, to everything you do, everything you think, even, and you have a reason for all. Combination, segregation are expressed by relation. We cannot confine it, cannot limit it, only pore over it, seek to understand its bearings as we go along. We will find it on every plane, in every earth, in every sun, in every star, in every form, forever and for aye. Keep it in view—that is all I can say. It is you, it is I, productions. The relation of atoms tells the story of creation, it is Genesis and Revelations—Nature, God, at work. MRS. M. A. CONGDON.
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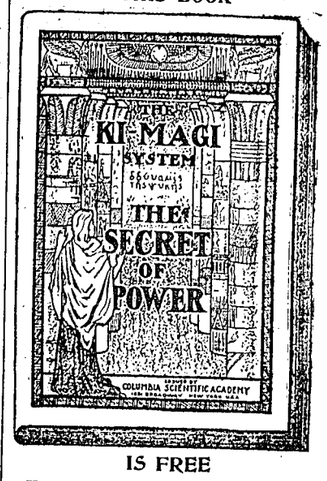
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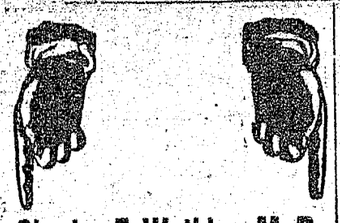
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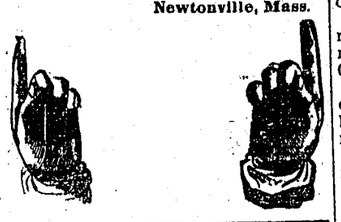
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E. G. Griggs, of Portland Ore., says "Many doctors tried me of my kidney and private trouble, but all failed took yours. It was just what you claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

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TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,
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TESTIMONIAL.

Dana, Ill., Dec., 12, 1902.

Mr. F. N. Foster:—Enclosed find one dollar for four copies of my photo, which I received yesterday. It is finer better than I expected. The little girl on my breast is my daughter, and the two above on my left are my father and brother. This picture will be a great help to me to prove spirit return. Hoping you will meet with success. I remain, yours sincerely, GEO. DRUMMETT.

RUNNING COMMENTS.

As Manufactured by One Who Thinks.

To the Editor:—The Progressive Thinker is great in spiritual things. In a late issue, an article headed, "My Faith," by W. Butt, shows the necessity of a religion, but does faith fill the bill and bring peace to the mind and heart of a critical thinker in a world like this?

If a man did not have to fight to walk straight, faith might do, but "faith without works is dead."

I cannot say that I have faith in a God that has established a scheme whereby the shrewd knave prospers and the simple, industrious class freeze and starve.

Our land is full of priests and churches that pretend to love righteousness, and these fare sumptuously every day.

The only religious organization that shows real spirituality and love of God's poor at the present time, is the Salvation Army. I had rather be a private in its ranks than one who wears the red hat of a cardinal, and sits at the table of a coal baron.

As I understand Mr. Butt, his God is responsible for this state of things. To me he is not a good ruler nor a moral God.

I think there is evidence of "eternal energy from which all things proceed;" but without spiritual birth and light, none would know good from evil.

These are here, and antagonistic, and if man ever becomes more than an animal, selfish and self-centered, he must be spiritually enlightened and then choose.

The greatest medium that ever trod this earth said: "Ye must be born again." I believe this is possible and fundamental, and that it occurs to many in this life.

Nature reveals infinite intelligence and eternal energy."

That which is born first is natural. Birth and death are natural. Spiritual birth comes after accountability, and may be good or evil as the individual shall elect. By their fruit alone are they judged by God or man.

My argument is, that man (and not God) is the arbiter of his own destiny.

No one doubts the exactness and perfection of natural law, but the creature that can choose between good and evil has a mighty destiny in his own hands, and must reap as he sows.

Paul said: "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting."

Paul was a great Spiritualist and medium. I doubt if there are any greater, more in earnest, or self-sacrificing in the world to-day. He said to be carnally-minded is death, but to be spiritually-minded is life and peace.

H. E. POMEROY.

WHAT IS SPIRITUALISM?

Ask the sun, that shines above you,
Ask the glittering stars of night;
Ask the flowers that bloom around you,
Ask the swallows in their flight.

Ask the friends who journeyed with us
And then left us for a while;
They are watching ever o'er us,
They are free from every guile.

They will tell you all that's pure,
All that's holy and sublime
All that's free from earth delusion,
And partakes of the divine.

Reaching out to help the fallen,
Lifting all, in every clime,
'Tis beyond our small conception,
Far beyond the bounds of time.

Oh, my brother! oh, my sister!
Put your shoulder to the wheel.
Let not superstition hold you
Let your hearts be full of zeal.

Help to swell the multitude
Pressing on to the great goal,
Help to send abroad the banner,
'Tis truth and will uplift the soul.

ADDIE M. CROCKER,
Grand Rapids, Mich.

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

PASSED TO SPIRIT LIFE.

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

Lately passed to spirit life, Roswell Farnham, ex-Governor of Vermont. He was a lawyer by profession, and with an enlightened conscience faithfully discharged all public duties. He was liberal in his religion, a profound scholar, and everybody's friend.

ARZELIA C. CLAY.

After a brief illness of diphtheria, William R. Simpson, son of Mrs. T. J. Cook, test medium, passed into the beyond at Cleveland, Ohio, January 13, 1903. Rev. C. H. Figuers officiated.

COR.

Mrs. Mary Otto, of Rush Lake, Wis., passed to spirit life, 69 years of age. She was one of the dearly beloved sisters of Spiritualism. In her home she worked for our cause for almost forty years.

DR. F. L. MEHRTENS.

Passed to spirit life, at the fire in Oakenwald Flats, January 21, Mrs. Elizabeth Irvin, aged 61 years. Sister Irvin was an old-time Spiritualist and regular attendant at the meetings at Kenwood Hall, and her genial presence will be missed by us all. The funeral services conducted by Dr. J. O. M. Hewitt, were held at the residence of Dr. McCormick, 3422 Indiana avenue, January 25, and her body laid to rest in Forest Home.

COR.

Passed to spirit life, at Norway, Me., Jan. 9, 1903, H. A. Bradbury, aged 72 years. He was a firm and staunch Spiritualist, a prolific writer for the Spiritualistic press, and a subscriber to The Progressive Thinker for many years.

His writings were received with much favor, published in The Progressive Thinker, Banner of Light, Light of Truth, Religio-Philosophical Journal, Voice of Angels, World's Advance Thought, etc., upon subjects intimately connected with human progress and human welfare and valuable to the cause of Spiritualism. He served his country in the Civil War, enlisting in Co. B, 32d Maine Regiment, and contracting there disease, the effects of which were never fully overcome, making him an invalid for life. In spite of this, however, he worked with hand, tongue, brain and pen incessantly, until the angels called him home.

His creed was, "Love thy neighbor as thyself;" to do good his religion. By his desire expressed in spirit life, the writer was called to conduct the services at the home of his daughter, at Norway, Maine.

W. S. RIPLEY.

Boston, Mass.

Passed to spirit life, at Saratoga, Cal., Jan. 15, 1903, Charles Clark, aged 75 years. Deceased was a Spiritualist of thirty-seven years' standing, and a reader of The Progressive Thinker for eleven years.

MRS. L. A. SUITER.

Passed to spirit life, from his home at New Boston, Ill., Henry H. Roberts, Jan. 28, 1903. He was a native of England, coming to America at the age of nine years, and was 83 years if age Aug. 11, 1902. He was an ardent Spiritualist for many years, and always stood boldly for reform in politics as well as religion. A good man, a beautiful spirit, has entered the higher life. Funeral services were conducted on Jan. 30, by Mrs. Wilson, of Monmouth, and the writer.

STELLA A. FISK.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

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Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

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VOL. 27. CHICAGO, ILL., FEB. 14, 1903. NO. 690.

VAISHNAVISM AND CHRISTIANITY.

The Hindoo Baba Bharati and the Teachings of Jesus.

In presenting Vaishnavism to the people of the United States, Baba Bharati has given us the true essence of Christianity. He acknowledges a great similarity between the teachings of Krishna and Christ, yet, evidently, considers the former superior. This is not to be wondered at. He is, no doubt, aware that every doctrine is measured by the conduct of its exponents.

If Baba Bharati comes to us in oriental robes of silk, with anklets or bracelets of gold and a ring in his nose, and puts up at the best hotel, or keeps a well furnished house and lives on the best in the market, then we will have little respect for his doctrine of asceticism. But if his daily life among us proves that he has put the world out of his mind; if it proves that he trusts to Krishna for his daily necessities; if he can do the things that Krishna promises him the power to do, then he will have no trouble in making converts; otherwise he will have no better success than our missionaries do in his country. If he can not harmonize his life with his teachings any better than our Christian ministers do, then he is a woful failure.

The people of the west are thinkers. They are seekers after truth. If Bharati has the truth, the whole truth and nothing but the truth, he will find a hearty welcome.

All religions have something of truth in them; were it not so they would fall to the ground; It is impossible for a doctrine founded upon falsehood and whose every feature is untrue, to live for a day. The length of time allotted for any theory in which to exist is determined by the amount of truth it contains.

If Bharati's religion is composed of truth mixed with error, he can do no more for us than orthodoxy is doing now. He can make converts, but he must hold out inducements other than poverty and ostracism.

Truth is the calcium light of God, and is always recognized by its true disciples. It exposes, unmercifully, all error, and lives in the lives of those who follow its teachings.

Vaishnavism is to the Hindoo what Christianity is to the people of the West. Both emanate from the same source—Almighty God. The truths in each are his; the errors are man's.

Bharati is not the first heathen who has thought our people capable of being converted to a better religion. We have impressed them with our earnestness. Said one at the Parliament of Religions at the Chicago World's Fair, "You are drowning yourselves in your work." He seemed to think that if we were properly directed we would excel as Brahmans.

They say in order to be successful in making converts the priests of Buddha forsake the world and live lives of abject poverty and daily sacrifice. They think by coming here and living the doctrine they teach they would make many disciples. Probably they would. Would not Christian preachers do the same?

No better religion than that produced by Jesus Christ can be found, because it is the very acme of truth. Not an error in it, yet it has been so interpreted, so explained, so dressed up by orthodoxy, that its old champions Peter and Paul would not recognize it. In order that it might become acceptable to the world it has been made worldly. And by becoming acceptable to all who might desire to use it, it has lost its efficacy. The truth-seeker fails to recognize that which he is seeking in the teaching of orthodoxy.

Bharati says his religion is a doctrine of love. So is the religion of Christ; yet a stranger would scarcely recognize that fact in an orthodox discourse on future punishment.

Bharati's religion teaches him to depend upon Krishna for the necessities of life So does the religion of Christ; yet one cannot realize it while beholding the avidity with which his disciples accumulate the rainy-day fund.

Krishna teaches his ministers to give up the world in very truth and to devote all their powers to caring for his people. Christ teaches the same; yet one could not believe it from the lives of many of his modern representatives. What do they sacrifice? Nothing. Take from them their authority to pasture the beloved flock and the majority would starve.

Jesus, the author of the Christian religion, never established nor endowed a college, but he conducted a walking seminary wherein he educated his followers by precept and example. He is supposed to have possessed but one suit of clothes at a time. He traveled altogether on foot, and usually ate what was given him. He slept in other people's houses or in the open air. Although he made the earth, he owned not one foot of land upon it. He was a "hobo" pure and simple. He belonged to no sect and advocated no creed but the creed of love. He was ostracised by society and crucified by the church. How does this compare with the conduct and treatment of our orthodox ministers?

If Christ should come to the Christian church in the same manner in which he appeared unto the Jewish church the result would be the same. He would be ostracised by society and crucified, figuratively, possibly, by the church. Indeed they do it now daily.

The Bible teaches that God is not the author of confusion, yet the churches which claim to represent him are divided up into one hundred and forty or fifty sects who are in daily controversy with each other.

He is not the author of confusion, yet a dozen different churches in one city representing as many different faiths, all out of harmony with and fighting each other, dedicate their various chapels to him, and he is supposed to accept each of the gracious gifts. Can it be true that God is the author of confusion? Nay, verily! "Let God be true and every man a liar." If God is not the author of confusion, then he is not the author of the various Christian churches.

If He is not the author of confusion, then he has not authorized the construction of a single creed that claims to represent his doctrine.

There is not a church on earth to-day but is under obligations to man for its construction, which proves that it is not the church of God.

Like the church of Krishna, the church of Christ is founded upon love, and is wholly devoid of the self-interest which places the sects at variance with each other

The church of Jesus Christ as an organized body is not in existence. When the church of Rome was fully rounded out the church of God ceased as an organized body. And no man has yet received authority to reorganize it. In fact it cannot be reorganized without the direct action of its author Read the personnel of the church in I. Corinthians 12:28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

There is only one church in the civilized world that is built like the foregoing; that is the Mormon church, which is only a pattern without the life. In the church to-day we have no apostles, no prophets, no workers of miracles, no gifts of healing, no diversities of tongues—though we do have diversities of faiths.

Bharati sees the confusion in the so-called churches of Christ and brings us that which he thinks will be a panacea for all our religious troubles—the very essence of our own religion—love.

We can not fall out with this holy heathen because he sets up an image of Sri Krishna and worships it. He explains that it is only a symbol and is used to impress the minds of those who demand something that is more tangible than Spirit Krishna. Besides he says: "The Catholics use images, and Protestants raise statues of heroes and offer homage to them. It is image worship, whether you bare or nod your head to a statue or worship it with flowers." field, railroad or oil stocks, a bank acfore a pile of masonry, a fertile mine or field, rialroad or oil stocks, a bank account or social position, we can not consistently object to the images of Vaishnavism.

The church of Jesus Christ is the hearts of true Christians. He, like Krishna, is spirit; and in spirit he dwells with them and when they allow him, he leads, protects and provides for them. He is the controlling spirit and they are the mediums.

When the true church reaches the "fullness of the measure of Christ" in this life, it will be seen that it is a perfectly united body of people representing every variety of mediumistic power. All that Jesus did they will do and much more.

J. BARTLETT. McGEE.

Plant City, Florida.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chastisements for ninety-nine hundredths of his children.—Jean Meslier.

SELFISHNESS.

Can It Be Resisted and Overcome?

Selfishness, which is nothing more nor less than pride or prejudice—egotism or the love-principle reversed—is in the majority of instances a part of the individual possessing it. Unless proven to him by severe discipline or practical examples of the selfishness of others bearing upon him, he cannot know, to begin with, what it constitutes; and then he must have a knowledge of self to know whether he possesses it. Self-reform cannot begin ere this; and self-effort, comparative to the root it has taken, will be needed to overcome it as a part of himself.

But are all people in the position to acquire this knowledge?

The man who is strongly intrenched by worldly power or affluence is impregnable against any attack on his shortcomings or weakness in this respect. He does not feel himself bound to be told he was selfish, and would resent it as an insult Such is selfishness assuming the form of pride or prejudice. His ego has been assaulted—his self-love offended—and he sees no reason for loving his instructor. He is not in the position where he is compelled to swallow the offense and thus overcome his ill-feeling nolens volens. He can never feel the soothing influence which a forgiving spirit enjoys, and whose love can overcome such an offense by a calm reply or a counter vibration that shames the would-be offender.

But are not such even subject to irritation when the offense is insisting or the selfishness is cruel and beyond forgiveness?

Yes, as much so as it is impossible to resist a cry of pain when coming in contact with a hot stove.

The most forgiving will knit his brow or be horror struck at a manifestation of extreme selfishness, or suffer to see a fellow-mortal give way to a feeling of anger—whether an effect of ill-humor or self-righteous indignation.

No mortal is iron-clad against absolute injustice or where his intuitive sense detects willful unkindness or prejudice based on a false sense of pride, upheld by a power that is neither moral, spiritual nor reasonable—although love can always penetrate to the cause of a man's exterior behavior, and knows when wisdom or resistance is unavailable. Even diplomacy is wasted on such occasions, and the unfortunate must be left to nature's care. Death will be the only release, unless his power can be broken in time to humiliate him sufficiently to bring him before the mirror of self-reflection, and thus see himself as others see him.

ARTHUR F. MILTON.

Charleston, S. C.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

In nearly every house in this city the "hello girl" is becoming a prime necessity. On the lips of our most revered householders, in spite of the business familiarity which so usually breeds contempt, often comes the line, "With all thy faults, I love thee still." The cost, at a nickel a day seems to an unenlightened mind, trivial. It is, however, $18.25 for a year's service. This amount must be paid so long as the telephone hangs on your wall, whether the "phone girl" ever hears your delicate, insinuating voice or not, and briskly answers: "Sh! Line busy." The truth, however, is the wires of many phones are kept red-hot a large part of the time. With wonderful generosity the company always insists on an intact share, the receiving of the whole amount. But there is only one share for you: "Nickel, please." By such attention to business, the poor telephone companies, with only ten thousand subscribers, would have a cash income of nearly two hundred thousand dollars per year, or six hundred dollars per day. Pretty fair nickel business. It it is twenty or thirty thousand subscribers the income increases without any very great increase in expense. We imagine the same thing happens in all our large cities. The companies who farm the nickels most industriously are those who grow rich with the utmost precipitation.

The taking off by Congress of the miserable ,little 67 cents per ton duty on coal, has a sort of farcical look. It raises the question in the inquiring mind: "How many of the Congressmen are interested in coal mining? Is it not pertinent to ask, if the coal dealers have not conspired in all their wide-spread ramifications to teach the public a lesson out of their new Daboll's Arithmetic, that the human serfs who mine the coal have no right to the sympathy or interest of those who make the market for their labor? Heaven pity the barons, big and little, when the day of retribution comes. Come it will. The great Force of the Universe holds the even balancing of the scales of Justice to be as indispensable as the perfect alignment of the pillars of the Universe. The poor and suffering are its special charge.

We are curiously watching the development of the wireless telegraph. If it becomes practicable, beyond the inventor's life, it certainly is the most convincing test that the intelligence of spirit can easily communicate with the mortal's intelligence, manifesting through a physical body. We who believe, know that telegrams are constantly coming to us, appealing sometimes to one sense and sometimes to another. If we understand the code used, it is well for us; if not, then we are losers to a great extent. It behooves us, at the present point of affairs, to awaken and quicken our consciousness. Our spirit friends have been as ready to do for us as for themselves, these many years. Why do we not act? Simply because we have allowed our brains to be so thickened and muddled—with earthy matters, that the spirit light cannot shine through. We constantly ask how shall we do it? First, clear our minds of the clinging consistency of earthly matters; then believe from personal knowledge, we may be and are in constant contact with the Universal Spirit that is telegraphing and telephoning without wires, and has been so doing for ages and ages. How sorrowful is the uttered comment: "We have piped unto you, and ye have not danced," as it vibrates out of the heretofore Silence upon ears just beginning to hark to the soundless sounds of the Invisible Helpers. With a full demonstration of these marvelous properties forming part of man's inheritance, are we not justified in wiping out of the language, as a useless expletive, the word impossible.

It is said India has the balance of trade this year. The exports which contribute to this totality, are of the simplest raw materials and other products which supply the machines of Western nations with means of operation. It is a question of much concern to the whole world, how soon this nation will begin to realize for herself her resources. Then the wonderful stuffs for wearing apparel will come finished to the merchant's hand from power-looms operated by the lowly-minded natives. The farmer on the plains of the Ganges and the Irrawaddy, at the present time, scratches the top of the arable soil with a sharp-pointed stick, and raises crops sufficient to supply the local population. What could not this garden of the world, superior even to the fertile plains of Egypt, produce wita a full supply of the western nations' brain, canned as agricultural machinery, or on tap, with some active Yankee bodies as dispensers. Our prayer as helpers can only be: "Permit us to train the children of India during two generations, then it would be as if we had been able to add to the domains of earth a new planet. Is it not a fact, even the wisest nations waste more of their heritage than they utilize? It is not strange, then, that to the less conscious of the peoples, there comes but little of their share of their inheritance.

I told you that the Silvertown had sailed West, carrying the submarine cable that now unites us with Hawaii, and is still further to be extended until "Puck's girdle around the earth," will become an accomplished, absolute fact. The experts who formed the corps of workers, have returned by fast steamer, not caring to wait the movements of the slower sailing ship. How much of the eventful, a life beginning in the thirties of the last century already measures.

To-day the Memorial Church at Stanford's University is to be dedicated. It has been erected by Mrs. Jane Stanford. It bears over its portals this inscription: "Erected to the glory of God and in loving memory of my husband, Leland Stanford." Rev. Heber Newton is to be the pastor.

W. P. PHELON, M. D.

EFFECTS AND CAUSES.

In Nature, Effects Do Not Transcend Causes.

Some time ago I called on Prof. Loveland to give the name of any reputable scientist who taught that "effects transcend their causes," and to give us the name of book, magazine, and page where it could be found; He has not done so—simply because he cannot. No man caring for his scientific reputation, or rather, having such a reputation, ever staked it upon such an absurd proposition.

I had concluded that the good professor was silenced, but in No. 687 he "comes to life" once more. In veiled language he refers to myself and Dr. Peebles. The article contains some choice expressions, such as "shallow and partial," "childish ignorance," "loud-mouthed declamation," "egotistic ignorance," "venomous shafts of religious hate," "idiot," "falsehood," etc. Brother Loveland is evidently in a bad humor. He intimates that we have not fairly stated his position, and then presents what he calls proof that "effects transcend their causes." Here it is:

"The vegetable is higher than the mineral, and the animal transcends the vegetable, and the human is higher than the animal. And if you assume a future life will it not be superior to this? These self-evident propositions constitute the overwhelming demonstration of my position that effects transcend causes."

Well, really! "Overwhelming demonstration." Hardly. It is not a demonstration at all—it is simply a naked assertion—and it will be a very puny mind that is overwhelmed by it. Let us approach this "overwhelming demonstration." Reverently and with bated breath let us even venture to lay hands upon it. We will be allowed, peradventure, to use the mind of an "idiot" in dissecting the wonderful affair and having our "egotistic ignorance" once for all overwhelmed. Being "shallow" and a "devotee of the baby theory," of course I ought to be overwhelmed by a much smaller flood of logic even than is contained in this famous "demonstration." We shall see.

First, then, we admit that "the vegetable is higher than the mineral, the animal higher than the vegetable, the human higher than the animal. Certainly that is true. Even an "idiot" can see that much. But when he says that this fact demonstrates that effects transcend causes, we respectfully deny that it does any such thing. We cheerfully admit his facts, but enter a demurrer to his bald assertion as to what those facts demonstrate. How can the fact that a vegetable is higher than a mineral demonstrate that an effect transcends its cause? Only in one way could this be possible. If the mineral is the cause and the vegetable the effect, then the effect would transcend the cause. Will Prof. Loveland say that mineral is the cause of vegetable? If not his boasted demonstration vanishes. Again: If vegetation causes animals then indeed an effect is greater than the cause. But does vegetation cause animals, or produce them? Will our Prof. say so? And, still higher, do animals cause humans? If not, where is the demonstration? Prof. Loveland is on a snag here.

Prof. Henry Drummond was a real professor. He faced the same problem that our hero faces and instead of stultifying common sense by an "overwhelming demonstration" that did not demonstrate, he stated it this way:

"The mineral cannot make itself into a vegetable, but the vegetable can reach down from above and assimilate the mineral, and make vegetable out of it. So a vegetable cannot make or cause itself to be an animal, but the animal can reach down and assimilate the vegetable and thus the vegetable may become animal. In this way only can the lower kingdoms enter the higher. The higher reaches down and lifts the lower up to itself."

I have condensed Prof. Drummond's argument as found in his great book, "Natural Law in the Spiritual World." Here are not only words but wisdom. Instead of the vegetable being a cause, even a remote cause, of an animal, it is powerless to lift up itself into the kingdom above it and can only get there when the power (cause) from above it reaches down and raises it up. So the mineral is not a cause of which the vegetable and the effect is wrought in the mineral. This is true of every transition from one kingdom to another, that is, from a lower to a higher.

The fact is, there is a cause operating on mineral and changing it to vegetable. That cause is neither the mineral nor the vegetable themselves. They are simply elements, substances, in which and upon which are shown effects, and the cause that produces these effects is always greater than the effects. Effects never have transcended causes. The "overwhelming demonstration" does not demonstrate. A mineral cause producing a vegetable effect is the fungus growth of an imagination gone wild.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

WILL HE WANDER BACK?

Will he wander back, some day, some day,
From the land of dreams, the land of sleep?
And parting again the curling spray
Of the unseen tides that 'round us sweep;—
Will he kiss my cheek and clasp my hand?
O, will he speak from that hidden land?

Some day, dear heart, he will wander back
From the land of dreams, the land of sleep;
And, taking again the misty track,
That winds to the river, broad and deep,
He will cross, and you will hear him speak;—
He will grasp your hand, and kiss your cheek.

EDSON B. RUSSELL.

Minneapolis, Minn.

THE REAL INFIDELS.

REV. A. W. MARTIN EXPLAINS WHO AND WHAT THEY ARE.

Says the So-Called Infidels Were Our Noblest Teachers in the Art of Fidelity, Loyalty and Sincerity—World's Greatest Examples of Fidelity and Belief.

At the Tacoma theater, Tacoma, Washington, Rev. Alfred W. Martin spoke on "Real Infidels." He began by giving the origin of the word infidel, from the Latin "infidelis," meaning not faithful, and then proceeded to account for its modern popular use.

"Who are the infidels?" he asked. "The reply depends on whom we put the question to. The Jew says infidels are those who do not accept Moses and the traditions of the elders. The Mohammedan declares infidels are they who reject the Koran as God's inspired word. The Christian defines infidels as they who do not accept Jesus Christ as their savior. Again, ask the Christians of different sects who the infidels are. One answers, 'those who don't believe in the Virgin Mary and the Blessed Saints.' Another replies, 'those who don't acknowledge the apostolic succession of the Episcopal church.' Still another makes infidelity turn on 'immersion;' another on 'sacraments,' and so on. Then again, we are told the infidels are Rosseau, Voltaire, Paine, Parker and all others who think as these men did. But I ask, 'Why are they infidels?' 'Because they do not believe in God,' is the indignant reply. Yet it needs only the slightest knowledge of their writings to show that every one of them was a theist. If any minister or layman says these men did not believe in God, he simply lies, he breaks the commandment which says 'thou shalt not bear false witness against thy neighbor.' Yet how shamelessly Christian pulpits persist in disseminating these lying slanders.

"Too common, alas, is the persecuting practice of branding as infidels those who do not believe as the persecutors do. Let us say at once that if these Christian critics had one-tenth of the faith in God that some of the so-called 'infidels' had, they would find their inner natures transformed and their whole life transfigured by it. Think of it, Voltaire built a church and over it he placed the affirmation, 'I erect this church to God.' Over his grave stands a slab with these words: 'He fought the atheists,' and over the gate of the cemetery at Marietta, Ohio, is an inscription from Voltaire's work declaring his belief in immortality. Thomas Paine, in his 'Age of Reason,' says: 'I believe in God and I hope for happiness in the life to come.' Religion is man bringing to God the fruits of his heart.' All the so-called infidels were believers, but not Christian believers.

Who Are the Bigots.

"The Christian calls his non-Christian neighbor an infidel, but that gives me no idea of what the neighbor is; it gives me only a very clear idea of what this Christian is, namely, a bigot. Only bigots call those who don't agree with them names. The fact is that the word infidel must be restored to its original meaning. He who is not faithful to his honest convictions, he is the infidel. Voltaire, Paine and the rest were among the world's greatest exemplars of fidelity to their inmost beliefs. They endured the cross of persecution, despising the shame, and are immortalized as types of true-souled sons of God, afraid of nothing but hypocrisy, sham and cant.

"And now, what is the one most significant spectacle that we are witnessing to-day? It is the spectacle of progressive Christians, in all denominations, quietly discarding the beliefs which the church councils once insisted on, and for not holding which the church branded as 'infidels.' At the same time we see these same progressive Christians quietly changing, amending, adulterating their creeds and confessions and covenants. What for? To make them harmonize with the very beliefs held by the men they once called infidels! The infidels' belief about God, the character of Jesus, divine revelation, heaven and hell, all these are now the main substance of the advanced religious thought, explicitly or tacitly, in all the various denominations of Christianity. Thus the world moves and the heterodoxy of one age becomes the orthodoxy of the next. The real infidel, then, is simply he who is not faithful to his own inmost, honest convictions. I know infidel Christians and infidel Jews and infidel men who privately hold beliefs which they decline publicly to profess; men who for the pottage of social success or popular favor or family feeling or business advantage will sell their souls and belie the faith that is in them. They, and only such as they, are the real infidels.

"Be it remembered, too, that to this class none of the so-called infidels of history belong. And what is more, the very beliefs for which they were once anathematized are to-day coming to be more and more accepted by educated people in all denominations. The real infidel is only he who is disloyal to the truth he sees, who knows that science has come into the world with its truth-discovering methods, who believes in them and knows, too, that science is progressive, and who yet profess a religion that belongs to the middle ages and pretends to be satisfied with that. Failure to know God's truth and to act in accordance with it, that is the only real infidelity. Ah, the so-called infidels are our noblest teachers in the art of fidelity, loyalty and sincerity. Be true, be loyal to the light that is in thee, do not dishonor the holy spirit in your own soul—this is the eternal and blessed message which they bring to our age and all coming ages."

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

THE DIVORCE REMEDY.

What Is Best in Case of Unhappy Marriages?

In a recent issue, Mr. A. K. Venning, of Los Angeles, expressed some very positive opinions against divorce. Unless he is misunderstood, he believes that anyone who seeks an annulment of marriage does so entirely for selfish reasons and with the object of shirking duties and responsibilities. He says: "If married people would do their duty by each other and their children, loyally fulfilling their obligations, they would find far more real happiness in this world and the next, than by divorce, breaking up their homes and abandoning their children."

Though it be contrary to Mr. Venning's ideas, it is possible, nevertheless, for an honorable man to believe that a false marriage is an immoral relation which should be severed as speedily as it is thoroughly understood to be such. An individual could thus act from the highest motives and yet feel that he was wronging his wife if he did not seek a legal separation. And there would be no danger in his case of neglect of duty and responsibilities.

To those who consider the false marriage as an immoral relation, the abolition of divorce means the sanction of law for degradation. The men who get divorces to evade duty and responsibility are not good husbands and fathers, anyway, and are not likely to treat their families well under any circumstances. Would it not be better to amend the laws in such a manner as to make it impossible for a divorced man to evade financial responsibility toward those who have become dependent upon him?

Can there be real harmony in a home where marriage is only a civil contract (and a religious ceremony does not change its nature)? What kind of influences are children subjected to when their parents are uncongenial and have no love for each other? But Mr. Venning may assert that children also need this evil atmosphere to develop character.

The quotation which aroused Mr. Venning's ire declared that the real trouble was the ignorance of people when they married, and discredited the belief that the abolition of divorce would improve matters. He declares that "true love is of the brightest spheres and is only possible between one man and one woman throughout all eternity;" yet he writes as though this condition should not be sought in this world if one false step be taken in a legal way. In fact, it would seem as though in his opinion a false marriage was the very best experience an individual could have, and something altogether desirable! Did Mr. Venning know more of the suffering endured by many of the patient wives of mean, brutal, sensual, drinking and degraded men, he would not so hastily condemn them to lives of misery; instead, he would wish that they might quickly be released from bondage. The logical sequence of his argument is that we should wish for evil conditions rather than good, because from them we shall derive the greatest benefit. Is it not probable we shall meet with all the trials we need even when we are striving to live up to the highest standard? His idea of duty and progress brings to mind the monks who punished themselves and imposed upon others the penance of self-inflicted punishment, in the belief that such torture would please God and advance then spiritually.

Because some hold the marriage ties so loosely that they form them and break them in a reckless fashion, it does not follow that they would be less immoral if divorce were impossible.

Mr. Venning says that in Europe "all questions relating to marriage are placed on a far higher plane than in the United States." Is it because of this imaginary high standard that the statistics of illegitimate births in various European countries are so appalling? The Catholics do not allow divorce; are Catholic countries the most moral? France, for instance, does not have that reputation, though the complaint there is a scarcity of births. And the frequent references to wife-beating cases in English courts do not testify to happy homes.

Is it not generally acknowledged that women are treated with much greater consideration here than in the older countries? Does that not speak well for American citizens, and make it safe to assert that the better classes in this country have as high a moral standard as those in any other, and that they are fully as strong numerically?

Mr. Venning's assertion that it is "a piece of intolerant bigotry" to say that the opponents of divorce are mostly church people is an expression unworthy of one who writes from a lofty standpoint. It was stated in the full belief that it was a fact, and he has not shown it to be false.

While claiming that marriage is a "sacred sacrament," Mr. Venning would make of it simply an indissoluble civil contract, however repellant or degrading the closer relations might prove to be. In the most important event of life he would insist that there should be no possibility of rectifying blunders.

It is again urged that since divorces would be unnecessary and be unsought if the right people were mated, the real need is for greater knowledge in regard to and a better realization of the importance of marriage. In that way only can true progress be made, and immorality in alleged marriage and out of it be steadily diminished.

ALEXANDER SPENCER.

The consciousness of the divine presence in an unscientific age is identified with the idea of abnormal and capricious action; in a scientific age with that of regular and unbroken law. The one conception predisposes most to prayer; the other to reverence and admiration.—Lecky.

He who seldom speaks, and with one calm, well-timed word, can strike dumb the loquacious, is a genius and a hero.—Lavater.

"SHOOT OLD MINISTERS."

THE REV. MRS. A. F. EASTMAN DELIVERS THIS IDEA.

Woman Divine Holds That It Is Cruel to Permit Them to Live When They Are Aged—Believes That the Pulpit Is No Place for Men or Boys, and That Women Are Much better Fitted to Fill It—Thinks Many Ministers Are Mountebanks.

The Rev. Annie Ford Eastman, pastor of the Park Church, Elmira N. Y., astonished the members of the Congregational Society of Brooklyn by declaring that the ministers of to-day are becoming nothing but mountebanks, and when they get old ought to be taken out and shot by the Society for the Prevention of Cruelty of Animals."

Profession Is Undesirable.

The Rev. Mrs. Eastman has many pronounced ideas on the subject which she delivered in an address entitled "Woman in Church and State." Some of the most radical are the following:

"The profession of the Christian ministry is becoming the most undesirable calling for men.

"The pulpit is no place for our boys.

"Ministers are slaves of boards of trustees and vestries.

"Mountebankery and buffoonery must be depended upon to attract the crowds into the churches, so that money may be obtained to 'carry on the good work.'

"A minister's pay is poor, and when he is old and past the age of usefulness he should not be permitted to live any longer."

Mrs. Eastman said in part:

"'Civilization, says Emerson, 'is the power of good women.' To what heights this power can lead our race can only be known when our laws are purged of every impediment to women, when the public donations to education are freely shared by them, when they add and give their property as men do theirs, when avenues of employment, equal rights in marriage, the exercise of professions and suffrage are freely granted them.

Church Silenced Women.

"In the days of simple Christianity, men and women worked together on terms of perfect equality. When the church became rich and powerful it silenced the voices of women in its ministry, although they continued to preach until the latter part of the fifth century.

"It would seem that the church needs women in its ministry when it is poor and weak. This is their call to-day. We are told that this profession is rapidly becoming the most undesirable of callings for men. The following reasons are adduced: First, the minister is the slave of his board of trustees, vestry, or to the hierarchy of his denomination; second, he must succeed by the methods of the mountebank or buffoon; third, church work is only another name for getting money by underhand means; fourth, a minister lies between the upper and nether millstones of the demands of his sectarian system of doctrine and the demands of modern scholarship; fifth, he has no security in his position. The average salary is insufficient and affords no provision for old age; sixth, the limit of his profession is, at the utmost, fifteen or twenty years; and at the end of that time he ought to be shot by the S. P. C. A.

Pulpit No Place for Boys.

"The pulpit is no place for our boys. Has not woman come to the kingdom for such a time as this? Her long experience of subjection and submission, her dependence for her support on her power to please, her long training in getting money from unwilling fathers and husbands by underhand means, her ability to make one dollar do the work of five, all combine to render her eligible to the ministry of to-day.

"The lines along which progress for woman lie are fixed by her constitution and her relation to the race. Her organic office in the world is the nurture and education of the young, and in this office she shares by her womanhood, whether she has children or not. She is not only the mother of men, but mother of man. It is the race which she holds in her protecting arms. There is no question of human interest that does not concern her in this maternal office, nor will any woman's social duty be performed until she has used to the utmost her power and her influence to secure for all children a mental, physical, and moral environment which shall give promise of a nobler race to be."

Why Women Should Vote.

The reasons why women should vote are the same as the reasons why men should vote—the same as the reasons for having a republic rather than a monarchy. It is fair and right that the people who must obey the laws should have a voice in choosing the law-makers, and that those who must pay the taxes should have a voice as to the amount of the tax, and the way in which the money shall be spent.

Roughly stated, the fundamental principle of a republic is this: In deciding what is to be done, where everybody's interests are concerned, we take everybody's opinion, and then go according to the wish of the majority. As we cannot suit everybody, we do what will suit the greatest number. That seems to be, on the whole, the fairest way. A vote is simply a written expression of opinion.

In thus taking a vote to get at the wish of the majority, certain classes of persons are passed over, whose opinions for one reason or another are thought not to be worth counting. In most of our states these classes are children, aliens, idiots, lunatics, criminals and women. There are good and obvious reasons for making all these exceptions but the last. Of course no account ought to be taken of the opinions of children, insane persons, or criminals. Is there any equally good reason why the opinions of women should not be counted?

ALICE STONE BLACKWELL.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN—Continued.

"I shall, certainly, have the privilege of speaking to him?" asked the President.

"Oh, yes. We will all go and witness the birth of the struggling soul from the bondage of flesh, and you shall speak with him as much as you like. But it will be quite a length of time, yet, before this takes place; and you will be able to learn and enjoy much before that event."

"Do you think," asked the President, "that I can have power to prevent the execution?"

"No," answered Mr. Lincoln. "We do not think you can prevent it; neither would it be for the best, as the world is at present. If he were not executed, he would be condemned to prison for life. His lot would be a most cruel one. The hardest, meanest drudgery would be his. Never again to raise his eyes, and all his overseers and keepers would treat him in the most contemptuous and cruel manner. Coarse, mean fare, a hard cot or pallet, lashes and blows, no doubt when he did not deserve them; and this as long as his life could last within his body."

Tears stood in McKinley's eyes.

"Jails and penitentiaries are useless things," went on Lincoln; "worse than useless; they are degrading. I hope we shall soon be able to induce Americans to dispense with them entirely. It is not only the prisoners whom they degrade, almost beyond redemption, but all those who manage them and all the world in general. Far better take a man out and shoot him, if he is so dangerous as to endanger the welfare of all the rest of the world. But I doubt if any man is so much like a wild beast, after all."

"Well," said McKinley, "I have thought a great deal about prisons and penitentiaries myself, but supposed the world could not get along without them."

"The world would be much better if there was not one in it."

"Indeed! Perhaps so; but explain. Let us hear what you think on the subject."

"Well," said Lincoln, slowly, but with great power and solemnity, "that a bad and dangerous man should be confined for awhile, at least, I think—should not have full liberty to go and come as he pleases—but not in a prison. If he be a drunkard, it should be in a hospital, and he should be kept there and treated both morally and physically until he is cured or well; but there should not be allowed a place on the face of earth where a man could get drunk; there should be a law prohibiting the sale of intoxicating drinks. If a man is a robber, he should be confined, for awhile, in a college or school of equity, and taught morality, and when he is cured, or is able to discern and practice right from wrong, he should be discharged and receive a letter of recommendation, stating that he is cured and worthy now to be trusted. But the world is all wrong in this respect; the rich rob the poor; the business man robs his customers; the rich combines and trusts rob the people generally; these poor men, who commit theft, reason obliquely; they say to themselves, 'if such as these rob others, why may not we do the same? It is no worse for us than for them.' Nor is it. But it is the worst possible thing for all of them; and the man who gets into prison does not suffer more than those men who do not. A bad man must suffer, whether in prison or out, the infringement of all natural laws. If he wrongs his brother the wrong is within him and he must suffer until he is right, or until right and truth abide within him; and thus it is with all those who commit crimes; they should be treated somewhat as we treat children; they do not yet know any better; put them in schools; cure and teach them; put them in hospitals and cure and teach them. It will cost the government no more to turn the prisons and penitentiaries into schools and hospitals than it does now to retain them as places of punishment. This is the higher ground that the world must take sooner or later. Let us work to hasten the day."

"I am with you heart and soul," said McKinley; "although, I have not seen it quite in this light before; but it is clear to me now. Yes; I will work with you with all my soul. But to return to the things that I see about me here. O, it is so curious that you have chairs, tables, sofas, pictures, houses—and, if I live, here is a dog! Why, my good fellow, where did you come from? Why, you are the exact image of a dog I once owned," and McKinley patted his head, looking at him most curiously. The dog manifested the utmost delight; licked the President's hands, barked joyfully, then raised himself, and resting his fore paws on the knees of the President, licked his face in the most loving and tender manner, his eyes glowing with joy and happiness. The President called a name softly. The dog wagged his tail and whined and barked in answer.

"My God!" said the President, "can it be possible that this is my old dog ——? O, this is past belief! Good dog! Good dog! Can it be possible?" and tears rolled down the President's cheeks. "You cannot mean to tell me that animals are immortal also?" and a look of such incredulity came over his face as I may never see again. "O! I think I must be dreaming," and he passed his hand over his brow; but Mr. Lincoln's solemn voice broke the spell. "I remember a time," he said, "many thought the black man had no soul; and there were era when women were thought to have no souls; and there are Mussulmen who think so now. In this era of the world, animals are supposed to have no souls; but, here is your dog, Mr. McKinley, as you can feel, and see, and hear; and if your dog lives after death, all other animals do. The natural law cannot be broken."

"Well, it really seems all right, now that I am here," said the President; but, what would my friends think if I were to return and tell them this?"

"They would not believe that it was you," I replied, "any more than you believed that your friends could return and communicate with you."

"I sometimes had secret convictions," said Mr. McKinley, "that such might be the case."

"So had I. My sorrow is now, that I had not studied the subject more and preached it to the world generally."

"My convictions were so faint, however," continued the President, "that they were smothered and covered up by my other duties and cares."

"Well, what we failed to do then, we must do now, or suffer for breaking natural laws."

"O! I will work with all my might," asseverated he; "but, tell me, where has the dog been all these years?"

"Some near and dear relatives of yours received the dog when he left his mortal form and have kept him ever since. Knowing that you would be with us, I sent for the dog; and, now, if you are so minded, we will all go to them. They are very eager to receive you; but, Mr. Lincoln, Mr. Garfield and myself thought it fitting that we should be among the first to receive your new-born spirit, and after your eyes were opened a little your nearer and dearer friends would stand ready to greet you, the dog among the first, as you perceive."

"One thing more before we go," said he. "I am so astounded at the things which I see here in this room, for we had now re-entered the library. "How are they made—of what are they composed? How is it possible to have books, pictures, grates, tables, carpets, sofas, chairs, and so on, ad infinitum?"

"Let us be seated then for a short time longer while we explain. You like it better so, do you not, Mr. McKinley?"

"Better than what?" he asked.

"Well, better than roaming at large, here, there and everywhere, without any spot in particular that you might call your own; without home of any kind; without privacy of any kind; a species of herding, one might call it, somewhat as cattle herd on the plains of earth. Don't you think that would be retrograding instead of progressing? To be sure the good spirits might herd together, and the bad might remain by themselves, and the intermediate might form a circle of their own, each nation might huddle by themselves, and so on, but what would become of the arts and sciences in that case? Not an art would be needed, and scientific attainments would be to no purpose. Then, what would become of all the tiny infants, that cannot even walk or creep, that come to this world? What would become of all the little children? Some people below say, that their relatives cannot carry them in arms, without laying them down, for a year or two. You perceive, dear Mr. McKinley, that we must have homes here as on earth, and if we have homes they must be furnished. Bear in mind those mansions in our Father's house.

"But to return. Now the Lord does not build our homes for us, we must build them for ourselves, just as they do on earth, the only difference being that here we clothe them with spiritual or ethereal substance, while on earth they clothe them with material substance. Now, our things, as you see are as real to us as those of earth are to the people there, because, being ethereal ourselves, we cognize ethereal things. I would be glad, Mr. McKinley, to take you over my mansion, this library being one of its many rooms, but I know your mind is yearning to visit your own friends, so we will let this room do for the present. I hope yet to receive you many times as my guest. We will commence first with the house.

"I desired just such a mansion as this is for a home. I placed my mind upon it in all its details, and as I builded it with my mind, the thoughts attracted corresponding ethereal substance, and shortly my home stood a tangible thing before me. In the same way every article of furniture within it is constructed. I surround myself with things that I like, as you will shortly do. I attract to myself souls that I love, as you, too, will shortly. Do I love books, pictures, articles of virtu and refinement? So do you. I love music and musical instruments. So do you. If we had nothing of the kind here we should cease to be constructive. If we had no works of art here we should cease to be artistic. If we roamed about in herds, we should cease to have any individual privacy or growth, for no two souls are alike, and do not grow alike.

"We do not care to parade our home affections before a promiscuous crowd, any more than you did on earth."

"O, it is all that it should be, I know," said the President; "but so different from what I had supposed; and yet not so different after all, when I come to analyze my thought."

"Then what should we do with all the ignorant and degraded souls that come here, if we had no definite places wherein they could be taught? Look forth from this window, my dear sir. Do you see those large and elegant buildings scattered about here and there among the smaller homes?"

"I do," answered the President.

"Those are temples of wisdom, schools, colleges, halls of learning of all kinds; and do you see the people, or spirits, as they call them down below, coming and going? Watch their faces. How eager and interested they are. Look at some of those smaller buildings, where the little children are skipping and playing. Those are kindergartens; and the more pretentious buildings, those are schools for the young; and some of those larger ones, those are for youths and maidens. These spiritual spheres are filled with these things. How else could it be, my dear sir?"

"O, it could not. It could not. Still, I am surprised; but what is your special work, Mr. Beecher? I suppose you have specialities here as on earth?"

"Certainly, sir; certainly. Well, sir, I write, and lecture, and preach. But I am very careful to take lessons myself, first, in that large and gloriously shining building which you perceive in the distance—the one from which the American flag is floating. That is a Grand Temple of Wisdom, wherein many of the greatest minds that earth ever knew teach and lecture; and illustrate their lectures with works of art, and scientifically show the working of natural laws."

Mr. McKinley rubbed his hands together as though eagerly expectant. "Ah! yes, sir!" ejaculated he. "I should like to go there. But where are Mr. Lincoln and Mr. Garfield?"

"Here we are, sir," said they, as they re-entered the library. "We were talking of America and her possible future," said Mr. Lincoln, "and remained outside while Mr. Beecher was explaining the details of his mansion to you. We will now accompany you to your friends, and they will shortly take you to earth, to the dear ones left there. We know you would like to stay near your loved wife, for a length of time, so we will bid you adieu at the home of your friends. See, how joyful the dog is. He knows you are going there, and, Mr. McKinley, after many days we will again join you, for we have much work to do and require your help."

So we left him at the door of the house of his relatives. But of his private home affections we shall not write, for they are sacred and belong not to the public. Neither is it our intention to write a detailed account of any one person's life; but simply to give little sketches of events and anecdotes of times and places that may tend to show this life as it is and clear away the mists of erroneous opinions concerning it. We unite in fraternal greetings. Present.

HENRY WARD BEECHER.

(To be continued.)

INVISIBLE HELPERS.

(Continued from fifth page.)

Fourthly, the man must have knowledge; he must have already learnt down here on this plane all that he can about the other, for he cannot expect that men there will waste valuable time in teaching him what he might have acquired for himself. Fifthly, he must be perfectly unselfish. He must be above the foolishness of wounded feelings, and must think not of himself but of the work that he has to do, so that he will be glad to take the humblest duty without conceit or envy. Sixthly, he must have a heart filled with love—not sentimentalism but the intense desire to serve, to become a channel for that love of God which, like the peace of God, passeth man's understanding.

You may think that this is an impossible standard; on the contrary, it is attainable by every man. It will take time to reach it, but assuredly it will be time well spent. Do not turn away disheartened, but set to work here and now, and strive to become fit for this glorious task, and while we are striving, do not let us wait idly, but try to undertake some little piece of work along the same lines. Every one knows some case of sorrow or distress, whether among the living or the dead does not matter; if you know such a case, take it into your mind when you lie down to sleep, and resolve as soon as you are free from this body to go to that person and endeavor to comfort him. You may not be conscious of the result, you may not remember anything of it in the morning; but be well assured that your resolve will not be fruitless, and that whether you remember what you have done or not, you will be quite sure to have done something. Some day sooner or later you will find evidence that you have been successful. Remember that as we help, we can be helped; remember that from the lowest to the highest we are bound together by one long chain of mutual service, and that although we stand on the lower steps of the ladder, it reaches up above these earthly mists to where the light of God is always shining.

GEMS OF THOUGHT.

One hour in the execution of justice is worth seventy years of prayer.—The Koran.

The mind is everything. What you think, you become.—Buddha.

There is no success that is not founded in peace of mind.—Paraphrased.

A gentle hand can lead even an elephant by one hair.—Persian Proverb.

The entire object of true education is not merely to do the right things, but enjoy the right things.—Ruskin.

If you would have all the world love you, you must first love all the world.—Old Proverb.

What a privilege to walk in a world where we meet only Gods!—Ralph Waldo Trine.

IN CALIFORNIA.

D. W. Hull Now on the Pacific Coast.

To the Editor:—I last reported to you from somewhere in Washington, at the conclusion of the camp-meeting season. I had then been on the coast about two months; we have now been on the coast for about seven months, and I am so well pleased with it that only duty will ever force me to return to the East. We are now in midwinter, and California is receiving the baptism of John which is not of men, but for the benefit of men and from heaven. We have been enjoying this sample of weather in Tacoma since about the middle of October, and I left in a tremendous rain, such as we had not had all winter.

From the camps I started with Bro. Henry Allen, the unexcelled physical medium, for a short tour up the Sound, after which I had intended to come to California to visit my daughter whom I had not seen for nearly ten years. But the forest fires imprisoned me in Tacoma, on my way to Elma. The friends learning of my presence in that city and realizing it would be impossible for me to meet my next engagement prevailed on me to lecture for them on Sunday night. Another society was in existence in the city under the auspices of an excellent medium and lecturer, Mrs. Lovejoy, but as those lectures were mostly in response to subjects given by the audience, there were a number anxious to hear a man who had a message for the people, and the result of my lecture was the organizing of a new church and my employment for three months. In speaking of subjects given by an audience for lectures, I do not wish to underrate that method, for I believe they are often very helpful and instructive, but after a time an audience reaches its limit of subjects, and the same round is likely to be gone over again, meantime the lecturer may be capable of instructing the public far beyond the range of problems coming to an average audience, from which he or she is precluded by the limitations of the audiences.

In my sixteen weeks' work in Tacoma, I realized more than ever the necessity of settling our speakers for at least one or several years. My lectures were on educational lines. I made it a point that something should be taught, some instruction should be given at each lecture, so that no one should leave the hall as he came in it. If I should so exhaust myself that I could impart no instruction even in one lecture, I should believe it my duty to "move on" and give place to some one who could do better and more work.

A fine church was established in Tacoma, consisting of the most thoughtful men and women in the city, and also some out of the city. At the conclusion of my lectures in Tacoma, Rev. Frances A. Sheldon was installed as my successor. The installation exercises were very beautiful. I cannot think of a more competent successor than Sister Sheldon for one who is more adapted to the needs of the intelligent audience which meets under the auspices of the Tacoma Spiritualist church. She was the organizer of the church, and after organizing it she originated means of bringing its membership in frequent social relations with each other, thus getting them interested in each other. In this way she has built up a large church, and I predict it will be a successful one. Many of its members had never hitherto belonged to a spiritual organization and were considerably skeptical concerning Spiritualism, previous to the meetings here. I have mentioned Mrs. Sheldon before as a born organizer, but unfortunately there is not means to put her out in the field by the Washington State Society. If the National Association would spend a little more money in trying to propagate Spiritualism in new places, instead of sending out "missionaries" to collect money to put into the National Society treasury, the results would be entirely different from what they now are.

While in Tacoma I exercised my magnetic gifts to a limited extent and did much good in the healing line. I made my first stop only for a day in Portland, Oregon, proposing to co-operate with the State Organization as much as possible while passing through the state. Unfortunately the officers of the state organization are inexperienced and have a very crude conception of the work before them. They proposed to give me a "letter of recommendation" to the Spiritualists of Oregon, so that I "should be well received." I informed them that what I wanted was their constitution and by-laws and a form for the drafting of local by-laws. The Spiritualists of Oregon should at their next meeting elect officers from men who are engaged in actual work for the cause in some way.

From Portland I went to Medford, Ore., where I lectured several times to good and appreciative audiences. There are enough Spiritualists here to form a good society, by themselves, but they belong to the Southern Oregon Spiritualist Association, which has its headquarters at Ashland. I could not see why a local society officered by Spiritualists of that city would interfere with the Southern State Organization. There are some noble workers there, but the people are poor. Two ministers were out to hear me last night, whether it was for the purpose of learning, or to gather up materials for a sermon against Spiritualism I have not learned. Either object was commendable. No man should preach on that of which he knows nothing, and even though I should be gone where I could not reply to it, it was much better that he should hear before striking.

This reminds me of an incident I forgot to mention in its proper place. One Rev. Kirkpatrick, seeing a notice in the paper of my last discourse in Tacoma, and the installation of Rev. Frances A. Sheldon, supposed that particular time was the best possible one for the total demolition of Spiritualism. Hull was gone, and of course "women couldn't go to war," and so the very next Sunday he "opened up" on the subject. But he had "caught a Tartar." When Mrs. Sheldon got through with him, he felt himself pretty badly demoralized: I have requested Sister Sheldon to send her reply to you for publication, which I hope she will do.

Ashland is only about twelve miles from Medford, and it is considerably larger. It is an original city in its layout, reminding one of a snowflake. It lies in a beautiful valley, and where there has been a want of room for its growth, it has run up the canons. There is a good society here. But it needs leadership. There are plenty of competent Spiritualists who could go ahead, but they are mostly too busy or too modest. Brother Breese, of Talent, Ore., used to go ahead, but now he is away most of his time in Central America, Mrs. Elizabeth Breese, his wife, (I do not mention that fact as a matter of recommendation, as she is quite as capable of lending honor to a man's name, as a man is of imparting honor to her name), is also a good leader, but unfortunately she is six miles from Ashland, and has the whole business of the farm on her hands during the absence of Mr. Breese. I enjoyed a good visit for part of one day and night with this lady, and was sorry I could not spend more time, not only for the visit, but to live among her books, which were of rare value.

While at Ashland we discussed the subject of an inter-state camp-meeting at that place. All were anxious for one, but nobody seemed willing to take the lead in the business. It is the best place for a camp-meeting this side of New Era, having San Francisco, Oakland and Sacramento to draw from in California, and the cities half-way or more to Portland in the other direction. It is the most beautiful location for a camp-meeting in the world, being surrounded with mountains and beautiful scenery. The Spiritualists of Ashland are a noble class of people and could easily support a settled pastor if some one would take the lead in the matter. A pastor should be settled over every society where there are as many Spiritualists as there are in Ashland or Medford. If Spiritualists had the same zeal manifested as the churches, all our lecturers would be settled, and Spiritualism would spread everywhere, and also the people everywhere would become more intellectual, wars would be done away with, there would be fewer criminals, less poverty and fewer inordinately rich men. Indeed the millenium would soon be established. It is as much the duty that lay members should sacrifice for the cause as that lecturers should.

At San Francisco, I was directed to ——'s, but I found that was a mistake. It is true they have meetings every Sunday, but only as an adjunct to fortune-telling or some such business. I was told that only twenty minutes was allowed for lectures and the balance of the time for "tests!" and that then they watched the clock, to see that the speaker did not get beyond the time. I was not wanted there. I should want more than twenty minutes, and a class of people who liked a show so much better than intellectuality was scarcely ready for Spiritualism yet. So I went to Oakland where I met with a hearty welcome; had a good audience. This was in Dr. Pallebaum's hall, where he has been running meetings for a number of years. Mrs. Lillie and Mrs. Gillespie are lecturing in San Francisco, and doing considerable good. But I understand that they are poorly paid for their work. This is wrong. The audience is entitled to the best there is in them, and they should be put in a position where they can better fit themselves for their work. Lecturers who have gone "over the river," though ready at sentence-building, cannot always give the best that is needed, as a living person, well-informed on the subjects he talks on and under the inspiration of those gone before, can. We should demand the best a speaker can give, and we should put them in a position to give us the best, so that we all can grow intellectually and spiritually.

I am now visiting with my daughter, Mrs. E. E. Bach., 1410 Kellam avenue, and shall make this place a base of operations while in California, at which place I hope to hear from all friends who want services.

DANIEL W. HULL.

Los Angeles, Cal.

THAT SACRED SHINGLE.

Oh, the world is full of jingle,
And I love to live and mingle
With the sound of life that greets me everywhere,
For within me there's a tingle
Of a rhythmic, rustic shingle,
And I hear its loyal music in the air.

Chorus:—
Oh, her touch was so enthusing
And her love was so infusing,
As I sensed my mother's motive in the stroke,
And the sounds I made to mingle
With the tapping of that shingle
Made a tune I hold in mem'ry as "no joke."

Pat, pat, pat; you take that;
And the rhyming was thus started 'neath my hat.

Yes, I lay it to that shingle
As the source of all this jingle,
When my mother used to lay it on me good,
It was mother's inspiration
That developed rhythmication,
As she touched me with that little piece of wood,

Chorus:—Oh, her touch, etc.

Now, my mother never beat me,
But she thusly would entreat me,
When she thought I was unruly and not good,
And she started all my jingle
With that dear old walnut shingle,
Just that little piece, that sacred piece of wood.

Chorus:—Oh, her touch, etc.

When I meet her over yonder
I shall not pause long to ponder
O'er my mother's mode of teaching over here,
For I love that dear old shingle
That inspired all my jingle,
And I'll whisper, oh, so kindly, in her ear,

Chorus:—That her touch, etc.

DR. T. WILKINS.

Had One, But Could Not Agree.

We arrived in South Bend, Ind., last week. Here is a city of 45,000 busy people and no church, society or association of Spiritualists. "Had one, but could not agree"—the same words we hear so much, and so often, from Maine to California, and from the Gulf to Canada. Will some inspirational poet please send in a few stanzas on these words, "Had one, but could not agree." I will give this subject to Jennie Hagan Brown when I see her next fall.

Well, we rented a hall, also seats, for last Sunday night, put a few lines in the church notices and Monday's paper tells the story:

"S. S. Baldwin, of Boston, Mass., assisted by his wife, spoke on 'Why We Believe in Spiritualism,' in the Toepp building last evening. Mr. and Mrs. Baldwin were greeted with a packed house, standing-room being at a premium. They gave a demonstration of mental telepathy and spirit messages."

The clipping is from the South Bend Daily Tribune, a paper that usually pokes fun at Spiritualists. I guess Mrs. Baldwin had the reporter guessing, for the next day he said, "we had several new tricks he would have to study out." Inasmuch as we only use our voices, no material things of any kind are used by us, I am of the opinion he will have a long time to study. We do not work dark seances at all.

If there are any societies in Michigan, Illinois or Indiana that can use a speaker and one of the best test mediums, send us a letter, care of the Sheridan House, South Bend, Ind.

S. S. BALDWIN.

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It is just what every minister of the gospel needs to help him hold the wavering steadfast in their faith, to help him turn the minds of the wicked toward morality, honesty and right-doing. It is just what every lawyer needs to help him influence juries, control witnesses and to deliver his argument in that forceful, convincing manner which carries conviction with every word. It is just what you need, no matter who you are or what you do, to enable you to get out of life the success, pleasure and happiness which the Creator intended should be yours. If you are not successful, if you are not making money, it is because you do not know that secret power that rules the thoughts and minds of men. If you are already successful, you can become more successful if you will but master the hidden forces around you. Learn to use the secret magnetic power with which nature has endowed you.

Ex-Mayor Kenney's book proves every one is born with this mighty subtle power; that any one can easily develop it at home without the knowledge of his intimate friends or associates, and influence people secretly to carry out his thoughts and ideas. It certainly is a wonderful force, capable of infinite good.

"Hypnotism truly reveals the secrets of life and the mysteries of nature," writes J. H. Schmeller, 1412 Avon street, La Crosse, Wis. "My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measure of their possibilities."

J. R. Gaskins, Newport News, Va., writes: "I must admit that I doubted very much that hypnotism could be practically taught. In four days after receiving your work, however, you demonstrated to my entire satisfaction that I was never farther from the truth in my life. I have met with wonderful success. Your free book is the finest thing of the kind I have ever seen."

A. C. Byers, of Ithaca, N. Y., writes: "If any fault could be found with your instruction it would be that you give too much, thereby giving too many people the opportunity to acquire great secrets that have been guarded and known only by a very few for centuries—secrets that confer upon the possessors a wonderful power over their less informed friends."

Rev. John Lewelling, of Brownville, Neb., writes: "You are engaged in a glorious work. Hypnotism sets us free from poisonous drugs. I have just cured a case of throat and lung trouble, which the doctors had pronounced incurable. I am applying your teachings every day. I congratulate you upon your work for suffering humanity."

Ex-Mayor Kenney ordered printed three months ago 19,000 copies of his new book for free distribution. The first copies are just now coming off the press. They are elegantly illustrated with the finest engravings, and will prove a valuable addition to any library. If you would know all about hypnotism, the wonder science of the age, personal magnetism, [illegible] force, magnetic healing and kindred sciences, write for a free copy of this remarkable book at once. It will be sent to your address postpage prepaid. You will be delighted, mystified and benefited more than words can tell. Nothing like it has ever before been printed. Ex-Mayor Kenney is giving them away for the benefit of the public. He believes by so doing he is accomplishing more good than by donating his money to hospitals, public libraries or anything of this nature. He gives you a book worth more to a young man than a college education. He gives it to you for your own personal use, to keep in your library or to carry with you. On account of the great expense in preparing and printing this book only those are requested to write who are especially interested in bettering themselves in life and who actually wish to make practical use of the information given in the book.

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THE FREEDOM MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

CAN WE SEE GHOSTS?

BY THE DUKE OF ARGYLL.

Why is it that apparitions almost invariably choose certain parts of old houses in which to make their appearance? It is nearly always in some special corner of a historic building that the dead appear. Can a sentient atmosphere perpetually reproduce the image so often of old impressed upon it? What nonsense! So we say to all that is unknown and which we cannot explain.

What nonsense wireless telegraphy was a short time ago! Yet it existed. Man had not found out the way to make it speak. How many messages has the earth or the air stored up which have been delivered or never deciphered? They are waiting for the "receiver," the sympathetic listener who can interpret these messages and can read their meaning.

Most of the philosophers who call themselves men of science may be mathematicians, but no amount of mathematics will enable you to prove things which it is impossible to verify and register. Their "observers" must have their observations checked and countersigned by other observers before the scientific fact is admitted to be fact. Whereas a poor ghost seer sees something that may never be repeated. You must believe him; he must be taken on trust, and this is precisely what your man of science refuses to do.

Let us see what fresh evidence we have of there being some unscientific believers among us.

Beautiful Phantom in the Yellow Dress.

There is a beautiful old manor house in Yorkshire, the property of Mr. X., which is never mentioned in the county without some question being asked about its ghost. It is such a charmingly dressed and such a beautiful ghost and its story is so profoundly pathetic! The last man who saw it was a celebrated painter and a hardened skeptic so far as ghosts are concerned. He had been commissioned to paint Mr. X.'s daughter and was invited to stay at the house a few days. Arriving at 6 o'clock one evening he found that his host and hostess and their daughter were still out. He was accordingly shown directly to his room, where he remained until the sound of voices below warned him that the family had returned. He went downstairs, exchanged a few words with Mr. X., afterwards going back to his room.

When there he found he wanted his paint box, and thinking it might have been left packed in his portmanteau in the boxroom, where he had seen it taken by the servant, he went in search of it.

A passage led from his room to the boxroom. Having got what he wanted, he was returning to his room, when, glancing over his shoulder down the corridor, he distinctly saw a lady in a beautiful blue and yellow evening dress standing at the top of four steps that led to a door.

He bowed, she returned his bow, and he retired to his room.

When dressed for dinner he went into the drawing-room and found there the father, mother, and the girl.

Dinner was ready and he was asked to take his hostess into the dining-room. But he paused a moment to inquire if there was not another lady coming to dinner.

"No; what lady?"

"The one I saw a few minutes ago standing in the corridor dressed for dinner."

Then with some excitement they asked him to describe her.

He did so, in no little bewilderment, for the truth had not, as yet, begun to dawn upon him. And when he had finished they told him that he had just seen the family ghost.

Subsequently he learned that the beautiful apparition was the wife of a cavalier who had been killed in the civil war. She had died of a broken heart and had often appeared in the same part of the house. Her dress was so remarkable that no one could mistake the figure.

Could she have reappeared where her soul had been moved by the tragedy that tradition reports? Is it possible that no great emotion ever wholly passes? Is it to be imagined that where scenes of deep feeling have been enacted there an eidolon, as the Greeks would say, or an image of the occurrence, or of the people connected with the tragedy, remains, and can be seen by those who have the power Perhaps the person having the gift of sight may not come for ages, but is the sight not always visible to eyes gifted to see?

Does anything wholly perish? May it not be that all things done await only the discerning eyes, the attuning temperament again to prove that they exist?

Ghost of a Royal Palace.

An affair no less strange than the one just recorded occurred not long since in one of the royal palaces near London. In this palace are peculiar apartments where those who lived in them in past times still "walk abroad."

Now, one day, not long ago, a woman in the service of a lady staying at the palace came to her mistress with a curious tale. She had seen, she said, when quite casually entering her mistress' room, a most extraordinarily dressed person. At first she thought of inquiring what the intruder was doing in another person's room, but then, thinking she might be some one who had a right to be there, discreetly retired.

"What was she like?"

"O, such an odd-looking person," replied the maid, "and so quaintly dressed! She wore a high dark cap with a long scarf falling from the top of it."

Nothing more was said to the maid. But the explanation of her story is a strange one, for in another part of the palace there is the picture of the "odd looking person" she saw in her mistress' room, and the picture represents the nurse of King Edward VI. She had been seen more than once before just where the maid saw her.

Haunted Scotch Castle.

It is only seldom that ghostly visions can be verified by and are traceable to events which are known to have occurred or to persons of whom history bears a record. For the large majority of ghostly appearances there are no explanations.

Of such a nature are the two I am about to relate. Their origin—for, after all, if we take these appearances to be true, they must have some origin in the past—their origin, I say, remains unknown. They are both seen in the same place, the turret chamber of a certain well known Scottish castle.

It was on Sunday morning and the family had all gone to church with the exception of the children. They were playing quietly together when a sound as of blocks of wood being thrown from some considerable height attracted their attention.

This struck them as strange, for it was only on week days that wood blocks, brought from the sawmill for consumption in the castle, were thrown into a wide area behind the castle. Beside this, the sound came from a turret off the library. Decidedly the affair needed clearing up.

So the children, rather nervous, for they were practically alone in the house, started off on a tour of investigation. Arriving at the turret chamber from which the sound proceeded they found the door ajar. But no one having sufficient courage to enter, a billiard cue was brought into requisition and the door cautiously pushed open.

A sudden panic seized them; they beat a hasty retreat, but arriving at what they considered a safe distance, they returned and looked through the new open door.

What did they see?

Staggering across the floor was a little man, kilted and bearing a heavy load on his back. That was all. There was no one casting blocks into the area; there was no one like this little man in or about the castle, and though his appearance had nothing either frightful or mysterious about it, the sight of him seized the children with unwonted terror. They turned about and fled screaming away.

Years later a young lady in the best of health sleeping in a bedroom close to the turret chamber, was awakened by a call from her sister, also a healthy girl, who was sleeping in an adjoining room.

"Did you not see her?" said the sister who called. "She went into your passage.'"

"No—who?"

"A dark woman," was the answer. "I thought she came with a message. She shook my shoulder till I woke and then stood looking at me and seemed to move her arm as though beckoning. She was well dressed in black. You must have seen or heard her."

No, nothing had been seen or heard.

Now both these stories are strictly true; there is no doubt whatever that the children saw the old man and that the girl saw the strange woman at her bedside. Yet no legend or story exists to account for the presence of these apparitions; they will always remain a mystery. It is worthy of note that the turret is the only part of the castle where "strange things" have been seen and heard.

What Three Soldiers Saw and the Guard Didn't.

Impressions which only a single person discerns may be ascribed by the skeptic to fancy, illness, or excitement, but have we any right to treat with contempt the repeated evidence of several witnesses who see the same thing?

Take, for one case, the reiterated statement of the sentry at the fort at Freshwater, Isle of Wight, that he saw the figure of an officer, cloaked and shadowy, but certainly existent, cross the bridge into the fort. The first time the sentry say the shadowy form he challenged the intruder, and getting no answer, threatened to fire. The phantom passed on. The sentry shouted to the guard. The guard turned out.

They saw nothing!

Three nights after the same sentry at the same hour saw the same figure. This time there was a corporal with the sentry. He said he saw a shadow, also.

Again the guard saw nothing!

Yet a third time a sergeant with the sentry saw the officer enter and called to the guard with the sentry, the same result ensuing, for the guard could not see what the two men had discerned!

Vision of a Murder.

We have all heard so many stories of premonitions—warnings which have been conveyed to certain people by sight or sound—of events to come, and I am telling these as they were told to me.

It was from the dean of a certain cathedral in the east of England that I learned the following tale:

His niece, ordinarily a strong and active young lady, was slowly recovering from an unusually severe attack of scarlet fever, and was in a nervous and weak condition, when one night her sleep was disturbed by a strange and terrible dream.

It seemed to her that she stood before a house she had never in her life seen before, and that her sight could penetrate the walls as though they had been of glass. The whole interior lay open to her view; the staircase with curiously carved banisters, the lower and the upper room with all they contained, and, finally, her attention focused itself on one room in particular—a bedroom, the walls of which were covered with wall paper of peculiar pattern.

In one corner of the room was a bed and on it lay a sick man. He was asleep, to judge from his appearance. Suddenly and silently another man entered the room, crept towards the sleeper, and with a quick movement removed the pillow under his head.

The sick man awoke and stared at the intruder with horror stricken eyes. The next moment the pillow was brought down on his face and held there with all the murderer's strength. The sheets moved convulsively; the sick man was being smothered. . . . What followed the sleeper never saw, for at that juncture she awoke with a cry and in a fever of horror.

For change of air she was afterwards taken to the cathedral town and staid for a while at the house of the dean, her uncle. He tried to amuse her by driving her about in a pony chaise. One day he took her into the country to see a house which he thought might suit her, for her people intended to take a place in the neighborhood. But on arriving at the palings before the path that led to the door, the girl showed the greatest reluctance to get out of the chaise.

"No! no!" she said, "not that place! I will not be taken there! It is the place I dreamt of!"

The dean told her she was talking nonsense.

"No, no! I know the place! I will prove it to you. You will find that the stair is one with curious banisters, the pattern of the wall paper is as I will describe to you, also the peculiar pattern on the walls of that bedroom to the right of the stairs landing. The bed is placed in the corner and in that bed the man was murdered. I will not go in!"

The dean discovered that all was exactly as she said; he knew also that a strange death had taken place lately in that house! He pressed her no further, agreeing with her that "the place would not do."

There is no doubt that the girl, through some strange bond of sympathy between her soul and that of the murdered man's, had witnessed a crime which to this day remains a mystery.

Two Ghosts in a Modern Hotel.

Now you will admit that a hotel at Munich is hardly the sort of place phantoms would choose for walking abroad in. Nor, I imagine, are ladies, intent on inspecting the art treasures of that town, likely to see curiously dressed phantoms in their temporary abodes—rooms fitted with electric lights, newly furnished, and looking on to a busy street. All is modern, up to date, prosaic.

And yet an English lady in similar circumstances met with a mysterious experience. One early morning she lay in bed wide awake. Suddenly the door opened and two well dressed cavaliers entered the room. One of these gentlemanly intruders had an old-fashioned uniform of bright yellow with blue facings. He wore high boots with no speck of dust on them. He made a low obeisance as he stepped forward from the door, taking off his cocked hat and almost sweeping the floor with it. He made a second low bow as he again advanced, and then a third, when he stood within a few feet of the bed. Behind him was another man equally well dressed, but in a brown suit. As the lady looked astonished they both retired, bowing as before.

Nothing was to be learned concerning either of these two apparitions, and no reason had been discovered why they should have appeared in a modern hotel and made such deep obeisance to an English lady. The hotel may have stood on the site of some older building, where, perhaps, these people lived of yore. And the bedroom may have corresponded to the chamber into which the cavaliers used to enter, their hearts full of homage and devotion, to salute their lord and lady. But who knows?

Woman Who Visits Her Friends in Spirit.

An extraordinary instance of soul detachment came to my knowledge a short while ago. The vision, or spirit of a woman, whom we shall call Mrs. L., is continually appearing to people of her acquaintance when she herself is in quite another place. She has no knowledge of these spiritual visitations, although she can generally account for them afterwards. They occur, as a rule, at the moment when she has been thinking earnestly of the person before whom she appears.

To give an instance. One night, some while ago, she went to a dance. Her sister, Miss M., who was to accompany her, was ill at the time and had to remain at home. Not long after Mrs. L., had left, Miss M., lying in bed, saw her walk into the room. Surprised that she should have returned so early, Miss M. asked her if anything had happened. But, without answering a word, Mrs. L. turned and walked slowly out of the room, leaving her sister in a state of painful bewilderment.

How account for that mysterious silence? Had anything serious happened? Had she offended Mrs. L. in some way or other? She had certainly no recollection of having done so.

Some hours later Mrs. L. entered her sister's bedroom. This time, however, her manner was entirely normal, and when asked to account for her previous appearance and extraordinary behavior, she exclaimed in genuine astonishment:

"What do you mean? I've not been in this room since I left you early in the evening!"

So the sisters compared notes and discovered that about the time when Mrs. L. made her first entry into the room she had been thinking anxiously about her sister at home, whose indisposition had caused her some uneasiness. Had her spirit really left her body and stolen to the bedside of Miss M.? Did there exist a bond of sympathy so strong between the sisters that the one by mere thought was able to impose a vision of herself upon the other—a vision so extraordinarily vivid as to be mistaken for reality, or was the whole affair an hallucination of Miss M.?

"An hallucination," I hear the reader remark. But, then, how is one to account for similar instances when Mrs. L. mysteriously appeared, not to her sister, but to other people?

On one occasion her child fell ill. Circumstances arose which forced Mrs. L. from tending it herself; she was obliged to leave it in charge of the nurse.

In the middle of the night the nurse, who knew that Mrs. L. was away, was considerably startled to see her enter the room, walk across to the bedside, and bend over the sick child. When spoken to she made no reply, but turned and left the room noiselessly, looking neither to left nor to right.

Once again investigation showed that the time of her appearance in the nursery coincided with the moment when her mind had been uneasily occupied with her sick child.

Yet another instance. The cook was one day preparing dinner. Happening to glance over her shoulder she saw Mrs. L. standing beside her. She waited for Mrs. L. to speak. Mrs. L. was silent; she hazarded a question, but Mrs. L., without a word, turned and glided out of the kitchen.

When the cook subsequently learned that Mrs. L. had been out the whole afternoon her feelings were so shocked that she gave notice on the spot. She wasn't going to stay with such "goings on" in the house.

Even in her school days Mrs. L. appeared to her girl friends. On five or six occasions girls in the same dormitory as herself awoke to see her standing in the moon light. Yet, on jumping up, the vision disappeared, and there was Mrs. L. asleep in her bed.

So I think every one must admit that the hallucination theory won't hold water in this case at least. And what makes the business all the more mysterious is that Mrs. L. invariably feels ill the day following these weird visitations.

Woman Who Was Recognized as a Ghost

Less grewsome than the vision of the dean's niece, but quite as strange and mysterious, is a story which a great painter who recently died used to tell. A friend of his, a woman, was disturbed night after night by an extraordinarily vivid and unpleasant dream. At first she kept it to herself, believing it to be caused by a temporary nervous disorder, which would vanish if she kept herself otherwise in health. But the dream persisted and began to prey so powerfully on her mind that she came to dread sleep. Finally she told her husband all about it.

Each night, it appears, she dreamt that her spirit left her body and passed to an old house she had never in her life seen before. She witnessed no tragic events, there was nothing peculiar about the place; it was empty save for the caretaker, an old woman. To the dreamer it seemed that her spirit was compelled to go up the stairs, along the corridors, and from room to room. She had the sensation of being a ghost and haunting the place, and what particularly distressed her was that the old caretaker not only perceived her, but lived in terror of her appearance.

Such was the dream which was preying on the lady's mind, and which, it seemed, she could not get rid of. Of course, her husband pooh-poohed the whole business, but, seeing that she was really distressed and ill, he proposed that they should leave town and travel about for a while.

They were staying in some out of the way corner of England, when one day, for some reason or other, they went to look over a vacant house in the neighborhood. Immediately the lady saw it its appearance struck her as being familiar, and when they were inside she turned abruptly to the old woman who had admitted her and whom she also seemed to recognize.

"Is this house haunted?" she asked.

"Well, mum," replied the caretaker, who regarded her with unconcealed aversion and fear, "you ought to know, considerin' as it's you that haunts it."

"Rat-tat-tateratat."

Only the other day a leading magistrate at Manchester was entertaining an old military friend at his home. Both host and and guest were freemasons. The host had been giving himself the pleasure of attending a masonic gathering, at which his soldier friend had been admitted by him to a higher grade of masonry. Of course, we cannot divulge what this was. Nor need we particularize the signal by which such a newly promoted brother could communicate his rank to other brother. Suffice it to say that the signal is given in raps, in a most spirited fashion. "Rat-tat-tateratat" was something like it.

Host and guest parted, one remaining at Manchester, one going to the country. The Manchester magnate went to bed, as magnates ought, at 11.

He soon fell asleep. The night was still.

But a little past 12 he suddenly started up wide awake.

In the profound silence he had distinctly heard the masonic signal rapped against the panes of his bedroom window—rat-tat-tateratat.

He had not been dreaming, for his wife had also been roused from sleep by the same sound. Being a matter of fact person and in total ignorance of its significance, she was not particularly interested, but seeing her husband's excitement, she inquired what the sound meant, if anything was wrong, if any one was there.

"What is the time?" he asked, not heeding her questions.

She lit the candle and looked at her watch. It was 12:10.

"Something has happened to our friend. Mark the time," said the magistrate, and they once more turned to their pillows.

The sequel proved the truth of the magistrate's words, for the next morning he received a telegram telling him that his friend had died the night before.

But the post brought the crowning touch to this mysterious affair. A friend of the dead man wrote that he had died suddenly shortly after midnight, saying that he was quite prepared to go, but regretted leaving his friends. And just before breathing his last he had expressed a special desire to bid farewell to his host of the previous day at Manchester.

Can such events be put down to the imagination? Remember in this case both husband and wife heard the knock on the window pane.

Death Warning of Lord ——.

A sound like a distant roll of drums, or a carriage driving up to the door is supposed to forerun events of importance in several families.

A well known member of the house of lords, in whose family the ghostly sound of wheels is said to be a signal of death, heard it one evening when he was dining with a number of Turf club friends, many of whom are still alive. His health left nothing to be desired at the time; there were no private troubles on his mind.

Immediately the sound came to his ears he sent a servant to see what carriage had driven up to the door. The servant returned and told him that no carriage was to be seen.

After a moment's silence Lord —— said calmly:

"Then it is my hearse."

Of course, his friends imagined him to be joking. Who would take such a remark seriously?

But Lord —— died shortly afterwards.

Is it possible that such warnings really occur in some families or does tradition work so powerfully on the imagination of those whom it concerns as to bring about their death?

Skeleton With Emeralds in Its Hands.

I cannot do better than close this short article with one of the strangest and most romantic ghost stories I have ever heard. It comes from that land of mystery, Egypt.

An emerald miner was seeking in the face of a hill for some evidence of old workings. For long his search proved in vain, and he was about to give it up as a bad job, when his eye was suddenly attracted by a figure close at hand stooping over some stone and sand and striking with what appeared to be a piece of rock.

For a moment he imagined it to be a fellow worker, but closer inspection proved it to be no more palpable than a shadow, and it appeared to the miner that the shadow was the shadow of a skeleton. The phantom arm rose and fell, but sound of blows there was none. The miner advanced, hesitatingly towards this weird figure He passed a rock that hid it from view for a moment. When he reached the other side the sand and stone over which the figure had been working was still there, but the figure itself had vanished. Wondering if what he had seen was nothing but an hallucination, the miner reached the spot where the shadowy skelton had been at work. A little beyond he found a hollow which led to a shaft, and a glance convinced him that he had miraculously hit upon the disused workings for which he had been seeking so long.

He struck a light, and entered the shaft, which seemed to run deep into the heart of the hill, and there, some forty-five yards from the opening, he suddenly came upon a skeleton lying stretched out at his feet.

Shuddering, he knelt over it, and his eyes caught in the feeble light the green glitter of emeralds clutched in its fleshless hands. He mastered an overpowering desire to flee from the grewsome spot, took the stones from their horrible resting-place, and hurriedly retraced his steps. He declares that as he turned he saw a glint of emeralds in the hollow sockets of the eyes. But this must have been fancy.

In his hands, however, were the glorious proofs of the vision he had seen. He took the stones to London, and today they form the center pieces of a beautiful necklace.

In later days when he visited the spot he found the tunnel had fallen in.

A weird and beautiful story, is it not? and, what is more, true in every word.—Chicago Tribune.

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Wonderful stories of people who have been blind from five to twenty years being restored to sight by mild medicines at their own home.

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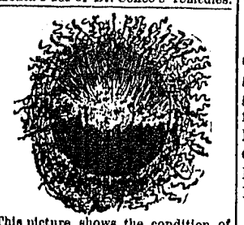
Dr. Coffee's book on "The Eye and Its Diseases" not only tells you how to prevent diseases of the eyes, and old sight, but how to make weak eyes strong, making glasses unnecessary. It has wonderful pictures of the eye, showing all the different diseases and just how they look so you can diagnose your own case at home. It tells how Dr. Coffee is curing **ten thousand patients a year,** and gives the history of many of the most wonderful cures of blindness the world has ever known.



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This picture shows a cataract about as bad as Henry C. Laub's eye was for 80 years which was cured with one month's use of Dr. Coffee's remedies.



This picture shows the condition of Mrs. Blackburn's eyes after they had got about half well. This scum and scar was all over the sight. You can see about half of it as cleared off in this picture. Dr. Coffee can cure every case of the kind. Read her story.



This cut shows acute inflammation and granulations as they were on A. J. Palmer's eyes. Finally made him blind. Dr. Coffee's Absorption Remedies will cure every case of the kind at home. Read what Mr. Palmer says.



This picture shows an eye that looks perfectly Normal, but is weak and congested, brought on from overwork and improper care. This is how Mrs. Betts' looked 20 years ago when they commenced to fail.

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Dr. Coffee Restores Sight to Eyes Like These.

Henry C. Laub of Dennison, Ia., states that he was afflicted with a cataract on the right eye for thirty years, caused from an injury. He refused to allow it operated on because his mother had been made blind by an operation for a cataract when he was young. He used one month's treatment of Dr. Coffee's Absorption Remedies which cost $5.00. The cataract was completely absorbed and sight restored. Write to him for particulars.



H. C. LAUB.

Mrs. T. J. Blackburn, 1707 Des Moines street, Des Moines, Ia., says: "Fourteen years ago I was taken down with inflammation, glaucoma, and neuralgia of the eyes, which ended in ulcers and growths over the sight, and iritis. I doctored with thirty-six different doctors for fourteen years. They left me completely blind. I had given up all hope of ever seeing again until I heard of Dr. Coffee. I used his treatment and it restored my sight perfectly. I would like to write everybody about this wonderful discovery. His medicines are mild and can be used by anybody at home."



MRS. T. J. BLACKBURN.

"The first I noticed anything wrong with my eyes was in December, 1898. They commenced to matter and got a little sore and inflamed. Each week they got worse and ulcers came on the sight which made me blind very rapidly, but it was in July, 1900, when I got totally blind, and I suffered with the most terrible inflammation and ulcers on the eye that a person could suffer. After I had doctored with several other doctors and having got no relief I wrote to Dr. Coffee. He doctored my eyes with mild medicines that soothed them and stopped the pain in three days. My sight improved and in three weeks I could see to read large print and in three months' time my eyes were well. I thank God I can see again. He used no blue stone nor caustic or any strong medicine."
A. J. PALMER, Melrose, Ia.



A. J. PALMER.

Mrs. Emily Betts, of Knox City, Mo., says: "For twenty years my eyes have been weak and congested and they would get worse whenever I would use them too much. I would go and get treatment and get better and go to work with my eyes again and they would get worse. A few years ago they commenced to fail very rapidly. One doctor said cataracts were forming. Another doctor said paralysis of the optic nerve. Two years ago I could not see my way across the room. I gave up hope of ever seeing again, but one day my daughter read about Dr. Coffee and his absorption treatment. I wrote to him and used his treatment for one year. Now I can see to read and write as well as anyone seventy-four years of age. I owe it all to Dr. Coffee and his mild remedies and want to urge everyone who has weak eyes to try his treatment. I used his remedies at home. Anyone can write me for particulars."



MRS. EMILY BETTS.

Dr. Coffee refers to these four cases because they are typical cases from four of the most common causes of blindness with which he comes in contact, and he positively states that such cases can be cured in every instance, if his treatment is used. Just mild medicines at your home without visiting him. He can refer to thousands of just such cures as these.

Dr. Coffee's 80-page book will be sent FREE to every reader of this paper who writes him. Write to-day. Get Dr. Coffee's book and read it. It tells how to prevent old sight; how you can throw away your glasses; how you can cure cataracts, all scums, films, floating spots, and weakened condition of the eyes at your own home. Dr. Coffee will give you a written opinion of your case absolutely FREE OF CHARGE. Write to-day. Address

Dr. W. O. Coffee, 812 Good Block, Des Moines, Ia.

Letter From E. W. Sprague.

To the Editor:—Our work for the month of January was begun in Ohio. We visited Alliance, Marion and Sandusky; also Sturgis, Vicksburg, Battle Creek and Jackson, Mich. We organized two good societies during the month, one at Marion, the other at Sandusky, Ohio. We added new members to several societies that we visited. Large and appreciative audiences greeted us, and we received much encouragement in our work. Everywhere the people are anxious to learn more of our beautiful philosophy and gladly welcome the missionaries into their midst.

Through outside influences, such as the "New Thought," "Mental Science," "Magnetic Institutes for Healing," etc., the people are learning some of the truths that Modern Spiritualism has brought to the world, and when the missionaries enter a town where Spiritualism is practically unknown, the students of these many cults, having been partly prepared through their teachings, they quite readily grasp the meaning of our beautiful philosophy and are usually ready to receive it from its fountain source.

Spiritualists of America, so long as you hold together and keep your organization alive and active, the above mentioned cults are your servants, working to assist you in giving the world a wider knowledge of the truths of Spiritualism, that the spirit world has entrusted to your care and keeping. Should you let your organization go down, our great philosophy will be dealt out in installments and adulterated with more or less of modern fads and ancient myths, mystery and error. Let every Spiritualist join in some society, whether living near it or a thousand miles away, and with heart, hand and purse help the good work along.

Parties wishing our services, either in Michigan or elsewhere, please write us at once. Address for the present, Sturgis, Mich. Home address, 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

AT TWILIGHT.

Softly fade behind the hill-tops,
Softly fade, O glowing sun!
In thy fair departure telling,
That another day is done.
And as deeper fall the shadows,
In the twilight's pensive gloom,
What dear forms and loving faces
Gather in my darkened room.

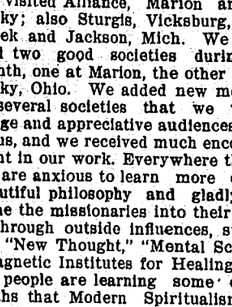
And they point me to the summit,
Where the last rays linger yet,
With caresses almost human,
As if parting brought regret.
Following their aspirations,
Till my eager soul can see;
Sunset resting on the portals,
Where the many mansions be.

And among them, strangely tender,
With the new light in his eyes,
Comes there one who lately entered
Through the gates of Paradise.
Pausing just a little nearer
Than the others, at my side,
"I have found a home," he whispers,
"Where the shadows never hide."

Blessed land beyond the sunset,
Where so many feet have strayed;
Short the journey to that gateway,
Even if it be delayed.
And each one that passes outward,
Wider leaves the open door,
Through which heaven's light is streaming
From the glad, eternal shore.

ALICE M. WARREN.

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TELEPATHIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

CAN WE SEE GHOSTS?

BY THE DUKE OF ARGYLL.

Why is it that apparitions almost invariably choose certain parts of old houses in which to make their appearance? It is nearly always in some special corner of a historic building that the dead appear. Can a sentient atmosphere perpetually reproduce the image so often of old impressed upon it? What nonsense! So we say to all that is unknown and which we cannot explain.

What nonsense wireless telegraphy was a short time ago! Yet it existed. Man had not found out the way to make it speak. How many messages has the earth or the air stored up which have been delivered or never deciphered? They are waiting for the "receiver," the sympathetic listener who can interpret these messages and can read their meaning.

Most of the philosophers who call themselves men of science may be mathematicians, but no amount of mathematics will enable you to prove things which it is impossible to verify and register. Their "observers" must have their observations checked and countersigned by other observers before the scientific fact is admitted to be fact. Whereas a poor ghost seer sees something that may never be repeated. You must believe him; he must be taken on trust, and this is precisely what your man of science refuses to do.

Let us see what fresh evidence we have of there being some unscientific believers among us.

Beautiful Phantom in the Yellow Dress.

There is a beautiful old manor house in Yorkshire, the property of Mr. X., which is never mentioned in the county without some question being asked about its ghost. It is such a charmingly dressed and such a beautiful ghost and its story is so profoundly pathetic! The last man who saw it was a celebrated painter and a hardened skeptic so far as ghosts are concerned. He had been commissioned to paint Mr. X.'s daughter and was invited to stay at the house a few days. Arriving at 6 o'clock one evening he found that his host and hostess and their daughter were still out. He was accordingly shown directly to his room, where he remained until the sound of voices below warned him that the family had returned. He went downstairs, exchanged a few words with Mr. X., afterwards going back to his room.

When there he found he wanted his paint box, and thinking it might have been left packed in his portmanteau in the boxroom, where he had seen it taken by the servant, he went in search of it.

A passage led from his room to the boxroom. Having got what he wanted, he was returning to his room, when, glancing over his shoulder down the corridor, he distinctly saw a lady in a beautiful blue and yellow evening dress standing at the top of four steps that led to a door.

He bowed, she returned his bow, and he retired to his room.

When dressed for dinner he went into the drawing-room and found there the father, mother, and the girl.

Dinner was ready and he was asked to take his hostess into the dining-room. But he paused a moment to inquire if there was not another lady coming to dinner.

"No; what lady?"

"The one I saw a few minutes ago standing in the corridor dressed for dinner."

Then with some excitement they asked him to describe her.

He did so, in no little bewilderment, for the truth had not, as yet, begun to dawn upon him. And when he had finished they told him that he had just seen the family ghost.

Subsequently he learned that the beautiful apparition was the wife of a cavalier who had been killed in the civil war. She had died of a broken heart and had often appeared in the same part of the house. Her dress was so remarkable that no one could mistake the figure.

Could she have reappeared where her soul had been moved by the tragedy that tradition reports? Is it possible that no great emotion ever wholly passes? Is it to be imagined that where scenes of deep feeling have been enacted there an eidolon, as the Greeks would say, or an image of the occurrence, or of the people connected with the tragedy, remains, and can be seen by those who have the power Perhaps the person having the gift of sight may not come for ages, but is the sight not always visible to eyes gifted to see?

Does anything wholly perish? May it not be that all things done await only the discerning eyes, the attuning temperament again to prove that they exist?

Ghost of a Royal Palace.

An affair no less strange than the one just recorded occurred not long since in one of the royal palaces near London. In this palace are peculiar apartments where those who lived in them in past times still "walk abroad."

Now, one day, not long ago, a woman in the service of a lady staying at the palace came to her mistress with a curious tale. She had seen, she said, when quite casually entering her mistress' room, a most extraordinarily dressed person. At first she thought of inquiring what the intruder was doing in another person's room, but then, thinking she might be some one who had a right to be there, discreetly retired.

"What was she like?"

"O, such an odd-looking person," replied the maid, "and so quaintly dressed! She wore a high dark cap with a long scarf falling from the top of it."

Nothing more was said to the maid. But the explanation of her story is a strange one, for in another part of the palace there is the picture of the "odd looking person" she saw in her mistress' room, and the picture represents the nurse of King Edward VI. She had been seen more than once before just where the maid saw her.

Haunted Scotch Castle.

It is only seldom that ghostly visions can be verified by and are traceable to events which are known to have occurred or to persons of whom history bears a record. For the large majority of ghostly appearances there are no explanations.

Of such a nature are the two I am about to relate. Their origin—for, after all, if we take these appearances to be true, they must have some origin in the past—their origin, I say, remains unknown. They are both seen in the same place, the turret chamber of a certain well known Scottish castle.

It was on Sunday morning and the family had all gone to church with the exception of the children. They were playing quietly together when a sound as of blocks of wood being thrown from some considerable height attracted their attention.

This struck them as strange, for it was only on week days that wood blocks, brought from the sawmill for consumption in the castle, were thrown into a wide area behind the castle. Beside this, the sound came from a turret off the library. Decidedly the affair needed clearing up.

So the children, rather nervous, for they were practically alone in the house, started off on a tour of investigation. Arriving at the turret chamber from which the sound proceeded they found the door ajar. But no one having sufficient courage to enter, a billiard cue was brought into requisition and the door cautiously pushed open.

A sudden panic seized them; they beat a hasty retreat, but arriving at what they considered a safe distance, they returned and looked through the new open door.

What did they see?

Staggering across the floor was a little man, kilted and bearing a heavy load on his back. That was all. There was no one casting blocks into the area; there was no one like this little man in or about the castle, and though his appearance had nothing either frightful or mysterious about it, the sight of him seized the children with unwonted terror. They turned about and fled screaming away.

Years later a young lady in the best of health sleeping in a bedroom close to the turret chamber, was awakened by a call from her sister, also a healthy girl, who was sleeping in an adjoining room.

"Did you not see her?" said the sister who called. "She went into your passage.'"

"No—who?"

"A dark woman," was the answer. "I thought she came with a message. She shook my shoulder till I woke and then stood looking at me and seemed to move her arm as though beckoning. She was well dressed in black. You must have seen or heard her."

No, nothing had been seen or heard.

Now both these stories are strictly true; there is no doubt whatever that the children saw the old man and that the girl saw the strange woman at her bedside. Yet no legend or story exists to account for the presence of these apparitions; they will always remain a mystery. It is worthy of note that the turret is the only part of the castle where "strange things" have been seen and heard.

What Three Soldiers Saw and the Guard Didn't.

Impressions which only a single person discerns may be ascribed by the skeptic to fancy, illness, or excitement, but have we any right to treat with contempt the repeated evidence of several witnesses who see the same thing?

Take, for one case, the reiterated statement of the sentry at the fort at Freshwater, Isle of Wight, that he saw the figure of an officer, cloaked and shadowy, but certainly existent, cross the bridge into the fort. The first time the sentry say the shadowy form he challenged the intruder, and getting no answer, threatened to fire. The phantom passed on. The sentry shouted to the guard. The guard turned out.

They saw nothing!

Three nights after the same sentry at the same hour saw the same figure. This time there was a corporal with the sentry. He said he saw a shadow, also.

Again the guard saw nothing!

Yet a third time a sergeant with the sentry saw the officer enter and called to the guard with the sentry, the same result ensuing, for the guard could not see what the two men had discerned!

Vision of a Murder.

We have all heard so many stories of premonitions—warnings which have been conveyed to certain people by sight or sound—of events to come, and I am telling these as they were told to me.

It was from the dean of a certain cathedral in the east of England that I learned the following tale:

His niece, ordinarily a strong and active young lady, was slowly recovering from an unusually severe attack of scarlet fever, and was in a nervous and weak condition, when one night her sleep was disturbed by a strange and terrible dream.

It seemed to her that she stood before a house she had never in her life seen before, and that her sight could penetrate the walls as though they had been of glass. The whole interior lay open to her view; the staircase with curiously carved banisters, the lower and the upper room with all they contained, and, finally, her attention focused itself on one room in particular—a bedroom, the walls of which were covered with wall paper of peculiar pattern.

In one corner of the room was a bed and on it lay a sick man. He was asleep, to judge from his appearance. Suddenly and silently another man entered the room, crept towards the sleeper, and with a quick movement removed the pillow under his head.

The sick man awoke and stared at the intruder with horror stricken eyes. The next moment the pillow was brought down on his face and held there with all the murderer's strength. The sheets moved convulsively; the sick man was being smothered. . . What followed the sleeper never saw, for at that juncture she awoke with a cry and in a fever of horror.

For change of air she was afterwards taken to the cathedral town and staid for a while at the house of the dean, her uncle. He tried to amuse her by driving her about in a pony chaise. One day he took her into the country to see a house which he thought might suit her, for her people intended to take a place in the neighborhood. But on arriving at the palings before the path that led to the door, the girl showed the greatest reluctance to get out of the chaise.

"No! no!" she said, "not that place! I will not be taken there! It is the place I dreamt of!"

The dean told her she was talking nonsense.

"No, no! I know the place! I will prove it to you. You will find that the stair is one with curious banisters, the pattern of the wall paper is as I will describe to you, also the peculiar pattern on the walls of that bedroom to the right of the stairs landing. The bed is placed in the corner and in that bed the man was murdered. I will not go in!"

The dean discovered that all was exactly as she said; he knew also that a strange death had taken place lately in that house! He pressed her no further, agreeing with her that "the place would not do."

There is no doubt that the girl, through some strange bond of sympathy between her soul and that of the murdered man's, had witnessed a crime which to this day remains a mystery.

Two Ghosts in a Modern Hotel.

Now you will admit that a hotel at Munich is hardly the sort of place phantoms would choose for walking abroad in. Nor, I imagine, are ladies, intent on inspecting the art treasures of that town, likely to see curiously dressed phantoms in their temporary abodes—rooms fitted with electric lights, newly furnished, and looking on to a busy street. All is modern, up to date, prosaic.

And yet an English lady in similar circumstances met with a mysterious experience. One early morning she lay in bed wide awake. Suddenly the door opened and two well dressed cavaliers entered the room. One of these gentlemanly intruders had an old-fashioned uniform of bright yellow with blue facings. He wore high boots with no speck of dust on them. He made a low obeisance as he stepped forward from the door, taking off his cocked hat and almost sweeping the floor with it. He made a second low bow as he again advanced, and then a third, when he stood within a few feet of the bed. Behind him was another man equally well dressed, but in a brown suit. As the lady looked astonished they both retired, bowing as before.

Nothing was to be learned concerning either of these two apparitions, and no reason had been discovered why they should have appeared in a modern hotel and made such deep obeisance to an English lady. The hotel may have stood on the site of some older building, where, perhaps, these people lived of yore. And the bedroom may have corresponded to the chamber into which the cavaliers used to enter, their hearts full of homage and devotion, to salute their lord and lady. But who knows?

Woman Who Visits Her Friends in Spirit.

An extraordinary instance of soul detachment came to my knowledge a short while ago. The vision, or spirit of a woman, whom we shall call Mrs. L., is continually appearing to people of her acquaintance when she herself is in quite another place. She has no knowledge of these spiritual visitations, although she can generally account for them afterwards. They occur, as a rule, at the moment when she has been thinking earnestly of the person before whom she appears.

To give an instance. One night, some while ago, she went to a dance. Her sister, Miss M., who was to accompany her, was ill at the time and had to remain at home. Not long after Mrs. L., had left, Miss M., lying in bed, saw her walk into the room. Surprised that she should have returned so early, Miss M. asked her if anything had happened. But, without answering a word, Mrs. L. turned and walked slowly out of the room, leaving her sister in a state of painful bewilderment.

How account for that mysterious silence? Had anything serious happened? Had she offended Mrs. L. in some way or other? She had certainly no recollection of having done so.

Some hours later Mrs. L. entered her sister's bedroom. This time, however, her manner was entirely normal, and when asked to account for her previous appearance and extraordinary behavior, she exclaimed in genuine astonishment:

"What do you mean? I've not been in this room since I left you early in the evening!"

So the sisters compared notes and discovered that about the time when Mrs. L. made her first entry into the room she had been thinking anxiously about her sister at home, whose indisposition had caused her some uneasiness. Had her spirit really left her body and stolen to the bedside of Miss M.? Did there exist a bond of sympathy so strong between the sisters that the one by mere thought was able to impose a vision of herself upon the other—a vision so extraordinarily vivid as to be mistaken for reality, or was the whole affair an hallucination of Miss M.?

"An hallucination," I hear the reader remark. But, then, how is one to account for similar instances when Mrs. L. mysteriously appeared, not to her sister, but to other people?

On one occasion her child fell ill. Circumstances arose which forced Mrs. L. from tending it herself; she was obliged to leave it in charge of the nurse.

In the middle of the night the nurse, who knew that Mrs. L. was away, was considerably startled to see her enter the room, walk across to the bedside, and bend over the sick child. When spoken to she made no reply, but turned and left the room noiselessly, looking neither to left nor to right.

Once again investigation showed that the time of her appearance in the nursery coincided with the moment when her mind had been uneasily occupied with her sick child.

Yet another instance. The cook was one day preparing dinner. Happening to glance over her shoulder she saw Mrs. L. standing beside her. She waited for Mrs. L. to speak. Mrs. L. was silent; she hazarded a question, but Mrs. L., without a word, turned and glided out of the kitchen.

When the cook subsequently learned that Mrs. L. had been out the whole afternoon her feelings were so shocked that she gave notice on the spot. She wasn't going to stay with such "goings on" in the house.

Even in her school days Mrs. L. appeared to her girl friends. On five or six occasions girls in the same dormitory as herself awoke to see her standing in the moon light. Yet, on jumping up, the vision disappeared, and there was Mrs. L. asleep in her bed.

So I think every one must admit that the hallucination theory won't hold water in this case at least. And what makes the business all the more mysterious is that Mrs. L. invariably feels ill the day following these weird visitations.

Woman Who Was Recognized as a Ghost

Less grewsome than the vision of the dean's niece, but quite as strange and mysterious, is a story which a great painter who recently died used to tell. A friend of his, a woman, was disturbed night after night by an extraordinarily vivid and unpleasant dream. At first she kept it to herself, believing it to be caused by a temporary nervous disorder, which would vanish if she kept herself otherwise in health. But the dream persisted and began to prey so powerfully on her mind that she came to dread sleep. Finally she told her husband all about it.

Each night, it appears, she dreamt that her spirit left her body and passed to an old house she had never in her life seen before. She witnessed no tragic events, there was nothing peculiar about the place; it was empty save for the caretaker, an old woman. To the dreamer it seemed that her spirit was compelled to go up the stairs, along the corridors, and from room to room. She had the sensation of being a ghost and haunting the place, and what particularly distressed her was that the old caretaker not only perceived her, but lived in terror of her appearance.

Such was the dream which was preying on the lady's mind, and which, it seemed, she could not get rid of. Of course, her husband pooh-poohed the whole business, but, seeing that she was really distressed and ill, he proposed that they should leave town and travel about for a while.

They were staying in some out of the way corner of England, when one day, for some reason or other, they went to look over a vacant house in the neighborhood. Immediately the lady saw it its appearance struck her as being familiar, and when they were inside she turned abruptly to the old woman who had admitted her and whom she also seemed to recognize.

"Is this house haunted?" she asked.

"Well, mum," replied the caretaker, who regarded her with unconcealed aversion and fear, "you ought to know, considerin' as it's you that haunts it."

"Rat-tat-tateratat."

Only the other day a leading magistrate at Manchester was entertaining an old military friend at his home. Both host and guest were freemasons. The host had been giving himself the pleasure of attending a masonic gathering, at which his soldier friend had been admitted by him to a higher grade of masonry. Of course, we cannot divulge what this was. Nor need we particularize the signal by which such a newly promoted brother could communicate his rank to other brother. Suffice it to say that the signal is given in raps, in a most spirited fashion. "Rat-tat-tateratat" was something like it.

Host and guest parted, one remaining at Manchester, one going to the country. The Manchester magnate went to bed, as magnates ought, at 11.

He soon fell asleep. The night was still.

But a little past 12 he suddenly started up wide awake.

In the profound silence he had distinctly heard the masonic signal rapped against the panes of his bedroom window—rat-tat-tateratat.

He had not been dreaming, for his wife had also been roused from sleep by the same sound. Being a matter of fact person and in total ignorance of its significance, she was not particularly interested, but seeing her husband's excitement, she inquired what the sound meant, if anything was wrong, if any one was there.

"What is the time?" he asked, not heeding her questions.

She lit the candle and looked at her watch. It was 12:10.

"Something has happened to our friend. Mark the time," said the magistrate, and they once more turned to their pillows.

The sequel proved the truth of the magistrate's words, for the next morning he received a telegram telling him that his friend had died the night before.

But the post brought the crowning touch to this mysterious affair. A friend of the dead man wrote that he had died suddenly shortly after midnight, saying that he was quite prepared to go, but regretted leaving his friends. And just before breathing his last he had expressed a special desire to bid farewell to his host of the previous day at Manchester.

Can such events be put down to the imagination? Remember in this case both husband and wife heard the knock on the window pane.

Death Warning of Lord ——.

A sound like a distant roll of drums, or a carriage driving up to the door is supposed to forerun events of importance in several families.

A well known member of the house of lords, in whose family the ghostly sound of wheels is said to be a signal of death, heard it one evening when he was dining with a number of Turf club friends, many of whom are still alive. His health left nothing to be desired at the time; there were no private troubles on his mind.

Immediately the sound came to his ears he sent a servant to see what carriage had driven up to the door. The servant returned and told him that no carriage was to be seen.

After a moment's silence Lord —— said calmly:

"Then it is my hearse."

Of course, his friends imagined him to be joking. Who would take such a remark seriously?

But Lord —— died shortly afterwards.

Is it possible that such warnings really occur in some families or does tradition work so powerfully on the imagination of those whom it concerns as to bring about their death?

Skeleton With Emeralds in Its Hands.

I cannot do better than close this short article with one of the strangest and most romantic ghost stories I have ever heard. It comes from that land of mystery, Egypt.

An emerald miner was seeking in the face of a hill for some evidence of old workings. For long his search proved in vain, and he was about to give it up as a bad job, when his eye was suddenly attracted by a figure close at hand stooping over some stone and sand and striking with what appeared to be a piece of rock.

For a moment he imagined it to be a fellow worker, but closer inspection proved it to be no more palpable than a shadow, and it appeared to the miner that the shadow was the shadow of a skeleton. The phantom arm rose and fell, but sound of blows there was none. The miner advanced, hesitatingly towards this weird figure He passed a rock that hid it from view for a moment. When he reached the other side the sand and stone over which the figure had been working was still there, but the figure itself had vanished. Wondering if what he had seen was nothing but an hallucination the miner reached the spot where the shadowy skelton had been at work. A little beyond he found a hollow which led to a shaft, and a glance convinced him that he had miraculously hit upon the disused workings for which he had been seeking so long.

He struck a light and entered the shaft, which seemed to run deep into the heart of the hill, and there, some forty-five yards from the opening, he suddenly came upon a skeleton lying stretched out at his feet.

Shuddering, he bent over it, and his eyes caught in the feeble light the green glitter of emeralds clutched in its fleshless hands. He mastered an overpowering desire to flee from the grewsome spot, took the stones from their horrible resting-place, and hurriedly retraced his steps. He declares that as he turned he saw a glint of emeralds in the hollow sockets of the eyes. But this must have been fancy.

In his hands, however, were the glorious proofs of the vision he had seen. He took the stones to London, and today they form the center pieces of a beautiful necklace.

In later days when he visited the spot he found the tunnel had fallen in.

A weird and beautiful story, is it not? and, what is more, true in every word.—Chicago Tribune.

DR. COFFEE CURING BLINDNESS

Wonderful stories of people who have been blind from five to twenty years being restored to sight by mild medicines at their own home.

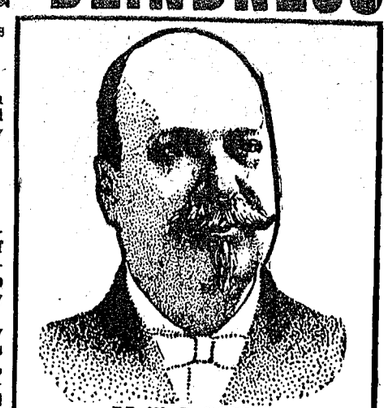
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Dr. Coffee has published an 80-page book on the eye and its diseases which explains how all persons afflicted with Cataracts, Scums, Granulated Lids and all weak, diseased eyes can cure themselves and restore their sight perfectly at home by **MILD MEDICINES.**

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Dr. Coffee states that his remarkable success in curing Blindness, Cataracts of the Eyes, Glaucoma, Scums, Ulcers, Granulated Lids, Paralysis of the Optic Nerve, Weak Eyes, and Old Sight is not accomplished by an operation on the eye, but by **Mild Medicines that can be sent to patients anywhere in the United States,** and which they can use without visiting a doctor. They cure themselves at a very small expense.

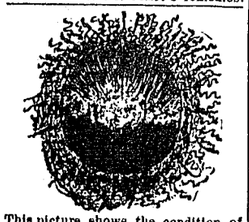
Dr. Coffee's book on "The Eye and Its Diseases" not only tells you how to prevent diseases of the eyes, and old sight, but how to make weak eyes strong, making glasses unnecessary. It has wonderful pictures of the eye, showing all the different diseases and just how they look so you can diagnose your own case at home. It tells how Dr. Coffee is curing **ten thousand patients a year,** and gives the history of many of the most wonderful cures of blindness the world has ever known.



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Originator of the Absorption Treatment of Eye Diseases, Des Moines, Iowa.



This picture shows a cataract about as bad as Henry C. Laub's eye was for 30 years which was cured with one month's use of Dr. Coffee's remedies.



This picture shows the condition of Mrs. Blackburn's eyes after they had got about half well. This scum and scar was all over the sight. You can see about half of it as cleared off in this picture. Dr. Coffee can cure every case of the kind. Read her story.



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This picture shows an eye that looks perfectly Normal, but is weak and congested, brought on from overwork and improper care. This is how Mrs. Betts' looked 20 years ago when they commenced to fail.

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Write Dr. Coffee and specify the books you want. Postal will do.

Dr. Coffee Restores Sight to Eyes Like These.

Henry C. Laub of Dennison, Ia., states that he was afflicted with a cataract on the right eye for thirty years, caused from an injury. He refused to allow it operated on because his mother had been made blind by an operation for a cataract when he was young. He used one month's treatment of Dr. Coffee's Absorption Remedies which cost $5.00. The cataract was completely absorbed and sight restored. Write to him for particulars.



H. C. LAUB.

Mrs. T. J. Blackburn, 1707 Des Moines street, Des Moines, Ia., says: "Fourteen years ago I was taken down with inflammation, glaucoma, and neuralgia of the eyes, which ended in ulcers and growths over the sight, and iritis. I doctored with thirty-six different doctors for fourteen years. They left me completely blind. I had given up all hope of ever seeing again until I heard of Dr. Coffee. I used his treatment and it restored my sight perfectly. I would like to write everybody about this wonderful discovery. His medicines are mild and can be used by anybody at home."



MRS. T. J. BLACKBURN.

"The first I noticed anything wrong with my eyes was in December, 1898. They commenced to matter and got a little sore and inflamed. Each week they got worse and ulcers came on the sight which made me blind very rapidly, but it was in July, 1900, when I got totally blind, and I suffered with the most terrible inflammation and ulcers on the eye that a person could suffer. After I had doctored with several other doctors and having got no relief I wrote to Dr. Coffee. He doctored my eyes with mild medicines that soothed them and stopped the pain in three days. My sight improved and in three weeks I could see to read large print and in three months' time my eyes were well. I thank God I can see again. He used no blue stone nor caustic or any strong medicine."
A. J. PALMER, Melrose, Ia.



A. J. PALMER.

Mrs. Emily Betts, of Knox City, Mo., says: "For twenty years my eyes have been weak and congested and they would get worse whenever I would use them too much. I would go and get treatment and get better and go to work with my eyes again and they would get worse. A few years ago they commenced to fail very rapidly. One doctor said cataracts were forming. Another doctor said paralysis of the optic nerve. Two years ago I could not see my way across the room. I gave up hope of ever seeing again, but one day my daughter read about Dr. Coffee and his absorption treatment. I wrote to him and used his treatment for one year. Now I can see to read and write as well as anyone seventy-four years of age. I owe it all to Dr. Coffee and his mild remedies and want to urge everyone who has weak eyes to try his treatment. I used his remedies at home. Anyone can write me for particulars."



MRS. EMILY BETTS.

Dr. Coffee refers to these four cases because they are typical cases from four of the most common causes of blindness with which he comes in contact, and he positively states that such cases can be cured in every instance, if his treatment is used. Just mild medicines at your home without visiting him. He can refer to thousands of just such cures as these.

Dr. Coffee's 80-page book will be sent FREE to every reader of this paper who writes him. Write to-day. Get Dr. Coffee's book and read it. It tells how to prevent old sight; how you can throw away your glasses; how you can cure cataracts, all scums, films, floating spots, and weakened condition of the eyes at your own home. Dr. Coffee will give you a written opinion of your case absolutely FREE OF CHARGE. Write to-day. Address

Dr. W. O. Coffee, 812 Good Block, Des Moines, Ia.

Letter From E. W. Sprague.

To the Editor:—Our work for the month of January was begun in Ohio. We visited Alliance, Marion and Sandusky; also Sturgis, Vicksburg, Battle Creek and Jackson, Mich. We organized two good societies during the month, one at Marion, the other at Sandusky, Ohio. We added new members to several societies that we visited. Large and appreciative audiences greeted us, and we received much encouragement in our work. Everywhere the people are anxious to learn more of our beautiful philosophy and gladly welcome the missionaries into their midst.

Through outside influences, such as the "New Thought," "Mental Science," "Magnetic Institutes for Healing," etc., the people are learning some of the truths that Modern Spiritualism has brought to the world, and when the missionaries enter a town where Spiritualism is practically unknown, the students of these many cults, having been partly prepared through their teachings, they quite readily grasp the meaning of our beautiful philosophy and are usually ready to receive it from its fountain source.

Spiritualists of America, so long as you hold together and keep your organization alive and active, the above mentioned cults are your servants, working to assist you in giving the world a wider knowledge of the truths of Spiritualism, that the spirit world has entrusted to your care and keeping. Should you let your organization go down, our great philosophy will be dealt out in installments and adulterated with more or less of modern fads and ancient myths, mystery and error. Let every Spiritualist join in some society, whether living near it or a thousand miles away, and with heart, hand and purse help the good work along.

Parties wishing our services, either in Michigan or elsewhere, please write us at once. Address for the present, Sturgis, Mich. Home address, 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

AT TWILIGHT.

Softly fade behind the hill-tops,
Softly fade, O glowing sun!
In thy fair departure telling,
That another day is done.
And as deeper fall the shadows,
In the twilight's pensive gloom,
What dear forms and loving faces
Gather in my darkened room.

And they point me to the summit,
Where the last rays linger yet,
With caresses almost human,
As if parting brought regret.
Following their aspirations,
Till my eager soul can see;
Sunset resting on the portals,
Where the many mansions be.

And among them, strangely tender,
With the new light in his eyes,
Comes there one who lately entered
Through the gates of Paradise.
Pausing just a little nearer
Than the others, at my side,
"I have found a home," he whispers,
"Where the shadows never hide."

Blessed land beyond the sunset,
Where so many feet have strayed;
Short the journey to that gateway,
Even if it be delayed.
And each one that passes outward,
Wider leaves the open door,
Through which heaven's light is streaming
From the glad, eternal shore.

ALICE M. WARREN.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, FEBRUARY 14, 1903.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

A New Life Restorative.

A doctor has made a great discovery. It is that the extract from the "glands directly above the kidneys" of animals injected into the veins or stomach of persons apparently dead from lightning, or suffocation, will restore life. This extract is called Arrenalin, and the discovery is said to be the direct result of the vivisection of animals. In fact it is exploitered as a conclusive argument in favor of dissection of live animals, and a complete answer to those humane people who would restrict its heartless cruelty.

This eminent doctor, in the presence of some fifty prominent surgeons, went through his bloody experiments. A dog whose head had been cut off for hours, showed signs of life. Other dogs suffered death by various means, by injecting the extract, revived!

The conclusion is hastily formed that hereafter no one need die from drowning, electricity, or shock of any kind. The sensibilities of thoughtful people have scarcely recovered from the publication of this same doctor's book, wherein he exultantly relates how he successively tortured one hundred and forty-seven dogs by crushing their paws, beating them with a heavy bottle, opening their abdomens and pouring in boiling water, and other devices too fiendish to mention, to determine if the action of the heart was accelerated by pain! Just what every physiologist knew beforehand. He did not do this for knowledge, but to gratify a wanton delight in cruelty, and to gain a name as a daring experimenter.

The new remedy will go the way of Koch's consumption inoculation, and other medical fads. Thousands of animals will suffer martyrdom at the hands of experimenters, and in charity hospitals human subjects will supply material to exploit the skill of doctors who have no more feeling for a charity patient than for a dog. The most astonishing, and to the hopeful worker who is striving to reform the world from cruelty, the most discouraging, is the fact that "fifty" or more prominent surgeons could stand by and enjoy the blood, and agony of the tortured animals, and not lisp a word of regret; that the press publishes the report with startling headlines, without a word other than admiration. Yet more is it to be noted that not one of these papers which claim to be educators of the people, will allow a word in reply, a single word in opposition to the doctors!

For the honest, faithful, conscientious physician, who gives his best attention to his patients—and there are many of these—we have only words of commendation, yet we believe that such representative men do themselves a great injustice when they allow such charlatans to lead them, while they remain silent, and thus tacitly acknowledge the correctness of their practices and conclusions. If to do this be in accordance with "medical ethics," the quicker such ethics be ignored the better.

We hold that a doctor who delights in torturing animals, who can bind down a pet dog, "while it licked his hands," and beat it until weary, with a bottle; who can inject toxins and virus into the veins of helpless animals, and watch their agony for days and weeks, is unfitted to approach the bedside of the sick. We hold that a class of medical students brought up under such an instructor, daily witnessing some of his diabolic feats of cruelty, lose the appreciative sensibility essential to those who would relieve suffering; become feelingless, coarse, brutal, and unqualified for the gentle ministrations of a physician. If we had occasion to employ a physician we should first ask if he favored this torture of animals with knife, fire, and deadly toxins, and if he affirmed, would under no circumstances accept his services.

In reviewing these experiments before "fifty prominent surgeons," it is to be noted that while the new remedy was administered, every other restorative measure was resorted to, and the latest improvement in artificial respiration. The discoverer by no means relied on his remedy. There is nothing to show otherwise than that these means without the remedy would have resuscitated the animals subjected to torture. They were not known to be dead, only appeared to be, and it is proven that they were not by the fact that they revived. Once dead, and all the doctors with kidney-gland extracts can no more bring back the vital spark than to a lump of clay.

Is it not certain that in a dead body there is no circulation, nor assimilation from the stomach? Death means this cessation. And if there is not, it is not possible for any remedy to act on the vital organs when injected into the veins or stomach of a corpse.

Death Foretold in a Dream.

According to the Chicago Chronicle, a sister's dream foretold the death of John A. Sadansky, fireman of the engine on the train that was wrecked on the Chicago Great Western railroad at South Freeport. Premonitions and uneasy dreams led his sister on the morning of his fatal run to persuade him to remain at home, but he laughed at her pleadings and took the run.

Sadansky was substitute fireman on special No. 1, taking the place of William Grace, who was at first reported among the dead. With his orphan sister he lived at 4828 Colorado avenue. He had no other relative. A lonely life made the sister nervous. Her apprehensions made her sleep fitful and filled with frightful dreams. The house itself was conducive to foreboding, for a former occupant was killed in an accident on another railroad several years ago.

Sadansky spent Wednesday night at home. His sister dreamed of a wreck on the railroad. She heard the groans of the injured and awoke with a scream that awakened her brother, who hastened to her room.

"What is the matter, sister?" he asked.

"Oh, a frightful dream. I dreamed that you were killed in a railroad wreck. Stay at home to-day. Don't go out on the run. I am fearful. I know something will happen. I say you lying pinned beneath the engine, with your eyes staring to the darkness and a fearful gash on your temple. Stay at home."

Sadansky laughed at his sister's pleadings.

"It's only a dream," he said, "and they always go by contraries, anyway. Besides, I've promised to take Will Grace's place, and I need the money."

The pleading continued and Miss Sadansky told her brother that she had had several premonitions that a wreck would occur and that he would be among the killed.

The fireman left the house at 6 o'clock, however, and went over to his engine. The train pulled out and it passed the little cottage in Colorado avenue about 9 o'clock, with Sadansky waving a lantern in response to his sister's salutation from a lighted window.

Miss Sadansky went away from the window and a little later a neighbor found her in tears.

"I have a vague apprehension of danger," she said. "As the train passed the street I saw an apparition of a wreck floating in the smoke that trailed behind. I fear it was a premonition of death."

The news of the wreck was slow in reaching the house on the prairie, but when it arrived it found a girl with tearless eyes who had waited in vain for the return of her fireman brother. "I felt that something would happen," she said.

As viewed by the New York Herald,

According to the New York Herald, attempting no explanation of the apparent wonder she works, Mrs. Frederick Alfred, Jan. 31, performed a series of experiments which, had they been done 200 years ago, would have resulted in another bonfire at Salem. She possesses eyes which enable her to penetrate solid substances, as is done with the Roentgen rays. With her eyes tightly bandaged Mrs. Alfred read printed matter that was held before her. Her remarkable powers are to be investigated by physicians and scientists, and she courts the most complete tests.

Mrs. Alfred is the wife of a poor mechanic. She visited the office of the New York Herald, where tests of the severest kind were conducted in the presence of a half-score of men, and in no case was there a failure. Seated on an ordinary chair, in a well-lighted room, Mrs. Alfred asked that her eyes be bandaged as thoroughly as possible. The first test was made with nothing more than handkerchiefs, which were wound round and round the woman's head until every possible ray of light was shut out.

Then a book was picked at random from a shelf and placed open in her hands. There was a hesitation of a few seconds, and then the reading began, and it continued without a break until a full page had been covered without a mistake. It was a marvel that astounded those who looked on. Collusion was impossible, Mr. Alfred being in another room at the time the reading was done. He had never seen the book, and he did not know whether his wife was succeeding or failing. It was not telepathy, for the reason that no one read with Mrs. Alfred.

After a few moments of rest, Mrs. Alfred announced that she was ready for another test. Two heavy silk handkerchiefs were folded into wads and one was placed over each eye. In the pocket of a reporter was a letter which was handed to Mrs. Alfred. She held it in her hand a few minutes and then read fifty words, when she fell back with a heavy sigh, saying that her light had failed and that she could do no more. When the third test was made, Mrs. Alfred's head was completely enveloped except for space to allow her to breathe. She sat all alone at a table, and a book was raised in front of her. Her head was raised so that, had her eyes been free, she would have gazed at the ceiling, but, notwithstanding that fact, she quickly said:

"You must not expect me to do more than I could accomplish with my eyes unbandaged. You have turned the book upside down, and I cannot read."

The book was righted, and, with apparent difficulty the words were read slowly. Only two sentences were accomplished, but no mistake was made.

"I can tell you nothing," she said. "You know as much as I do, perhaps more, for I have never studied any science. How I read with my eyes closed and bandaged I cannot tell."

Disobeying God's Command.

As set forth in the New York Sun, a Pennsylvania woman who had been convicted of witchcraft in the Cumberland county court, has been released from jail, after an imprisonment of three months. The command of God, as given through Moses, plainly says: "Thou shalt not suffer a witch to live." Exodus xxii:18. "A man or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood be upon them." Lev. xx:27.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

Dr. Parkhurst on Mental Telepathy.

Since the Reverend Doctor Charles H. Parkhurst voiced his belief in mental telepathy in a recent sermon in New York, he has received many letters from persons who are at one with him on this subject, and some of the instances of thought transference which they recite are in the realm of the wonderful.

"One of these is most peculiar," said the Doctor. "A gentleman, who gave me his name and address and to whom I have just replied—for I am much interested in this topic—told me that one night he had a very vivid dream, in which he thought he had broken off one of his teeth. So much did it impress him that he remembered it in the morning and the first thing he did was to feel in his mouth to see if the tooth was gone.

"It was in its place, however. But before the day had passed he received a letter from his son who was in Washington, saying he had broken a tooth while he was at the dinner table, and he inclosed the part which had been broken off. It was the same identical tooth which the father in his dream believed he had lost."

In his sermon, which was part of a theme, "The Things of God That the Natural Man Receiveth Not," Dr. Parkhurst said:

"When we had a thought, years ago, which we wanted to convey to a friend in Europe, we put it aboard a steamer in the form of a letter. Then, thanks to Cyrus Field, who was a member of my church, a fine electric line was substituted for the steamer. And now Marconi is thinking across the ocean by the aid of a medium a million times finer than even wire.

"By and by, probably, we shall be able to think across the water without going to the trouble and expense of setting up apparatus at even the shore ends of the route. For mental telepathy is already a demonstrable fact, when exercised by certain individuals.

"There can be no doubt that two persons, or even a greater number of persons, may communicate thought to one another without any material medium. From all we know now such communication is limited to short distances, but there is no reason the distance should not be increased.

"The fact that thought may be communicated from one brain to another without material connection is the vital fact to consider. Two men in the same room may communicate their thoughts to each other by telepathy, or whatever you may call it. This is well known, as is the fact that longer distances have been covered in the same way. How long will it be before we shall be able to think across great distances is a mere matter of speculation at present, and great minds are giving much attention to the question.

"Here is another instance which came to my notice recently. There was a party in Lake George during the summer and they played many games in the evening. One of their diversions was to have one of the party leave the room, when all the others would decide that when he re-entered he must do one certain act, on which they all bent their minds. In nearly every case the person who re-entered the room did nearly the thing that the others had agreed and willed he should.

But mark you. One night there was some misunderstanding between two groups in the room as to what the man outside was to do when he returned, and when he walked into the room he wavered, as though actuated by two impulses, neither stronger than the other.

"This is a very weird field when you stop to think of it, and I must say that I personally never have put the question to the test. But I have given much thought to the subject of telepathy, or thought transference, or hypnotism, or whatever it may be called, for many years, and I am awaiting patiently a further development. This must come through the research of men of strong mind, not the scatterbrain sort. Of the harm that may come from this latter sort interesting themselves it is only necessary to recall the old system of spirit rapping, which may have been telepathy and may not.

"Some day a great mind will learn why it is that such wonderful stories of communication without medium come from the British officials in India. We will know how some of the natives hundreds of miles away from the scene of an occurrence are enabled to know of it almost before the information could be sent across the Government wires. When that day comes perhaps there will be no further need of the telegraph, the telephone, the cable or the wireless telegraph."

The American Hebrews.

It is the aim of The Progressive Thinker to keep its readers informed on the great religious movements of the world. To the Spiritualist this intelligence is especially interesting. We want to know, not only what we are doing ourselves, but what the old religions are doing. The advancement along the whole line is noteworthy; but the progress of the oldest of all religions entertained in this country, the Jewish faith has been equal to any other. The Union of American Hebrews represents the most progressive element. It discords the old dream of uniting the Jews in Palestine. It is a dream that never had a reality, for in the time of Hebrew supremacy there were more Jews out of the sacred country than within its borders. The Jews were from immemorial time a scattered people. The Union affirms that Palestine is no place for the modern Hebrew. Its narrow confines, and barren hills are not attractive. In fact its sacred character has become dim. The present generation desires to stay in America, to make their homes here and affiliate with the people. A year ago the Union at New Orleans, and its leaders suggested that the Sabbath be changed to Sunday, because of the great inconvenience of having two days. It was not officially acted on, but it is dominant in the minds of the leaders and there is no doubt will be soon a paramount issue. Think of it! Shades of Moses! The holy day of God's rest, after the tremendous six days' work of making the universe, changed over to the day of the abhorred Sun-God.

There are 1,100,000 Jews in the United States, of the 12,000,000 in the whole world, and the increase here goes steadily on. At the recent meting of the Union, it was proposed to raise $500,000 endowment for the Hebrew college, and means were taken to assist the Jews in Russia and Southeastern Europe.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Physical Manifestations in the Dark.

It appears from the Chicago Chronicle of late date, that all the town of Blue Island is wondering if there is really a blight on the house owned by Herman Witt at 356 South Broadway.

Mysterious agencies and unseen forces have been at work for some time, bringing terror to the inmates and causing a panic in the neighborhood.

Stones have been hurled through windows as from ghostly hands. Blindness has been visited upon the faithful watchdog as if by black magic. Police officers who have laid in wait to find the mysterious visitant have been outwitted and even while they have been on watch stones and brickbats have flown through the air with damaging effect.

The superstitious are inclined to believe the occurrences are due to supernatural agencies.

In the meantime Mrs. Herman Witt, the wife, lies in her bed in constant terror of further assaults. She has been confined to her room for the last five months, and the present mysterious attacks have well-night put an end to her life.

"It is a terrible experience," she said in a weak voice as she was asked to tell what she knew of the trouble. "We never know what moment stones and brickbats will be hurled through the windows. There was broken glass all over the house and we were almost frightened to death.

"The trouble began about Jan 15, and has been kept up ever since. The first night, it was about 6 o'clock, when a stone came crashing through the window. The broken glass flew in a shower all over everything. We could not imagine what was the matter. When it happened again the next night we became more alarmed and after several windows had been broken in the same mysterious manner, we called in the police to assist us, but they were baffled at every turn.

"I cannot account for the strange occurrences. We have no known enemies. There is no one we know who would try to do us harm. The police have watched here night after night, but have not been able to detect anyone prowling about, and still the depredations have been going on. I do not know what to think about it."

The police are totally at a loss to account for the difficulty. Chief John McEvoy has been in charge of the case and he has used every effort to ferret out the originator of the trouble, but all his efforts have been futile.

Ten windows have been smashed since the middle of January, and the house is surrounded with broken glass, brickbats and stones. The Witts live in a new house, it having been completed last fall. It is two stories in height and neat and commodious. The house standing in the same yard, occupied by William Witt, has also been bombarded, but not so severely, and it looks as though the stones hurled at it had simply been the ones that missed aim at the larger and more pretentious domicile.

William Witt says he has no idea where the stones come from. "They seem to come out of the very air," he said. "We can't account for the trouble. We have no enemies. We would be glad to find out who is making the trouble, for under the present conditions it is almost unbearable."

It is when darkness has settled over the village that these things occur. But even then it puzzles the police to know how anyone could approach the house without being seen, as the place is isolated from surrounding domiciles on all sides.

On two occasions when Chief McEvoy and several men were guarding the house with guns and revolvers they have been startled by the crashing of glass and splintering wood. Investigation has shown that stones had been hurled, as they were found inside the house among the shattered glass. After remaining on guard three consecutive nights the police were withdrawn one night, only to be summoned suddenly by several rifle shots, a signal agreed upon between the Witt family and the police. They hurried to the scene, but could get no trace of marauders.

No tracks have been found in the soft loam about the place. Not a clew has been obtained by the members of the family, by the police or by sympathetic neighbors, who have been working on the case. Those who think the thing smacks of the supernatural shiver when they talk about it and say they cannot understand.

A Methodist Divine on Woman Suffrage.

Rev. Herbert E. Foss, pastor of Arch Street M. E. Church, Philadelphia, Pa., when asked his views on woman suffrage, replied:

"I know of no good reason why women should not have the full right of suffrage. Woman's claim is generally conceded to be a just one, but it is said that she does not know enough about public affairs to make her a safe voter, but if her success in other and most varied fields of the world's activity have any meaning it would not be long before she would become amply equiped for intelligent citizenship.

"With the most insinuating flattery her male protectors tell her that her demand is entirely just and that her intelligence and purity would doubtless lift the tone of public affairs, but that her womanly qualities must not be menaced and her pure instincts must not be violated by the atmosphere with which they have surrounded the ballot-box.

"The ridiculousness of this excuse may be seen when we remember that the very politicians who are so careful of the womanly qualities, and pure instincts of woman, are often hand in hand with the men and institutions that seek for money or influence to debauch young men, and pollute the very springs of motherhood.

"It is a most significant fact, that where women have had the suffrage for a considerable period of time, it is difficult to find respectable opposition to its continuance."

Monthly Spiritualistic and Occult Publications.

There is a large number of monthly publications devoted to Spiritualism, Occultism and Educational subjects connected with our cause that are extremely anxious for a monthly advertisement or notice in The Progressive Thinker. We desire to say right here that each monthly magazine must stand alone on its own merits after a mention by us, and must not in the future call on us to herald its claims to the public. Each weekly paper, each monthly magazine, each periodical striving to reach the public, must stand or fall on its merits without the constant use of our columns.

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



BULLETIN

THE PROGRESSIVE THINKER

Abraham Lincoln

His Assassination Planned and Executed by Jesuit Priests.

Take due notice that we shall in a few weeks, publish a communication from a distinguished literary man, W. H. Burr, of Washington, D. C., fully establishing the fact that the assassination of President Lincoln was arranged by Jesuit Priests. It gives in detail the plan and rise of the terrible plot, and its final culmination in the most dastardly murder of the 19th Century. The Jesuits have been driven, time after time, from leading European countries, finally seeking the United States as an asylum in which to carry on their nefarious work.

Spiritualists everywhere should send in orders for this special edition. Orders for 100 copies, more or less, sent to as many different addresses as desired, for one cent per copy. 100 copies or more, sent to one address at 75 cents per hundred. We want to issue one-hundred thousand of this edition. Send in your orders at once.

A Michigan Girl Has a Presentiment While Playing a Nocturne.

People interested in psychic phenomena [as set forth in the Detroit Tribune] will be fascinated with the story of Miss Greta Antis, a Michigan girl, who has recently met with a strange experience along occult lines; no less than the warning of the death of a beloved relative, which came through the medium of the strains of a nocturne played upon a piano. Miss Antis was born in White Pigeon, Mich., but removed to Chicago when a child, where she, at the age of 10, played at recitals in Englewood, and began teaching music when but 14. She has studied music in Berlin, Germany, and has studied psychology from a musical standpoint. She expects to make her public appearance at the Fine Arts building in Chicago, this month. As related by the Chicago Inter Ocean, the weird experience of Miss Antis was as follows, as told in her own words:

"Having seated myself at the piano one afternoon, I glanced through a volume of Chopin's nocturnes, playing a few measures here and there, and discarding one after another, with the vague purpose of finding one which might put to flight a weird and restless mood which had come upon me. The delicate and poetic sentiment of some of them irritated me strangely, while others breathed a religious solemnity in striking contrast to that which I felt within me.

"The nocturne in C sharp minor, that one dedicated to the Countess d'Appony, was the one which finally fixed my attention, with its melody ascending like a supplication, and then falling back in hopelessness, but rising again and again with a growing intensity born of despair. This could have but one meaning. It was love's spirit pleading. A brooding introspection follows, in which are mingled hope and despair, and then an outburst of passionate grief. Impatient of the slow tempo, my eyes searched the printed page and I saw that love would plead once more, though for what was not clear. How shall we solve this mystery of grief?

"But something is enacted in the bass before the supplication is resumed. My heart is stopped as I here traced the steady strides of the giant specter Death. He had been approaching since the first measure, but so stealthily was his tread that I had not heard him.

"I now prayed with love. My tears flowed fast, so that I could no longer see the notes and the keys were wet. I could only pray that he could turn another way ere his fatal breath had touched his victim.

"At last I dashed away the tears and played the remaining measures, but love's pleading had changed to a tender benediction. I groped my way from the piano through the awful darkness that had gathered around me. The walls seemed to be closing me in and I could find no escape. But I felt I must break the spell and go—go to one who was calling me. She who was dear to me as a sister was dying."

One of Miss Antis' friends, to whom she told her experience, offers the following scientific explanation:

"To my mind it was a case of autohypnotism. It is a well-known fact that music is the legitimate offspring of the subjective mind, and one of the most potent means of inducing the subjective or hypnotic condition. The East Indian fakirs invariably invoke the aid of music to enable them to enter the subjective state when they are about to give an exhibition of occult power. In fact, the power of music over the subjective mind is practically unlimited. It is the most powerful auxiliary of love.

"These conditions, of course, apply to persons who have sensitive natures. Miss Antis is one of these. When she began playing this selection from Chopin her soul entered into the sentiment of the notes. Unconsciously she began hypnotizing herself. When she had reached a stage bordering on the subjective, however, her grief became so intense that she was roused from the hypnotic condition. Had she remained passive she would undoubtedly have gone into a trance. It is certainly a wonderful thing, but it is not new to science."

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

WEIGHTY CONSIDERATIONS

A Need of Organic Representation.

A great deal of what passes for Spiritualism before the world must be a cause of deep regret and humiliation to those who would have it representative of the science of life here and hereafter and the religion of humanity.

The opposition cannot be censured for taking the material furnished and drawing conclusions therefrom. If the flotsam on the surface conceals the tide, there is no one to inform them that the rubbish is not all there is of it. Take up any of the city newspapers, and you will find an advertising column of mediums, clairvoyants, astrologers, fortune-tellers, magicians born with a veil, sons of seventh sons, and daughters of seventh daughters, occultists and mystics, etc. "Mediums" vie with fortune-tellers in revealing the future, when and whom those who consult them are to marry, how to conduct business, to gain love, and everything else but spiritual knowledge. Can the great public, unacquainted with the literature of Spiritualism, otherwise than conclude that a cause thus represented is like the company it keeps?

There are "mediums" who advertise or are known to speculators on the board of trade, or stock exchange, and it is surprising how many able business men consult such sources, and stake fortunes on the advice received.

Spiritualists feel aggrieved when laws are enacted including mediums and clairvoyants with fakirs and fortune-tellers. Why should they, when the "mediums" have placed themselves in that class, use the same methods, and are no less unscrupulous?

Not only is Spiritualism thus misrepresented, its opposers have further weapons placed in their hands by the traveling show class of self-styled "mediums." Their public exhibitions are more or less expert juggling performances. Other "mediums," who dare not attempt the public show, gain entrance into private families, usually of zealous Spiritualists, where they can make "conditions" favorable, and continue their show until suspicion is aroused, when they fold their tents and depart to new pastures with new names.

The exposure of these fakirs is heralded as an exposure of Spiritualism, although it is in most cases, made by Spiritualists themselves. The way to notoriety and money is for one of these self-confessed frauds to publicly expose his own rascality. The churches have nothing too good for him; he is flattered by the clergy, the pulpit is free for his use and the venal press that will not admit a line in defense or explanation of Spiritualism will give columns to such calumniators. If in this crowd of deceivers, conspicuous at the front there are any possessing mediumship, such will not preserve their gift, for in this cess-pool there is a common level determined by the lowest, from which none arise.

The public, looking to the pulpit and the press for information, who never see a spiritual journal, or hear a word on the other side, are scarcely blamable for the conclusion that Spiritualism is founded on childish tricks, which only a weak credulity would accept as evidence of spirit presence.

The most discouraging thing that the Editor-at-Large has to meet with is the constantly recurring exposure of these fakirs, and I must state, that no one outside of this office, where clippings from papers over the whole world are sent in, can form any idea of their number and activity. Even when the exposure is complete, and it does not seem that any one can have a doubt, there are Spiritualists who write, demanding that a reply be made and the cause sustained!

It is true that sometimes true mediums are misrepresented by those who attempt to refute them, and the facts by no means justify the conclusions which are jubilantly published. Conditions are demanded which would make manifestations as impossible as taking a photograph in a sun-lighted camera. The best defense that can be made by the latter, is for them to give seances at which deception is impossible. The genuine medium and every true Spiritualist should understand, that his own interest as well as that of the cause imperatively demands every seance under test conditions. If this is insisted on, fakirs will be of the past and the last exposure made.

I said the constant demand to come to the defense, when such exposures are made, is most discouraging. What can be said in defense? An editor who publishes with startling headlines the thrilling account of "materialization," leaving phosphorescent robes, false hair and mustache, is in no mood to accept a vindication, or apology. His readers in the main are too well pleased to receive a contradiction with favor. He would not be pleased with the statement that a thousand such deceptions does not weaken the evidence of a single genuine manifestation, any more than the seizure of a counterfeiter with his pockets filled with false coin would prove that there is no pure gold and silver, or that there is no mint where they are stamped.

With such conditions before us, the absolute necessity is apparent, of something central and tangible to represent the belief, knowledge, aims and objects of Spiritualists to the world.

Is this crowd of pretenders to represent you, oh, Spiritualism? If so, then every self-respecting Spiritualist must stand isolated and alone, and be held responsible only for that which he individually advocates. Those who believe, yet stand in the shadow of church influence will be slow to become identified with a movement in which they are liable at any time to humiliation and more potent will be the attraction to the liberal churches and organizations where spiritual belief offers no bar to membership.

There is only one way for Spiritualists to free themselves and their cause from all these obstructions, and give the world an authoritative statement of what they believe, and what they propose.

Clear the good ship of clinging barnacles, and say to the astrologers, occultists, Christian Scientists, psychical researchers, and all other ologists and ismists, build crafts of your own, sail as you will, but leave the helm of this ship to the inspiring influence which from the first has held the prow toward the infinite sea of righteousness.

There must be an expression of the whole. That means an organization, for only in that way can the whole be represented. From the beginning, through all this half century, this necessity has been felt, and attempts made, but the way was not made ready. Something more than local organization is required, a central association supported by local societies, and reflecting back to them the greater power and influence gained by their union.

It has been repeatedly said, that if the spirit world desired such an organization it would come. The spirit world does want such an organization and it came over ten years ago as the National Association. Its rise and growth has been slow because Spiritualists have not appreciated that only by such means can the plans of spirit intelligences be realized. Yet considering how slowly such organic efforts have matured with other great movements, ten years have given wonderful progress to this association. Its necessity has been deeply impressed on the understanding, and the great work possible for it to do is apparent to all. The vital question is, the means and direction. Spiritualists, even if they do not endorse the Statement of Principles put forth by the National Association, are quick to present them as something concrete and authoritative.

We may not accept this statement as a whole; we may prefer to cut out portions and insert readings of our own, yet we feel assured that it is a general expression of the fundamental principles of Spiritualism, and if not perfect, open to revision at the hands of the yearly convention. It thus can be made, if Spiritualists only will, an acceptable expression to which none can object.

HUDSON TUTTLE,
Editor-at-Large National Spiritualists Association.

The Famous Surgeon Bichat.

While the famous surgeon, Bichat, was dying of typhoid fever, he turned to an old colleague who was sitting beside his bed and said to him:

"My friend, I am lost, but it is some consolation to know that my case is very curious. During the last few days I have noticed some odd symptoms, and I am studying them carefully."

"Oh, you may recover yet," said the friend.

"That is impossible," replied Bichat, "and if it were not for one thing I would be quite willing to die."

"What is that?" asked the friend.

"I am exceedingly sorry," answered Bichat, "that I shall not have an opportunity to perform an autopsy on myself after my death, for I know that I would make some wonderful scientific discovery."

An hour later he was dead.

As Spiritualists we are assured that Bichat was present at his own autopsy, and perhaps so impressed his colleagues who conducted it. If any important scientific discovery was made by it, Bichat's regret at not being able to make it himself was unnecessary, for he was present himself, in spirit, and was perfectly conversant with its result.

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

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

Invisible Helpers.

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

GUARDIAN ANGELS—SPECIAL INTERVENTIONS—NATURE-SPIRITS OR FAIRIES—ADEPTS, OR MASTERS OF WISDOM—LIVING AND "DEAD" HELPERS—WHAT THE HELPERS CAN DO—HELPING THE "DEAD"—HELPING DURING SLEEP.

To my mind it is one of the most beautiful points about our Theosophical teaching that it gives back to a man all the most useful and helpful beliefs of the religions which he has outgrown. There are many who, though they feel that they cannot bring themselves to accept much that they used to take as a matter of course, nevertheless look back with a certain amount of regret to some of the prettier ideas of their mental childhood. They have come up out of the twilight into fuller light, and they are thankful for the fact, and they could not return into their former attitude if they would; yet some of the dreams of the twilight were lovely, and the fuller light seems sometimes a little hard in comparison with its softer tints. Theosophy comes to their rescue here, and shows them that all the glory and the beauty and the poetry, glimpses of which they used dimly to catch in their twilight, exists as a living reality, and that instead of disappearing before the noonday glow, its splendor will be only the more vividly displayed thereby. But our teaching gives them back their poetry on quite a new basis—a basis of scientific fact instead of uncertain tradition. A very good example of such a belief is to be found under our title of "Invisible Helpers." There are many graceful traditions of spiritual guardianship and angelic intervention which we should all very much like to believe if we could only see our way to accept them rationally, and I hope tonight to explain to you that to a very large extent we may do this.

The belief in such interventions is a very old one. Among the earliest Indian legends we find accounts of the occasional appearance of minor deities at critical points in human affairs; the Greek epics are full of similar stories, and in the history of Rome itself we read how the heavenly twins, Castor and Pollux, led the armies of the infant republic at the battle of Lake Regillus. In mediaeval days St. James is recorded to have led the Spanish troops to victory, and there are many tales of angels who watched over the pious wayfarer, or interfered at the right moment to protect him from harm. "Merely a popular superstition," the superior person will say; perhaps, but wherever we encounter a popular superstition which is widely-spread and persistent, we almost invariably find some kernel of truth behind it—distorted and exaggerated often, yet a truth still. And this is a case in point.

GUARDIAN ANGELS.

Most religions speak to men of guardian angels, who stand by them in times of sorrow and trouble; and Christianity was no exception to this rule. But for its sins there came upon Christendom the blight which by an extraordinary inversion of truth was called the Reformation, and in that ghastly upheaval very much was lost that for the majority of us has not even yet been regained. That terrible abuses existed, and that a reform was needed in the church I should be the last to deny; yet surely the reformation was a very heavy judgment for the sins which had preceded it. What is called Protestantism has emptied and darkened the world for its votaries, for among many strange and gloomy falsehoods it has endeavored to propagate the theory that nothing exists to occupy the infinity of stages between the divine and the human. It offers us the amazing conception of a constant capricious interference by the ruler of the universe with the working of his own laws and the result of his own decrees, and this usually at the request of his creatures, who are apparently supposed to know better than he what is good for them. It would be impossible, if one could ever come to believe this, to divest one's mind of the idea that such interference might be, and indeed must be, partial and unjust. In Theosophy we have no such thought, for, as I said in a previous lecture, we hold the belief in perfect Divine justice, and therefore we recognize that there can be no intervention unless the person involved has deserved such help. Even then, it would come to him through agents, and never by direct divine interposition. We know from our study, and many of us from our experience also that many intermediate stages exist between the human and the divine. The old belief in angels and archangels is justified by the facts, for just as there are various kingdoms below humanity, so there are also kingdoms above it in evolution. We find next above us, holding much the same position with regard to us that we in turn hold to the animal kingdom, the great kingdom of the devas or angels, and above them again an evolution which has been called that of the Dhyan Chohans (though the names given to these orders matter little) and so onward and upward to the very feet of Divinity. All is one graduated life, from the Logos Himself to the very dust beneath our feet—one long ladder, of which humanity occupies only one of the steps. There are many steps below us and above us, and every one of them is occupied. It would indeed be absurd for us to suppose that we constitute the highest possible form of development—the ultimate achievement of evolution. The occasional appearance among humanity of men much further advanced shows us our next stage, and furnishes us with an example to follow. Men such as the Buddha and the Christ, and many other lesser teachers, exhibit before our eyes a grand ideal towards which we may work, however far from its attainment we may find ourselves at the present moment.

SPECIAL INTERVENTIONS.

If special interventions in human affairs occasionally take place, is it then to the angelic hosts that we may look as the probable agents employed in them? Perhaps sometimes, but very rarely, for these higher beings have their own work to do, connected with their place in the mighty scheme of things, and they are little likely either to notice or to interfere with us. Man is unconsciously so extraordinarily conceited that he is prone to think that all the greater powers in the universe ought to be watching over him, and ready to help him whenever he suffers through his own folly or ignorance. He forgets that he is not engaged in acting as a beneficent providence to the kingdoms below him, or going out of his way to look after and help the wild animals. Sometimes he plays to them the part of the orthodox devil, and breaks into their innocent and harmless lives with torture and wanton destruction, merely to gratify his own degraded lust of cruelty, which he chooses to denominate "sport"; sometimes he holds animals in bondage, and takes a certain amount of care of them, but it is only that they may work for him—not that he may forward their evolution in the abstract. How can he expect from those above him a type of supervision which he is so very far from giving to those below him? It may well be that the angelic kingdom goes about its own business, taking little more notice of us than we take of the sparrows in the trees. It may now and then happen that a deva becomes aware of some human sorrow or difficulty which moves his pity, and he may try to help us, just as we might try to assist an animal in distress; but certainly his wider vision would recognize the fact that at the present stage of evolution such interpositions would in the vast majority of cases be productive of infinitely more harm than good. In the far-distant past, man was frequently assisted by these non-human agencies, because then there were none as yet among our infant humanity capable of taking the lead as teachers; but now that we are attaining our adolescence, we are supposed to have arrived at a stage when we can provide leaders and helpers from among our own ranks.

NATURE-SPIRITS OR FAIRIES.

There is another kingdom of nature of which little is known—that of nature-spirits or fairies. Here again popular tradition has preserved a trace of the existence of an order of beings unknown to science. They have been spoken of under many names—pixies, gnomes, kobolds, brownies, sylphs, undines, good people, etc., and there are few lands in whose folk-lore they do not play a part. They are beings possessing either astral or etheric bodies, and consequently it is only rarely and under peculiar circumstances that they become visible to man. They usually avoid his neighborhood, for they dislike his wild outbursts of passion and desire, so that when they are seen it is generally in some lonely spot, and by some mountaineer or shepherd whose work takes him far from the busy haunts of the crowd. It has sometimes happened that one of these creatures has become attached to some human being, and devoted himself to his service, as will be found in stories of the Scottish Highlands; but as a rule intelligent assistance is hardly to be expected from entities of this class.

ADEPTS, OR MASTERS OF WISDOM.

Then there are the great adepts, the Masters of Wisdom—men like ourselves, yet so much more highly evolved that to us they seem as gods in power, in wisdom and in compassion. Their whole life is devoted to the work of helping evolution; would they therefore be likely to intervene sometimes in human affairs? Possibly occasionally, but only very rarely, because they have other and far greater work to do. The ignorant sometimes have suggested that the Adepts ought to come down into our great towns and succor the poor—the ignorant; I say, because only one who is exceedingly ignorant and incredibly presumptuous would ever venture to criticise thus the action of those so infinitely wiser and greater than himself. The sensible and modest man would realize that what they did they must have good reason for doing, and that for him to blame them would be the height of stupidity and ingratitude. They have their own work, on planes far higher than we can reach; they deal directly with the souls of men, and shine upon them as sunlight upon a flower, drawing them upwards and onwards, and filling them with power and life; and that is a grander work by far than healing or caring for or feeding their bodies, good though this also may be in its place. To employ them in working on the physical plane would be a waste of force infinitely greater than it would be to set our most learned men of science to the labor of breaking stones upon the road, upon the plea that that was a physical work for the good of all, while scientific work was not immediately profitable to the poor! It is not from the Adept that physical intervention is likely to come, for he is far more usefully employed.

LIVING AND "DEAD" HELPERS.

There are two classes from whom it does come, and in both cases they are men like ourselves, and not far removed from our own level. The first class consists of those whom we call dead. We think of them as far away, but that is a delusion; they are very near us, and though in their new life they cannot usually see our physical bodies, they can and do see our astral vehicles, and therefore they know all our feelings and emotions. So they know when we are in trouble, and when we need help, and it sometimes happens that they are able to give it. Here, then, we have an enormous number of possible helpers, who may occasionally intervene in human affairs. Occasionally, but not very often; for the dead man is all the while steadily withdrawing into himself, and therefore passing rapidly out of touch with earthly things; and the most highly developed, and therefore the most helpful of men are precisely those who must pass away from earth most quickly. Still there are undoubted cases in which the dead have intervened in human affairs; indeed, perhaps such cases are more numerous than we imagine, for in very many of them the work done would be only the putting of a suggestion into the mind of some person still living on the physical plane, and he might well remain unconscious of the source of his happy inspiration. Sometimes, but comparatively rarely, it is necessary for the dead man's purpose that he should show himself, and it is only then that we who are so blind are aware of his loving thought for us. Besides, he cannot always show himself at will; there may be many times when he tries to help, but is unable to do so, and we all the time know nothing of his offer. Still there are such cases, and some of them will be found recounted in my book on "The Other Side of Death."

The second class among which helpers may be found consists of those who are able to function consciously upon the astral plane while still living—or perhaps we had better say, while still in the physical body, for the words "living" and "dead" are in reality ludicrously misapplied in ordinary parlance.

It is we, immeshed as we are in this physical matter, buried in the dark and noisome mist of earth-life, blinded by the heavy veil that shuts out from us so much of the light and the glory that are shining around us—it is surely we who are the dead; not those who, having cast off for the time the burden of the flesh, stand amongst us radiant, rejoicing, strong, so much freer, so much more capable than we.

These who, while still in the physical world, have learnt to use their astral bodies, and in some cases their mental bodies also, are usually the pupils of the great Adepts before-mentioned. They cannot do the work which the Master does, for their powers are not developed; they cannot yet function freely on those lofty planes where he can produce such magnificent results; but they can do something at lower levels, and they are thankful to serve in whatever way he thinks best for them, and to undertake such work as is within their power. So sometimes it happens that they see some human trouble or suffering which they are able to alleviate, and they gladly try to do what they can. They are often able to help both the living and the dead, but it must always be remembered that they work under conditions. When such power and such training are given to a man, they are given to him under restrictions. He must never use them selfishly, never display them to gratify curiosity, never employ them to pry into the business of others, never give what at Spiritualistic seances are called tests—that is to say, he must never do anything which can be proved as a phenomenon on the physical plane. He might if he chose take a message to a dead man, but it would be beyond his province to bring back a reply from the dead to the living, unless it were under direct instructions from his Master. Thus the band of invisible helpers does not constitute itself into a detective office, nor into an astral information bureau, but it simply and quietly does such work as is given to it to do, or as comes in its way.

Sometimes people have thought that to give help in this way might be wrong, lest one should interfere with the working of the great law of Divine Justice. That is indeed a strange idea—to suppose that man could interfere with the Law. We all know how it often happens that we try with all our strength to help some fellow-man, yet we are unable to do any real good to him. There is clearly a case in which it was not in the man's destiny that he should be helped, and so it was not possible to do anything for him. Even then our effort has not been lost, though it has not produced precisely the effect that we intended. The attempt has still done great good to us, and we may be sure that it has also done something for him whom we tried to help, though what we wished could not be achieved just as we wished it. It is quite true that none can suffer except by his own fault, and that in every sorrow he is working out the result of some crime of long ago. But that is no reason for any relaxation of our effort to help him. For anything that we know, he may just have come to the end of the necessary suffering, he may just have paid his debt, and may be just at the point where a helping hand can lift him out of the mire of depression. Why should not ours be the hand to do the good deed? We need never have the slightest fear that our puny attempts will interfere with Nature's laws or cause the least embarrassment to those who administer them.

Let us see how a man is able to do such work and give such help as we have described, so that we may understand what are the limits of this power, and see how we ourselves may to some extent attain it. We must first think how a man leaves his body in sleep. He abandons the physical body, in order that it may have complete rest; but he himself, the soul, needs no rest, for he feels no fatigue. It is only the physical body that ever becomes tired. When we speak of mental fatigue, it is in reality a misnomer, for it is the brain and not the mind that is tired. In sleep, then, the man is simply using his astral body instead of his physical, and it is only that body that is asleep, not the man himself. If we were to examine a sleeping savage with clairvoyant sight, indeed, we might probably find that he was nearly as much asleep as his body—that he had very little definite consciousness in the astral vehicle which he would be inhabiting. He would be unable to move away from the immediate neighborhood of the sleeping physical body, and if an attempt were made to draw him away he would wake in terror.

If we examine a more civilized man, as for example one of ourselves, we shall find a very great difference. In this case the man in his astral body will be by no means unconscious, but quite actively thinking. Nevertheless, he may be taking very little more notice of his surroundings than the savage, though not at all for the same reason. The savage was incapable of seeing; the civilized man is so wrapped up in his own thought that he does not see, though he could. He has behind him the immemorial custom of a long series of lives in which the astral faculties have not been used, for these faculties have been gradually and slowly growing inside a shell, something as a chicken grows inside the egg. The shell is composed of the great mass of self-centered thought in which the ordinary man is so hopelessly entombed. Whatever may have been the thoughts chiefly engaging his mind during the past day, he usually continues them when falling asleep, and he is thus surrounded by so dense a wall of his own making that he practically knows nothing of what is going on outside. Occasionally, but very rarely, some violent impact from without, or some strong desire of his own from within, may tear aside this curtain of mist for the moment and permit him to receive some definite impression; but even then the fog closes in again almost immediately, and he dreams on unobservantly as before.

Can he be awakened, you will say? Yes, that may happen to him in four different ways. First, in the far-distant future the slow but sure evolution of the man will undoubtedly gradually dissipate the curtain of mist. Secondly, the man himself, having learnt the facts of the case, may by steady and persistent effort clear away the mist from within, and by degrees overcome the inertia resulting from ages of inactivity. He may resolve before going to sleep to try when he leaves his body to awaken himself and see something. This is merely a hastening of the natural process and there will be no harm in it if the man has previously developed common sense and the moral qualities. If these are defective, he may come very sadly to grief, for he runs the double danger of misusing such powers as he may acquire, and of being overwhelmed by fear in the presence of forces which he can neither understand nor control. Thirdly, it has sometimes happened that some accident, or some unlawful use of magical ceremonies, has so rent the veil that it can never wholly be closed again. In such a case the man may be left in the terrible condition so well described by Madame Blavatsky in her story of "A Bewitched Life," or by Lord Lytton in his powerful novel "Zanoni." Fourthly, some friend who knows the man thoroughly, and believes him capable of facing the dangers of the astral plane and doing good unselfish work there, may act upon this cloud-shell from without and gradually arouse the man to his higher possibilities. But he will never do this unless he feels absolutely sure of him, of his courage and devotion and of his possession of the necessary qualifications for good work. If he should in all these ways be judged satisfactory, he may thus be invited and enabled to join the band of helpers.

WHAT HELPERS CAN DO.

Now as to the work that such helpers can do. I have given many illustrations of this in the little book which I have written, bearing the same title as this lecture, so I will not repeat those stories now, but rather give you a few leading ideas as to the different types of work which are most usually done. Naturally it is of varied kinds, and most of it is not in any way physical; perhaps it may best be divided into work with the living, and work with the dead.

The giving of comfort and consolation in sorrow or sickness at once suggests itself as a comparatively easy task, and one that could constantly be performed without anyone knowing who did it. Then it often happens that persons are in some perplexity, that they go to sleep at night with some unsolved problem in their minds; and in such a case a solution may sometimes be suggested, or they may be helped to a right decision. Not that anything may ever be done to bias or influence the mind of any person; we must not think of the helper as a mesmerist. It would be easier than you could possibly imagine for him to influence almost any mind in any direction he wished, yet to do so would be a violation of one of the strictest rules of his work. He may present his case to the mind of the man who is in doubt; he may state his opinion and argue in favor of it; but he must never exercise his will-power to force the man to yield, even though he may be well aware that disaster will follow if his counsel is not accepted. But there are many earnest seekers who are really anxious for light, and to give them as much as they are able to bear is one of the greatest pleasures of the helper. Suggestions may be made, and constantly are made to writers, preachers, poets, artists, as to the subjects they should take, or the way in which they should treat them—of course without any knowledge on the part of the recipient of the source of his inspiration. Indeed, he usually thinks himself a very clever fellow to have such new and original ideas; but that does not matter in the least, for no helper wishes to take credit for anything that he does. If he had such a feeling of self-glorification, he would be quite unfit for the position of a helper. Many and many a time has such a helper stood beside a preacher or a writer, and put before his mind a somewhat wider or more liberal view of his subject than he had had previously; and though sometimes it is impossible to get this accepted, yet in most cases at any rate something of it comes through to the physical plane.

Often efforts are made to patch up quarrels—to effect a reconciliation between those who long have been separated by some difference of opinions or of interests. Sometimes it has been possible to warn men of some great danger which impended over their heads, and thus to avert an accident. There have been cases in which this has been done even with regard to a purely physical matter, though more generally it is against the moral danger that such warnings are given. Occasionally, though rarely, it has been permissible to offer a solemn warning to one who was leading an immoral life, and so to help him back into the path of rectitude. If they happen to know of a time of special trouble for a friend, they will endeavor to stand by him through it, and to give him strength and comfort.

In great catastrophes, too, there is often much that can be done by those whose work is unrecognized by the outer world. Sometimes it may be permitted that some one or two persons may be saved; and so it comes that in accounts of terrible wholesale destruction we hear now and then of escapes which are esteemed miraculous. But this is only when among those who are in danger there is one who is not to die in that way—one who owes to the divine law no debt that can be paid in that fashion. In the great majority of cases all that can be done is to make some effort to impart strength and courage to face what must happen, and then afterwards to meet the souls as they arrive upon the astral plane, and welcome and assist them there.

HELPING THE "DEAD."

This brings us to the consideration of what is by far the greatest and most important part of the work—the helping of the dead. Before we can understand this we must throw aside altogether the ordinary clumsy and erroneous ideas about death and the condition of the dead. They are not far away from us, they are not suddenly entirely changed, they have not become angels or demons. They are just human beings, exactly such as they were before, neither better nor worse, and they stand close by us still, sensitive to our feelings and our thoughts even more than of yore. We must get rid of that strange old delusion that the dead man's fate is somehow sealed, and that nothing more can now be done for him. There are absolutely, strange as it may seem, hundreds of people who really believe that while they may think of and pray for their friends while they are in physical life, the moment those friends are dead it becomes not only useless but even wicked to pray for them or think lovingly of them. It may well seem incredible that any human being can hold such an insane doctrine, yet it is assuredly a fact that there are still in this twentieth century those who are hide-bound by this strange superstition. The truth is exactly the opposite, for it is precisely when he is dead that the man can most easily feel and profit by the good and loving thoughts and prayers of his friends. He has not then the heavy physical body to shut him away from sympathy with them; he is living in the astral body, which is the very vehicle of emotion, and so he feels every touch of it and instantly responds to it. That is why uncontrolled grief for the dead is so wrong as well as so selfish. The dead man feels every emotion which passes through the heart of his loved ones and if they uncomprehendingly give way to sorrow, that throws a corresponding cloud of depression over him, and makes his way harder than it need be if his friends had been better taught.

So there is much help that may be given to the dead in very many ways. First of all, many of them—indeed, most of them—need much explanation with regard to the new world in which they find themselves. Their religion ought to have taught them what to expect, and how to live amid these new conditions; but in most cases it has not done anything of the kind. The hideous falsehoods circulated so industriously with regard to hell-fire and other theological horrors do far more injury on the other side of the grave even than they do on this—and that is saying a great deal, for even on this plane they are the curse of many lives. Once more, though to a reasoning being it may seem incredible, there really are people who do believe this grotesque and cruel absurdity. They have been taught that unless they were superhumanly good (and they generally realize that they have not been that) they were in danger of a sulphureous future; and often there were also impossible conditions of faith attached to "salvation" which they can never be sure that they have perfectly fulfilled. So it comes that very many of them are in a condition of considerable uneasiness, and others of positive terror. They need to be soothed and comforted, for when they encounter the dreadful thought-forms which they and their kind have been making for centuries—thoughts of a personal devil and an angry and cruel deity—they are often reduced to a pitiable state of fear, which is not only exceedingly unpleasant, but very bad for their evolution; and it often costs the helper much time and trouble to bring them into a more reasonable frame of mind.

There are men to whom this entry into a new life seems to give for the first time an opportunity to see themselves as they really are, and some of them are therefore filled with remorse. Here again the helper's services are needed to explain that what is past is past, and that the only effective repentance is the resolve to do this thing no more—that whatever he may have done, he is not a lost soul, but that he must simply begin from where he finds himself, and try to live the true life for the future. Some of them cling passionately to earth, where all their thought and interest have been fixed, and they suffer much when they find themselves losing hold and sight of it. Others are earth-bound by the thought of crimes that they have committed, or duties that they have left undone, while others in turn are worried about the condition of those whom they have left behind. All these are cases which need explanation, and sometimes it is also necessary for the helper to take steps on the physical plane in order to carry out the wishes of the dead man, and so leave him free and untroubled to pass on to higher matters. People are inclined to look at the dark side of Spiritualism; but we must never forget that it has done an enormous amount of good in this sort of work—in giving to the dead an opportunity to arrange their affairs after a sudden and unexpected departure.

A man may sometimes be rescued from evil companions after death, just as he may be during life. Men are of all types, and there are those who, instead of feeling remorse about their evil deeds, endeavor as far as they can to resume or to continue them. The man who has haunted dens of vice during life not infrequently continues to do so after his loss of the physical body. Definite teaching of all sorts may be given to the dead, which will be of the greatest use to him, not only with regard to the life which he is then living, but with regard to his whole future in lives yet to come. I know how hard it is for many of you to grasp the reality of the thing, to understand how near to us the dead are, and how completely the helper can speak to them and deal with them as though they were still physical. Many people feel it to be impossible, and they ask us for proof that it is so. I do not know how you can obtain proof except by studying these matters for yourselves, by examining patiently the evidence, and, ultimately, by developing in yourselves the power to see and hear all this for yourselves. Those of us to whom all this is a matter of daily experience hardly care to argue about it. If a blind man came up to you and earnestly tried to persuade you that there was no such thing as sight, and that if you believed that you saw, you were suffering under an unfortunate hallucination, you would be polite to him, but you would not feel anxious to waste much time in arguing with him. You would say, "I do see, and daily experience shows me that I do; another man's belief or unbelief does not affect the fact." I think the skeptic sometimes forgets that we are not proselytizing, and that if he cannot believe, no one but himself is the loser.

It is a fact, then, that much direct teaching can be given the dead. He will not carry over details into his next earth-life, but he will nevertheless have the knowledge stored up in his soul, so that when it is next presented to him on the physical plane, he will at once grasp it, and intuitively recognize that it is true. Another point is that of the rearrangement of the astral body by the desire-elemental; I have no time to go into the detail of that process now, but it is one which retards the man's progress in the after-death states, and the helper can show him how to avoid its difficulties.

HELPING DURING SLEEP.

It is surely a happy thought that the time of much-needed repose for the body is not necessarily a period of inactivity for the true man within. I used at one time to feel that the time given to sleep was sadly wasted time; now I understand that Nature does not so mismanage her affairs as to lose one-third of the man's life. Of course there are qualifications required for this work; but I have given them so carefully and at length in my little book on the subject that I need only just mention them here. First, he must be one-pointed, and the work of helping others must be ever the first and highest duty for him. Secondly, he must have perfect self-control—control over his temper and his nerves. He must never allow his emotions to interfere with his work in the slightest degree; he must be above anger, and above fear. Thirdly, he must have perfect calmness, serenity and joyousness. Men subject to depression and worry are useless, for one great part of their work would be to soothe and to calm others, and how could they do that if they were all the time in a whirl of excitement or worry themselves?

(Continued on second page.)

Restores Eyesight.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, which eminent oculists termed the cases incurable. Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 500 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pennington, Mass. Bldg., Kansas City, Mo., cataracts cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton, Tarrytown, N. Y., neuralgia of eyes cured.

Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

BIG WAGES TO MEN and WOMEN

Mr. Tassell made $1,500 the first five months. Mr. Wise, of S. D., $12. 1st day. Mr. Clay, of Vt., $9 first day. Mr. Doerge, of Mo., $10 one afternoon. Mr. Elliott, of Pa., $17 first two days. Mrs. Howard, of Ia., $69.50 in one week. Hundreds of others making big money selling and appointing agents for **Quaker Vapor Bath Cabinets.** Prices reduced. Let us start you. We furnish everything. Anyone willing to work can make $20 to $40 a week easy. Greatest money-maker known. Just what everybody needs. **Wonderful Seller.** We're old firm. Capital $100,000.00. **Write for New Plan, Terms, Etc., FREE.** Address, WORLD M'F'G CO., 619 World Bldg., Cincinnati, O.

KORADINE

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KORADINE, a charming, prophetic story, by gradual sequence develops a philosophy of life teaching that bodily health is possible to all, that physical ailments may be prevented and relieved, and the power to overcome every difficulty that one meets.

Helen Van Anderson:—I have laughed and cried while reading Koradine. It is an inspiration to enter the new and beautiful country into which the book leads one. Extra Levant Cloth, prepaid, $1.00. STOCKHAM PUBLISHING CO., 50 Fifth ave., Chicago.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

WINTER EVENINGS.

Then Is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

Ben Fitch, of Reed's Lake, Mich., writes: "I wish to mention through your paper what a great benefit I have received from reading those premium books which I received about four months ago. Any person interested in their own spiritual welfare, should not be without them for the benefit of the present life and the one to come."

The commission of experts in mental diseases, of Berlin, Germany, appointed by the ministry of education to investigate the healing value of hypnotism, reports that it is essentially worthless. The report declares hypnotism cannot produce organic changes nor cure epilepsy nor hysteria, but can be used helpfully in some instances by removing symptoms through suggestion. Hypnotic suggestion, however, may intensify disease when laymen apply it, who do not know when to use it and when not to do so.

Mrs. P. L. Deming writes: "Please accept my thanks for your promptness in sending the premium book, A Wanderer in Spirit Lands. I have read it with great interest, and believe it will be of benefit to all others who will read it."

James Boyd writes: "I have read Mr. Tuttle's Religion of Man and Ethics of Science, in part, and think it a grand book published at a critical time, and heartily agree with it so far as I have read, in its definition of religion."

D. W. Hull is now located at 1419 Kellam avenue, Los Angeles, Cal., and wants to make engagements for lectures in all parts of California. He should be kept busy while in the state. Address him as above.

Dr. T. J. Betiero will speak for the Chicago Spiritual Alliance Society, corner Thirty-first street and Indiana avenue, Lakeside Hall, Sunday, February 15. The Doctor is an excellent speaker, and will interest you.

The Milwaukee (Wis.) Journal says: "Spirit rappings and the other phenomena indicative of the presence of residents of another world in this, will be given ample opportunity for development soon in an humble but handsome little church which a congregation of German Spiritualists of Milwaukee will build at Lee and Wall streets in accordance with plans just completed by Architect Fred Graf. The congregation is the first of German Spiritualists ever formed in Milwaukee. It is known as the First German Spiritual Church of the Sun of Grace, and was organized April 10, 1898. The church has issued a formal call for aid which gives a comprehensive idea of what it proposes to do. The call is as follows: "The congregation has now decided to build a church, a home of its own, so as to free Spiritualism from popular superstition, and to have a place where spiritual power may reveal itself undisturbed in all its purity. We also wish to aid mediums, so that they may develop in peaceful unity. We wish to give Spiritualists the opportunity of having funeral ceremonies in this church conducted by mediums, so that they can refute the charges of pastors made against us in the past. We beg all Spiritualists to consider this matter carefully, as it affords an excellent opportunity of disproving charges of deception and falsehood so frequently made against Spiritualism. Are we not fortunate to receive an occasional sign from the spiritual world That alone ought to inspire us to work for this cause. As we receive these messages without solicitation, we firmly believe that all Spiritualists will assist us in this work, for their own good as well as the mediums." The general dimensions of the home of the mediums will be 32x60 feet. The basement story will extend some distance above the level of the lot, and will be bricked up to the beginning of the next story. This will be of frame, and the top will be shingled, with a mortar and beam effect at the front. There will be an assembly hall in the basement as well as a kitchen, and an auditorium in the main part of the building. The cost will be $4,000."

H. E. Dowd writes from Toledo, Ohio: "Mrs. Amanda Coffman, of Grand, Rapids, Mich., commenced an engagement with our society yesterday for the month of February. Her lecture and messages were highly appreciated."

G. H. Brooks writes: "I began my engagement for the Pittsburg (Pa.) Society the first Sunday in February. I had a good audience, both morning and evening. I was glad to meet the many friends once more. I am stopping at the home of Mr. J. H. Knight, the former secretary of the society. Please send all mail and telegrams to 257 Dinwiddie street, Pittsburg, Pa."

Mrs. Catherine McFarlin, one of our brightest and best speakers, writes: "I just finished a two months' engagement with the First Spiritual Church, of La Crosse, Wis., and am now in Chicago, serving the Englewood Spiritual Union for the month of February, and I find a sweet sympathy pervading the atmosphere of this band of earnest workers. Sunday, Feb. 1, was my first appearance among them, and they gave me a pleasant reception. I arrived at the hall in time to witness the lyceum class of children, conducted by Mrs. Brooks, and led by Mrs. Moore, and I deem this a splendid move in the right direction. After the lyceum, the afternoon session was devoted to a conference meeting, and many good speeches were made and some spirit messages given. In the evening I delivered my first lecture here under the spiritual guidance of Dr. Rhoades. We received a most interested hearing and many congratulations afterward. This was followed by spirit messages. Mrs. Philips presided at the piano, and Mrs. Brooks, vice-president, was the chairman of the evening. Mr. Russell, the president, was present with a beaming countenance, which gave us encouragement; but I think he fully recognizes this as woman's age and therefore took a back seat. I am very happily located in the whole-souled atmosphere of Mr. and Mrs. Oswald's home, 6823 Aberdeen street, and would be glad to hear from any society which is in need of a speaker for the remaining months of the season. Will come on reasonable terms and can furnish the best of refences. Address me at the above number for February."

The Chicago Post says: "Modern Spiritualism has a notable pedigree; the history of it is marke by strange vicissitudes; and now its challenge to science has been accepted by the new psychology. Almost simultaneously two elaborate works—one German, the other English—claim the attention of serious students of this weird subject. The English treatise comprises two large volumes, whose author, Frank Podmore, has explored every corner of the difficult field with unflinching candor and unflagging intelligence. His 600 pages are accordingly crowded with curious incidents and striking personalities, all of which he illuminates with the searching criticism of a serene and steady mind. Book 1 investigates the pedigree of Spiritualism—witchcraft and poltergeist, magnetism and mesmerism, somnambulists of Germany, clairvoyants of France and England, with the Poughkeepsie seer, Andrew Jackson Davis, at the tail end of the procession. Book 2 describes without malice, but with reserve, the early American Spiritualism—the Fox family and their rappings, the dark seance, the speaking with tongues and the writing in trances, the paintings by spirit hands and the works of healing, the agitation of tables and the levitation of mediums, the testimony of converts, the accusations of enemies, the theories of explainers and the extravagances of believers. Book 3 recounts the progress of Spiritualism in England, and marvelous is the tale. Mrs. Hayden began her performances in London in 1852. Scientists, clergymen, journalists, mesmerists, intellectual freaks and the man in the street were stricken with a rush of explanation to the head; and as their explanations increased so did converts—among them Robert Owen, the veteran socialist. The notorious Horne, Browning's Mr. Sludge, came next; after him materializing mediums and spirit photographers, and, last of all, the recent wonder, Mrs. Piper."

A. F. Hill writes from Boston, Mass.: "There has been established in Boston a People's Forum, in which every ism known is to be presented by its friends, and opposed by its enemies, if they wish to do so; or they can keep quiet and learn what an ism is. Sunday, March 1, 1903, 2 to 5 p. m., is set apart to Spiritualism. L. L. Whitlock, of Boston, is to be the first speaker in favor of the subject. A. F. Hill is on the lecture committee of the People's Forum, to represent the Spiritualists of Boston. If the Spiritualists have any good reading matter to distribute at this meeting, send it and it shall be used. Send to 13 Isabella street, Boston, Mass."

A French student of psychology recently attempted to prove that the human body and soul could exist separately for a time, in emulation of the fakirs of India. He partially succeeded, in that he separated his soul from his body, but there was a hitch in the program somewhere, and presently he was buried with due pomp and ceremony. When discovered by his friends life had been extinct for several hours. Albert Guelle was the daring scientist who sought to probe the mysteries of the world beyond the grave. He was reputed to be a man of superior intelligence and was widely known as a translator of Greek, Latin and Hebrew. He resigned his position with the bureau of public assistance to study the occult sciences at Meudon. It was there that he decided to experiment upon himself, to determine whether or not the soul could return to the body when once it had left it. His theory was based on the independence of the mind in dreams.

Wayne W. Wheeler writes from La Crosse, Wis.: "Rev. Catherine McFarlin gave a musical and literary entertainment at the First Spiritualist Church, LaCrosse, Wis., Monday evening, Jan. 26. She has been pastor of the church for the past two months, during the absence of Rev. W. J. Erwood. The musical numbers were rendered by several of the leading vocalists of the city, while Mrs. McFarlin charmed the audience with her numerous selections from favorite authors. Her impersonations of child life, particularly pleased the audience, and there are few elocutionists who enter into the heart of the poems of Eugene Field, and James Whitcomb Riley as does Mrs. McFarlin. She departed for Englewood, Ill., Thursday evening, where she will conduct services during the month of February."

N. Clark writes from Sioux City, Ia.: "I have been a subscriber from the commencement of The Progressive Thinker. I have all of your premium books., I would not do without the paper on any account. How any good Spiritualist will not take The Progressive Thinker, or any other Spiritualist paper is more than I can see."

Correspondent writes: "The Spiritualist society of Galveston, Texas, with its Temple, which stands open to humanity constantly, well supplied with books, magazine and papers, as well as many lectures and demonstrations of the beauty of Spiritualism, has been for some time making arrangements for an appropriate celebration of March 31, the anniversary of the advent of Modern Spiritualism. The Lyceum is to furnish an entertainment. We are to use the program which Mr. Ring, as National Superintendent of Lyceum Work, is preparing, and we are to hold our annual bazaar. It is this last mentioned matter of which I wish to speak. We kindly ask the friends who may read this to send us such article of fancy work, useful household belongings or any such donation as they feel to, for us to dispose of at this bazaar for the benefit of our temple fund. All such favors will be highly appreciated and acknowledged by Mrs. Harriet Heyne, Spiritualist Temple, Galveston, Texas."

J. F. Andrews, president, writes from Marshalltown, Iowa: "The First Spiritual Society of Marshalltown, Iowa, are having a feast at this time, as we have with us Rev. Harry J. Moore, of Chicago, lecturing in our church, and large and enthusiastic audiences are in attendance, greeting him with applause. He surely has the right to the honor of a second Moses Hull. He will remain with us for eight lectures; then to leave us to return in March. Let the good work go on. Mrs. Eva McCoy, of this city, a well known test medium, follows his lectures with spirit messages, all of which are recognized."

Dr. E. H. Denslow writes from Rochester, Ind.: "Since our arrival in Rochester, Jan. 17, we have been kept busily employed in our work; two lectures each Sunday, large circles every evening, and private readings during the day. The society is prospering and they are harmonious. Our audiences are improving in point of numbers, and the prospect for still greater attendance is very encouraging. At a business meeting of the society called for the purpose of deciding the question of continuing the meetings the vote was unanimous in favor of engaging us for three months. We are sorry, however, that circumstances will not permit of our accepting of the kind offer, which we much appreciate."

H. C. Hervey writes from Onset, Mass.: "After reading through Oahspe several times I am compelled to believe it imparts correct knowledge of the life and destiny of man, truthfully unfolds the character and person of Jehovih, the wonder and glory of his creations, not only of the material but of celestial and ethereal worlds. This book not only gives us information of things we know not of, but gives us a method of proving that information to be true. Man now wants not proclamations and assertions as in ancient days, but substantiated proofs, demonstrable facts and plausible reasons. Oahspe is not a destroyer of old systems or religions, but it reveals a new one, adapted to this age wherein all men can be as brethren."

Mrs. G. W. Quinn writes from Dallas, Texas: "The Truth Seekers Society of Spiritualists of Dallas is in the line of progression. We have our lyceum and the members take great interest in the discussions. At 3 and 7:30 p. m. on Sundays we have inspirational lectures and spirit messages through the mediumship of our pastor, Rev. Nellie S. Baade, formerly of Detroit, Mich. The Auxiliary Circle of Light meets weekly and we are having semi-monthly socials for the benefit of the society, all of which have been pleasurable events. At a recent meeting a vote of appreciation was unanimously tendered the Rev. Nellie S. Baade for her ability to bring before the public and the Spiritualists in the most enlightened manner, Higher Spiritualism. Also expressing our love and friendship and a hearty wish for her to remain with the Truth Seekers Society for an indefinite time."

Dr. Geo. W. Renner, corresponding secretary of the First Spiritual Society of Beaver Falls, Pa., would like to correspond with speakers and test mediums who have open dates as follows: Feb. 22, March 1, 8, 15, 22 and 29; also April. Address him at 1506 Eighth avenue, Beaver Falls, Pa.

Mollie B. Anderson writes from Clarksville, Mo.: "Last summer at the annual meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa., it was voted that all mediums who contemplate attending our camp this summer should be represented in the announcements for 1903. This was done to show our appreciation of their good work, and to advise their many friends of their intentions. I know of no better way to reach them than through the press, and herewith invite all mediums who have the least intention of being present at Mt. Pleasant Park next summer, to please address me, giving their phase of mediumship, that I may insert their names in the announcements which I hope to have ready for distribution in the early part of April."

Mrs. Edward Olney writes from Kalamazoo, Mich.: "Mrs. Carrie Firth Curran, of Toledo, Ohio, served our society three weeks. Her lectures were good—subjects taken from the audience. The last lecture I desire to mention in particular. Subject, 'The Labor Question Ethically Considered,' was fine. She also gave one benefit circle which was attended by about 75 people, with good results. We as a society wish Mrs. Curran success in all her work, and long may she live to voice the grand truth to hungry souls."

W. Duncan writes: "With charity for all and malice toward none, please allow your humble servant a few words in The Progressive Thinker. We feel very thankful to Brother R. O. Morrison, of St. Paul for his timely article on page 2, No. 689, entitled 'What Experience Teaches'; and to Sister Lois Waisbroker, on page 1 of No. 688, for her splendid article, 'Helpful Work'; and to Sister Hattie J. Eligh, page 3, No. 689, for 'Automatic Writing,' from Spirit Mary E. Hill. One main reason for our thankfulness for these timely and highly important articles is, that they harmonize in grand concord of sublime tones, and ignore, as it were, that never-to-be-settled God question, and in its place take up the sacred subject of How shall heaven be brought among men and women upon earth, in the nearest future!"

Flora Hackman writes from Tacoma, Washington: "January 18, the Tacoma Spiritual Church held very interesting meetings at 12:30 p. m. The Children's Progressive Lyceum was held, which was made very interesting by songs, recitations and marching by the little folks present At 1:30 our thought exchange meeting opened with President Miller in the chair. These meetings are among the most interesting ones that we have. All subjects that are of vital interest to the growth of the human soul are here discussed. We Spiritualists of the great west are not afraid of the truth. To us Spiritualism embraces the all of truth. In the evening, 7:30 p. m., Mrs. F. A. Sheldon, our speaker, delivered an able address upon the subject 'What Do Spiritualists Believe,' showing that a true Spiritualist is one who is just in all his dealings with his fellow-men, and looks for good and finds it in all of God's great laws."

Mrs. M. E. Kratz writes from Los Angeles, Cal.: "Spiritualism is being demonstrated every Sunday from at least seven halls in this city. The writer attended a meeting recently in which some of our best talent was represented. Mrs. Augusta Ferris, a recent arrival in our city from Michigan, gave some of the most convincing tests on that occasion. She leaves an impress of honesty. Mrs. Whitney, of San Francisco, also proved to be in the fore ranks as a test medium. John Slater concluded the service in his own peculiar yet convincing way. Owing to sickness, I understand Mrs. Maud Von Frietag has discontinued her services for an indefinite time, and Prof. Bowman, with the assistance of other talent will continue the meetings in Harmonial Hall. The writer has been asked to address the Liberal Club or Freethinkers, on next Sabbath evening, and the subject will be, 'What Proof Have We of Man's Existence After Death?' I am glad to state my health is improving, and I am still in love with California's climate and people. I expect to make Los Angeles my future home. I find here quite a colony of home people from my own city, Evansville, Ind. I wish my friends in the states a happy new year. I would be pleased to hear from any who may be disposed to write at any time. Address me at No. 627 San Julian street."

E. A. Schram writes from Peru, Ind.: "Since writing to you last I wish to say that Mr. J. R. Hilles passed to the higher life on Jan. 13, 1903. Mr. Oscar Edgerly, of Chicago, conducted the services from the First Presbyterian church (which was freely offered) on Jan. 16. The house was crowded and the discourse delivered was impressive and a wonder to a good many who never heard such a service, every one speaking of it in the highest terms. Mrs. Maggie Vestal and Mr. and Mrs. A. A. Finney attended the services. Mr. Finney has since remained in the city and given many trumpet seances, which were well attended. He has made many converts to the cause."

Samuel Braley, of Erie, Pa., writes: "I am not much of a Spiritualist, but I would like to tell you of my experience. On Thursday evening I bought a diamond ring from a friend (thinking I had put it in my pocket carefully) and went home, but did not miss the ring for an hour after. I went back and looked over the ground twice, but could not find it. The next day at noon I went to see Stuart Scott, the trance medium. He told me to put an advertisement in the paper, and then come to see him in the evening. I did just as he told me, and when I went back to him, in a very few minutes he went under control of a colored spirit that gave his name as Bill. He said, 'I can find your ring right away.' He put the medium's hat and coat on (still under control) and took him out of the house nearly a square away, and brought him back with the ring in his hand."

D. D. Duncan writes: "I have been a subscriber for several years to The Progressive Thinker. My time expired Dec. 27, and I have been lost, or have lost something, ever since. I can't very well do without the dear old Thinker in my business."

D. A. Richardson writes from Hicksville, Ohio: "The Spiritualists of the surrounding country gave Mrs. Emaline Richardson a surprise on the 29th of January, on her 42d birthday. There were thirty guests; we had a trumpet seance, and reading was given to each one present, by Miss Jolly, of Paulding. Mrs. Ball, of Payne, was the trumpet medium."

W. B. Ketcham writes: "It is inconceivable to me how any person can be interested in the beautiful spiritual philosophy and not take The Progressive Thinker [or any other Spiritualist paper]. It is worth its weight in gold and only costs two cents a week."

A. W. Sparling writes: "I do not know of a paper that ought to have a more broadening effect than The Progressive Thinker. I have often thought if it were possible for you to publish it in large book form, what a great advantage it would be, as then we could have it bound, and thus each copy could be preserved in better condition for future use. I would be willing, and think it very cheap, at $2 or $2.50 per year; in fact, as long as I remain on this earth plane I want it, and would about as soon go hungry physically as be without it."

The First Spiritualist Church of Truthseekers is having a Spiritualist revival under the ministrations of speaker and medium, Rev. Nellie S. Baade, of Detroit, Mich., who has been engaged as pastor of the First Spiritualist Society, which meets at Maccabee Temple every Sunday at 3 and 7:30 p. m.—Dallas (Tex.) paper.

W. D. Noyes writes: "Our meetings have been named the Unity Church of Spiritualists, Bridgeport, Conn. The Sunday (2 p. m.) service is gaining in strength. At the 7:30 service the hall is filled. The Thursday evening service is not so well attended. Some of the best people in Bridgeport are taking part in our Sunday 2:30 service. My address for the rest of the season will be 624 Broad street, Bridgeport, Conn."

Mrs. Rose Ferris spoke at Web Hall, Jackson, Mich., Feb. 1, and Mrs. Minnie Sharlow will speak and give tests on the 8th. Both ladies are from Detroit. A plan to hold weekly socials will soon go into effect.

Dr. J. A. Marvin spoke for the Earnest Workers, Detroit, Mich., Feb. 1, and will speak again the 8th. These excellent discourses by a scholarly man, orator and medium, are followed by magnetic treatments. Dr. Marvin and Mrs. Marvin, who presides at the piano, are quartered at the Waldo, where they may be seen by friends or patients. The Earnest Workers will give an oyster supper at their popular socials held every Thursday evening. A benefit hop for Messers Wilcox and Martin will be given on Feb. 23. Mr. Lines presides at the door, and is now selling The Progressive Thinker.

L. Writes from Detroit, Mich.: 'A most happy surprise was given the Brotherhood of Light at its hall, 251 Woodward avenue, on Thursday evening last by the visit of Herr Henry Hardth, a native of Finland, who came direct from that far off country to make the acquaintance of those whom he might find who practiced organic Spiritualism. His attention was directed to Oahspe through a spirit message, from a medium who had not heard of the book. In due time he procured a copy and began its study and practice. He was most cordially welcomed by the Brotherhood here. He will remain in this city for several weeks."

Oscar A. Edgerly has just concluded a very successful engagement with the Englewood Spiritual Union of Chicago. During the next four months, his engagements are as follows: February with the Spiritualist society of Kalamazoo, Mich.; for March with the society of Battle Creek, Mich. During April and May he will fill a return engagement with the Englewood Spiritual Union. Mr. Edgerly is engaged to speak at Grand Ledge Camp and Snow Flake Camp, Mich. He has a few open dates in July and August, which he will be pleased to fill at some of the camps. Home address, 29 Public Square, Lima, Ohio.

Mrs. Gertrude R. Wright, who is said to be an excellent trumpet medium, has removed from the West Side to 3855 Prairie avenue.

Mrs. Maud K. Gates writes from Winfield, Kansas: "The Winfield camp will be held in Island Park, commencing July 3, 1903, and continuing ten days. I would like Dr. Schlesinger's address."

Mrs. Maggie Stewart writes: "I am delighted with this premium book, The Religion of Man and Ethics of Science, by Hudson Tuttle. It should find a place in the library of every Spiritualist. I cannot understand how you can afford to give such excellent premium books, of which I have four, and charge only one dollar a year for your paper. I hope Brother Tuttle may live many years yet to bless the world by his literary works. I am glad to note that our venerable friend and brother, Dr. J. M. Peebles, is still able to wield the pen, and no doubt he always will be, so long as he is able to do anything. I was much interested in his article in The Progressive Thinker of Feb. 7, 'Passing and Past Glints, Gleams and Chips.' I hope he may live long, and write more on the same line. I was very much interested in 'The Abysmal Monster,' a lecture by M. M. Mangasarian, and found on the fifth page of The Progressive Thinker of Feb. 7. There is a world of information in this lecture, and to me it seems of double value, coming from one who has seen and heard the scenes and incidents he relates. The Progressive Thinker comes to me as usual, freighted with food for thought; it stands second to no other Spiritualist newspaper that I have read, and I believe I have read nearly all, if not all of them."

Wm. Griffith writes from Buffalo, N. Y.: "Our Harmony Circle Spiritual Society is doing nicely, and more than holding its own, although but recently organized. We are working under a charter from the New York State Spiritualist Association. We have retained all our old members, and every month brings new ones into the fold, and I can conscientiously say we are as harmonious as our name implies. Under the leadership of our president and medium, Mr. Chas. S. Hulbert, we are doing our best to help along the cause of Spiritualism. He is rapidly developing as a phenomenal lecturer and test medium—honest and sincere in his work. His controls for lectures seem to change each meeting, the thoughts being individualized, but broad and deep. Two of them are especially worthy of mention. One used the subject, 'Brotherly Love,' and gave it in form of spiritual aphorisms and descriptive poem. The other, the spirit of a woman, took as a subject, the 'Power of Thought,' giving a descriptive poem from her entrance into spirit life through the valleys of shadow and light, to the Temple of Thought. She held her audience entranced. Sunday, Feb. 1, we had as guest, the Hon. Harvey W. Richardson, president N. Y. S. S. A., who gave some very timely remarks on Spiritualism and organization. On Jan. 20, the society held a progressive pedro and musical entertainment. On the 23d of this month we hold a masquerade ball. We believe in the entertainment of our members and friends in a social way, as it gives us a better chance to get acquainted. We always have a few numbers of The Progressive Thinker at our meetings to give away to strangers and friends."

Lily M. Thiebaud writes from California: "I am engaged to work during February and March for the SanDiego Spiritualist Society. I will lecture and follow with messages, psychometric, flower and voice readings. There are a great many people investigating while here from the east. The breezes from old ocean seem to fill them with a longing to know the truth, to be independent, do their own thinking. We shall send a goodly number back ready to be Spiritualists. We are receiving a most generous rain and that makes the people here hopeful and happy."

The secretary of the N. S. A., Mrs. Longley, writes: "Mr. J. S. Scarlett, of Cambridgeport, Mass., has been duly appointed a special missionary of the N. S. A., for the New England states. Mr. Scarlett will make arrangements with societies and individuals for holding meetings within the district outlined for him; he is a fine platform speaker and medium. The Massachusetts State Spiritualist Association endorses Mr. Scarlett and co-operates with the N. S. A. in his work."

Dr. J. H. Randall will answer calls to lecture upon the religion and philosophy of Spiritualism, also upon chemistry, which he will illustrate with scientific experiments.

Mrs. A. Bisbee writes from "Jacksonville," but gives no state: "The Zulieka Spiritual Society, which meets regularly at 112 East Eighth street, devoted Thursday evening, Jan 29, to the concentration of spiritual thought to help on President Harrison D. Barrett and his wife to obtain strength to sustain them in hours of sorrow brought to them through the violent death of their only child. On Sunday evening, Feb. 1, impressive memorial services were held and our medium, Mrs. Amy Buchanan, under control, gave a grand discourse on the immortality of the soul, and the comfort of Spiritualism in every trial. F. B. Davis also gave an impressional lecture on 'Why Do We Mourn?' The warmest sympathy was expressed for the sorrowing ones."

H. L. Whitney writes: "The New York State Association of Spiritualists will hold a Mass Convention in the city of Brooklyn, N. Y., at Crosby Hall, 423 Clossom avenue, near Quincy street, March 11, 12, 13 and 14, 1903. Three sessions will be held daily, morning, afternoon and evening. There will be fine music, good speakers, and spirit messages. A full program will be published later."

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "Still the good work goes on and the First Spiritualist Church of this city is meeting with success in its endeavors to spread the light of Spiritualism. The meetings are well attended; the lectures up to the standard and tests, giving proof and positive evidence of the presence of those called dead are recognized. Weekly socials and suppers are being held at the church, which are another feature of progress. The semi-monthly socials at the homes of members and friends, are drawing many into the investigation of our truth and proving a financial benefit to the church. Sister VonKanzler is assisted in the test feature at all social meetings by other mediums present, and very enjoyable, profitable meetings they are socially and financially. As we come into the knowledge of the deeper truths of life, our souls expand to the light, and we rise above the petty annoyances of uncertainty into the strength of the limitless, which is the stronghold of charity, wisdom and justice. 'Faith, hope and charity—the greatest of these is charity.' Love for our fellowman under all circumstances and conditions brings peace and harmony, not only to others but to ourselves. Stir not the vibrations of inharmony and malice. They reap discontent not only within ourselves but others, who, though unconsciously as to the cause, may feel the thought force when coming within the aura of a disturbed, inharmonious being, causing them to become uneasy, restless and more or less uncomfortable. Oh! for more charity and love which uplift in this beautiful sphere where we dwell today."

(Continued on page 7.)

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

PRICE-LIST AND CATALOGUE OF BOOKS.

Joan, the Medium. Moses Hull. Paper 25 cts.; cloth	40
Joys Beyond the Threshold. Louis Figuier	1 25
Just How to Cook Meals Without Meat. Elizabeth Towne	25
Just How to Wake the Solar Plexus. Elizabeth Towne	25
Karezza. Ethics of Marriage. By Alice B. Stockham, M. D.	1 00
Kate Field. A Record. By Lilian Whiting	2 00
Koran. Preliminary Discourse by Geo. Sale	1 00
Law of Correspondence Applied to Healing. W. J. Colville	50
Law of Psychic Phenomena. T. J. Hudson	1 50
Life, a Novel	50
Life and Labor in the Spirit-World. M. T. Shelhamer	1 00
Life Beyond Death. Minot J. Savage, D. D. Postage, 10c.	1 50
Life of Jesus. By Ernest Renan. Paper, 50c.; cloth	75
Life of Thomas Paine. By the Editor of the "National." Paper, 50 cents. Cloth	75
Life Work of Cora L. V. Richmond. H. D. Barrett	2 00
Light of Egypt. Vols. 1 and 2, each	2 00
Lisbeth. By Carrie E. S. Twing	1 00
Longley's Beautiful Songs. Vols. 1 and 2, each 15 cents Vols. 3 and 4, in one,	25
Love, Sex, Immortality. Dr. Phelon	25
Mahomet; His Birth, Character and Doctrine. By Edward Gibbon	25
Mahomet, the Illustrious. By Godfrey Higgins	25
Man in the Past, Present and Future. Dr. Ludwig Buechner	1 00
Mark Chester. Carlyle Petersilea	60
Man, the Microcosm. By Giles B. Stebbins	10
Mary Ann Carew. Carlyle Petersilea	60
Meatless Dishes	10
Mediumship. By Maria M. King	10
Mediumship and Its Development, and How to Mesmerize to Assist Development. W. H. Bach. Paper, 25cts.; cloth	50
Mediumship and Its Laws. Hudson Tuttle	35
Memorial Oration By Colonel Ingersoll on Roscoe Conkling	04
Mental Suggestion. By Dr. J. Ochorowicz	2 00
Mind and Body (Hypnotism). A. C. Halphide, M. D.	1 00
Missing Link in Modern Spiritualism. By one of the Fox Sisters	1 00
Mollie Fancher. By A. H. Dailey	1 50
Mystic Text Book. By O. H. Richmond	5 00
No Beginnings. W. H. Maple	75
Nature Cure. By Drs. M. E. and Rosa C. Conger $1.50 and	2 00
Obsession. M. Faraday	10
Oceanides. By Carlyle Petersilea	50
Occult Forces of Sex. Lois Waisbrooker	50
Old and New. By Moses Hull	10
Old and New Psychology. By W. J. Colville	1 00
Old Testament Stories Comically Illustrated. Watson Heston. Boards, $1; cloth	1 50
Origin of Life. By Prof. Michael Faraday	10
Origin, Development and Destiny of Man. Thomas P. Fletcher. Paper, 50 cts; cloth	1 00
Origin of Species. By Charles Darwin. Gilt top, cloth	75
Other World and This. Augusta Fletcher, M. D.	1 50
Outside the Gates, and Other Tales and Sketches, Mediumship of Mary Theresa Shelhamer	1 00
Out of the Depths Into the Light. Samuel Bowles	25
Our Bible. Who wrote It? By Moses Hull	1 00
Paine's Complete Theological Works. Postage 15 cents	1 00
Paine's Political Works. Postage 15 cents	1 00
Palmistry. By Comte C. De Saint Germaine	1 00
Palmistry. By Julian Greer	25
Palmistry—Twentieth Century Guide to. By the Zancigs. paper, 25 cents; cloth	1 00
Pantheism of Modern Science. By F. E. Titus	10
Perfect Motherhood, or Mabel Raymond's Resolve. Lois Waisbrooker	1 00
Petals From White Rose. Poems by J. C. F. Grumbine	25
Philosophy of Phenomena. By Geo. M. Ramsey, M. D.	1 00
Philosophy of Spiritual Intercourse. A. J. Davis	1 00
Poems From the Inner Life. Lizzie Doten	1 00
Poems of Progress. Lizzie Doten	1 00
Poems of the Life Beyond and Within. By Giles B. Stebbins	1 00
Philip Carlislie. By Carlyle Petersilea	1 00
Principles of Light and Color. By Dr. E. D. Babbitt	5 00
Practical Methods to Insure Success	10
Priest, Woman and the Confessional. Father Chiniquy	1 00
Progression, the Evolution of Man. Michael Faraday	15
Prophets of Israel. By C. H. Cornill. (Postage 3 cts.)	25
Psychic Experiences. Ella M. Dole	50
Psychography. By Fred P. Evans	2 00
Psychopathy, or Spirit Healing. Mediumship of Cora L. V. Richmond	1 50
Pulpit, Pew and Cradle. Helen H. Gardner	10
Reincarnation. By Walker & Wood. Leatherette 50 cts.; paper	30
Relation of Science to the Phenomena of Life. By Prof. Michael Faraday	10
Religion of Man. By Hudson Tuttle.	1 00
Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D. Paper, 60 cents.; cloth	1 10
Religion of Science. By Dr. Paul Carus. Paper, 25 cents; cloth	50
Religion of Spiritualism. Rev. Samuel Watson	1 00
Religion of the Future. Rev. S. Weil. Paper, 50 cents; cloth	1 00
Rending the Vail. Wm. W. Aber. Postage 25 cts. Price	$1 50
Researches in the Phenomena of Spiritualism. By Wm. Crookes, F. R. S.	1 25
Right Generation. Dr. M. E. Conger. Paper 50 cts.; cloth	75
Right Living. Susan Wixon	1 00
Rights of Man. Thomas Paine. Paper, 25 cents; cloth	50
Rubaiyat of Omar Khayyam	10
Schopenhauer Essays. Translated by T. B. Saunders. Cloth	75
Science of the Soul. L. A. Sherman. Paper 60 cts.; cloth	1 00
Scientific Demonstration of the Future. T. J. Hudson	1 50
Seers of the Ages. J. M. Peebles, M. D.	1 25
Self Contradictions of the Bible	15
Sixth and Seventh Books of Moses. Paper cover	1 00
Soul of Things; or Psychometric Researches and Discoveries. Wm. and Elizabeth M. F. Denton. 3 volumes. Each, postage 15 cents	1 50
Spirit Echoes. Mattie E. Hull	75
Swept Away. By Moses Hull	10
Social Upbuilding. E. D. Babbitt, LL. D., M. D.	15
Solar Biology. Hiram E. Butler. Postage 20 cents	5 00
Spiritual Harp. (Vocal Music.) J. M. Peebles and J. O. Barrett	1 25
Spiritual Songster. Mattie E. Hull	10
Standing up for Jesus. H. L. Green	04
Starnos. Dr. Della E. Davis	50
Startling Facts or Deeds of Darkness Disclosed. Rev. J. G. White	75
Studies in the Outlying Fields of Psychic Science. Hudson Tuttle	75
Success. By Nancy McKay Gordon	25
Superstition in all Ages. Jean Meslier. Postage, 15 cents. Paper, 50 cents; cloth	1 00
Talmagean Inanities. By Rev. Moses Hull	10
The Christs of the Past and Present. By Moses Hull	25
Ten Commandments Analyzed. By W. H. Bach	25
The Crisis. By Thomas Paine	25
The Descent of Man. By Chas Darwin. Cloth, gilt top	75
The Ethical Problem. By Paul Carus	50
The Evolution of the Devil. Henry Frank	25
The Great Roman Anaconda. By Prof. George P. Rudolph.	15
The Historical Jesus and Mythical Christ. Gerald Massey.	50
The Infidelity of Ecclesiasticism. By Prof. W. M. Lockwood	25
The Molecular Hypothesis of Nature. Prof. W. M. Lockwood	25
Talleyrand's Letter to the Pope. By M. DeTalleyrand. Paper, 25 cents; cloth	50
The Greatest Thing Ever Known. Ralph Waldo Trine	35
The Kingship of Self-Control. By Wm. George Jordan	30
The Majesty of Calmness. By Wm. George Jordan	30
The Mystic Thesaurus. Willis F. Whitehead. Leatherette	1 00
The Myth of the Great Deluge. James M. McCann	15
The Primary Factors of Organic Evolution. By E. D. Cope, Ph. D.	2 00

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

B.: Q. What is religion? What is worship?

A. The most complete answer to these questions is given in "Religion of Man and Ethics of Science," offered as a premium by The Progressive Thinker. Brief extracts can be given.

"In the sense the word usually is employed, it means the peculiar belief in the forms and essence of God, and the ceremonials of his worship entertained by any particular people. In this sense it is entirely distinct from morality which relates to actual life. Each great race has evolved its own religious system. The Hindu declares religion to be belief in Crishna and the Holy Books, in keeping caste, observing the ceremonies prescribed, repeating long prayers, pilgrimages to holy places and cities, and blind obedience to the priesthood. The Persian answers that belief in Zoroaster and the sacred Zend Avesta, repetition of prayers and feeding the sacred fires are all essential. The Chinese believe in Confucius and the Book of Kings, the Mohammedan in Mohammed and the Koran, the Jew in the prophets, the Christian in Christ as the Savior and the Bible. All these beliefs are expressed in ceremonials and observances. . . . .Obedience to moral commands, unless such obedience has special reference to the divine will—as expressed in the sacred books, interpreted by the priests—is said not to be religion, which is, according to one of its chief exponents, "real piety in practice, consisting in performance of all known duties to God and our fellowmen, in obedience to divine command, or from love of God and his law."

"Religion is the observance of certain ceremonies, because they are supposed to have been dictated by the gods and especially pleasing to them, propitiating their wrath and winning their favor. The religious element, as that term is received, at its ultimate analysis, is fear of the anger of the gods, by which imagination is perverted and reason enslaved.

"The observance of the prescribed ceremonials of his time has constituted the religious man, and no amount of good works shielded him from the charge of infidelity if he neglected such observances. The superstitious man, cherishing the coarsest vices, will suffer death before he will disobey the requirements of his religion.

"We shall find, as we proceed in this discussion, that amidst this rubbish of superstition there is pure gold; and religion in its highest meaning is the last term of morality founded on knowledge: Devotion to the right, consecration to duty, unshrinking self-sacrifice."

Worship is the performance of these prescribed ceremonials, of prayer, thanksgiving, sacrifice. The devout worshiper is he who most strictly conforms to the requirements of his creed.

Mrs. F. W.: Q. How shall I avoid the coming of evil spirits?

A. Be so good and free from selfishness that no influence other than good can approach you. If you have no thoughts but for the good of others, no thought wave will reach you, not emanating from those who desire good to you.

"Bachelor": Q. Is the doctrine of soul-mates true; that is, were certain individuals intended for each other?

A. This question has been repeatedly sent to this department and answered in the negative. Its constant repetition shows the wide interest taken in the subject. To say that "individuals are intended for each other," is to presuppose a creator who creates each individual for an especial purpose. In other words substitutes miracle for law in the rule of the world.

Levi Wood: Q. It is asserted and claimed by the Christian Scientists, that all calamities, or accidents as if one should slip on the ice and break an arm; or lightning should kill; or a child should get near a fire and its clothes catch fire and die, it is caused by error in thought, held by the people in general. I cannot see it clearly. It looks muddy and untenable. Can you make it clear?

A. It is said an honest confession of ignorance is the beginning of knowledge. I doubt if it will be in this case, for I confess to ignorance, profound and complete benighted ignorance! I have the consolation that everybody is with me, even the teachers of the "science," for if they understood, they could express with words so clearly that others could understand, which they fail to do with "mortal mind." We may not be able to see into the depths of water because it is deep, but we are not to conclude that all waters are deep because we fail to see the depths. If muddy, they may be exceedingly shallow. We do not have to go far into a fog bank, to be unable to see out.

The high priestess of the "science," Mrs. Eddy, when she had the toothache, did not parley and repeat the formula she has prescribed. She went to a dentist and had the "error of thought" taken out by the roots. She has commanded all her disciples to let contagious diseases alone, and in grappling with them is where victory should come.

Shall we not look at things as they are, and not deceive ourselves by words and with new meanings? Why are we always looking for justification in the happening to us, as though the surrounding world was made expressly for us. As much for the worm as for us. Nature, the activity of the elements has no mercy or love. She does not adjust forces to us, but we must get in harmony with her forces. The lightning strikes an animal, a rock, a tree, or man with the same relentless force, simply because they happen in its path. If a man take disease germs into his blood they will attack him, and he will be sick, perhaps die. He is not sick because he thinks he is sick, or because others think he is sick; he thinks he is sick because he is sick. He thinks if he survives the shock, that he is struck by lightning because he is struck, and he is not in "error" about it.

If the phrases of the "scientists" are ever understood, they will probably have a meaning consistent with common sense, for it is impossible for any one of ordinary intellectual faculties to believe the affirmations if the words are to be taken literally,

A. Zahlhaus: Q. Has there ever been any communication from Christ? If not, why not?

A. There have been such communications published, but these by their style and mediocrity of thought are unworthy of the source they claim. If Christ was incarnated God, and returned to the state from which he descended to take on the garb of the mortal body, then his coming to communicate through a medium could not be expected. That would be direct influence from God.

C. W. J.: Q. What is the number of acknowledged Spiritualists in the United States, and how many in Chicago?

A. The number of Spiritualists in the United States has been estimated at three millions. The number in Chicago probably exceeds 10,000.

WARNED BY HIS MOTHER'S GHOST.

Strange Picture Appears on Photograph of Man Whose Fate Was Tragic Death.

Was the apparition a warning?

C. D. Falling believed it was, and told his friends that he felt uncanny because of the strange spirit picture imprinted as if by an unseen hand on the background of a photograph that he had taken in San Francisco many years ago. His tragic death, the details of which only perhaps few have recollection at present, because of a score or more of years having elapsed, seem to indicate that his suspicion and fear of harm were not entirely unfounded, but only too true.

Cornelius William Barrett, now aged and practically helpless, but nevertheless a familiar character about the streets of Portland, is responsible for the reproduction of the above picture. He brought it to the Telegram and requested to have it printed.

"I want this picture put in the paper," said the old man as he handed it, inclosed in a faded and time-worn frame, to one of the reporters.

"It is a strange picture, something supernatural about it," he went on by way of explanation, "and it's interesting."

"See that spirit there? That's the mother of Failing, and it was a warning to him But he didn't heed it, and he's now been dead for many years.

"Failing was a telegraph operator in Portland about 20 years ago, and many will remember him, for he was a handsome fellow. He was killed on Market street, San Francisco, and a woman was to have shared his fate, but the second bullet missed its mark. This was fortunate, for it was a case of mistaken identity, and a person who was not at all implicated in the affair would have paid the penalty of another.

"This picture I got from Mrs. McCawley, who at the time of Failing's stay in Portland was an operator at Beaverton. She was a close friend of Failing's. She was one of the pricipals in the shooting affray. My sister, wife of the murdered man, held the gun. She was tried and acquitted, and she is still alive and owns a good deal of valuable property in Portland.

"Strangest of all things is that spirit picture.

"Failing's mother died when he was quite young. Thirty years or more later he had his picture taken, and gradually the face of his mother began to show in the background. The sharp features were distinctly discernible, and he recognized the picture perfectly well.

"'I don't like that,' he often remarked in looking at the card, and he was sure it was meant as a warning.

"And he was killed shortly afterwards."

Barrett, who tells this story, is in poor financial circumstances, and has to contend with a ragged and filthy bed in a cold basement on Front street, in South Portland.—Telegram, Salem, Ore.

Cruelty to Animals.

The amount of regard and consideration our railroad officials, or even congress, have for our dumb animals, may be measured by the following facts:

"On December 6, 1902, the house of representatives passed the bill to increase the maximum period in which live stock can be confined in cars, without unloading, from 28 to 40 hours."

The man or woman who has a favorite horse, cow, cat or dog, can realize how more than brutal it would be to see them imprisoned, in the winter season, for 40 long hours. The men who pass these inhuman laws should be treated to a dose of their own medicine. Not since the time when so many animals were confined in Noah's ark for 150 days, and at the command of the Lord, has there been such torturing of God's own creatures as in this instance.

C. H. MATHEWS.

New Philadelphia, Ohio.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

A CIRCULAR LETTER

From the Executive Committee of the New York State Association.

Dear Fellow-Worker:—There is a feeling among many who are active in the work, that Modern Spiritualism as a movement has reached a critical stage in its development; and that for the larger fulfillment of its mission, and the fuller realization of its promises to this age and generation, we must study the needs of the hour, and search out and learn to apply more effectual methods.

We need not only more effectual methods in carrying these important truths to the people, but we also need a system whereby those whom we do reach and interest in this work, may be marshalled into the ranks, and the energies and efforts of all be properly directed in an orderly, intelligent manner. Concert of action and conservation of forces is the crying need of the hour.

The early workers were conscientious, earnest and persevering men and women, who cultivated, encouraged and developed mediumship, and demonstrated to a skeptical world that disembodied spirits could and did communicate with mortals of earth.

The pioneers met with strenuous opposition, but battled bravely, until conservative science has been compelled to pause and investigate, and the influence of our movement on the world's religious thought, in modifying creeds and dissolving error, is apparent in a marked degree; while large numbers of people in all walks of life have learned that the so-called dead do live in a spiritual realm.

The marvels of mediumship were so striking as to command the attention of the world, and have convinced multitudes of this truth; and all of this has been accomplished with comparatively little effort toward, or support of, concerted, organized effort. But while people have in this way become convinced, there has been no cohesive power in the movement to hold them together, and our forces have scattered, with large numbers of our people drifting into and supporting other religious movements that were organized, and who accept much of our philosophy, but belittle and endeavor to suppress mediumship.

These are some of the conditions that are thought by some to indicate an approaching crisis. These are some of the things that indicate that we are nearing the parting of the ways, and must needs avail ourselves of modern methods if our movement is to live and grow.

The work of demolition as relates to established error may now well be left in the hands of higher criticism, while we devote our time and energies to the work of building up and strengthening our cause. And since organization is the most effective instrument modern civilization has discovered, for directing the efforts of any considerable number of people in different localities, Spiritualists cannot longer afford to neglect this means of facilitating their work. It would seem that this would be apparent to every loyal Spiritualist, and inspire them to join in rounding out and perfecting the Spiritualist organizations, in order that the movement may go forward and become the power for good which clearly lies within the realm of possibilities.

The world is longing for a universal religion, but such a religion must maintain the open doorway between the world spiritual and the world physical, making mediumship one of its chief corner stones, thus securing to the world constant access to the fountains of inspiration. And in as much as recognized mediumship is a distinct characteristic of Spiritualism, and of no other religion in this country, we as Spiritualists are the natural guardians of these gifts, and this power, and should sacredly protect and maintain mediumship in its integrity and purity, as our offering to be laid on the altar of the world's universal religion, when the people are ready for its coming.

Spiritualists well know of the misery and unhappiness that has in ages past been forced upon the world, through attempts to suppress mediumship. Human progress has been greatly impeded, and civilization turned backward, through a selfishness and bigotry that could silence the voice of the spirit with the rack and the thumbscrew. And when we to-day witness a disposition on the part of other religious movements to discourage mediumship, and close the avenue of spirit communion (not so much by torture of the flesh, as by methods incident to this day and age), we may well have misgivings as to the future of our movement, and the maintenance of the open doorway, with its attendant blessings to the children of earth; unless our people can be aroused to the needs of the hour, and induced to pull together in concerted, well directed efforts.

The great need is an organization of which every Spiritualist is a part.

If every Spiritualist in New York state would enter into the spirit of the work which the officers of the State Association are striving to accomplish, gratifying results would surely follow. We desire to see perfected the state organization, with every worthy Spiritualist in the state a part of it, giving it his or her spiritual, moral, and financial aid, thus unifying and focalizing our efforts, so as to accomplish the largest possible results with the forces available.

Our state association is a branch of the National Spiritualist Association, and is supported by local auxiliary societies and by direct individual memberships. Every Spiritualist who is a member of a local auxiliary to, or who is a direct individual member of the state association, is a part of the organization and entitled to representation in both the state and National conventions, and thus becomes a factor in shaping the movement throughout the state and the Nation. Our weakness lies in the fact that thousands of Spiritualists have not as yet interested themselves in our organized efforts, perhaps more because of not understanding the need thereof than for any other reason. A wheel is neither complete nor strong with some of its spokes missing. Our Spiritualist association needs the missing spokes in its wheels.

Our associate officers on the state board are every one of them conscientious workers for the upbuilding of our cause. All of the state officials are working in their official capacity, without money and without price. We are your servants, prompted to action by our love for humanity, and we plead for your co-operation, in order that success may crown our efforts, and larger, grander and nobler results follow.

The harvest is ripe and the laborers are few, and we need reinforcements. There is much to be done, and much that we could do, with the hearty co-operation of all the Spiritualists of the state.

We believe there should be held a series of mass-meetings in the larger cities and towns, with the ablest talent available as speakers and mediums, to arouse interest and open the way for establishing and building up societies whenever and wherever conditions favor it.

We want noble, high-minded men and women who are especially gifted and adapted to this phase of the work, to carry Spiritualism into every town and hamlet throughout the state, so that all may know of, and profit by these grand truths.

We want these missionaries to visit and strengthen (financially as well as otherwise) weak, struggling societies, and make them strong. We want them to go in love and sympathy, extending the hand of fellowship, speaking words of encouragement and advice to the local workers over the state.

We would cultivate in the hearts of the people that keen sense of justice, which would curb and temper the prevailing unbridled spirit of commercialism, and would place human hearts above dollars and cents, the adjustment of our economic and industrial system.

We would place human rights and personal liberty upon so high a pedestal in the hearts of the people, that no medical monopoly would ever again attempt to circumscribe or limit the right of the people to be healed by any of the various phases of spiritual or divine power, under whatever name or in whatever form it may be given.

We want to see created and maintained in connection with our Spiritualism, a thought atmosphere so permeated with love and kindness, so tempered with liberty and justice, and so thoroughly impregnated with unselfish devotion to the well-being of the humblest, as well as the highest of the children of earth, that our movement will deserve and receive the co-operation of those noble spirits who are reaching out from spirit realms, to educate, elevate and uplift us, and whose inspiration and loving counsel we so much need, to enable us to solve the great problems which modern civilization is forcing upon us in a way that will secure to each and every man and woman and child, equal and exact justice.

These are a few of the things that we believe the united, well-directed efforts of organized Spiritualism may accomplish. Other things might be named, but we refrain. We have a great light, and do we not owe it to ourselves and our posterity that we give it to the world?

Dear brother and sister in Spiritualism, we plead for your support and loving co-operation in perfecting and rounding out our organization, and in sowing the seeds of truth, brotherly love and justice.

We have the framework of a state organization which when properly supported, constitutes the machinery for accomplishing these great and noble purposes. If you are a member of one of the local auxiliaries you are a part of the state organization. If you do not thus belong, you can become a direct member by sending your name and address to Herbert L. Whitney, the secretary, No. 65 Howard avenue, Brooklyn, N. Y., and enclose $1 for membership fee.

We need funds with which to carry on the work as outlined, and we feel that there are many well-to-do Spiritualists who will respond with liberal contributions, sufficient for the needs, and in keeping with the greatness of the cause. We invite such contributions. We invite you to become a part of the organized movement. But most of all, we desire your kind thoughts, your sympathy, and loving co-operation in the work of lifting our cause above, and out into the higher altitudes of spiritual development, where love, liberty, and justice sway the scepter of human activity, and where loving angels are ever ready to respond with lofty inspiration.

H. W. RICHARDSON,
CARRIE E. S. TWING,
TILLIE L. REYNOLDS,
Executive Committee New York State Board.

Items From Texas.

Dallas Spiritualists are at the front this season, and great interest is manifested by the members of the First Church of Truth Seekers.

Texas has a state association, with John W. Ring as president; this earnest and able lecturer, also editor of the Progressive Lyceum, a gentleman of culture and ability, is not only looking after the interest of Texas local associations, but is also interested in the welfare of the young and rising generation. With him the southern people feel that their interests are being well looked after, and the prospects are that Texas in the near future will have many prosperous societies.

I have been speaking for the Dallas society three months with a constantly increasing audience. Several new members have been added to the society; others have expressed a desire to become members. All I have had to do was to pick up the work where others had laid it aside, and with the aid and inspiration I receive from its members and sympathizers, carry it on to a successful issue.

I do not know when I shall resume work again in Michigan, as I am quite in love with Dallas and its people; besides I find so much to do in the vineyard of Spiritualism; I have no time for idleness, but like others, must be about my business in teaching the gospel of love and good works.

We have started a library here, and shall do what we can in disseminating the principles of Spiritualism through its different publications.

In behalf of the First Church of Dallas, of which I am pastor, we extend our sincere sympathy to Brother and Sister Barrett in this their hour of trial, knowing that this beautiful bud of promise loaned them for a time, will ever bless them for their kindly ministrations to her during her short stay with them in mortal life, and we trust a happy reunion for them in the Sweet Sometime will console them for all their losses here.

Three times I have been called upon to lay aside the forms of my loved children, but I know they have been born into the higher life, and I know all is well; and in the future as in the past, I shall continue to teach the spiritual truth that there is no death, what seems so is transition.

REV. NELLIE S. BAADE.

Dallas, Texas.

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SOME PLAIN FACTS.

In Reference to the Cause, and Starting Libraries.

The Plain Facts, from the pen of Dr. T. Wilkins, in No. 687 of The Progressive Thinker, coupled with the Methodists' last report on increase of membership, I think would be a fine theme for an instructive lecture; in this respect some might think that comparison was odious. One million five hundred thousand addition in membership to a cause without a palpable demonstrable fact to support it; and, on the other hand, a cause free from dogmatical teachings, resting on facts well demonstrated, open for, and courts honest investigation; which facts plainly stated, are more beautiful, sublime, uplifting and soul inspiring than any word picture drawn from the flowers of language upon any false theme or dogma.

For fifty years and over we know that our unseen friends, through every avenue open to them, have been unceasingly working and hammering at the clouded intellects of their earth friends, and the information through their labors imparted is too vast to intelligently grasp or comprehend.

Without fear of intelligent contradiction I will say that no scientific philosophical, nor ethical question has ever received as full and comprehensive treatment from as many and varied channels, many which preclude even a shadow of fiction.

With these facts, which are, or should be, plain to every Spiritualist, our cause goes begging; many of our noble workers compelled to seek other and more profitable channels for a living; and our banners by the subtle influence of innuendoes trailed in the dust, and the truths laughed to scorn by ignorant wise men.

This picture is not drawn from the flights of fancy, but from the actual condition as they exist right at home, and that nearly under the shadows of the tall trees of Lake Brady.

Late in the fifties, Akron had a reputable following of intelligent Spiritualists and apparently seed enough was sown to last a century But time and the laws of change have done their work, and the old pioneers are all gone—not far, but simply passed on, and the community since then has now and then had spasmodic symptoms of the disease, about violent enough to be observed, and by some of their friends called crazy.

The spiritual philosophy belongs to, and can only find place on, the higher level, whilst the phenomena is meted out according to assimilation and requirements; both are necessary for the complete whole, and yet not probable to maintain a society from the phenomenal side of the cause; at least it never has been done.

With these few brief facts as evidence, of which pages might be written, we are forced to the conclusion that something is radically wrong or lacking, not in the teachings nor evidence received from those elevated givers, nor with the press and rostrum, but in the selfish apathy of the Spiritualists at large, our cause in many localities has nearly famished for the want of common nourishment.

Yes, this true, and as we have created the conditions, humiliating as they are, we must submit and father the results.

The remedy is plain and within our keeping, and by applying, will fan into creative action that dormant energy and pride of knowledge inherent with Spiritualists at large.

First, it is necessary to create a more general understanding or knowledge, which precedes respect for a cause. This may be done without much labor or expense, by placing our philosophy in reach of all classes of readers and thinkers. The world is hungry for the knowledge, and our philosophy always brightens by friction.

It is worthy of note that a very large number of intelligent people, and they are honest in their views, look upon Spiritualism as not only being inconsistent, but a delusive fraud and humbug, and entertaining these views, through the pride of character, give the whole thing a wide berth; among this class, and they are many, are as good people as the world contains.

The public library, where the Greeks, the Jews and the Gentiles, too, may meet on one common level and gain the knowledge of their hearts' desires, without fear of criticism by their neighbors, should be and is worthy the concert of action of every Spiritualist in the land. It is only meting out that common justice we as Spiritualists owe to humanity, and justice is the great interest of man on earth, and in the world to come.

Months past this question has been uppermost in my mind, and in the night time frequently jolted by a mathematical calculation on the munificent results.

And, reader, as I wish you to be with me in thought upon this question, with pencil approximate the number of public libraries in this broad and populous land of ours; yes, they aggregate many. Now calculate an average number of patrons and multiply. What's the result? As large as that? Well, all that vast number are readers and thinkers, seekers after knowledge, and only a very small number of them have any conception of the exalted beauty and sublime truths of the true philosophy of life of which they hold an equitable inheritance. At first by many caution will be observed, and the food sparingly taken, but as assimilation increases, the laws of comparison will become operative, and a radical change of views will manifest. With this the first degree of permanent success will be gained, and many there will be to seek farther knowledge by personal investigation, and join a circle with intelligence frequently beyond other in the seance. In time, among the reading, thinking class, and to that class our philosophy appeals, a general healthy condition will be observed.

From the secular press and pulpit, low slurs, and contemptible innuendoes will gradually cease, for by referring to the public library their bald ignorance can be authentically established, a vulnerable and very tender spot to press. Enough, we think, has been said to establish the necessity, justice and practicability of this cause before the high courts of the spheres, and I will refer to the work as blocked out and under way in Akron.

First, to present to our public library not less than fifty selected books, money to be donated by friends of the cause (so far there have been no refusals), the more interested the better for the cause; as an item of news a tabulated list with authors' names handed to the secular press, and the list to be secular press, and the list to be headed by authors whom the world recognizes of the greatest culture with proper affix attached; these to be used primarily as coast defence ordinance. (Even nations manifest great respect for large guns); these taper, up or down, call it as you may, to our more effective home talent. In all candor, friends, I wish you to consider this question. With a set of books, such as we are able to furnish, headed by such renowned authors as Prof. Wallace, Crookes and Hare, and many others if necessary, what effect would a 22-calibre pulpit orator have upon an audience in a harangue on Spiritualism? These books would be an unrefuted power, need no protection, and under the quiet home influence, cause thousands to think, reflect, compare, and see the folly of their hide-bound creed, and gradually discard the myths from their minds and be supporters of our cause.

With proper agitation of this question, judging from the encouragement received at home and abroad, a large portion of the work can be accomplished this year. Local societies will confer with each other, and jointly purchase books, and counsel as to best list for effective work.

It is devoutly wished that the slogan may be sounded from every spiritual press, rostrum, medium, worker and well-wisher in the land, for by so doing it will stimulate a oneness of purpose, interest and feeling in the cause which heretofore never existed in our rank.

In carrying this grand work to a finish, a legal notice will be served upon the world that we are moving, and that it is up the hill, from a miasmatic valley infested with pestiferous microbe, to a higher, broader and more genial locality, more suited for the exalted principles that we represent, and that our goods, chattels and stock in trade are open for the inspection of an intelligent public. D. C. MONTGOMERY.

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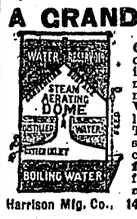
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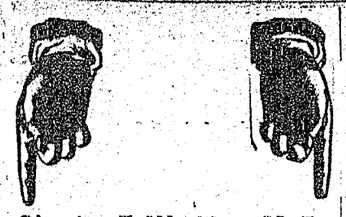
RALPH WALDO TRINE.

Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

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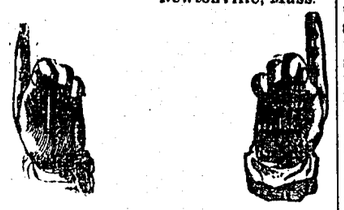
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Newtonville, Mass.



SPIRITUALISM

A Never Failing Source of Help and Consolation.

When all other devices and religions have failed to satisfy man, then he turns to Spiritualism as naturally as the sunflower turns its face to the sun. It is a never failing source of enjoyment to those that bereaved, and to the skeptical a never ending wonder, but why is it that they would rather give credit to anything else than to the spirits, mind-telegraphy, subconscious mind, etc? Why not say that the spirits do it and be done with it? for they it is and nothing else. Would you rather believe your subconscious mind was working all this than to think your spirit friends were interested in your every-day affairs and by their efforts united with your own are advancing into new fields of usefulness? and that they are ever with you advising, cheering and comforting you? that they feel your sorrows, sympathise with you in your bereavement, rejoice with you in your pleasure, and in all things just as natural as you are? Our capacity for enjoyment is enlarged, and while we feel your sorrows, it is not as in earth life, because we know the cause and the remedy, we know, too, that it is only for a day, and how long will be your time of rejoicing.

And now, dear friends, doubt not our ability to help you; our greatest desire is to do good for suffering humanity and of course when one realizes from whence his help comes, and acknowledges it, it makes it easier for us to work through and for him. As in earth life there are likes and dislikes, without any apparent cause, so in spirit life each must work with the ones that are congenial in their make-up, or magnetism. There are many good men and women in the spirit world that can not come through you on account of that law, and people not understanding that law ask, Why don't so and so come to me? I would like every so much to hear from them. It is no sign that one's mediumship is not good, nor that his spirit friends are not here, that they do not come to him, but that the universal law rules here as well as elsewhere. If they wish to hear from those friends, let them go to another medium through whom they can work. That is why so many mediums are considered frauds, when in reality it is the best proof of their honesty. The more you study this subject the plainer it will be come, and the greater you will admire the working of the spiritual spheres, and let me tell you familiarity does not breed contempt, but unbounding love and admiration.

Could you be as we are, and see the inner workings of the human soul as it strives for perfection, and know the despair of their failure, you would have love and sympathy for the lowliest of God's creatures, for there is no such thing as total depravity in the human soul, but the divine spark is almost extinguished in some, but still it is smouldering, and no one knows just when or by what kind act it may be fanned into a flame that will burn out the dross and purge the blackest soul until it stands revealed in all the beauty of regeneration. Therefore, be careful in your dealings with mankind, be patient with their shortcomings, guide and direct them, and in all things be forgiving, knowing the frailty of humanity, and remembering that charity covereth the multitude of sins; and in so doing you shall reap your reward. That is a trite and truthful saying, As ye sow, so shall ye also reap. If you are sowing seeds for eternity, in eternity shall you reap them; but if only for this life, your after life will only yield you thistles, and barren indeed will the harvest be. Your gold will be turned into dross, and the pleasures and dissipations of this world will have only retarded your progress in the spiritual realms, and all will have been in vain. Then realizing your spiritual poverty, how cheap and tawdry your past life will seem, and not until then will you be in the condition to rise out of your sluggishness and begin to live the real and true life.

Hoping my few words on this subject may be the turning-point of some one's life for the better, I will close, thanking you for your kindness in being so patient to receive my message. I am, dear friends, yours truly,

WILLIAM WADSWORTH.

Mrs. Mary L. Kaiser, Medium, Fort Scott, Kans.

GENERAL SURVEY.

(Continued from page 6.)

Last Sunday Mrs. Cora L. V. Richmond had a very large audience, and all the listeners to the lecture, "A View of Death from a Scientific and Psychic Standpoint, as Experienced by Dr. Jas. E. DeWolf," were very much pleased.

G. W. Kates writes: "G. W. Kates and wife are holding meetings in Cincinnati, Ohio, each Sunday evening during February, and are attracting large audiences. They have secured the G. A. R. Hall, where the Union Society held forth so many years. They expect to reorganize said society. Cincinnati friends should rescue our cause and make the Queen City a prominent factor in the public work of Spiritualism. Mr. and Mrs. Kates also hold meetings in Newport, Ky., at the Temple, each Sunday afternoon. Address them at Hotel Oxford, Cincinnati, Ohio, until February 23."

Frank T. Ripley gave good satisfaction in his lectures and tests at Evansville, Ind. He went from there to Newport, Ky.

Dr. W. O. Knowles writes from 247 Coade avenue, Grand Rapids, Mich.: "On January 23, I was at Holland, Mich., at the request of Brother Berche, who is a Spiritualist, and entertained quite a large audience of Hollanders. They were greatly pleased with the speaking and the messages from their friends in spirit life. I go to Howard City for Feb. 15. Will accept calls for funerals or lectures with messages from our loved ones in the spirit world, at liberal terms. Bell 'phone Maine 1677."

SPECTACLES SENT BY MAIL.

If you wish the best spectacle made in this mundane world, your eyes fitted to see near and at a distance, I will fit your eyes by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices of my Magnetized Melted Pebble lense, and frames, and full directions how you will be fitted at your own home, with this superior lense, with the guarantee if not pleased, the money to be refunded

Magnetized Compound; no other remedy equals it for inflamed or weak eyes. Four ounces sent for five 2-cent postage stamps. B. F. POOLE.

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B. F. Poole:—Your Melted Pebble lense and frames give the most perfect satisfaction. Yours truly,

Albin, Miss. JERRY ROBINSON.

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To Extend the Circulation of The Progressive Thinker.

Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the paper.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

A NEW TREATMENT

The Sick Rejoice at the Discovery of a System of Treating Chronic Diseases That Is Curing Thousands Formerly Termed Incurable.

Read His Valuable Booklet, "A Message of Hope," It Will Fully Explain This Wonderful System of Treatment, and Tell You How You Can Be Cured.



Dr J. M. Peebles, the famous physician and scientist, of Battle Creek, Mich., after twenty-five years of study and experimentation, has made discoveries and perfected a system of treatment that promises **Health and Strength to All.** The Doctor claims that disease is abnormal and can positively be overcome. At the age of eighty-one he is as hearty and vigorous as most men of forty, and he says all can be cured and command good health as he has done if they wish to.

Dr. Peebles has, no doubt, done more for suffering humanity than any other one man living. With the aid of a corps of distinguished scientists and specialists, he is curing more Chronic sufferers than any other physicians in America. **Many of their cures are of cases that had been pronounced incurable by some of the most celebrated physicians of the country.**

Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

E. G. Griggs, of Portland Ore., says "Many doctors tried to cure me of my kidney and private trouble, but all failed until I took yours. It was just what you claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

Ward Norman of Doe Run, Mo., says: "I suffered from fits for twenty-one years, and when I began with you had two every nine days, I took your treatment one month and was cured—have not had a single attack since."

Mrs. Belle Anderson, Pulouse, Wash., who suffered for years from kidney and private troubles, says: "You did me more good in the few months I treated with you than all the doctors I treated with in the ten years I was doctoring."

FREE The Doctor has written a book called "A Message of Hope," for the sole purpose of explaining his wonderful method of treatment to the sick and suffering. **If you are sick, or have a sick friend, you should write for it, as it is very valuable to those in poor health.** Write for it to-day; **it will give you the key to perfect health, and will brighten the rest of your life!** If you desire it the doctors will give you a complete and full diagnosis of your case. Just write them a plain, truthful letter about your case, and they will confidentially consider the same, and tell you just what your trouble is, and how long it will take you to get well. Write to-day, and address Dr. Peebles Institute of Health Ltd., 23 Main St., Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Passed to spirit life, from his late home in Rochester, Ind., on Jan. 26, McKee, aged 28 years. Thus our society has lost another member who will be greatly missed from the ranks. The funeral services were held at home, and was largely attended, showing the high esteem in which he was held by the citizens of his native city. The services were conducted by Dr. E. H. Denslow.

COR.

Passed to spirit life, in Sacramento, Cal., F. A. Hill, native of Ohio, aged 58 years. Deceased was a devout Spiritualist, known in San Francisco, Stockton and this city as an advocate of spirit return. Contrary to his known wishes, his son refused the proffered services of our society of which the father was a member, and employed a Baptist preacher to read over the cold body at the city morgue, a soulless ceremony.

GEO. F. PERKINS.

Sacramento, Cal.

Passed to spirit life, at Phelps, N. Y., Feb. 2, 1903, Hulburt M. Brown, aged 77 years. Brother Brown was convinced of the truths of Spiritualism at Lily Dale in August, 1896.

C. H. HARRIS.

On the 17th ult. I was summoned by telegram to attend the funeral of Mrs. Lenora H. Gurley, at Danville, Ill. Mr. and Mrs. Gurley were among the first attendants at Mt. Pleasant Park camp, and built the cottage now owned by Georgia Gladys Cooley.

Mrs. Gurley had longed to move out of her wrecked body; talked of her going to meet her loved ones gone before, as of an anticipated journey to some adjoining state to meet old friends. She wished to be cremated, but desired her body to not be put in the casket until after the funeral and all were gone but the family. The body lay upon a couch covered by a slumber robe, with flowers scattered over and trailing to the floor; not a hint of sadness to be seen; a typical Spiritualist good-by to physical existence, and celebration of the new birth into the higher life.

JULIET H. SEVERANCE, M. D.

Liberty Perham, 81 years of age, passed to spirit life at Oakland, Cal. Mrs. Watson, an inspirational speaker of Santa Clara, officiated at the funeral.

MRS. R. PERHAM.

Passed to spirit life, at his home, where he had lived sixty years, Wm. H. Lepper, in the 92nd year, at Cooper, near Kalamazoo, Mich., Jan. 25, 1903. He had been a Spiritualist all his life, and many of his friends (Methodist and Baptist) gathered to listen to an impressive address given by Dr. W. O. Knowles, of Grand Rapids, Mich.

Passed to spirit life, from his home at Grand Ledge, Mich., Jan. 31, Mr. Aaron J. Reed, at the age of 80. Mr. Reed was a healer, and was loved by every one who knew him. He had been a worker in the cause for many years. He leaves a wife to miss his presence, and who cannot mourn as those do with only a belief, for she has an actual knowledge of the future.

COR.

Passed to spirit life, from the home of her son, La Crosse, Wis., Jan. 29, Mrs. A. E. Steves, at the age of 79 years. Grandma Steves, as she was familiarly called, was a woman of sterling worth and beloved by all who knew her, as was evident by the attendance at her funeral. The little church at La Crosse was packed with sympathizers from all religious denominations, and the writer received many congratulations upon the funeral sermon from some of the most orthodox. I for one think we are doing a grand thing for our cause when we have an opportunity to deliver funeral sermons, as people will attend the funerals of respected citizens, no matter if they are Spiritualists, and we then have an opportunity to teach the lesson of death from a Spiritualistic standpoint.

CATHARINE McFARLIN.

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

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

"Meatless Dishes." Very useful. Price 10 cents.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

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

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hillis and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

AN ASTONISHING OFFER

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker,

Box 132, San Jose, Cal

Mrs. Dr. Dobson-Barker,

TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,

AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,

MRS. A. C. BARNARD.

Portland, Ionia County, Mich.

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Frances L. Loucks, the only psychic wonder living, that uses the spiritual X-ray without any leading symptom to direct, and locates all internal diseases. A trial will convince you. Nervous exhaustion and lost vigor of both sexes successfully treated, as hundreds can testify. Send name, age, sex, complexion and 10 cents in stamps, and receive a correct diagnosis of your case free, worth dollars to you. Address,

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OR

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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Revelations from Zertoulem, the Prophet of Tlaskanata.

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This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price $1.00.

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A VERY SUGGESTIVE WORK.

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

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OR

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This is one of Carlyle Petersilea's most interesting works. It is purely a Psychical Romance such as the author is noted for producing. You need it in your library for the purpose of leading your romance-loving children out into the light of occultism. Price, cloth cover, 60 cts. For sale at this office.

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JIM, or The Touch of An Angel Mother.

BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

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Stoneham, Mass.

Annie Lord Chamberlain's Cards.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address, Mrs. Annie Lord Chamberlain, Milford, Mass.

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The Infallible No. 1 is beautifully crystal-enameled and insulated top and bottom. No. 2, plain, but very neat and better than any metal. Indorsed by the most reliable mediums. Cases $1.00 and $1.50, same finish as trumpets.

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SPIRIT PHOTOGRAPHY,

While visiting the recent stock show in Chicago, I had a sitting with F. N. Foster for a spirit photograph. On receipt of the photo I was pleased to see the face of my dear father and a cousin whom I knew, who are passed out. I never saw Mr. Foster before or since, and I am certain he has neither of those pictures. If you doubt do as I did, get a sitting with Mr. Foster and learn for yourself. F. W. Schroeder, Martinton, Ill.

Sittings daily, except Saturday. Send for circular regarding sittings by mail. F. N. FOSTER. 3017 Wabash ave., Chicago.

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THE BOY MEDIUM.

Mr. P. E. Walker:—Dear sir:—I received your reading to-day, and I am more than pleased with it. You accurately described my uncle and aunt; you said they were my parents. Being left an orphan very young, they were the only parents I had. The other two were my father and mother, and the young lady, yes, she was my sweetheart, and died with a fever in California. Yes, they have all passed beyond to the better world where pain and sorrow are no more. I would like to correspond with as good a medium. I remain yours respectfully, J. V. Chism, Tom Tex.

I will give you a sample life reading for $1.00. I will cheerfully refund all money to the dissatisfied, and where I fail to describe accurately your spirit friends and loved ones. Address P. E. WALKER, Lock Box 361, Findley, O.

SPIRIT PHOTOGRAPHS PORTRAITS ARTISTS.

Send two dollars, your photograph or lock of hair, and receive three finished pictures from some loved ones that are waiting to reach you from the summerland.

Mr. and Mrs. A. Normann.—The three photographs were handed me to-day, and I recognize every face upon them, and I can truthfully say these pictures are genuine, and will recommend you to the world; for such evidence is what proves life eternal. Mrs. Dr. Gregor McGregor.

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Address with stamp enclosed and receive proof MR. & MRS. A. NORMANN,

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

VOL. 27. CHICAGO, ILL., FEB. 21, 1903. NO. 691.

TO PROTECT PHYSICIANS

Against Spiritualism, Osteopathy and Christian Science.

The physicians, i. e., the allopaths, in Utah, are trying to pass a bill in the legislature for their protection against the above-mentioned natural healers. No wonder that in these enlightened times, the old school of allopathy and its application of poisonous drugs are played out; the old-fashioned medicine man's practice is limited to the most ignorant people and as our universities increase the number of these physicians every year, the competitive system makes it hard on them; but a small part of them can make an honest living. Besides their criminal side-lines, they begin to raise artificial big bills on every trifling sickly attack, so that everybody fears to call on this kind of a doctor. They are struggling for a living, they are fighting for their bread and butter, and therefore want protection. In other words, they demand to crucify the redeemers of mankind, to do away with them like the Jews did with the great Spiritualist and medium, Jesus of Nazareth.

But I think we elected good, honest and intelligent men to our legislature, and we trust that they will not condemn anything before a thorough investigation. So, I for one, will testify to the great benefit of the now progressive methods of natural healing through Spiritualism and osteopathy.

My wife had been suffering with a so-called milk-leg or cramp-veins for twelve years and the pain of open wounds was almost unbearable. She consulted many of the prominent physicians in the East as well as here in Salt Lake City; she was treated at home and in hospitals and every one of her wise doctors declared that an amputation of the leg would be the only remedy, or else prepare for death.

For about three years I and my family are Spiritualists; we are convinced of spirit return, and as soon as we got reliable connections with our spirit friends in our home circles, we also got medical advices. The spirit of my wife's first husband, Dr. H. Krick, who, in mortal life, was a prominent physician, appeared and promised to cure her if possible. He prescribed some medicine to quiet her nerves, as he said, and also compressions for the wounds. This and magnetic treatments were applied for about two weeks, when the wounds were perfectly closed.

"Now, I need physical help," he said. "Go to an osteopath, take Dr. Ramer, in Salt Lake City, and we, together, will do the rest." Dr. Ramer treated her for about three months, and to-day she is perfectly well.

Besides this spirit doctor, there are two spirit Indian medicine men in our home; they are very strong magnetic healers. They not only cure every sickness in our family, but also many friends of ours have the benefit. One of these Indians is my personal guide and I wouldn't exchange him for a dozen of those allopaths who signed that petition, or rather certificate of ignorance, to the legislature of Utah.

There are now at least 10,000 Spiritualists in Utah, who more or less enjoy medical treatment from their spirit friends. So of course the allopaths need protection if they don't want to starve.

As to the osteopaths the foregoing will be proof enough how far ahead they are of the allopaths in science, and what a blessing they are for mankind. They don't use a knife or medicine, and still are able to cure nearly all diseases. While the allopaths use the knife in treating appendicitis, killing most of their patients or crippling them for about $300 to $500 apiece, the osteopath cures surely without a knife or medicine and without charging an enormous fee for his services.

Christian Science is on the road to Spiritualism, and as soon as the leaders will have investigated the latter a little more, they all will belong to the one great natural truth, using the same remedies for our suffering brethren.

Now, what will our law-makers do against these healers? Will they prosecute spirits like Dr. Krick? I warned him, but he answered jokingly, "I am not afraid." Or do they want him to undergo a medical examination and pay a big license fee?

Could a living soul think of hindering an osteopath to cure people so surely and so cheaply as he does? His treatment is similar to Professor Lorenz's method, the noted physician from Vienna. Would the state of Utah prohibit him to heal within its boundaries? O santa simplicitas!

The question might come up, what to do with all our physicians who increase in number every year. And true enough, they, as well as all the lawyers, have become a burden on the public; they are placed wrong. Let me say first, that they need a higher education yet! Their diploma of which they are boasting now, is no good for medical practice as long as it doesn't include a certain knowledge of our natural law. They think they know it all as soon as they feel that diploma in their pocket, but there are every day new developments in the law of nature and we all have to learn continually in order to fill our mission on this planet. Such is manifested by Spiritualism, and our universities ought to provide in future for such instructions!

All these highly educated men ought to made exempt from our competitive system; they ought to be salaried by the state, county or city. We need a revolution in the medical application; we then will find that it is easier to prevent than to cure disease, and our physicians will then be able to keep us all in a healthy condition, while it is in their interest at present to keep us sick as long as possible! We need them in the insane asylums as well as in prisons. Do away with the muscular power; instead of a rough soldier, let a highly educated physician handle these unfortunates. Three-fourths of all patients in the insane asylums can be cured through Spiritualistic scholars. A good many are obsessed by bad and sometimes by harmless and even good spirits. Some see spirits, and a physician thinks it is imagination; some hear the spirits talk, and the very wise old-school medicine man calls it hallucination, etc. All these patients are mediums, and a physician who understands spiritual manifestations can easily relieve those afflicted victims.

We need them also to treat all the criminals; we ought to take pity on all the inmates of penitentiaries; they are sick and diseased. Most of the criminals are misled or obsessed by evil spirits, and they ought to be treated accordingly, and discharged when cured. Our barbaric system to kill a man for a crime is wrong; we ought to try to cure him, and if that is is not possible, if his natural life is too short, to keep him in prison not only to prevent him from doing more evil, but to prepare him for the spirit world and to help him to fill his mission on earth as good as possible.

It is dangerous to kill a beastly murderer, as he being in the spirit world, might obsess another mortal body to commit the same crime.

Czolgosz, for instance, was obsessed to kill McKinley. He said himself, that he had no motive or reason to murder McKinley; he never had a grudge against him until three days before the deed; the idea to do the crime came suddenly, and he could not help himself. It is plain that he was merely a tool, not for an earthly subject, but he was obsessed by an evil and beastly spirit. He himself was not responsible, and to kill him, although right by law, was not only unwise, but also unjust in the eyes of a Spiritualist who understands our natural law.

Even minor crimes can be traced to obsession and bad influences; a drunkard is a victim of such evil spirits. A drunkard has the same passion in spirit life as he had in the mortal body and, influencing the mortals to drink, he also enjoys it.

A brutal murderer, when beheaded, right after his crime, has no time on earth to become a better man. All we do is, that we pray with him, let him confess and repent and then console him that Jesus Christ will deliver him from all his sins. But, alas! when the hangman finished him, he didn't know for a long time where he really was, and finally found himself in the dark. He was not called before an angry God on the golden throne, nor was there a redeemer for him, and before he learned that he had to be his own redeemer, he probably obsessed or influenced many mortal beings to do all the mischief he wanted to have done.

Our law-makers at least ought to know that our earth-life is the first stadium of existence, and that it is our duty to learn how to fill our mission here and to prepare for the spirit world.

For all ignorant and sick people we need teachers and physicians and there is where our highly educated physicians ought to have their working field; there is where I want them to labor for good salary.

But by no means interfere with those who are working already in the right direction. Not only leave the Spiritualist, Osteopath and Christian Scientist alone, but give them a helping hand whenever it is possible.

G. M. HEIN.

Salt Lake City, Utah.

I sometimes hear a person say: "I don't see any good in him." Then you are no seer. Look deeper, and you will find the God in every human soul.—Ralph Waldo Trine.

A POETIC MESSAGE.

A Poem Written by Invisible Hands.

The following poetic message was handed to us by a man who is widely known and highly esteemed, but who, owing to the delicate nature of the relations, and tender sentiment, declines to give his name to the public. He says, that during a private seance with Mrs. Gertrude Wright, spirits spoke to him through the trumpet, the last one being his first sweetheart, who died over forty years ago, and who has often come to him in both private and public seances. After talking with him in a manner to establish her identity, if she had not given her name, which she did, she said, "If you will take the medium's hand in yours, to form a battery, I will write you a message." There was a blank paper pad and a pencil on a table in the room, and in total darkness, this poem was written on several sheets, by an invisible hand, and as sheet after sheet was torn from the pad, they were placed on his lap. The poem is without title, or signature, but no signature is needed, as the recipient has no doubt but that it was written by his long-lost sweetheart.

DR. T. A. BLAND.

The Poem:

My dear one, 'neath the palm-tree shades
I wander in those spirit glades,
And wait for that blest time to be
When you, dear one, can come to me.

From those supernal groves of light
I ofttimes wing my rapid flight,
And leave celestial bowers of bloom
To meet you in the seance-room.

Dear one, I know the time is nigh
When your soul will ascend on high,
And tread the paths I've trod before,
And be with me forever more.

Clear are the rivers flowing through
That land of light that's ever new;
Progression stamps the way above
Where souls together dwell in love.

Temples of thought on our blest shore
Proclaim the truth forevermore;
And heralds to the earth plane send
To teach that life doth never end.

Black Superstition's day is past,
The reign of Truth is here at last;
And you whose life has been for right,
Will claim in full your home of light.

O, Joy of Joys! when face to face,
I meet your spirit in embrace,
And in the summerland so fair
Forevermore our love declare.

SPIRITUALISM.

It Stands Forth as the Great Revealer.

In order to understand and realize what Spiritualism has revealed, it is necessary to take a brief glance at man's ideas of himself, and the great hereafter that would come to his mind. Man in his efforts to understand himself, was guided by his senses, and reasoned from what he could see, hear and handle. His idea was, that which failed to appeal to his senses had no permanent existence, so that his very being depended on his body—without it he could have no existence.

He longed for a continuation of life. There was so much left undone, so many hopes within his heart left unsatisfied, unrealized, that made life a mockery, if death ended all. The toiling millions cared for conscious rest, rest for the weary. While love within the hearts of the many longed for the touch of an angel mother's hand, or the faint whispers of some loved one, that did not come. It looked forward to a reunion, some day, somehow, with the eye of faith, but how? where? when? were questions that no one could give satisfactory answers to. No one knew, but hope whispered, have faith, and faith sought to solve the problem by imagining that somehow or other, known only to God, that physical body would be brought back to life in such a condition that it would know no more death.

The earth itself would be changed and made a suitable dwelling-place for mortal man. The sea and the grave would give up their dead, and the mortal would put on the immortal; all would be changed in the twinkling of an eye. Thus faith and hope comforted many a troubled mind and heart, and brought peace and joy to those who were able to embrace their imaginings.

These did not satisfy all, there were many doubting Thomases, who demanded proof; they learned that after death the body was resolved into its constituted elements, and these mingling with those of the atmosphere were taken up again by other organized forms, and became a constituent part thereof. Thus the fair picture painted by Hope and Faith, was seen to be no more than a dream that came to naught.

It was left for Spiritualism to reveal the how, when and where of the continuity of life. By and by, through its phenomena, appealing to the senses, it proved that man was dual in his nature, Spiritual and Physical, and at death the body was cast off, while the spiritual body which is unseen to the physical eye, continues to serve the true man, (the Soul).

The soul has a body suitable to its higher needs and aspirations. The spirit world has been revealed, not as a New Jerusalem, fenced around with jasper walls, and having pearly gates, through which the billions are admitted, but as a real world having trees, flowers, streams, lakes, mountains and temples of justice, that go to make up a real world, but as far advanced of the material world as the spirit body is of the physical body. Love, Truth, Kindness and Justice should be our first and last thoughts, and that alone will give to us our unquestionable title to the mansions that are prepared for us in the world beyond.

Those freed from the care of our earthly bodies, could pursue those thoughts and studies, and get those thoughts and ideas which our earthly bodies prevented. The weary toiler finds himself free from drudgery in order to supply his wants. But we do not enter into a state of endless rest (Folded hands are ever weary; Selfish hearts are never gay). We will find work awaiting us, congenial to us, inviting our energies, and the spark of talent we may have to unfold and develop to a full fruition, under such conditions our work will be a continual happiness.

There the mourners will find those that are dearer than life, restored to their hearts once more. We are separated by death, and reunited by death. And oh! how the world mourns its dead; those who are ignorant of the revelations of Spiritualism, are groping for light and truth, and may grow weary in the task, and seek to solve the mystery by putting an end to their earthly existence.

Every case of suicide is an evidence of the world's need of the revelation of Spiritualism, and the solace it can give. The conditions under which happiness is to be obtained hereafter are also revealed by Spiritualism, and the perplexity arising from the conflicting schemes of salvation is disposed of forever, and the mind and heart are set at rest, forever in regard to the death problem. The only way to obtain salvation is to do that which is right at all times, and all places, for as we sow, so shall we reap. This plan appeals to the conscience as being in accord with the highest conception of right and justice.

This briefly summarized revelation of Spiritualism is of the greatest importance to the rising generation. It forms a social, moral, and spiritual foundation on which to build the superstructure of the earth life.

Teachers, parents and friends should see to it that those beautiful heart and soul-inspiring revelations are taught to the children, that their lives may be blessed, and made useful thereby, and the change called death may be happy in the consciousness of a well spent life, and a happy reunion with the loved ones gone before us, in the homes not made with mortal hands, but of the kind words, deeds and loving actions, congeniality, brotherly and sisterly love, displayed to one another in this dark, unsympathetic world.

SPIRIT WILLIAM GALT.

Through the inspirational mediumship of E. J. Beaullo.

Oh, friend, never strike sail to a fear,
Come into port grandly, or sail with
God the seas.—Emerson.

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CONTINUITY OF LIFE.

Prof. Lockwood Says It Is a Cosmic Truth.

Prof. W. M. Lockwood, of Chicago, who is widely known as one of the most concise demonstrators of the invisible principles of nature and natural philosophy, recently filled an engagement at Little Valley, N. Y., speaking to intelligent and appreciative audiences. In his introductory discourse he said in part:

"We live in an age of progressive thought and scientific research, covering a vast field of cosmic process, tending to enlarge and broaden the sphere of the human intellect, to widen the channels of commercial and national industry, and to make better the social relations of mankind, while demonstrating the truth of individual existence in realms of life beyond the dissolution of the physical or visible body. Before this tidal wave of scientific thought introducing the twentieth century the schisms and speculations of ancestral ages melt like the snow flake on a June morning; and the platitudes and sophistries of prehistoric ages are relegated to the waste-basket of time. There is no department of past forms of thought that is free from this scientific scrutiny; and no concept of life, social, religious or political, but will ultimately bow before the incoming light introduced by scientific analysis. The genius of this age of investigation asks for no special favors at the shrines of human beliefs, in any department of human opinions. It dares to penetrate every seeming mystery of nature, and to investigate the most sacred claims of man which have been engraved on the canvas of time. Human faiths, however time-honored and worshipped, are not exempt from the penetrating searchlight of scientific reasoning, and they must give way to the increasing demand for precise data in all avenues of human knowledge. Facts, and not faith, is the watch word of the hour. The liberated intellect of man cries, 'Give me facts; I do not want longer the unsupported opinions of men; let us have the truth that can be demonstrated.'

"With these mighty inductions of scientific discovery, comes the knowledge of the unity of nature, and her processes. Nature is not dual, she does not build up under the potency of some pagan deity of the past, to be torn down and destroyed by some more powerful demon of evil and hate. These poesies of a Homeric age have been a hideous nightmare in man's religious nature and a stumbling-block to intellectual progress for thousands of years. Two comparatively modern scientific discoveries demonstrate the poverty of these ancient platitudes. The first of these discoveries shows that all of the material forms of nature contain some of the elements of nature—that is to say, that the elements which are found in a certain kind of wood may be found in varying proportions in other woody fiber. Many of the elements found in a common rose-leaf, for instance, may be found in the leaves of other flowers, but in divergent proportions. A chemical analysis of the human brain discovers elements known to be factors in the development of all bioplasmic and plasmatic life. Indeed, the great truth is that all of the varying forms of matter are composed of elemental energies uniting in each existing form upon some special plane of what is known to-day as polar organization. Thus we trace unity of general method in all forms of life and development throughout the infinitude of cosmic process.

"The second, but by far the greatest discovery of modern research is that nature evolves formative or shaping forces as the real entities or soul of things; while what we see, the visible, is only the phenomenon of the invisible shaping energy. Thus we see a flower; but the visible flower is only the external appearance of some invisible shaping energy, which as the real vital energy lies affined in the plasmatic structure, and as such, it is beyond our vision. We note the growth and development of a tree from year to year. It maintains its individuality. It does not change into another kind of tree. It grows larger from year to year, but its invisible soul principle directs its growth. Nature not only co-ordinates with this soul principle as a special shaping energy, but the soul principle itself developes with each succeeding year into a more majestic formative energy, supported and sustained by the life principles of elemental forces found in the laboratory of infinitude.

"With these discoveries of the unity of nature in developing her heterogeneous forms of growth from her infinite variety of elemental substances, and that she evolves first a shaping formative life principle, which is the real and central fact in her evolutions, there is gradually dawning upon the progressive intellect of this age a new thought; that this invisible life energy of plasmatic and bioplasmatic existence requires the constant reactions of molecular change to support and grow the invisible soul or life, and so what we see of the external of any form of existence is the result or phenomenon of the shaping energy or life principle permeating its organization. Thus the life force and shaping energy of a violet, is a distinct individuality, and it is functioned by its own receptive polarity, to attract from the ether of space by the action of light just the elemental forces selective to its growth. It does not attract unnecessary elements; hence it will never become a pumpkin vine. In like manner each flower throughout the floral kingdom, has its individual receptive and selective functions, each developing in accord with the shaping energy and life principle we call the soul.

"Indeed, every type of existence from monad to man, possesses this vital soul force. All relations in nature are invisible relations. They are psychic relations. Your chemist-physicist deals with these invisible potencies in all the chemical experiments or compound forms of matter he can make. All chemical relations are invisible modes of motion. All processes of affinity are invisible. Gravitation is an invisible relation of matter to the electro currents of the earth's magnetic energy. Electricity is the product of molecular excitability, an invisible reaction. Disease is an invisible mode of motion acting upon, and in the vascular system. The processes of digestion and assimilation are an invisible process. The molecular changes taking place in the glands of the physiological anatomy of man are beyond vision. All nature is infinitely co-related by principles of polar affinity. Were this not so, there could be no growth or development of foods and flowers. This co-relation extends into every department of cosmic process. Man's mental nature, no less than his physical organism, has its co-relations. Mind is co-related to mind, and conscious states to conscious states throughout the infinitude of time and space. Wireless telegraphy demonstrates the principles of this truth in a wonderful way. An electrical field in Chicago responds to the vibrations of the same polar field here. Mental telepathy is an exposition of polar co-relations.

"These relations of one individual consciousness to another have been demonstrated by our psychic research societies thousands of times; and, may I add that these co-relations of the conscious soul of man extend to spheres of existence beyond the boundary of earth existence. Every expression of life, whether plasmatic or bio-plasmatic, is a symbol of the activities taking place in the form we see. All nature expresses her growths and reactions in symbols. Man expresses his relations to his fellowman by symbols. Human consciousness is eternally related to human consciousness by symbols of sign or symbols of sound. Human consciousness has no other means of communication, and the spirit would employ both of these methods in communicating with the mortal. These principles of co-relations and communication have always existed, but have remained undiscovered for centuries of time. They are the basic principles in the philosophy of Modern Spiritualism, hence you will see that Modern Spiritualism draws its inspiration and facts from the established inductions of natural philosophy."—Cattaraugus Republican, Little Valley, N. Y.

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GRAND SUCCESS.

Spiritual Developments in Flushing, O.

December 5, I arrived at Flushing, Ohio, from Cleveland, and found my son, Wm. H. Brewer, holding circles for automatic writing, receiving messages for different ones who had friends in the spirit world. Through my impressions he got a double slate, and obtained independent messages. But the interest was growing, and after talking the situation over, we concluded that it would be best to get a good medium to come here and demonstrate that there is a reality in spirit return. I communicated with Mr. Dillon, the treasurer of the National Spiritualist Association of Wheeling, W. Va., in regards to obtaining a good trumpet medium to visit us and give some seances, and Mr. Allen W. Kaiser, trumpet medium of Deshler, O., was sent to us. He held three seances. They were very successful, especially the first two, in which the spirit guides requested that a developing class be organized, and nine members were chosen by the spirit side of life during the seances. We were instructed to select three more to make the class twelve in number. They were chosen, but we started with nine, and seven still remain with us. We had our first meeting, Dec. 30, 1902. We opened with the Lord's Prayer, and followed it with spiritual songs. Spirit lights came in abundance and raps upon the stand in the center of the circle, upon which lay a banjo, the strings of which were struck. I was also entranced by my Guide, Dr. Gilbreath, who has taken control of the class and gives instructions individually. After the first two meetings we were instructed to meet twice a week, which we have done up to present date. Our demonstrations have been wonderful—every meeting a grand success. We have added some new members who are well-read and highly intelligent.

I will now tell you about our last meeting, Jan. 27, not quite a month since our first one, which I feel is almost beyond description. We met with ten present, five males and five females. Good thoughts and harmony prevailing we opened as usual with prayer and singing, the guides keeping time upon the stand. My Doctor took control and gave new phases to the new members. Hands were materialized and played the banjo, and having obtained a trumpet it was floated around the circle, touching all. This was grand. The stand was taken around the circle also. Beautiful spirit lights were given by several different guides. An independent message was given upon the inside of the double slate. We have received three messages this way, two being written with colored crayon. Our class consists of two trumpet mediums, two independent slate writers, three clairvoyants, one healer, two materializing mediums and one clairaudient. I pray that our experiences may encourage all who may be investigating Spiritualism, that they may find it a grand success as it has been proven in this place to those who have tested it and found Spiritualism the light of truth.

MRS. S. A. BREWER.

Flushing, Ohio.

MRS. CLARA WATSON VENTILATES HER VIEWS ON VARIOUS IMPORTANT SUBJECTS

Spiritualists have had the name of being "queer," and really it seems in these latter days we are earning the sobriquet. The strange ways of Spiritualists are set forth in the great desire that has been developed within them during the past decade or so to come in as seconds, or in other words to play the role of followers and imitators of the old instead of leaders and builders of the new. It is pitiable indeed that Spiritualists, with the sublimest system of thought and philosophy at their command, should let slip the grand opportunity that is theirs to aid in building the great humanitarian structure of practical benefit to the world, along original lines. After Spiritualism had for forty years bravely battled its arch enemy—the Christian church, and sought to free the human mind from the errors it had taught, and release the individual from the bondage of useless forms and ceremonies that religion had imposed, then to face about and make of Spiritualism a religion, and build it up on the same old methods used by the enemy that we are still compelled to fight, is a sad commentary on the movement.

The opportunities for good that Spiritualism had, and that I believe was intended by its original promoters both from the spirit side and the mortal side of life, seem to be waning, and instead Spiritualistic churches are now being organized and temples builded and all the paraphernalia of sectarian churchanity introduced. Pastors, Rev. ordinations, Gods and Bibles, christenings, amens, etc., all are coming in and the great effort now is to work for "our church."

And then, too, we are getting so very "pious" that no persons but those of "good moral character" can join us, and of course the "pastor" will be empowered with the office of acting judge of who is moral and who immoral and surely, Mr. Editor, some of your contributors will not stand a ghost of a chance of getting in, for our writings are considered heterodox by the pastor and "awful bad."

And then, too, the old supplication called the "Lord's Prayer" has come to be a part of our "worship" and a Spiritualist service is not considered complete without the mumbling over of that meaningless combination of words. It is becoming quite the fashion now for our speakers to close their lectures and funeral addresses with this second-hand borrowed or appropriated formula of speech.

One of our leading speakers thus closed a funeral service in this vicinity some time ago, and a Christian lady who had been in attendance was heard to remark that she "did not know what business a Spiritualist had with the Lord's prayer," and I feel to echo the sentiment.

I once had a prayer sprung on me at a funeral service where I was called to officiate, and I was greatly disturbed thereby, because it was all out of joint with the occasion; entirely out of place in the service. A friend of the family, a Spiritualist, was asked to make a few personal remarks and the lady sprung that old prayer upon us.

I was mortified beyond degree.

The Methodist minister of the place and a good portion of his church were present, and I thought how disgusting it must have been to them, as it was to myself, to see Spiritualists imitating their ways just to curry favor of them. For a Christian to repeat the Lord's prayer is consistent, for it is in accord with their thought, but why Spiritualists should use it is past comprehension, for in sentiment it is entirely at variance with the principles of Spiritualism.

Let us briefly analyze this famous prayer. First, it presupposes a personal God, and that that personage is of the masculine gender, and dwells in heaven. "Our Father who art in heaven." Here in the first clause is embodied three ideas, all of which are contrary to the principles underlying Spiritualism. That great force, or power or energy or something which Spiritualists sometimes call God, is mother as well as father, which is really the negative and positive, the feminine and masculine forces of nature, and must of necessity be impersonal, and thus this God is no more in heaven than in hell.

Heaven is harmony and hell is discord, and our God that the N. S. A. has named Infinite Intelligence, reigns in both.

"Hallowed by Thy name."

I suppose the name referred to here means the word God. Hallowed means holy and holy means pure—free from stain, and how that name can be holy as applied to that personage with which the Lord's prayer has always been associated and without which the prayer is meaningless, is one of the strange problems we meet. Jehovah God—the God of the Christian (and the Lord's prayer is Christian), was jealous, angry, treacherous, deceitful, lustful, murderous, warlike and fierce. How, then, can his name be holy?

"Thy kingdom come. Thy will be done on earth as it is in heaven."

Now if heaven is God's kingdom and he rules there as king over all, and his will is done there, all of which is claimed by the system that gave us the Lord's prayer, then I cannot see how Spiritualists can desire such a kingdom established on earth If the kingdom of heaven in the sense in which the Lord's prayer is given were established on earth, there would be the strange anomaly of the stagnation of enterprise with everybody engaged in active employment, which would consist in singing praises unto God every hour, every day, every month, every year. No, that would not be quite all for there might be an occasional war to break the monotony, for it is remembered that in those wonderful visions that St. John had on the Isle of Patmos, he was given a picture of war in heaven. Someway the old red dragon with his angels worked their way into heaven and created a disturbance and war was declared between Michael the archangel, and the dragon, and fought to the bitter end; the dragon was defeated and cast out of heaven into the earth and was "reincarnated" as the Devil and Satan, and his mission is to deceive the world. (Revelations, chapter 2.) And then again in heaven it is said they never marry nor are given in marriage. And if God's kingdom was established on earth how would it be? Maybe we are not quite ready for that kingdom.

"Give us this day our daily bread."

Think of a Spiritualist asking this favor of any God. Of all the billions and trillions of times this prayer has been repeated, no indication comes that God, or any one of the gods, is running a baker's shop; and if they were the probability is their wares would not be distributed gratuitously; the gods have all been noted for demanding full returns for all favors granted, even the degrading servitude of humanity. There are just two ways of getting bread or any other eatable; to earn it or get it without earning it, and in either case no god has anything to do with it.

"Forgive us our trespasses as we forgive those who trespass against us."

O my! How do Christian mortals forgive the trespasses? With the bullet, the bayonet, the fagot, the guillotine, the gallows, the electrocution chair; with courts of justice (or injustice), with imprisonment, with fines, with scorn and contempt. Let a person or persons trespass against another in any way, and as individuals, as communities and as nations, how quickly the courts of law are appealed to! how soon war is declared and the whole machinery of strife, carnage and destruction set in motion. If, then, God forgives as we forgive, punishment will be meted out to us more direful than the torments of the fabled bottomless pit.

"Lead us not into temptation, but deliver us from evil."

Now, this pleading addressed to the old Jehovah God is quite in order, for according to the record he led the people into all kinds of temptations, traps and evil; but for a Spiritualist to thus implore the Infinite Intelligence God is too ridiculous for consideration; for a personage or principle having infinite intelligence would have too much intelligence to engage in the pastime of tempting humanity to sin.

"For thine is the kingdom, the power and the glory forever."

Think of Spiritualists ascribing this to the God of the Lord's prayer! It is too silly. Sad it is that Spiritualists should be guilty of squandering valuable time in repeating words which, if even possessing any significance, have been lost in their too common usage.

The query recently appeared in The Progressive Thinker, To what focus is humanity tending? That portion of it known as Spiritualistic or many of them are tending toward theology just about as fast as time and effort can carry them. Religion, churchanity and theology form a trinity one and inseparable. It had been hoped that our new school would be conducted along original, up-to-date, independent, progressive, humanitarian lines, and not tumble headlong at the first clip into the rut of the narrowest sectarianism; even drawing the lines tighter than any dyed-in-the-wool orthodox church. "Any person of good moral character can become a member," says the creed of the new Whitewater Spiritualist church. In the face of past developments (the facts of which I would not be privileged to here relate) such a statement must make angels weep in pity or laugh in derision. With crime increasing, with drunkenness among my own sex becoming more and more common (and how terrible this fact), yet Spiritualists draw their garments of self-righteousness about themselves and through their creed tell the poor, unfortunate, erring ones: You are not wanted in our "set" (church). The very class that needs the benign influence of Spiritualism, shut out by the "holier than thou" feeling flaunted before the world.

The Christian church takes in people of all kinds of character and of no character, and tries to reform them and sometimes succeeds.

To what focus are we as Spiritualists tending? Toward ritualistic worship, with more thought of pomp and splendor, fashion and rivalry in church display, than of effort at bettering humanity. And yet we know that above the clamor for Spiritualist churchanity are heard the clarion notes of a few brave souls who are working to keep Spiritualism upon the basis and within the realm of naturalism where it belongs, giving to the world the great truth of the continuity of life and of spirit return as facts in nature and destined to bless and uplift humanity, with no need for the useless forms of fashionable, costly worship.

In closing, let it be suggested to those Spiritualists who need a written formula of speech for a prayer, handed down from the hoary past, that they let the Lord's prayer have a rest and substitute the prayer of Socrates: "O beloved Pan and all ye other Gods of this place, grant me to become beautiful in the inner man." This prayer is shorter than Jesus' prayer and more comprehensive, for if we are beautiful in the inner life it will be apt to work its way outward, and no person can be truly beautiful that is not good, and if goodness reigns the world is redeemed.

Wonder what the stickler-for-God critics are going to do with Prof. Loveland's splendid article on Causation, in the issue of January 24?

CLARA WATSON.

Jamestown, N. Y.

"After Her Death, The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and etherical phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER EIGHT.

Mr. Editor, Ladies and Gentlemen:—

A part of my work is to return to earth and speak and write through mediums, or sensitive persons who have the psychic power largely developed. If spiritual beings did not do this, very little progress would be made by those on earth. Years before the word medium was understood, or applied to such sensitive persons, spiritual beings were engaged in the same way. Of course it was not then understood that spirits had anything to do with it; but that was simply misapprehension. Many people thought they were inspired of God when they felt the spiritual afflatus. Others considered that it was genius, or that some men were great geniuses: a great painter, a great author, a great inventor, a great preacher, a great statesman, a great philosopher, a philanthropist, a great actor, a great reformer, a great singer or musician; these, and many others besides, were considered great geniuses—I forgot to mention poets as well—but who has ever stopped to ask what was really meant by genius, or what the original meaning was? Of course there are very many who know; but certainly the true meaning has long been lost sight of, or had become obsolete, at best, until the advent of Modern Spiritualism.

Now genius means one of the genii; and genii really means spiritual beings, or demons, and it was formerly believed that the genii entered a man's body, or inspired and overshadowed him, compelling him to do these great things. "He has a familiar genius or demon," and this is precisely the truth. Strange that men lose sight of the spirit while they cling to the letter. A great preacher says, "I am inspired of God; I am overshadowed by him; the spirit of God is upon me."

Now, I used to think thus, and often said so; and some called me a genius. But I must here pause to say that the genii were not able to do good work through me, owing to misapprehension and prejudice on my part. I could not entirely break away from that which I had been taught from my youth up; but now my work is clear and plain before me. I am now one of the genii or a genius; and, at present, I am the controlling genius of this medium, or sensitive; and, as I said at first, to write and speak to those of earth is a part of my work—my mission to earth—the remainder of my time is given to learning, and helping and teaching spiritual beings who do not understand as much as I do. Natural law compels me to do just as I am doing, the natural law of my own being. I think it may sound strange to some, especially to those who think that a demon is a devilish spirit, or a devil, or an emissary of the devil, when I tell them that I, Henry Ward Beecher, am a demon; but such is the fact. Yes, I am a demon; one of the genii; the controlling genius, at present, of this medium.

The word originally meant intermediate spirit or angel messenger between God and man. Now when we say that demons are the interpreters of great, eternal, natural laws, to man, because they understand them better than man does, then we are striking the great rock of truth.

I have before stated that the Egyptians, Greeks, and old Romans, had no God other than the Gods innumerable; and these Gods, really, only stood as symbols of nature and natural laws. So here we are, back where the old Romans, Egyptians, and ancient Greeks, besides many other nations once stood, previous to their decay. That the ancient Jews worshiped, or believed in a great battle spirit, or conquering hero, somewhat like Napoleon Bonaparte, or Alexander the Great, whom they called Yahve, is true; that they were determined not to have any other God is also true; but why the American nation should worship this God, the particular God of the ancient Jews, is not so clear. Of course we know all about the Roman Catholic church, that manipulated the old Jewish Yahve into the great, eternal God of all the world; the Nicene Council and so forth, the old manuscripts that had been gathered together, some of them written at remote periods of time, some of them remnants of old poesy, some the doings of ancients kings, others portions of old romances and novelettes; a conglomerate mass, to be sure; written by various ones at various times and epochs of time. The most of them were so fragmentary that the authors could not be discovered. But that did not matter. It was enough for the purpose of those who wanted to compile a bible, to take a little here and there, that which they thought would answer their purpose best, throw out this and that, which did not suit them and their purpose—which was supreme power over the people—supreme power over all the world if that were possible—add a little as one would pepper and salt, for just the right flavor or seasoning to make it taste well or please the mind; and there you have it—the Bible!

But the Roman Catholics have one Bible and the Protestants another. You see they fix it up occasionally to suit the taste; there are so many parts of it that become stale to the reasoning mind; so they rehash it, add a little more seasoning, and so forth, and then call the books thus produced the word of God—the unalterable, unchangeable word of God—but even after all this, the so-called unchangeable, eternal word of the great Almighty God, was necessarily written by men, or through men and women; and those olden men and women were not one whit better than the men and women of your own time, many of them not as good; and, certainly, the greater part of them were not as intelligent. Then, why repudiate that which men and women write to-day? They write, they prophesy, they see visions and dream dreams; they talk and lecture under inspiration, and many of the Spiritualists will tell you that they are controlled or inspired by a demon; in other words a spirit—a genius—and those who are truthful tell you the truth, for they are thus controlled or inspired to write, to speak, to lecture, to dream dreams and see visions.

Now what is meant by seeing visions? The meaning is clear to many. To see a vision is to see with the eyes of the spirit. Now to-day you call it clair-voyance or clear-seeing—to see that which is not seen ordinarily; and, oh, what beautiful visions many clear-seers see, for when seeing with the eyes of the spirit they see the demons or spirits, and the spirit world as it really is. But not one clear-seer has ever seen a personal God, or the old Jewish Yahve; not one demon, or spirit, living, has ever told you that he or she has ever seen the great Almighty God of the Roman church; they all emphatically declare, with one voice, that they have not seen a personal God; they also all tell you that the angels, or demons, above them, all declare that they have not seen such a God. Then, why persist in believing that there is such a being, simply, because the ancient Jews believed in their tutelary battle demon Yahve, and because the Roman church believe, or say they do, in a great pontiff whom they call God? The ancient Romans believed in no such being, as I have already said, but in their tutelary Gods without number; for every natural law had its symbolic God.

Now when you ask me, "Henry Ward Beecher, have you become an atheist?" I answer, Yes; as far as a personal God is concerned; and I have been trying, in this letter, to show you why.

And, now you ask, "Did you not know all this before you went to the spirit world?"

Friends, I must confess I knew much of it, and sometimes my soul would recoil from that which I was preaching; but as I have before said, as the twig is bent the tree's inclined, and as I was bent and grew in this direction, whenever I tried to straighten, whop! I went back again. I often tried to straighten and be a free man and tell the people just what I did think at these times; but, whop! and there you have the whole story.

But I entreat you to allow me to tell you now. I have straightened for good and never expect to whop again. I know you will all think that whop is not an elegant word; but I was not always elegant; sometimes more forceful than elegant; so, let me say whop if I want to; for, even if it is slang, it expresses my meaning exactly. You see, if you do not find fault with me the medium does, and wishes not to write it; but whop it shall remain unless changed by the copyist or proof reader. But, I beg of you not to patch up and change my words as they patched up and changed the word of the so-called Almighty God at the Nicene Council—yes, and long before that, even each priest patched up and changed the manuscript in his possession to suit himself. Why, there is scarcely a sentence in the whole mass of books that the original author would recognize, and the ideas therein contained are such as his demon nor himself ever conceived of.

"Well, Mr. Beecher, does Christ wash away the sins of the world?"

Yes, Christ washes away the sins of the world; but not Jesus of Nazareth. He was simply the child of a Jewish maiden; but there were very many by the name of Jesus in Nazareth and the adjoining country, just as you have a great many by the name of John in America; just as "Johnny Bull" has a great many by that name who serve under the "Lion and the Unicorn."

The name John should be rendered Yohn or Yun, and, really, it can be traced back to a word or symbol of the Sun; and the word Jesus should be rendered Joshua or Yehoshua—or Yahve helps—and Yahve was the great battle spirit; but if we trace the word away back of all this we shall find it identical with that of Zeus, the supreme; and, farther back still, Zus; and farther back yet, the real meaning, the Sun. The Zun or Sun God. Thus the name of Jesus would come to mean Child of the Sun or Helper. But the Sun God had a sister who became his wife. The real meaning being that the moon was the sister of the sun, and when she became his wife the planets, their children, were born. And so we have all the planetary Gods. And thus we might go on. But why enter into a learned dissertation? the real meaning as far back as we can trace it—child of the sun, moon and earth. Isis, the goddess of the earth. That was the original meaning of the name Isis—the earth. Child of Isis—Child of earth—and the earth is inspired by the sun; that is, Isis is the daughter of the sun.

Yehoshua, Jehovah, Yahve. These are some of the Sun God's names—and Juno, Yuna, afterward Luna; and Isis, really means inspiration. Inspired of God, or the Sun.

So you perceive, friends, that Jesus, the son of God, really means the son of inspiration, inspired by the sun. That is the far-reaching meaning—that is to say the name Jesus reaches away back to its real meaning the sun. And as the name Jesus was as common as the name John, both really reaching back to the name of the sun.

Inspiration really cleanses the world from sin, or one inspired helps to wash away the sins of the world.

"But we understand you to say, Mr. Beecher, that Christ washes away the sins of the world."

Yes; and I shall proceed to show how it is done by Christ. Christ does not, and did not, mean any particular Jesus. The word Christ existed before Jesus of Nazareth was born. It was simply applied to him by those who loved and followed him. Christ really means light—the light and heat of the sun—and I shall proceed to show that it does. The word Christ means anointed—and anointed means bathed—and the sweet-smelling hair of Isis means the sweet-smelling products of the earth, such as grass, or hay; flowers, trees, shrubs, and so on. These constitute the hair of Isis, or the earth. The Anointed of Earth! The earth anointed or bathed with light and heat from the sun or the father in heaven the sun. The child anointed by the father. It was also supposed that the Sun God sent the rain; so the anointing consisted of light, heat and rain from the Father Sun, afterward the God of the Sun or Sun God.

Thus, festivities came to be, when the ancient peoples danced and feasted in joy and gladness that the sun and the earth were about to bring forth the young child—the Spring—that the father or Sun was about to anoint the hair of Isis—or the Earth—with light, heat and rain. The young child—the new Spring—was about to be baptized or bathed in showers or water and greater light and heat from the sun. And here is where the word Christ, Anointed, Baptized, Bathed, and so forth originated; and if this Christ does not wash away the filth and garbage of the earth, then what does? And if this is not the savior of the world, then what is?

"But we understood you to say, Mr. Beecher, that Christ washed away the sins of the world."

"Well, when the world is bathed in light, darkness disappears or goes away—light washes it away—and if we then say that inspiration is light and light is the anointing—or Christ the Anointed—then inspiration washes away the sins of the world.

Now I think I have proved my words good, and I have told you the truth; and all this can come under the head of Christianity if so you are pleased to term it. Not Jesuit but Christian, which really has nothing to do with Jesus of Nazareth, except all that was good and beautiful in his life and teachings. In no other sense is or was he the son of God, or the savior of the world. Sincerely yours,

HENRY WARD BEECHER.

A Preposterous Decision.

The decision of Judge Hazen in the Kansas school case, that the reading of the twenty-third psalm and repeating the Lord's prayer are not religious exercises, is in our opinion contrary to fact. If such exercises are not religious, what are they? They are meaningless under any other definition. The pupils learn nothing by hearing the same scripture day after day and week after week during the whole term of school. No progress is made. In bona fide studies pupils do not at the beginning of every term find themselves exactly where they were at the beginning of the last one. They go ahead. That is characteristic of studies. Repetition is characteristic of religious mummery. It is the general belief among religious persons, we believe, that when they are repeating the Lord's prayer and reading the Bible they are performing an act of worship; under Judge Hazen's decision they are not.

Although the decision is preposterous, we must recognize that the denial of a religious and worshipful character to Bible reading and praying in the schools is forced by the logic of the situation. We have compulsory school laws, and we have constitutions guaranteeing that no person shall be compelled by law to support any form of worship. Hence the only way to save the Bible and the Lord's prayer in the school is to follow Judge Hazen and define the readings and repetitions as something which they are not. As the Kansas case stands, the son of Mr. Billard must make a hypocritical pretense of joining in the religious ceremonies imposed upon the pupils of the North Topeka school, or be deprived of an education which the parent is taxed to provide. Yet the compulsory education law says he must go to school, and the court upholds the school board in its refusal to admit him. His father meanwhile is liable to a fine for neglecting the education of his offspring, although he has paid for it and must continue to do so. And our courts are called courts of justice!—Truth Seeker.

TWO WAYS.

There's the "Look-Down" way with its shadowed gloom,
With its briars, and thorns, and poisoned vines,
And the "Look-Up" way, with its sunlit noon,
With its roses, and blooms, and nectared wines.

In the gift of life lies the folded choice—
Lies the germ and the seed of what may be,
In the soul of life speaks the secret voice,
And its message is joy and melody,

In the "Look-Down" way there are Ogres grim,
And they menace and fright with fitful force,
In the "Look-Up" way, if we walk therein,
There are Angels of joy to guide our course.

Austin Station, Chicago. ELLA DARE.

There is no strength in exaggeration; even the truth is weakened by being expressed too strongly.—Anon.

The most violent passions have their intermissions; vanity alone gives us no respite.—Rochefoucauld.

UNDER THE SEARCHLIGHT

The Trusts, in the Light of Industrial Economics.

Alfred Russell Wallace, one of the most distinguished of living English scientists, said: "The facts of Modern Spiritualism are as well established as the facts upon which modern science is based." He shared with Darwin the honor of discovering and elucidating the doctrine of evolution. In fact in the most important direction he alone prosecuted his researches and established the principles of spiritual evolution. He showed that there came a time when mental and moral evolution was of more importance than physical evolution. Then the law of natural selection began to work upon the intelligence of man almost exclusively. Hence man's physical organization, for many thousand years, has undergone but little change, while his mental and moral intelligence, the essential parts of his spiritual nature has expanded immeasurably.

Along with man's mental and moral evolution has come industrial, social and political evolution to meet necessities of his expanding growth. It has become an established truth known and recognized by all civilized and enlightened man that "Man is his brother's keeper." Every day, in social and political circles, this truth is producing practical results in the numerous reformatory, educational and benevolent institutions established upon broad, humanitarian principles. Our penal system is being purged of the element of revenge, and punishments and restrains are used more with a view to the reformation of the offender than to satisfy a desire for vengeful satisfaction. In fact the best way for society to protect itself is to prevent, by proper education, discipline and training of the young, all crime, vice and immorality.

The truth that all men are entitled to life, liberty and the pursuit of happiness has been joined to and limited by the equally true and binding duty of each one to enjoy his own rights without infringing upon or interfering with the rights of others. In fact it is becoming very manifest that the way for each individual to enjoy his own rights to the best advantage lies in the mutual enjoyment of the same rights with all others. No one can best enjoy life alone; liberty without the most comprehensive idea of charity and toleration for all is a poor substitute for barbarism; each one can be most happy when all are happy. The ethics of the jungle, the red-in-tooth-and-claw animal nature are giving place to the demands of human brotherhood and the unification of human rights and enjoyment. Through industrial evolution, mad and destructive competition is being displaced by the unity of interest and organization secured by the enlightened application of the law of self preservation.

Capital seeks to preserve its profit by the promotion of trusts, labor is maintaining its right to living wages through unions and federation. These are legitimate and natural evolutions, and when conducted with an intelligent regard for others' rights, no statute law can prevent their successful and permanent establishment. The laws of men are useless and impotent when they interfere with the operation of natural laws. If all the capital employed in any line of production was united in one close, harmonious organization, and all the labor employed in the same industry were joined in one union there would be very little friction between capital and labor in that industry. The heads of each organization would be able to arrange amicably all matters in dispute. In the recent anthrocite coal strike, if all persons employed in the mines had been members of the Union, there would of course have been no outrages against nonunion men; and the coal operators indulging no vain expectation of breaking the strike would soon have granted the terms demanded by the miners' Union. And even now if all the coal operators were united in one combine, we would not see the strange sight of the most insolent member of the coal trust selling coal at a price which the consumer can get at $7.50 per ton, while the independent operators compel a suffering public to pay $12 and $15 per ton. Then, too, responsibility for high prices could be fixed; the railroads, the independent operators, the coal trust and the retail dealers could not each one be blaming the others for the high prices. Enlightened selfishness borders close on intelligent benevolence; the best way to be happy yourself is to make others happy.

Spiritual evolution as it proceeds is making it unmistakably clear that each one's happiness is closely bound up with the happines of all others. All advances in civilization have for a time set some person's nose out of joint; all improved machinery has for the time being taken the bread out of somebody's mouth; all advanced methods of organization and production have upset somebody's plans, but in the long run all things have been adjusted and the condition of mankind has been made better. In the economy of nature, the true end and intent of all inventions and improved methods are not the enrichment of a few, but a better condition of life for all; shortening the hours of physical labor, making physical subsistence easier for all, and giving to the masses more time for mental, moral and spiritual enjoyment and improvement.

Trusts are formed to preserve the profits of capital from the ruinous effects of sharp competition. If by employing new inventions and improved methods they cheapen production and give to the public a better article at a cheaper rate, they are a blessing to the community. But if they limit the output and extort high prices from the consumer and deprive labor of steady employment, and by floating watered stock perpetrate frauds upon the community and oppress labor in order to pay dividends upon over-capitalization, they should not be destroyed, but compelled by law to conduct their business in a proper manner. Because horrible railroad accidents are frequent and trolley cars are not at all times perfectly safe no one proposes to restore the ox-cart and the stage coach; but the public does demand that all the best modern inventions and methods shall be used to make travel safe and agreeable. So in regard to trusts, do not restore the obsolete methods of competition, but give publicity to the evil of trusts, so that all can see them and know how to apply the necessary remedy.

If Congress under the present constitution has not the power to make the necessary laws, the source of all power, the people, will gladly change the constitution to meet all the requirements of the new conditions of production. Trusts should be compelled to place their capitalization upon assets, and pay such wages to labor and sell their productsproducts to the consumer at such prices as would yield not over five per cent on the investment. Whenever their profits exceeded that rate they should be compelled to share the excess of profits with labor and the public by a pro rata distribution of the surplus among the workman and consumer of their products. This plan would be automatic in its adjustments. If the trusts were content with five per cent profits labor would receive just wages and the consumer would get the products at reasonable prices. If the trusts oppressed labor and extorted from the public consumer, they would be compensated by a share in the surplus profits. By these means better articles at cheaper rates could be brought within the reach of a larger number of consumers, and the enlarged market and increased demand would tend to furnish more employment for labor and the small producers whose business has been destroyed by the trusts. They can hitch their little wagons to the ascending star; invest their capital in trust stock and find employment as workmen, supervisors or salesmen in the factories and salesrooms of the trusts.

Congress can create the Department of Industry with full power to examine all the books and operations of trusts and become as well acquainted with all the details of their operations as are the directors and heads of the organization. With this knowledge made public, Congress could proceed to enact all the laws necessary to prevent all the evils of trusts, without interfering with a natural and inevitable evolution of industries. This would be but an extension of powers now exercised by state and national governments in the examination af national banks, savings banks and insurance companies. An extension of power made necessary and justifiable by the great change in the relations of producing capital to labor and the public.

The objection to this plan of procedure is that it is an improper interference with private rights and private business. But is it any more an interference with and regulation of private business to prescribe a legal rate of profit for a private investment, than it is to fix a legal rate of interest for private loans? Any effective way of preventing the evils of trusts while securing their benefits must interfere with the private plans and bring to light the secret methods employed by the trusts in the exploitation of the people. If their ways are crooked and their methods wrong, the public should know it, and if their ways and methods are just and right they need not fear the light. An honest, open conduct of business is for the benefit of all concerned. The trusts would receive as compensation for small profits permanency of investment and security of market; labor would have living wages and steady employment; and the public would have a good article at a fair price.

Labor unions are labor trusts, natural and inevitable evolutions to enable men to escape from the destructive effects of intense competition for work. They must, however, recognize the rights of all their fellow-workmen to join or not to join the union. The unions conducted on right principles and by right methods will in the end fully justify their existence and recommend themselves to capital and the public as the best means for securing justice and harmony for all concerned.

There may come a time when the trusts combining all the capital invested in an industry, and the unions embracing in their membership all the labor employed in the same industry, cannot agree. If then the conflict between them becomes as acute as that once existing in this country between free and slave labor, let us hope and work in such a way that the troubles may be settled without any bloody appeal to arms. If ever such a crisis comes, may the spiritual evolution of the race make evident peaceful and equitable methods of permanent adjustment. Even now a better spirit is prevailing in our midst. Arbitration and compromise, profit-sharing and capital stock for workmen are sure to grow in importance and lessen the bitterness and strife between capital and labor.

In the future swift-moving evolution of the human race, man will become fully conscious that he is his brother's keeper and that others' rights are as sacred as his own, and that the golden rule should be made the governing principle of all action and the fundamental truth in a perfect government. Then if capital trusts and labor unions in any line of industry can be harmonized in no no other way, let that industry be nationalized; let the people employ the national government in using their own capital to employ their own labor for their own benefit.

When in coming years each one has a free and satisfactory development and enjoyment of his physical, mental, moral and spiritual nature, he will not and cannot object to a government that secures to all others the same natural and harmonious enjoyment of their inalienable rights. All this seems Utopian to the average politician and business man. But the Declaration of Independence and the spiritual evolution of the race have no adequate practical meaning, if they do not in time, not in eternity, reach a fitting climax in this harmonious blending of all interests of all men. The fact that our general prosperity is now shared to a greater extent and by a larger number of people than ever before in our whole history should not retard any true reformatory and progressive measures. Let us gladly recognize the fact and gratefully enjoy our happy condition, and without endangering what has already been achieved, let us with confidence press forward intelligently toward the higher condition to which we are called.

F. U. WORLEY.

Washington, D. C.

The Triumphs of Man.

Singularly opportune at this moment, when everybody is discussing the widening range of human possibility, comes a delightful booklet to our table from the pen of Dr. Dean Clarke, whose reputation both as poet and philosopher, is widely extended. Readers of the Banner do not need to be told that Dr. Clarke's poetic compositions are beautifully melodic, and also full of profound thought and noble sentiment. In this the latest product of his fertile and inspirational genius, we find set forth the progress of the human race in beautiful and simple language, and in charming rhythmic measure. Two long poems constitute the attractive brochure now before us, which certainly deserves to circulate wherever advancing knowledge is in demand. For recitation or public reading purposes, these poems are admirably adapted. Lyceum scholars and all young people who desire to read or recite something attractive and inclusive and altogether appropriate on many public and private occasions, will find just what they need in these fresh, sparkling verses, which easily sink into the memory and charm the ear by virtue of their perfect measure. The author is at present largely dependent on the sale of his literary output for a livelihood, and as he has been for a great many years a faithful exponent of spiritual philosophy and, though by no means an elderly man in the number of his years, entitled to rank as an honored veteran in the ranks of Spiritualists, it is surely not unreasonable to expect that many thousands of copies of these poems will be sold in the course of the next few weeks. The modest price of ten cents is all that is asked for a single copy, and we are sure that all who procure one copy will desire more for purposes of distribution.—Banner of Light.

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LAKE HELEN, FLA.

Circumstantial Notes of Camp Happenings.

Opening Sunday, February 1, was beautiful, and quite a large number present from outside the gates, and the camp has more upon the grounds than at any other opening we have ever had, at least of those who expect to stay. Some will stay for a while, then go farther South or West, for they must make the most of their stay in Florida—but I think not one has departed who does not expect to return later in the season.

The forenoon of the opening day was occupied by President Bond, in a short speech of welcome; also Vice-president Hilligoss and Prof. Peck, Mrs. Laura G. Fixen, Mrs. Prior and the writer.

The singing by Mrs. Grace Hawten was very fine, especially the sweet song, "Angel Mother Wait for Me."

Prof. Peck's lecture of the afternoon was very attentively listened to. "Evolution and the Future Life" was the theme. He showed very plainly that if evolution was a law of the universe, it could not end at death, therefore a continued existence was the only conclusion and must teach the materialist that growth is eternal. Mr. Peck was followed by Mrs. Lole Prior, of Washington, D. C., with descriptions which were much enjoyed by the recipients.

Monday afternoon the Ladies' Auxiliary held a meeting to perfect plans for the season. In the evening the usual euchre party was held at the pavilion.

On Tuesday afternoon your correspondent spoke upon the subject of "Our Two Selves," and Mrs. Prior again gave descriptions.

Wednesday afternoon Mrs. J. D. Bartholomew gave a large circle as a benefit to the Ladies' Aid; her tests were very satisfactory, as strangers who had just come upon the ground were greatly favored. This is a new phase for Mrs. Bartholomew, as she has been for years widely known as a trumpet medium.

On Tuesday evening the people of the camp were invited to a house warming at Hotel Webster. It has been enlarged and the dancers pronounced the dining-room a very fine place to dance. Those who did not care to dance enjoyed card playing.

On Thursday afternoon Prof. Peck gave a most interesting address upon "Dead Religions." A Methodist clergyman and his wife who were in the audience, said they enjoyed the lecture very much. Mrs. Prior followed with tests.

Friday afternoon was conference, and was conducted by Vice-president Hilligoss, who by the magic of kind words, induced those who were not accustomed to speaking in public, to speak. It was a very enjoyable afternoon. Those who occupy the platform are often looking into the eyes of those who have had experiences before which their own would seem dim and far-away. We need to get to the hearts of the people and inspire them with confidence to tell their story of how the light made the darkness flee away and so changed their thought that all is life, and death with magic touch only frees the spirit.

Friday evening we had the usual dance which called out a large number. Old and young join in, and have a general good time. The Ladies' Auxiliary are so intensely interested in their welfare that they furnish lemonade; it really isn't for "revenue only," but because these hot nights the warm water from the wells does not satisfy thirst, and we get ice here at the modest sum of 80 cents per hundred. That may seem dear to you who live where no machinery is required, but ice we must have, and we get it.

Saturday is the day when the venders of oranges, lettuce, onions, radishes, etc., come into camp—some of them very dark complexioned.

President Bond's wife said to one of the little colored girls, "Are there any girls or women over your way who want work to do?" and she responded something like this: "Sho, Miss, there's lots of girls and women, but I doesn't know any dat wants to work." Two or three who come upon the grounds are very faithful, but not many seek work, and to tell you the truth, some of us fear it is climatic, for it comes very easy to rest.

Saturday afternoon Mrs. Lole Prior favored the audience for the first time with a lecture. She read from Walt Whitman's "Leaves of Grass" the "Carol of Death," and spoke from the subject, "Who Are the Dead?" She is a very forceful speaker, and left the thought with us that the only ones who are really dead are those who have not the courage of their convictions to own, and work for what they really believe to be true. She gave some very interesting readings at the close of her lecture.

Sunday, the 8th, was fair in the morning, and a large number were in the auditorium at 10:30 to listen to Mrs. Laura G. Fixen, of Chicago. One year ago, through the guide of Mrs. Grenameyer, of Cincinnati, Mrs. Fixen was promised to be crowned for the work of the spiritual platform in just one year. The promise was remembered and the announcement made last Sunday that she would speak this morning. The promise was fulfilled; the subject taken was these words, "Ye shall receive power," and truly there was power. The way of handling the subject, the tenderness, the appeal for better living and thinking reminded many of our arisen Frances E. Willard. We hope this grand evangelist of the spiritual philosophy will be heard where souls are hungry, and lives need the glow of eternal truth.

The duet by Prof. Peck and Miss Hawten brought tears to many eyes. It was "Where Have the Beautiful Ones Flown?" Mrs. M. E. Clark, of Syracuse, N. Y., a fine medium and healer, has very kindly accepted the position of organist during the camp season.

"The Religion of Jesus vs. Modern Christianity" was Mr. Peck's theme for the afternoon. Mr. Peck took the ground that three-fourths of the doctrines of the church have no foundation in the teachings of Jesus, and in a critical review showed they were borrowed from other religions, so changing and corrupting Christianity that Jesus would not be able to recognize it.

The religion of Jesus was one of deeds instead of creeds. The church demands faith in certain dogmas as essential to salvation. The only condition Jesus laid down as necessary to entrance into the kingdom of heaven was expressed in Matt. 25: I was an hungered, and ye gave me meat, and inasmuch as ye have done so unto the least of these ye have done it unto me. Mrs. Prior followed with tests.

J. Madison Allen, of Springfield, Mo., is rooming at the Budington cottage. He is very proficient as a violinist and favored the reading circle on Wednesday evening with a selection.

J. Clegg Wright arrived on the evening of the 5th and is thus far busily engaged in furnishing his cottage upon his place about a half-mile from camp. The many friends of his wife regret the illness which prevented her from visiting her southern home.

There are several new faces to be seen to-day, but as yet I have not been able to obtain their names.

Miss Belle Chaapel, daughter of Jay Chaapel, arrived Saturday night.

Dr. H. H. Brigham is recovered sufficiently to go to his home in Massachusetts, with his children.

The climate is doing wonders for some who were ill when they came.

Massachusetts thus far has been the banner state in representatives here—we have counted up as far as twenty-one.

This camp is no state camp. It is the child of the nation. You who look upon snow-clad hills, think of real camp life in the sunny south, and you who can, please remember we are working hard for its maintenance, and if you can, remember our Ladies' Bazaar; or, if you sent a little cash we would be glad and broaden out our work here so we could reach more people.

CARRIE E. S. TWING.

Lake Helen, Fla.

AN URGENT CASE.

A Special Appeal to Ohio Spiritualists.

Will you kindly allow me through the columns of your paper to make an appeal to every Spiritualist in Ohio?

Ohio statute number 7017-4, section 1, provides for a fine of from $25 to $100, or imprisonment of from twenty days to three months, or both, in the discretion of the court, for any person who shall have been convicted of having "represented" themselves to be an astrologer, a fortune-teller, a clairvoyant, or a palmist.

Under this state law, on December 4 last, Mrs. Lena Wolf of 177 Auburn street, Cleveland, was arrested and taken from the bedside of a sick child to answer to a charge of "fortune-telling." The case still pends in the police court, but is supposed to come to trial February 17.

This particular case seems to offer an excellent opportunity to the Ohio Spiritualists to carry this law to the supreme court and test the validity of it. There seems no question in the minds of Spiritualists that this law plainly infringes upon our religious rights—for the honest practice of mediumship is certainly but a demonstration of Spiritualism.

Mrs. Wolf is a respected German lady, married, with a husband and children, a permanent resident of Cleveland, and a lady against whom no reproach has been, or can honestly be uttered. Her work is not attacked, but simply on account of her little control "predicting" or "prophesying" some things "to come," this is claimed to be fortune-telling, and hence the arrest.

We want every one to clearly understand the situation: This lady is not appealing for help, nor are we asking for help for her. If she is fined she is able to pay her fine. But it is a matter of vital importance to every Spiritualist in Ohio for anyone, anywhere, may be arrested simply upon the whim of any officer, or any individual who makes complaint.

The Ohio Spiritualist Association has voted $25 towards carrying the case to the supreme court. Every local society has been appealed to through our state secretary, and friends and one society collected and sent in $2.25; another one voted $5; while another voted to "stand by the defense"; the First German Society of Cleveland voted $50, if needed, and others told of the difficulty of raising money for themselves, etc.

This matter can not be carried up at a less expense than $500 and perhaps more. Some responsible person must give guarantee of the costs—Who wants to do this? We have made an honest effort and can see less than $100.

Now every Spiritualist who feels we need to carry this up is requested to send from $1 to as much as they feel disposed, to the secretary, John C. Hemmeter, 2 S. Water street, Cleveland, O., to be used for defense of mediums—and nothing else.

This is by no means a local affair but is as important to Elyria or Cincinnati or Conneaut as to Cleveland. You may be next—who knows?

ALBERT W. WADSWORTH.

Cleveland, O. Pres. O. S. A.

Lole F. Prior in Florida.

To the Editor:—Will you let me have a little space in your paper to say that I am still in the form, and doing the work the spirit guides are prompting me to do? I ask this, for upon my arrival at this beautiful camp-ground, I was informed by several of the friends that, as my name had not appeared for some time in the Spiritualist papers, it was thought that I had given up the work; but not so. For the past year I have had no idle time, and especially may this be emphasized regarding the past three months. For two months I was serving the Toledo, Ohio, Independent Church. The meetings were largely attended, and while there I was called upon to christen a class of eleven young people. The secular press spoke very nicely of this ceremony, and our hall was packed. A week later I united in marriage a couple, at which time standing-room was at a premium. I was loth to bid farewell to my many friends in Toledo, but work in Toronto, Ont., was waiting, and the New Year was spent in that city.

Having many friends in Canada, my work there is always a pleasure, and each vied with the other to make my stay a happy one. While in Toronto, I went to the burg of Angus, distant 70 miles, and found there a great interest in our cause. Mr. Shields and his good wife are doing all they can to scatter the seeds of truth. Mr. Shields is the hotel man, and he talks Spiritualism all the time.

As Canada is a good field, and the soil is ready for planting, I wish more of our workers could see their way clear to go there, for we do need them.

I left Toronto, Jan. 26, and had a very pleasant trip southward. Stopped off at Chattanooga, Tenn., a day, and was welcomed by dear friends there; then stopped a day in Atlanta, Ga., where my greatest work has been. It does warm one's heart when she sees the sweet welcoming smile, and feels the warm, true hand-clasp of friends.

This is my first visit to Florida, and the change from cold Canada, has been a radical one; there I left snow and ice, here I find sunshine and warmth. I know my stay here will be a pleasant one; and I shall hate to leave when the time comes. We are like one large harmonious family, as it should be, for we Spiritualists are learning altruism, in fact our camps have for a long time been communities embryonic, and we may see the time when we will realize that they must have a permanent life and not a periodical one; for here we find our happiness in our brothers' good.

My permanent residence or address is 516 E street S. E., Washington, D. C., care of W. P. Williams. I have a few open camp dates which I would like to fill ere going west to Denver, Colo., where I expect to be by March 15.

LOIE F. PRIOR.

Lake Helen, Fla.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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

FLORIDA LETTER.

Eva A. Cassell Gives Voice to Her Impressions.

I find The Progressive Thinker is one of the favorite papers here at Lake Helen camp, and I have been asked to write an article for it and say something in behalf of this charming locality. It is all and more than has been said in its favor. Here is perpetual sunshine and perpetual peace; this camp is the most perfect of resting-places; the tall, whispering pines, the twilight silence, give ideal rest and repose, while flooded with moonlight it is indeed fairyland. All are so happy and contented here—nothing to do but to eat, sleep, rest—drift smoothly along life's pathway. Here indeed is the home of soul and spirit, and well did those unseen ones choose when they selected this lovely spot for a camp, for here spiritual qualities unfold and develop in greater degree and clairvoyancy is enhanced.

It was on one moonlight night that I stepped alone into my boat and sent it spinning over the bosom of Echo Lake. Far out on the calm bosom of the water swept my little craft. At moments I paused, rested on my oars and listened to the voice of nature—the hum of insects, the cry of a night bird. I rowed silently over the waters, came to the outlet to another lake, entered and passed swiftly over its surface. How brightly the moon shone! Bending to the oars I gradually crossed the expanse of waters and neared the opposite shore. It was an unknown world to me, and resting on my oars, I peered anxiously ahead, striving to make out land. Silently the boat drifted on and I drew nearer and nearer, when suddenly on the shore in the bright moonlight I beheld the white-robed figure of a woman standing forth clearly and plainly and all around this form was a sort of a halo or circle of light.

I was amazed, and for a moment almost paralyzed, for I knew I was alone in this wilderness of palmettoes and pines, and that none but me was upon the water. I tried to be unafraid and to believe that it was another manifestation to my newly-developed clairvoyancy. At this moment I became aware that my boat was being guided shorewards by an unseen power, for I had dropped my oars several moments before, but here I was, slowly gliding over the bosom of Spirit Lake toward shore. A feeling of alarm crept over me and I started, but all in a moment I felt current upon current of vibrations swept adown my back, and then a deep calm settled over me. It was as if a voice had said, "Peace, be still," and instinctively I knew all would be well. Yet I watched the shore as if fascinated and gazed upon that white-robed figure with dilated eyes.

Plainer and plainer she grew, until, as the bow of my boat touched shore, I beheld her move; eagerly I watched every movement; she stepped backward, half turned, raised one arm and pointed into the distance, and with a last beckoning glance she disappeared. Impelled by a strange power I sprang ashore, imbued with the idea that I must find her. Eagerly I searched and found a trail leading through the bushes and proceeding onward I finally halted perplexed, but again the mighty wave of vibrations swept over me and I moved on.

Again I halted, and beheld the outlines of a house, deserted, with door swinging on broken hinges—but not here was I to stop, for far ahead on the trail I beheld a luminous spot which, as I gazed, grew again into the female figure, and I started forward anew. Plunging ahead in the moon light, my skirts caught and held momentarily by the thorny bushes, I reached one of the forsaken houses with which Florida abounds, and knew that I had arrived at last at my journey's end, for just at the threshold stood the luminous figure. With no thought of fear I sped forward, reached the door, but the figure had vanished, and I halted, waiting for the next move.

Again a flood of vibrations swept in a strong current over me and turning the door handle I passed slowly over the threshold. The bright moonlight came in at the windows and I could see plainly. But not here was I to stop, for dominated by an unseen force I passed to the stairs leading to the chambers above and mounted—ah! here was the illuminated presence! She stood beside the window casing, where the wall had been partly sheathed, and pointed downwards, and then, while I was gazing at her in wonderment and in the full possession of my senses, she disappeared in the moonlight—like the snuffing of a candle, all in a second she was gone! I could not tell how or where.

Eagerly I stepped to the window, knelt down, passed my hand behind the sheathing, and groping for a moment, brought up a picture—the photograph of a man, neither old or young, but mature. I held it in the moonbeams and read every lineament and every line, then with a feeling akin to disappointment I thrust it into my bosom, turned, descended the stairs and made my exit.

Of what use was the picture to me? Would this man of noble mien and feature ever exert an influence on my life, or would the white-robed spirit come to me in some psychic gathering and give the incident as a test and finally identify the picture she was so interested in—or did she simply wish it rescued from the vandalism sure to destroy it later on? Who could tell?

I stood just outside in the moonbeams and cogitated over these things. The lake glistened in the moonlight, the trees sighed softly in the wind. I seemed to stand on the borders of an unknown world—all my senses attuned to the solemn night. How long I stood wrapped in the mystic moonbeams I do not know; the cry of a night bird broke upon my ears and shaking myself free from my enthrallment, I stepped boldly out upon the trail and found my way to the boat; embarking, I propelled rapidly from the shore, when again I experiencer the creepy sensation or vibration which betokens a visitor from the Beyond and raising my eyes again, beheld the white-robed lady standing upon the shore. I rested on my oars, and even while I gazed she stretched forth her hand with a gesture of farewell, and vanished, and just at that moment seemingly a tidal wave disturbed the glassy lake, rocking the boat violently. Apprehending, I know not what, I seized the oars, bent strongly to them, and soon passed from the placid Spirit Lake into the channel leading to Echo Lake; the hour was late; it seemed ages since I had first embarked and when the boat touched the shore I gladly sprang to terra firma.

I know that all this may seem strange to the reader and beyond belief, but stranger things than this have happened in the category of the "supernatural" and although it might be said that my imagination had played me false, yet I point in triumph to the photograph—that surely is not imagination, but a solid reality; and The Progressive Thinker has given in its columns more notable instances than this, almost incredible in fact.

Living an out-door existence here, in touch with nature, revelling in the ambient atmosphere and skimming like a bird over the waters I love—my whole system charged with magnetic or electric force, who shall say that I am not surrounded by the proper conditions for making visible the spirit form? Let the doubting Thomas come to Lake Helen and re-charge his attenuated system with the magnetic forces here, and maybe he will be able to assist some disembodied intelligence to manifest, and may be clairvoyance will unfold to such a degree that he may see spirits walking the earth as men and women.

As for me I was identified with the forces of nature before I was born. I sailed upon the blue waters and was rocked within the cradle of the deep before my birth. I was born unafraid of the darkness of the night or the wilderness by day. Bravery and courage were my natural heritages.

Years ago a girlish bride left Boston for the unsettled California districts, to meet and marry there her betrothed—both to woo fortune. The country was in an uproar and hardships severe were experienced. A few years of toil and with motherhood inevitable and no conveniences in this strange land, the young wife, longing for the dear old mother's face left far behind in Boston, gained the consent of her husband to the long journey eastward. With tearful farewell between the two who could not say if they would ever meet again, the young wife left the Golden Gate, the only passenger on a sailing vessel (railways not then available) for a long and tedious voyage across the sea, consuming weeks and months. If her brave heart ever faltered—if her courage ever lessened amid the perils of the journey, none heard her complain. She stood for hours on deck and seemed bent in thought and the study of the curling waves, the object of care and solicitude to the captain and sailors. None knew of the backward glances at the uncouth country she had left, where worked her husband for a fortune. None knew of the eager gaze ahead for the shores of new England where dwelt the old mother so yearned for.

Thus she saw mental images and evoked a clairvoyancy which impressed itself upon me, and I came into existence a few weeks later when she had reached the safe haven of her parent's home. And when, later on she yielded up her spirit in the dear old mother's arms, I was left motherless.

Thus two continents are impressed upon my organism, the western and the eastern. California, its hubbub and whirl, the trials and perils of its early settlement. Born under these prenatal conditions—to move on—travel—I can not remain long in one place but must ever respond to the law of my being.

Dear little mother! She was made of the quality which creates heroes and heroines. Brave she was and true and possessed of the indomitable energy which wins. Not many women would have left the Golden Gate and faced, alone, the perils of the watery wastes leading to the east, guided by the clairvoyancy or premonition of her approaching death. Thus I, in turn, come honestly by the same prevision or power to see.

It is not only the beauty and romance of this place which appeals to the visitor but it is the voice of nature speaking to the soul; the uplifting of the spirit and yearning after heavenly things. Peace, like balm settles over the tired soul, and at-one-ment with the forces of the universe is experienced and the troubled spirit is at rest.

The camp-meeting is a success. Prof. Peck and his niece; Mrs. Kate Stiles, Loie Prior, Mrs. Carrie Twing, Homer Altemus, Mrs. Bartholomew, the trumpet medium, and many others are here. Perfect harmony prevails and all work together in unison for the good of this lovely sylvan camp. By far the prettiest and most romantic road is that leading to the dwelling of "Mary," the laundress; she illustrates the fact that some people are born to things they never attain. All the campers love Mary for she is a unique character among them. She might have been, in her last incarnation, Queen Esther, for the poise of her head and her royal manner betoken the grace and dignity of queens. Tall and straight, the Grecian nose and steady blue eyes form features which command respect.

A queen? Alas that some of us so obviously meant for higher things, should grovel amid the dark conditions which fate has given us to build our lives on! A queen whose life has been passed (she is now 60 years old) in cleansing the linen of some people far below her in nobility of soul and character! A queen with hands hardened by the washboard, and fingers knotted by severe hardships—hands which have never held a pen and could not form a single letter of any word in the English language—the pity of it! Thrust upon a cold world at an early age to gain a livelihood, amid blows and jeers.

A queen? Yes—royal in the warmth of her love and affection—repressed and starved, reaching out for an object to caress, I found myself seized and drawn into the shelter of her arms (I had tried to befriend and help her), caresses showered upon me while she murmured with tears coursing down her cheeks, "I love you—the angels sent you to me, the Lord knows I love you dearie"—tears and hushed exclamations of endearment, while Clegg Wright, coming upon the scene with his laundry, stood a moment, then said pityingly, "Poor, starved creature—it is the culmination of repression;" another moment and the storm had passed—the queen had recovered her dignity, tall and proud and straight she moved away and reared her crest aloft and the steady blue eyes regained their calmness. These are bits of human nature which prove us divine in the spiritual qualities and show us no matter how we may isolate ourselves from our fellows in the belief that we are sufficient unto ourselves, yet the deathless longing for love craves expression, and is evidence that we depend upon each other and may not isolate ourselves in a solitary existence.

As I write, the mocking birds are singing in the pines and the roses and jasmine are sweetly fragrant; all nature smiles and I am glad I am alive to catch this glint of sunshine and realize life's melody amid the beauty and fragrance which abounds in summerland here.

EVA A. CASSELL.

Lake Helen, Fla.

TRUTH.

Eternal truth, whose law encompasseth
The soul, the body and the fleeting breath;
Our lisping tongues can never hope to tell
From whence proceeds thy everlasting spell.

Love? Thou art love; thou art its power and grace,
Thou dost endow with light the beaming face,
In passing cloud, and in the sunset fair,
Or, in the deepest night, we feel thee there.

O, passive truth, unyielding, awful, grand,
At last thou bring'st the tribes of every land
To know thee well, and wisdom giveth all,
Else death would be, and make of life a pall.

EDSON B. RUSSELL.

Minneapolis, Minn.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

The great wheel of 1903 turns a whole cog. January is ult. instead of inst., and merrily on moves the whole mechanism. To how many of our readers does it occur that the eternal cry of the present age and day, is "On!" Who now can distinguish the old, feeble cry of Hold! Back! Stop a moment, look at On. In the ancient days, "On" and "Om" meant the same thing. The wonderful story of Sol-om-on, was only a history of Trismegistus, the thrice-wise man—the superlative of all human wisdom. It is thus, in curious coincidence, that the watchword and battle cry of this day of the New Thought, should be Wisdom.

We are in receipt from Eugene Del Mar, now of Denver, Colo., of an article headed "The Religion of Humanity," treating, after the style so peculiarly his, clear, decisive and clean-cut, the so-easily muddled popular conception of the New Thought. One quotation is enough: "When we adopt the Religion of Humanity, we find what we have called our duty to God, is the duty we owe to our self and our fellow-beings. With the elimination of an anthropomorphic God, it becomes possible to conceive of a heaven here, and to understand that Man's highest duty is to man."

Prof. Orlow delivered a lecture lately on Suicide, classing it under three heads—physical, mental and soul suicide. Hitherto, we have roughly classed all felo de se as one, and that one, of the body only. Of course, we are quite sure, when we make way with the body, all present manifestation ceases. But we have given little thought to that mental suicide, resulting from the bow-stringing of the intellect by false theories; the tying it by the cords of religious bigotry, or the weakening of all its faculties, by pernicious practices, whether on the plane of life or death. A child may start rightly and brightly and by mental suicide become almost or quite idiotic in later life. This is as truly a destruction of self-potency, as would be the blowing out of the brains of the body, thus retiring from business. The third form is soul suicide. If we do not continuously build soul, we disintegrate it. The building, or attempted building of soul, out of refuse material, must result in the final dissolution of whatever we have put into the soul formation. People often cut off and cast away their souls before they leave the visible. They need no description. They are only too easily recognized. There is no condition so lamentable as the soulless ones.

It is likely, so say the newsmongers of the inside track, the Pacific coast may speedily have a new thread in its lines of eastern communication via Utah and Los Angeles. The day, however, is close at hand, when this state will need all its avenues of transportation to haul its enormous crops into the eastern markets. The foolish fuss set afloat by its competitors, of adulteration, will then have ceased, pure goods will be the rule. Even now, we will venture to say our goods will compare favorably with those of any other producing center in the world.

We both see and hear accounts of the most excellent work done for the Children's Lyceum Department of the N. S. A., by John W. Ring. Evidently, he not only knows what ought to be done, but also knows how to do it. May the invisible helpers keep closely in touch with the Progressive Lyceum and its superintendent. A kind note from him says his address continues at Galveston, Texas.

The annual convention of the Episcopal church held here, was considerably torn up by the question of changing their name to the Catholic Church of California. With their usual time-honored conservatism, however, they decided to remain Episcopals a little longer. As the step between the two is so short, really the delay is not a matter of disturbing moment. Doubtless, hoary, Mother Church will receive her restless children with open arms, whenever they duly exhibit the proper spirit of the returning prodigal.

Our Chinese citizens of Asiatic descent, celebrated their New Year on the 27th and 28th of January and for fifteen days thereafter. Huge paper lanterns illuminated the streets of Chinatown, while in the streets there seemed as if it had rained a tornado of colored paper. Firecrackers are still the universal vehicle to express Chinese joy. We understand the "Tongs" and the "Sings" and other qualities of Highbinders maintained an enforced truce, during the few days of this beginning of new things; then they returned to their original condition, more fully "Children of the Devil," than before. Verily, they are a peculiar people.

Our people, while they are good walkers, mindless of weather potencies, are at the same time fond of riding, if their means of carriages are to their liking. A good horse and fancy buggy is most common. Next comes the shooting meteor, the bicycle of all makes, which is extensively used by our youngsters. But surpassing all, the automobile is the latest fad, and without question the most costly. We noticed a squad of eleven of these curious machines of all makes from grave to gay, rendezvoused around a corner. They were loaded with tourists, who evidently were seeking to see all that was in the town. There was no doubt they acquired all they sought and more, for it rained most boisterously a very short time after they had started.

To the experts who know something of astrology and the stars that rule us both individually and collectively, it may not seem strange to glance over the pages of a morning paper, "about this time" as the almanac-makers have it. Wrecks and disasters by sea; railway accidents; human suffering from untoward weather, and storms of all kinds seem to brood over the earth with an ever-increasing ferocity. It is not at all strange that our wise astrologers say, "The planets are agin us." They ought to know.

W. P. PHELON, M. D.

SanFrancisco, Cal.

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The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year	$1.00
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Thirteen Weeks	25cts
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600 Pennsylvania avenue S. E., Washington, D. C.

An Object Lesson in Black.

Two negroes confined for long terms in the Eastern Pentitentiary, Pa., after retiring to their cell, which they jointly occupied, became engaged in religious dispute. They argued till nearly morning, when one fell asleep, and the other remaining enraged, beat in his skull, and cut off his head. When the overseer came in the morning bringing their breakfast, he found that the murderer had wrapped the body of his victim in a blanket, tied the dissevered head in an old shirt, and laid it on a small table.—Exchange.

Horrible! yes, but it is the time-honored way of settling religious questions. In fact it is the only way, for they cannot be settled by reason. The more reasoning and argumentation from the data at hand, the deeper in the quagmire the contestants sink, and if there is reasoning with a gleam of the light of knowledge, the whole fog-bank disappears as mists clear with the rising sun.

The negro was filled with the same "pious rage" that has made conspicuous for religious zeal, a countless host of kings, popes, priests and saints. There have been long ages, when to brain a heretic, or one who did not believe with the popular faith, was regarded as a deed acceptable to God.

Constantine the Great, founder of Christianity, was so steeped in crime and blood, that no priest of the splendid faith of the old pagan religion would absolve him, but a Christian father was ready to send his polluted soul to heaven!

The sword, the gibbet, the fagot's flame, have been acceptable means of grace, and untold millions of the earth's best and bravest men have perished by the most cruel tortures, because they disagreed in belief from those in power. The same spirit lingers, confined, bound and fettered, it is true, by laws, but always recognizable. It is to be seen in all religious journals—the ugly tiger claws of theocratic despotism. To report falsehoods and slanderous defamation of liberals and Spiritualists, is a part of pulpit trade. To invent lies about prominent freethinkers, and repeat "death bed" scenes, and "horrible examples," repeatedly proven false, a constant practice. They use the means at hand, to rend and tear the heretic; social ostracism, defamation, sneers and public contumely; were the physical means of torture in their hands, who can doubt their using them?

The negro murderer silenced his opponent. They may have disputed over the personality of the Holy Ghost, and the victim maintained that the said Ghost "proceeded from the Father," while the murderer had it that the "procedure was from the Son," and that hence as proceeding through the Son, as an eternal generation, of an un-begotten paternity of the Father," the three as self-proceeding, and mutually begotten, were one and indistinguishable. That is a question which the great minds of the church wrangled and fought over for ages, and never settled. It would be a hard nut for two ignorant negroes to settle otherwise than to crack each other's skulls. The only way such divine revelations can be received is through cracked skulls.

They could not settle the dogma, any more than councils and popes before them, except in one way. It silenced dispute, and the most ignorant, and brutal opponent was victorious.

Horrible! yes, and religious history, since man unfortunately had an incomprehensible religion to craze with the nightmare of the incomprehensible, has been a continuous horror.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

Hell Defended.

What orthodox ministers of various persuasions think of hell is a matter of some interest to Spiritualists, who are on the way to the "bad place," in the estimation of the "good" folk who run the mental machinery of the ecclesiastical mills.

As stated by the Chicago Chronicle: "Canon Roberts talks like a lunatic," said Rev. Dr. Francis J. Barry of the Holy Name Cathedral, in discussing the sermon of Canon Page Roberts of St. Peter's church in London, concerning hell and purgatory.

Canon Roberts, after a wholesale condemnation of all hell fire theology, deplored the fact that while science and philosophy underwent changes for the better from century to century, theology stubbornly held to the same views from age to age. The early fathers of the church, he said, preached entirely of the wrath to come, and while the reformation of the sixteenth century deepened the belief in material hell fire and widened the bottomless pit, the Roman Catholic church mitigated the horrors of the doctrine by the doctrine of purgatory.

"That is certainly news to me," said Father Barry, "that the Catholic church picked up the doctrine of purgatory in the sixteenth century. The motto of the church is 'semper eadem' and its doctrinal teachings are unalterable because they consist of the teachings of Jesus Christ and cannot be improved. The church has always believed in an unending hell and it is not at all particular to explain away the literal fire.

"The church has never believed in the annihilation of any soul that God has created, and it has never believed in the ultimate restoration of any soul that has gone to hell. Canon Roberts may call it cruel, unjust or anything he pleases, but that is, always was and always will be the doctrine of the church."

Rev. Dr. F. A. Hardin, corresponding secretary of the Methodist Superannuate Relief Association, said: "Whenever a minister begins to preach against hell it is a sign that he is going to hell and he knows it. It is not true, and the more's the pity, that the Christian doctrine does not change, and change for the worse. The doctrine of hell is not preached nearly as much as it should be, and it is a patent fact that conversions have fallen off in the same ratio.

"I do not believe there is in hell any material fire, but there is in the hearts of the lost an enmity to God which is worse than any material fire and which is a fixed and unalterable relation to all eternity. There is no worm there except remorse, but that is enough. Every sin carries with it forever a characteristic and appropriate spiritual misery. It follows that every man's hell will be different, because all characters and all spiritual histories are different.

"The doctrine that the souls of the wicked are annihilated at death or in some future state of existence and the doctrine that souls once in hell are subjected to discipline with the result that they are ultimately restored to the favor of God are mischievous errors without any foundation in the word of God. If Canon Roberts was not living in the fear of hell for his own portion he would never attack the doctrine."

Rev. Dr. A. D. Traveller, secretary of the Methodist City Mission and Church Extension Society, said: "Put me down as believing in a straight Methodist hell, without any intermediate unconscious state, without any doctrine of the annihilation of the wicked and without any doctrine of their ultimate restoration. I do not believe in literal hell fire and I cannot say that I believe the punishments of hell will be indefinite, but I do believe that they will be unending and hopeless.

"I do not think the greater part of the human family will go to hell. In a Christian land those who willfully reject the gospel will be lost, but in heathen lands many will be saved without a knowledge of the gospel. Jesus Christ is called the light that lighteneth every man that cometh into the world, and I have no idea that his saving power is confined to Christian lands. The doctrine of hell is less preached than it used to be, but I do not complain of it, for every preacher must be his own judge in that matter."

Rev. Dr. J. A. Rondthaler, pastor of the Fullerton Avenue Presbyterian church, said: "Canon Roberts complains that theology and in particular the doctrine of hell does not progress, but it seems to me that it does. Now, I believe in hell, but not in the way the doctrine was held 500 years ago. I do not believe, for instance, in material fire in hell. The fires in hell consist in the remorseful memory of unrepented sin, every particular sin inflicting on the lost soul its own logical and appropriate suffering. That is not much like the middle ages, is it?

"Then I am by no means sure of the eternity of punishment in hell. I believe, in one sense, in annihilation. That is, I believe that whenever a human soul reaches such a state of opposition to God that there is nothing in it to save, then it will cease to exist. Whether that result will take place at death or after an existence more or less prolonged in hell it is not for me to say.

"I may say also that I hold the correlative doctrine of restoration, though not so positively. I may say at least that I entertain a hope of the final restoration to the favor of God of every soul that is not so irreclaimably bad that it will absolutely perish and be annihilated.

"Further, as to those who will escape hell altogether, while I hold that all will go to hell who do not believe in Christ, I hold to a broad definition of Christ. I believe incarnate goodness is Christ and that multitudes of the heathen believe in Christ who have never heard of him as we have."

Rev. Dr. Arthur T. Fowler, pastor of the Centennial Baptist church, said: "I cannot see how Canon Roberts could speak of the doctrine of hell as stationary through all the ages. I am sure the doctrine is not preached now as much as it was formerly. The pulpit of today likes the constructive side of Christianity. It likes to dwell on the joy and blessedness of serving God instead of eternal punishment for not serving him, and I do not at all regret the change.

"As to my own doctrine of hell I may say that I do not believe in material fire in hell and I do not believe in any form of restoration. But when you ask me about annihilation you get me in a tight place. The doctrine of conditional immortality is attracting unusual attention in England just now and I suppose I am feeling the influence a little. That is, I incline a little to the belief that all souls that are not spiritually alive by faith in Christ go utterly out of being at the death of the body. But I think many of the heathen become immortal by living up to their light, though there is nothing in that fact to exempt us from the duty of carrying them the gospel.

"Of course there can be no heaven for a soul that is not regenerated by the Holy Spirit, but I believe the Holy Spirit strives with the heathen and that many of them are regenerated as truly as are Christians in a Christian land."

Now, we are quite willing our orthodox neighbors shall enjoy their belief, with all the comfort they can extract from their horrible dogma of endless damnation, as long as it seems right and good to them.

One thing is noticeable, with these orthodox believers, and that is, hell is always for the "other fellows," and the other fellow's children, etc. When it comes to one's own children, one's own father, mother, sister, brother—it cannot be that these shall be lost.

There is another thought that, it would seem should cast discredit on the whole orthodox belief. Dr. Traveller, as above quoted, does not think the greater part of the human family will go to hell. Let us go even further, and suppose that all the human family except one lone soul shall be among the saved. Would not the knowledge that one human being, one soul alone, was suffering in an endless, hopeless hell, suffice to becloud, darken and destroy the happiness of all heaven, and shadow it with the gloom of hell?

There can be no heaven of pure happiness coexistent with an orthodox hell. Hell must go—or heaven must be eliminated.

Paganism and Woman.

In a recent address before the Independent Religious Society of Chicago, Mr. M. M. Mangasarian sought to render due meed of justice to Paganism in its relation to woman. He said:

"Woman has never stood in man's way but man has more than once pulled woman down whenever she made an attempt to rise. We call woman frail and and even intellectually inferior but is it not true that to have risen to the position now occupied she has had to overcome more enemies than man? Man had two enemies to resist in his effort to become free—the king and the priest. Woman had three enemies—the king, the priest and man.

"Monogamy, the first great friend of woman, and the institution of the dowry, by which the purchase money paid to the girl's father was abolished and the bride was allowed to own property in her own name, a practice which at once clothed woman with dignity and independence and opened the way for every other social and political privilege she now enjoys are pagan in origin. In Greece and Rome for the first time women were permitted to have property right, to cultivate their minds, to pursue their liberal arts, to take part in political movements, to defend their own law cases and to share with their husbands the government of provinces. A Roman senator complained in the Forum that women ruled the empire, that they were the real power in the army, the house and the senate.

"But the pagans also permitted woman to be a priestess, to have temples called after her name, while Christianity has forbidden the holy things to women. How many Protestant churches are named after women. And yet without woman's help how long would the churches live? Paganism, then, has not been the oppressor of woman, as it is commonly supposed. But the truth is that in the past as in the present woman has had to fight her cause, as a rule, single-handed."

Disputed Figures Giving Growth of Methodist Church.

"New York, Feb. 9.—Dr. J. H. Buckley, editor of the Christian Advocate, in this city, caused a sensation at a meeting of Methodist preachers here to-day. The previous speaker, D. D. Thompson, editor of the Northwestern Christian Advocate of Chicago, had spoken in a most enthusiastic way, declaring that there had been a million and a half converts made by the Methodist church in the last four years. Dr. Buckley disputed the accuracy of these figures, and declared that statistics showed that Methodism was actually declining in some of the eastern conferences at a rapid rate. He believed in looking at the facts and he declared it was a grievous mistake to take an over optimistic view. His statements were vehemently opposed by the other members of the meeting. Dr. Buckley made several short answers to the attacks made upon him."

Isn't it strange that the different sects are so prone to exaggerate if not prevaricate in regard to their great strides in growth, etc? They all certainly know that old time theology must go, is going, has almost gone. The Methodist church is now making its last kick before its complete collapse. It is said to have raised a twenty million dollar century contribution. This is perhaps nearer the truth than the number of converts claimed to have been made in the last four years. Dr. Buckley knows what he is talking about.

CLAIRVOYANCE.

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A Truthful Sermon.

For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke xi: 10.

He that asks for guidance will receive help. By opening our minds to the inflow of spiritual truth, we will be shown "the way, the truth and the life." Our spirit friends are ever ready to guide us in times of trouble and sorrow.

But when we ask for advice from our spirit friends, we must ask in a proper way, always remembering that spirit communion is a holy service, and we should not let our sordid thoughts intrude into the sacred seance room.

He that asks for evidence that the dead are not dead, but are in the full glory of eternal life, will find such proof in the communications which are received through the Spiritualistic mediums (prophets).

To those who knock at the door which divides the unseen from the seen, will be given wisdom and truth; there being three essential conditions to be fulfilled: He that seeks must be pure in heart, "for the pure in heart shall see God"; he must be clean of body and pure in habit, for "cleanliness is next to godliness"; and he must use his knowledge for the uplifting of his fellow-men. LEWIS R. HILLIER.

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CLAIRVOYANCE.

The Faculty Is Possessed by Animals.

To the Editor:—I notice an article in January 24 issue, from the pen of Georgia Gladys Cooley on "Clairvoyance in Animals," which interests me greatly, having had similar experiences.

A few years back I had a Japan spaniel; the animal was sensitive in the highest degree; he fainted with fright at the sight of a large mastiff, having never seen a dog before. The first that I noticed that he was gifted with second sight, I heard him snap and snarl and then whine most pitifully. I looked for the cause and not seeing any, took him in my arms and seated myself in a chair; thereupon he reached over and growled and whined, backing under my arm as though another dog was endeavoring to climb to my lap to reach him. With my hand I made a motion and said, "Get out, who and whatever you are!" I then placed my hand over his eyes and rocked him to sleep as I had often done when he was nervous.

After that I noticed him darting under the sofa, whining and snapping, and almost moaning with fear. At last one peaceful day I asked my invisible friends to show me the cause of my pet's fright, as I had been told that I fed him too highly, and petted him too much. Shortly after I saw a vicious-looking animal, wicked and sneaking, with a stumpy tail, brownish-gray body, his locomotive powers were on three legs, he using the fourth one for "down brakes." I was not long in dispensing with his company. I forbid him ever to return. I had no further trouble.

When my little pet died I saw distinctly his spirit as it departed from the body. It was the color of light ashes. It went down the steps just as he had done daily, stopped and looked as though undecided where to go, then another condition received him, and I saw him no more.

A little blue, much-loved kitty died with consumption. I did all that I could to prolong its stay in the body, but alas! the time came for him to go. I laid him on the hearth rug, he gave one agonized cry, his body dragging along two feet before the spirit was freed. I saw that spirit depart.

I was the owner of a very intelligent white cat, which would walk across the piano keys, put down her head and listen for the sound. She would walk over my hands when I would play for her, mewing and evince the fondest delight, then jump down to chase something out of the room, with her tail and back raised to some extent with authority. I saw nothing, but she evidently did.

Why not animals have clairvoyant sight as well as man? If all are parts of the great whole, our bodies nature, and the overpower called God the soul, why not? All nature is beautiful, divine, and worshipful. How little is known and understood concerning the inner consciousness of either man or animal, but I fail to see where, or comprehend where, the right comes in to debar the animal immortality and give it to man alone. I may not seem logical in my reasonings, but I will say that I positively know that the animal survives the shock of death. I not only believe, but know beyond a doubt.

We have a fine horse, a beauty, his silken coat rivals the amber. He is sensitive to a word, will not brook an insult, and shows a grieved spirit when neglected. He is perfectly trained, obedient to every command, kind, gentle and true; yet he will refuse to pass a blue or white car, he abhors the color. He shows very plainly that his eyes see that which ours do not when driving along the flowery paths of Golden Gate Park.

Not long since, without any apparent cause, he stopped, crouched to the ground, snorted, reared and plunged and tried to run. I closed my eyes to shut out what I feared, when behold! there was an Indian astride of his back. I asked for help and the red-skin disappeared. The horse snorted, trembled, looked back, then broke into a stride that took us quickly from the haunted spot.

For my part I wish to meet the animals that I have loved and petted in this life. To meet them in the land "over there" would be joyful, all the dear things, including my birds, who have welcomed me with sweet songs, their hearts beating with joy that I was with them again. All that have passed through the beautiful change of death are glorified and made pure. In my selfishness I have mourned for them, and missed their expressed and clinging love. I want them to recognize me and to be with me in the home that I have builded without hands, as I trust that I have one 'be it ever so humble."

I am willing to accord the animal his rights and extend to him my sympathy in this his life of trial, humiliation, sad wrongs, and maddening abuse. I must believe that the conceit of man will be somewhat troubled with remorse when death clears away the mists and he sees more clearly the selfishness that he has practiced towards the animal, who oftimes is far more intelligent.

However belief proves nothing. All that we can rely on are facts proven spiritually and scientifically. Science leads to practical, hard truths and stubborn knowledge. Science stops at the grave; Spiritualism beckons to the higher. It leads in paths by the still waters of peace. It shows spotless lilies grown in harmony. It waves the banner of love in triumphant gladness. It points to the summit where no wave of discord can reach the soul whose journey through matter has been over the high-road of conscious right, where faith is made whole, and the beloved are again united; where songs of welcome resound through the archways of eternal progress.

There is a power that lives and loves;
You may call it God or Good,
"One power, one law, one element;
And one far off divine event
To which the whole creation moves."
Whate'er we think, what we believe
Will not change nature's plans or laws;
We may preach and pray, we can't deceive,
The God or Good of the great cause.

ROSE L. BUSHNELL DONNELLY.
San Francisco, Cal.

NOW IS THE TIME!

Attention, Spiritualists of Illinois!

Spiritualists of Illinois, Attention! Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brother Sprague immediately at Sturgis, Mich., or advise Ella Johnson Bloom, secretary, 971 South Homan avenue, Chicago. Act at once:

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ANDREW JACKSON DAVIS.

His Good Name and Fame Defended.

To the Editor:—The Progressive Thinker, No. 689, contains an article of interest and instruction from the pen of the venerable pioneer, J. M. Peebles, M. D.

There seems to be a natural tendency in the minds of many philosophers, "adepts" and experts (?) in spiritual science to look with discredit, slightly tinged with the coloring of contempt, when viewing the stupendous works of A. J. Davis, and his former co-workers.

We say co-workers—this might imply that they wrought on the same exalted plane occupied by the seer of Poughkepsie during the years 1845-1848 inclusive. We do not mean that—because he, in 1848 stood on the apex of the shining "Mountain of Power," while his co-workers were still climbing the rugged steeps of the "Mountains of Use and Justice"—that ranged far below the firm feet of the broad and noble-minded seer.

Permit me to ask those who are unwilling to grant Mr. Davis the full credit and confidence which his marvelous life-works demand, where, in the broad field of literature, sacred or secular, ancient or modern, oriental or occidental, in prose or in poetry, can be found such a striking individuality as the now venerable, but seemingly forsaken seer—Andrew Jackson Davis?

How seldom is he quoted by the "scribes" or cited by the "rulers" of the rostrum. Public teachers as a rule, while they are profuse in quoting from others, never mention him as one who commands respect for his marvelous gifts as a teacher of spiritual truth, neither is he presented as a fair model for sincerity, honesty and purity in motive.

The reader may ask why this is so? Because the standard that limited his action toward humanity, that persecuted and misrepresented his clear conception of spiritual truth, was placed too high for those who declare themselves to be the instruments of exalted "oriental controls" at the present time.

Often, it has been declared in public by the enemies of Spiritualism that Mr. Davis was immoral in his conduct before his marriage with Mrs. Dodge.

Many times we have heard Spiritualists, in private converse make the same unjust charge. If either of the parties were in possession of the facts, they would not so earnestly declare such unjust and grave charges.

Let it be clearly understood that, had it not been for the self-denying and generous act of that much-traduced and noble-minded lady, Mrs. Dodge, the world of ungrateful mankind would not have received that peerless work, "Nature's Divine Revelations"—a work that transcends all literary triumphs that ever preceded it in the march of the ages.

Dr. Peebles quotes Mrs. Hardinge Britten as saying through the columns of the New York Herald: "I have heard Mr. A. J. Davis from the rostrum, and read in his writings repeated protests against the attempt to confound the harmonial philosophy—of which he was a representative—with Modern Spiritualism, which he uniformly denounced—ignored and frequently spoke of in terms of ridicule and insult."

The answer to this grave qquestion seems to imply that there must be a mistake somewhere hidden from public view. Mr. Davis says in his reply to Mr. Brittan: "I do not believe in the identity of Modern Spiritualism and magic."

The harmonial philosophy is not mentioned in Mr. Davis' reply, and it would seem that it was not the point at issue at the time. There is a mistake somewhere. It seems strange that so good and lovable a woman as Mrs. Britten was should declare Mr. Davis to be in opposition to the basic truths of Spiritualism—if it was not true.

But how are we to know at this distance of time—and Mrs. Britten has gone to the spirit realm to receive her well-merited reward for a long and faithful term of well-performed duty—one would like to read her testimony given through some reliable source.

It is within the range of probability that the Herald—an enemy of Mr. Davis—might, for purposes unknown to us, have mutilated her written article.

"Uniformly denounced, ignored * * * and ridiculed with insult Modern Spiritualism." How strange this language sounds when quoted as the expressed sentiments of A. J. Davis. No such language is written in his lectures against the united hosts of prejudice and consecrated ignorance, known as "orthodoxy." No such language could be found in his vast literary work that would bear the interpretation of "ridicule" or "insult!"

The readers who are acquainted with history, as given in that collection of precious treasures called "The Magic Staff"—think a moment!

Andrew Jackson Davis, the unresisting, non-combative child, and boy of delicate constitution—the tender, mother-loving, sympathizing, unpretentious youth, the spiritually sustained, calm, resolute, generous and fully developed man, the only one who has consistently held, and fearlessly leaned with unshaken confidence upon his "Magic Staff," during all his great trials—would he descend to "ridicule and insult"—with the open heavens above him? Doubtless, in accord with the written testimony of reliable witnesses. The early years of the spiritual movement were distinguished by the stormy gusts of bitter prejudice, and the arrogant assumption of leadership—which Mr. Davis stood opposed to.

Mr. Davis declined the leadership, and refused to be recognized as the head or the center of any organization among men. He was an intense lover of individual freedom, and independent action.

If the reader will turn to the "Magic Staff," pages 201, 202, the facts are there written concerning the statement so often repeated that "Prof. Grimes" was the first man who "magnetized" A. J. Davis.

To save space in your columns, the reader is requested to turn to "The Magic Staff," pages 344-346, and 394-397. On the pages cited is the record of the noble act of Mrs. Dodge who so signally aided the cause of Modern Spiritualism.

The incidents—honorable and free from impure motives, which has called forth slanderous declarations from pulpit and the secular press, and many insinuations, and distrustful expressions given out by Spiritualists who were unacquainted with the facts, are fully presented in the pages above cited.

It is sad to think that one so remarkably endowed with spiritual gifts, whose mind is exalted to the loftiest wisdom known to mortals, whose life has been devoted to the work of relieving humanity of its burden of ignorance and physical suffering—should depart from the scenes of earth life under a cloud—a cloud that was generated in the cold heart of factional prejudice, and wafted over the mental world by the poisonous blasts of withering slander—should go home to his many spirit friends with the stigma of impure motives, and insincerity of purpose resting upon his immortal name.

Dowagiac, Mich. C. F. COLE.

A LECTURETTE.

The Subject: Are We Well Sheltered?

I look out over the long reach of snow-clad fields, far away to the boundary of forest which bristles darkly against the darker sky. Night is fast coming, and the rising wind soughs in in sounding gusts and seems to penetrate the walls of the room even to the blazing fire. There are frost needles in the air, and the window-panes are gathering strange foliage at their corners. Zero, and a blizzard wind cruel, wolfish and merciless, drifting the snow in fantastic forms. Warm, luxuriant, comfortable within, the evening lamp is lighted, and we may take our ease! Yes, if it were so of all the world; if to the bright gladness within came only waves of gladness from without.

But it is not so. In the wail of the wind I hear very strange voices; the moan of herds on the western ranches exposed to the merciless storm; of myriads of birds and beasts, enduring with pitiful patience, and above all, over all, the stifled cry of human agony.

It is a night of pain, and the waves thereof converge on the cozy fireside, as voices along innumerable wires to a central office. They cannot be cut off. They cannot be sent on other connecting wires. All must be heard, and wail their rending tale of despairing hope and utter failure in the struggle for life.

Can we be happy, with every surrounding pleasant, a warm fire, a cozy home and loving company? Not while there is suffering for others. Full fruition comes only when there is not one in all the world to reflect on us, a wave of pain. More emphatic is made our discontent, if we would while away the hours by reading the news of the world. Surely there are magnanimous deeds to record and fraternal thoughtfulness that will brighten the shadows. Read, and you will ask, have they forgotten to mention good deeds and noble thoughts, or are there none to record? It would appear that the waves of suffering, despair and crime have broken on the press and crystallized in columns for even the most calloused to see!

"Last night a watchman at the railroad depot, heard a stifled cry in a dark corner, and investigating, found wrapped in a bundle of rags an infant almost frozen. He sent it to the Infants' Rest."

There is no waste of sentiment in this brief item, yet what hideous pictures it presents! What suffering will a mother endure, before her maternal instincts are destroyed and she deserts her child? Was it born in shame, the product of a too trusting heart betrayed? Then think of the long drawn out agony and fear, and helplessness against the censure of the world, and after all the agony, the despair leading to the desertion of the child! Poor mother! Poor child! Despicable, unfeeling society! Or perhaps, a child that would have been received with loving caress, but driven by want snarling like a wolf at her footsteps, with tears and an aching heart the mother leaves it, with a prayer that it may receive from charity what she cannot give.

The next item is of "an old lady past four score years, once wealthy, reduced to poverty, deserted by friends, was found by a policeman in a room, without fire, almost insensible from the cold."

Is there ingratitude comparable with that of the child, who forgetting the years of care and self-sacrifice of his mother, deserts her when she can be of no further use? Poor old mother, in the freezing room, what thoughts must come of the time she gave her life for her children and with patient self-sacrifice clothed, fed and sheltered them; the pride she felt in their success, and the fond dreams which filled her soul of their affection for her! Waiting, waiting, year after year, for the steps of sons and daughters who, absorbed in their own pleasures, would never come!

Following these items, is a longer narrative of a widow with four children found starving in a room from which, because the owner could not eject them, he had removed the windows and door. And for such owners, laws are made, and they are protected in their rights to use their own without regard to others. Men claiming to be Christians, to believe in human brotherhood, more cruel in their avarice than wolves.

What of these instances to that next indicated? "The cold weather has caused great suffering east and west, for the scarcity of coal." Thousands and hundreds of thousands of families have no means to keep them warm. Untold wealth of coal, laid in the earth, for the good of all, held by a few, who have made the condition of the human moles who extract it, so intolerable, that they struck in desperation.

The wife of a mine-owner has a diamond-studded collar for her pet poodle, the miner's family is starving on doled charity, and millions of people have fireless homes.

Shall such injustice be? the wrong triumph? the few waste the products of the toil of the many? The people make the laws, and have they so made them as to be bound hand and foot, and made a soul and body sacrifice to their brazen image of avaricious, unscrupulous ownership?

Thus on for column after column, the dreary pages, till the world appears a stage for the coming and going of crime and wretchedness. It was the same yesterday as to-day except the names of the actors were changed; to-morrow the same with new names, as the old are effaced.

And shall we be happy and content because our homes are sheltered? Can we, when the whole world vibrates with deeds of shame and wrong? These four walls shelter me, but not so well that I cannot hear the rush and roar of the storm without.

I am not well sheltered while there are homeless wanderers.

I am not well warmed while there are those shivering with cold.

I am not well fed while hunger stands at the door of those who have patiently given their strength in producing what others have taken.

To be happy, the whole world must be happy. There can not be a heaven for angels, if there is a hell. Before the angels can go on, they must bring up the lower world.

HUDSON TUTTLE.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

GLIMMERS OF TRUTH.

The sweetest of faces in visions I see,
Their eyes flashing sunshine in love's ecstasy,
Their ethereal forms are models of grace,
Which no human artist can limn or trace.
The white raiment they wear appears to to our eyes,
Like the fleecy white clouds that dot the blue skies;
Their motion so graceful is charming to me,
Like sun-tinted ripples that ruffle the sea.

They are our dear friends from the great "over there,"
And to our gross senses are subtile as air;
They come from the land that is brighter than day,
Whence no one returns, the ignorant say,
On the pinions of love they cross the divide,
In pleasure and sorrow they are at our side.
Our spirit when freed from its casket of clay
Advances one step on progression's highway.

This wonderful truth has banished our fears,
The portals are open between the two spheres,
Friends come to our side at the sunset's last glow,
As silent as shadows that flit o'er the snow.
When we enter the silence where truth abides,
We sense the dear presence of friends at our side;
They impress us with truth that glitters and gleams
And simpletons say we are dreamers of dreams.

HENRY M. EDMISTON.

ABRAHAM LINCOLN.



TAKE DUE NOTICE THAT WE SHALL IN A FEW WEEKS, PUBLISH A COMMUNICATION FROM A DISTINGUISHED LITERARY MAN, W. H. BURR, OF WASHINGTON, D. C., FULLY ESTABLISHING THE FACT THAT THE ASSASSINATION OF PRESIDENT LINCOLN WAS ARRANGED BY JESUIT PRIESTS. IT GIVES IN DETAIL THE PLAN AND RISE OF THE TERRIBLE PLOT, AND ITS FINAL CULMINATION IN THE MOST DASTARDLY MURDER OF THE 19TH CENTURY. THE JESUITS HAVE BEEN DRIVEN, TIME AFTER TIME, FROM LEADING EUROPEAN COUNTRIES, FINALLY SEEKING THE UNITED STATES AS AN ASYLUM IN WHICH TO CARRY ON THEIR NEFARIOUS WORK.

THE SPIRITUALISTS EVERYHERE SHOULD SEND IN ORDERS FOR THIS SPECIAL EDITION. ORDERS FOR 100 COPIES, MORE OR LESS, SENT TO AS MANY DIFFERENT ADDRESSES AS DESIRED, FOR ONE CENT PER COPY. 100 COPIES OR MORE, SENT TO ONE ADDRESS AT 75 CENTS PER HUNDRED. WE WANT TO ISSUE ONE HUNDRED THOUSAND OF THIS EDITION. SEND IN YOUR ORDERS AT ONCE.

GONE BEFORE.

Lost love, for whom my empty hands
And empty heart cries out in vain,
Whose soul has crossed the mystic sands
Of bliss or bane,
Speak to my soul some answering word;
Lean thou across the bitter bar,
How faint soe'er my soul had heard
Thy voice afar.

The awful word thou knowest, teach,
I follow thee to death's own door,
With love whose wide-stretched arms may reach
Thee, gone before.
Turn back for some last greeting fond,
Or blessed word of wrongs forgiven,
And heed the cry that rings beyond
The gates of heaven.

I kneel not bow beside thy bier;
I will not press the icy brow
Of the still image resting here;
It is not thou!
The beauty of the marble face
And folded hands I may not mark;
My soul leans, listening low, to trace
Thine in the dark.

Not here but ever on. I find
Thy soul amid no wrecks of time,
But in beatitude combined
With the divine.
Thy God hath promised prayer of twain
Is perfect prayer, and I have prayed
And thou; and we the goal shall gain
Though long gainsaid.

But now—but now, O love, to lose
Thy hand from mine, nor follow thee
Through that dim door whence thou dost use
Death's mystery!
I know not where, from earth set free,
In space our meeting may betide,
But one day I shall come to thee
And with thee bide.

That promise up the mighty slope
Of life etern doth guide and bless,
Lighting with rays of deathless hope
Earth's wretchedness.
And all the tangled webs of strife
Grow weak and fade before the bliss
Of love's rich promise of a life
Outside of this.

CLARE B. ST. GEORGE.

A View of Death from a Scientific and Psychic Standpoint. = An Address = By Dr. Jas. E. DeWolf, through the Lips of Mrs. Cora L. V. Richmond.

Dear friends, many known in the mortal form and many unfamiliar to me when I was here: The first thought is one of hesitation, that through the lips you have been accustomed to watch and the voice you have been accustomed to hear, I should give a message to you; not of my own voice but of one that is loaned to me for the occasion, through those guides that we have mutually received lessons from.

The first thought after the change was: Then I saw through a glass darkly, now it is face to face. Which transposition of the text is permissible, I trust, from the present standpoint. But the greater thought is:

"How wonderful is Death;
Death and his brother Sleep;
One pale as yonder beauteous moon,
The other radiant as the morn
When throned on ocean wave
It blushes o'er the world."
"How wonderful is Death!
The awakener of the soul."

The awakening that comes to all surely cannot be unusual. Yet every babe that comes to the household is the most wonderful thing in the world. So every experience, I believe, of the change called death, the birth into the higher life is the most wonderful experience, because it comes to the individual, to the person.

For many, many years death had ceased to possess any terror or shadow to me. Those who knew me on earth will bear testimony to this. There was no fear of death and no reluctance when the time came to pass through it. It was ever an interesting study to me, and often when earnestly caring for those who were passing on, and sometimes caring more tenderly for those who remained, I watched with the eye of a student to see whether there was any indication that the spirit, in passing through this change, could be aware of its various stages, of the various processes of what is called death.

I was interested in this from a scientific standpoint, as well as later from a psychic standpoint. It seems to me that human lives are so helpless about this thing that is called death, they seem to be so stranded and at sea when it comes. I often longed to give my own knowledge to the people watching around the bedside of the dying one, so they might at least turn their thoughts toward the spirit state into which their friend was entering. You know how hopeless it is when people are bowed down with grief, when they feel their personal loss; it is so difficult to turn their thoughts to something they cannot see. There is so much resisting of the tide on the material side of life that the people on earth do not see that which comes with the great flood-tide of spirit life. Therefore I resolved that when the time came for me to go, I would, if possible, watch and take note of every step of this change.

With the usual egotism and conceit of one who has studied anatomy and physiology and who knows the body well, I thought I could tell of all stages of its change by watching the progress of its dissolution. I had watched my own case for a number of years. I was not over-anxious; I cared much for my body, but I said from time to time, when the final change came I would be prepared. Prepared by the Soul-Teachings not to fear death. It seemed to me that this would be the chance for me to study the change from the spirit standpoint. So I thought I would know when the spirit left the body.

So when the days and weeks and months went by and I saw the failing of the physical body, I prayed to be taken. Afterward I said to myself: "Now these are the times, these last days and hours, in which I can take up this theme of pursuing the processes of the intelligence separating from the body."

Of course there were the usual things; there was the tender tie that clung yet to the bodily form; there were those left on earth. But even this did not deter me, because I knew the change was approaching. When at last it became evident that I must leave my body, for I had watched the pulsations, I knew how many there were and how many there ought to be, I knew when the ebbing of the tide of life was there. I always dreaded the effect of narcotics, but when the attending physician wished to administer it I consented, but I thought it would interfere with my observations of the physical dissolution. At last when it was thought necessary it was administered; but instead of dulling my observations, it seemed rather to quicken the mental perceptions, though it deadened the bodily pain, consequently the suffering. The principal thing that seemed to interfere most with my study toward the closing was the anxiety of friends, who were beginning to gather around the bed. While I was absorbed in the changes that were coming to me, they would want to know if I knew them; and just as I was in abstract thought over something puzzling passing through my mind they would suddenly ask, "Do you suffer any pain? Is there anything you want, anything we can do for you?"

I would recommend to all who have friends passing on not to ask "Do you know me;" "Are you in pain;" "Do you suffer any?" or any of those trivial questions. If you knew the great urgency of that which is coming to them, of that which they are passing through, the great urgency of that which is dawning upon them, you would not think of those things; you would not have them turn back, a smile is like loving words, a pressure of the hand oftentimes suffices to make you know that the loved one is aware, but it cannot be stopped. It is like trying to interrupt the tide that is coming in by wishing it to go out, or to go out by wishing it to come in. Do not try to interrupt the life tides; you cannot at such a time.

As I felt my pulse gradually receding I felt, also, my consciousness gradually increasing. I knew more than ever the people all around me; I was conscious of their thoughts; I wished they would not speak, I did not want to listen. I was there, that is I could see easily enough. But I suddenly became aware psychically of perceiving what they were thinking about. Instead of a great loss of consciousness, even under the influence of the medicine given, I was still perfectly conscious through the physical organism, more conscious than before. But that which puzzled me was, however, that as I grew conscious mentally of their thoughts I seemed to forget about the body, and I wondered if I would forget to know actually when the body died. Of course, for all human science, it seemed to me that would baffle my purpose. I grew more and more conscious of the pervading thoughts of my friends and those who were nearest and close to my bed, until I grew perfectly aware of what they were thinking.

Then that which seemed of more urgency: I grew aware of a great luminous presence that at first seemed like an atmosphere; still I was clinging to the body and counting the pulse beats of the receding tide of life of the body. There! at last a great burst of light came upon me, and I saw the countenances familiar to me, long passed away, those that I had known here, and those I knew although I had not known here, and I forgot all about the essential part of watching the body. Forgot it utterly! I was so alive, so intent upon watching these friends around me, that until it was said by one in attendance, "He has gone," I did not know that I was "gone." I knew nothing about what death had been to the body or what had transpired as the means by which I had left it. I seemed to grow into this luminous, super-conscious state. Instead of losing it seemed increase into the quickening in thought, in perception. But the magic of it all was, that the bodily breath went away without my knowing it. I had no struggle; I did not realize that there was any struggle. There simply was enlargement—if I may use that term—enlargement of my being, the gradual unfoldment into another atmosphere; as if this room were suddenly to expand and grow light and very populous and the people who are here were to grow more luminous to your understanding. That was the way it seemed. There was no wrench, no mental or spiritual strain. It did not seem any effort. I only knew when they said, "He has gone," I could gaze. I do not think I gazed with the physical eyes, but I gazed through the sympathy of those around. I saw my body there; saw what seemed to be myself, and not myself, lying there. I think it did not look to be alive, but I, I was more alive than ever I was in the body. The first conscious thought, the first thrill, was that of Freedom.

It had been quite a long siege with my physical infirmities and the body had begun to drag; I was always aware of it in the months that the disease was encroaching, and the freedom from this was something surpassing. Although every kindness, every sympathy had been given me, everything had been done to assuage the bodily condition; but if you had been tethered and swathed in every limb, fettered in every movement and then let free you could begin to realize the consciousness of the spirit at that moment of being free. The wings of birds have given to one the thought of freedom. "I feel as light as air," you frequently say with reference to the feeling of buoyancy that you have in perfect health. But these are clods compared to that sense of freedom from the limitations of the body. The thinking was clearer and more rapid. The perception of such things as I was ready to perceive seemed instantaneous; and the recognition of friends was not quite the most overpowering thing that came to me, it was a part of this change and freedom, and there was great joy in experiencing it. But the most perfect expression is that thought of Freedom, and the something, that I can carry to your minds by no other word than Illumination. The illumination of the spirit to perceive friends, people and spiritual things. This seemed to come almost instantaneously. It has come with greater power since.

But the first knowledge of it was Illumination. The one who had been by my side during all those years of earthly life in the human state seemed to be that illumination. I owe it to her here to say: That I perceived that my spiritual illumination had largely been through her when I was on earth. Through her without my knowing it. I thought I knew a great deal about spiritual things. But knowing it with the mind and perceiving it with the spirit must be different; I know what the mind missed I perceived in the spirit largely through her. And if you will accept this and not consider it too personal, I will say, that my illumination at that moment of entering into this consciousness of spirit life was through her who remained on earth. A great light surrounded her, like that which illumed the saints in pictures, and which I perceived came from within and from above, from those who taught, guided and guarded us.

In this twofold light, of those who surrounded me in spirit life and her light upon earth, I perceived this Great Luminous Presence. Now let me state, Illumination is not a vision of the eye, it is the perception of the spirit. It, of course, comes primarily from the soul, as you all understand who are aware of the Soul-Teachings, but it is not perceived until it reaches the spirit and mind. The consciousness of this Freedom and Illumination was such that if there had been a great voice, as large as the world, I would have liked to have shouted it! Shouted it! to you who are my friends, to many who were my friends and to those who are strangers.

I never recovered from the thought of proselyting. The one, who was luminous always, by my side always said: "But all are not ready for these things; you must not talk this to every one." But I thought if they were not ready they would not be harmed by it. Among those to whom I had talked were the few people who gathered around there where I lived. These also were luminous; they entering into the knowledge of this passing on as if it were a part of that which they had been prepared to accept. They tried to make it manifest, even through their sympathy, that this knowledge was not lost upon them.

Now the psychic fact is: That when first entering spirit life we are less in sympathy oftentimes with the spirits who have passed on before us and beyond than with those who love us and were much with us on earth. My psychic sympathy returned to those left on earth. How would they feel? What would they think? I saw they were wonderfully prepared for this change, and for any change that might come to their households. Missing the bodily presence, they still understood that which had been entered into.

Now so natural did this seem, this process of dying, as it is called, the awakening, the being born, that although I could not succeed in studying it, although the body was sloughed off like something that was an excrescence and I slipped away from it without a struggle, or knowledge of it—so natural does this seem, I said: "If I could tell these friends and other friends how it seemed to me, they will not only not dread the change when it comes to them, but they will not dread it for their friends, and they will know that there is no suffering in the change. If I told them in my own simple way, that this is release not only from pain, but from the limitations of the body; that one enters into greater perception, according to one's state, than they had in the body. The things the people long to think, long to do, would like to be aware of, they can be aware of. But they will think differently by the time the change comes to them."

In a simple way I want to tell you this; I want to do it, for after all if you are not ready for this thought it will not reach you, but I want to add my voice to the thought; that death is as natural to those who die as being born is to those who are born. You do not usually pity the babe that enters into earthly life,—though you might many times—you rejoice at the coming, you are glad, there is a great light in the habitation frequently (sometimes there is a great shadow where there is poverty, want and pain). But in this added birth, this spiritual birth, there is a great light. I know many are born into spirit life who are shadowed in the earthly life, but they do not thereby enter into deeper shadow. There is no human life that, according to the degree of its human existence, is not freer in taking this next step, called death.

Then what one is in spirit life must, of course, depend upon what one is when here; no more nor no less am I then in spirit than when with you. That which is essentially me now is no more than that which constituted me then, which perhaps you did not always see, which did not always manifest itself through the form; perhaps the body was too over busy, or the brain was too over busy for it to always manifest itself. But I find many theories have vanished like the breath of that body. I do not know where they have gone. Sometimes when we die, I am told by those who are wiser, we die to our false notions as well as to our bodies, that the things that seem to us so real, so manifest, so palpable in human life are not so at all. I was quite well prepared to know this because I had been taught it, yet it is quite different to realize it.

But a very strange thing is, it is not difficult to understand, perhaps, that you will be free and feel free when separated from the body, with its limitations, its pains, its sufferings, its inability to hear far or see far, or walk far, all these limitations you are glad to be free from, but, dear friends, the most marvelous part is, that a great deal of our thinking is done for our bodies; a great deal of our work is for our bodies, and then to have that all cut off, to leave one free from the anxiety of thinking what one will do for the body, is the greater part of the freedom. At first one might be almost lost; might feel as though he was out upon the sea without chart or compass. But I find if you trust yourself to the billows you are liable to get along better than if you tried to resist them. When one finds one has no physical body there is no use of thinking what one will do to care for it, to eat, to drink, to wear or to be well or be warm, and of course having little time to attend to one's own body when in health and being oppressed by the knowledge that one must attend to it when not well, it is a great relief to lay it aside with its thought of work for mortal, physical, existence and be perfectly free to think about themes and subjects that do not relate to daily bread.

Not that we are separated from our kind. I feel more sympathy with those who need daily bread on earth, if possible, than when here; more sympathy for those who do not know the way to get their daily bread; more interest in devising ways and means to help them. For such as are in the body who are all the time under the strain and stress of trying to keep up, I feel greater sympathy for these. But to have the knowledge that I do not have to provide for the body, that I do not have to carry it with me, that my thoughts are free and fetterless, that I am attracted to the ones that are attracted to me, that these great subjects, which to the human mind are subjective themes, are the main basis and purpose in life, is something worth considering.

Our friends, the Christian Scientists, have tried to teach a great many people to be in this state while yet in the body. But they find that they cannot ignore the physical side of existence. You may ignore much that depresses and obstructs the thought because of the suffering, but of course the habitation must be cared for, the instrument must be kept in order, kept in tune, often by physical methods, (I freely admit) often by spiritual ways it has to be kept in tune. But when you have no body, when you have no thought of the realm that includes caring for the body it is a great stride. So I am not surprised to find that many spirits who have no thoughts on other things are obliged to live in such psychological sympathy with earthly existence after the body is dead, to keep up the semblance of physical existence and the semblance that is surrounding it; for they would be lost without it. Because when you consider the average human life and the many hours that are devoted to caring for the body, you may well wonder what you will all do when you are dead and have no bodies to think about. But through the Heavenly Love the divine order of things is such, that for every new condition there is new adaptation, and every one who dies or passes through this change is, through some process, adapted to the change, whether that person be what is called high or low, whether the intellect is great or small, there is adaptation to the state that is entered into.

New themes come to one in the spirit state just as readily as new scenes come to one when traveling on the earth. When you are traveling you do not want to take your own local geography with you or your own habitation with you, you want to study the new scenes that you are entering upon. So in this new state of existence the mind and spirit become readily adapted to these new conditions of knowing things without asking about them; to have an answer to your questions before you have time to think about them; to be in a realm where people know what you are thinking about, where language is not needed to express or to veil your thoughts. This lack of ability to express one's self in human language becomes less painful. Spirits, who by the law of adaptation are your teachers know what you are thinking about.

It is a great relief not to have to ask questions. Sometimes we used to make mistakes when asking questions of the Guides here, being puzzled for words. Now even before the thought is fashioned, the very wish to know brings the answer. It is the great fulfillment of answer to prayer. For even if we do not know we are praying, when we wish to know anything if the answer comes, that is answer to prayer.

This great knowledge through perception, of knowing things without seeing them, or hearing them; without being blinded by the sight or made deaf by the hearing. You know very often people hear things that give them an entirely wrong idea. Very often people say things that do not convey the correct statement to the mind. Now to know things without seeing wrong or hearing incorrectly is, to me, a wonderful thing. To know what my friends are thinking; to have been attracted by one and another since this release; to have been as near to them as to my own human habitation is a great and surprising part. Some one thinks of me in Chicago; I am here; some one thinks of me elsewhere; I am with that one. I perceive them, I am in sympathy with them straightway. This is why spirits, not being limited by time and space, there is more of their presence possible than when they were in the human state; though even when on earth you think intently of them and they will be psychologically present. But this presence that is born of the great attraction of friendship, of the ability of people to be with their friends, is that which the spirit becomes aware of. Earthly friends not seen for years are at once made palpable, their state, their condition, their regret, their sorrow, their wish to know about one. All that relates to the individual that has passed on becomes more plain and clear than it was before. Sometimes, if friends do not understand each other there is better understanding.

You know death is a great clarifier, it sets your friends who pass on in a new light when you are still on earth, you think of them differently. That is as it should be, if you think of them with the spirit instead of with the human sense and human selfishness. Death is the great reconciler; you always feel reconciled to people—nearly always—when they are dead. That goes to their spirits, the knowledge of that reconcilement enters into their state. Those near in friendship, those who are near to you on earth, whom you wish to see, but cannot on account of bodily distance, are the ones of whom you are aware, the ones you have visited many times. I have visited those I have not seen in human life for many years. I thought of them and instantly had conversation with them. It is like sitting at a telephone, or it is more like wireless telegraphy, it brings you to the one you are thinking about, that is the only one that can answer what you are thinking about.

This solves the question about "unscrupulous" spirits impersonating your friends. In this wireless telegraphy only those can commune who are in sympathy in spirit. I am the only one that can answer your thought concerning me. No other spirit is attuned to that thought, no other spirit can answer. No other spirit perceives it. Therefore I say, that much of this thought concerning the personating of your friends is a mistake. It is an earthly mistake just as messages that get perverted. The mistakes are shadows from the earthly side. Something is wrong with the machine; something is out of order with the "vibrations" as you call them. This response can only be from the one that your thought is intended for. There are fewer mistakes in the spirit realm than in earth states, because the bodily senses do not interfere. I cannot speak or think in accord with a spirit with whom there is no sympathy—either by fellowship, by seeking for knowledge or by imparting it is one near me. I am in sympathy with all that need me, i. e., if they are in need of something I can give, I can answer impersonally, but I cannot respond for that which I cannot give, I cannot answer for that which is not intended to reach me.

Therefore, many spirits of different states pass to and fro without recognizing each other. Many might be, to use a human phrase, in this room without knowing each other's presence at all. This is why a clairvoyant may describe one spirit and not know of another that is for some one else; all is according to adaptation. This is why there are so many difficult problems in what is called ordinary Spiritualism.

But the answer to all these questions comes later. That which has come to me, is this great Freedom, this great Illumination. It has not receded, because the light of it and the source of it does not recede.

While there is not adequate knowledge to explain fully the state and condition in which one finds one has entered, there is still adequate knowledge to explain what his living thoughts, his living consciousness, his living awareness is, and that it is the carrying out more fully perhaps of the individual or personal bodily existence.

I am not disturbing myself now about other propositions. Of course the theological proposition long since ceased to worry me. The perception of the soul is taken as the means of solving the different questions and problems to be solved.

But that which does interest me is that this change, that which pertains to it may be understood by all.

Dear friends, in the thought of the mechanical, dynamical, physiological aspect of death, there is naught to fear. In the greater aspect that you have who know of the light of Spiritualism, who have been led into communion with your departed friends, who understand that they exist; especially the light you have in the Soul-Teachings you understand about Death. It is the great benefaction of human existence. I have entered into that benefaction with all humility, with all appreciation of the blessings that the earthly life afforded, with all knowledge of what was the import of that life. But for the rapture of that one moment of exaltation, when aware of being set free from the physical body, and yet of being more near to the loved upon earth, I would have passed years of physical suffering and torture and would have accounted it no hardship or privation.

CLOUDCROFT.

From the valley far below us, from the sand, and desert shore,
From the bleak hills and the gray hills that around us stand once more,
Slowly up through sands like silver, with the loud clear sounds of bells,
And the engine, shrieking loudly, mighty Progress' story tells.

On across the broad, low level, rising all the time,
Through the dust we look so eager for the mountains we shall climb;
Presently we've passed that journey and begin to feel that thrill,
As the throbbing of our engine takes us bravely up the hill.

Then we see a bit of greenness, and the waters sparkle bright,
And the hills around us gleaming with their verdure come in sight;
Into scenes of royal magic that we hardly hoped to know.

Then the passing panorama, here and there a graceful curve,
As the cars on which we're sitting, turn about with careful swerve,
Higher still and yet still higher, till we're looking down below,
To the many turns and bendings where steel tracks come and go.

Some one kindly pointing for us, bidding us all look and see,
How the railroad is seen up yonder, or back there below the tree;
While our hearts are beating gladly and our minds are reaching out,
At the wonders of Dame Nature all royally spread about.

Then again we hear the whistle, then we hear the bells once more,
And we stop at Alamogordo, where we've never been before;
Just a little respite, changing to another car, where we,
With a better observation, start once more in pleasure free.

Up and up, and up, ascending, till the clouds seem very near,
And the tree tops 'neath us bending like a magic scene appear;
Still we're climbing up the mountains, here strange cottages we find,
With such beauties all around us, to thought should be inclined.

For we're going upward, onward, till at last the garden place—
Happy Cloudcroft! pleasant, graceful, meets us with its smiling face.
Here the hand of man is wedded in with nature's glorious plan,
That the beauty and the sweetness all around us may expand.

Hand of man and art of nature, together blended here we find,
And the Lodge House is established, while its greetings are most kind;
There is something sweet and pleasant, kindly greetings, joyous faces,
Till we feel that we are welcome to these grand and glorious places.

Cloudcroft! long we shall remember every spring and every fern,
Every rock-ridge, every great tree, every corner, every turn.
We'll remember how our horses bore us gladly on the way,
We'll remember morning's brightness, we'll remember close of day.

How the stars came out in splendor, in the great vast vaulted blue,
Looking down so soft and tender with their loving eyes to you;
We'll remember how the whisper, like a voice almost divine,
Talked to us with sacred language as we journeyed through the pine.

We'll remember how the robin sung his welcome song at morn,
How the beauty of the place ever seems just freshly born.
And I say, with all these women, every woman of the Press,
Wishes Cloudcroft joy and promise; prophesies its great success.

JENNIE HAGAN BROWN.

WHAT STRIVING DOES.

If all the end of this continuous striving
Were simply to attain,
How poor would seem the planning and contriving,
The endless urging and the hurried driving
Of body, heart and brain!

But ever, in the wake of true achieving,
There shines this glowing trail;
Some other soul will be spurred on, conceiving
New strength and hope, in its own power believing
Because thou didst not fail.

Not thine alone the glory—nor the sorrow,
If thou dost miss the goal;
Undreamed of lives, in many a fair to-morrow,
From thee their weakness on their force shall borrow—
On, on, ambitious soul!

—Ella Wheeler Wilcox, in Success.

THE COURAGE OF TRY IT AGAIN.

There are three kinds of courage in this world of ours,
Which help to make projects go through;
There's the courage that comes, like the blooming of flowers,
When our life, like the springtime, is new;
There's the courage which comes at emergency's call,
To the weakest, most timid, of men,
And then there's the kind that is noblest of all—
The courage of "try it again."

To patiently labor, the end not in sight,
When failure seems drearily nigh,
To cheerfully plod through the darkness and night,
And conquer our task though we die;
To carry a smile when the outlook is dark,
And the path leads through swamp land and fen,
Ah! this is the courage which makes a bright mark—
The courage of "try it again."

—Ethel Maude Colson.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

WINTER EVENINGS.

Then is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once

A Few Words About the Devil,

And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

HEALING, Causes and Effects, By W. P. Phelon, M.D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

RELIGION OF THE FUTURE.

By S. Weil. Cloth, $1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

THE OTHER WORLD AND THIS.

A compendium of Spiritual Laws. No. 1, New White Cross Literature. By Augusta W. Fletcher, M. D. In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings. Price $1.50.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

The World's Sixteen Saviors,

Or Christianity before Christ. By Kersey Graves. New and startling revelations in religious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. Printed on white paper, 380 pages. New edition, revised and corrected, with portrait of author. Price $1.50. Postage, 10 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

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

W. A. Welton writes from Denver, Col.: "Permit me to state that you are, in my humble opinion, indeed a benefactor of mankind, by your most generous premium offers, enabling even the poorest to secure most valuable literature for a mere trifle. I, for one, feel grateful to you."

Millard W. Wilcox, M. D., insists in a nicely gotten up pamphlet, that "Vaccination Is a Gigantic Fraud." Price 10 cents. Address the author at Ellinwood, Kansas.

Frank T. Ripley goes to Newport, Ky., for the Sundays of March and April. He can be engaged for the Sundays of May and June. Address all letters to him after Feb 21, to Newport, Ky., General Delivery.

Dr. G. W. Carey is open for engagements in Pennsylvania, New York and Massachusetts. Address him at No. 65 South Fourth street, Columbus, Ohio.

Arzella C. Clay writes: "The Spiritualists' Mid-Winter Convention lately held in Grand Rapids, was a success. Good music, good speaking, good tests, good will and a general good time were all realized. Rev. Herrick, pastor of the society, is a true shepherd to the flock."

The Express, of Durand, Mich., says: "Rev. E. W. Sprague and wife, missionaries of the National Spiritualists Association, have been holding meetings in Durand the past four days. Mr. Sprague is a forceful and logical speaker; his explanation of certain passages of the scriptures from the standpoint of Spiritualism were clear and comprehensive, consequently very interesting. Tuesday evening Mr. Sprague took for his subject, 'What Does Spiritualism Teach?' and showed where it differed from the teachings of the orthodox Christian church. The said Spiritualism denies the doctrine s of total depravity, a physical resurrection, and eternal punishment. It teaches that children are born innocent and pure and are not depraved, that a physical resurrection is a physical impossibility, that the teaching of eternal punishment is an insult to a 'God of love.' Spiritualism teaches that God is love, that he still rules the world and that no devil has the power to defeat his purpose. It teaches that spirits of the dead return and communicate with mortals to-day as they did in ancient times, healing the sick, teaching the laws of life and being, admonishing mortals to live pure and noble lives developing spirituality, etc. He said Spiritualism contradicts no truth in the scriptures, it fulfills the promises of Paul, Jesus and others. In proof of this statement Rev. Sprague quoted the xiv chapter of John, 12th verse, also Mark xvi:17, 18; Heb. i:4; I. John 1st verse; Acts ii: 17 to 21. Mrs. Sprague followed the lectures with clairvoyant descriptions, spirit messages and tests. These were given to anyone in the audience who would rise for a reading and were pronounced correct in detail by each one receiving them. Rev. Sprague and wife organized a society here last evening which will be chartered with the Michigan State Spiritualists Association. The spiritual organization is growing rapidly."

Fourth Annual Mass-Meeting of the State Spiritualists Association of Minnesota, assisted by the auxiliary bodies, the St. Paul Alliance, the Band of Peace, Minneapolis, the Progressive Society, will be held in the I. O. O. F. hall, St. Paul, corner Fifth and Wabasha streets, Friday and Saturday, February 27 and 28, and Sunday, March 1, 1903. No speaker will take longer than 45 minutes for any address, account of length of program. Circles will be formed between the times of regular meetings, when the mediums will all take part and give messages and healing. Dinner and supper will be served in dining-room by ladies of auxiliary. Admission, afternoon, 10 cents; evening, 15 cents; morning, free. For any further information write Mrs. M. K. Calmus, secretary, 2816 11th avenue South, Minneapolis, or J. S. Maxwell, 1644A Hennepin avenue, Minneapolis.

N. J. Howard writes from Durand, Mich.: "Those ardent workers for the cause of Spiritualism, Mr. and Mrs. E. W. Sprague, have been with us for the past five days and are leaving us with a society of 18 members, who have applied to the Michigan State Spiritualist Association for a charter. All are now filled with enthusiasm, when at first it seemed almost impossible to form a society."

Prof. Ransby writes: "I am now at 401 West Fourth street, Canton, Ohio. The society has a nice hall here, and I shall lecture therein on Sunday, Feb 15. I go to Lake Brady for the summer."

Virginie Barrett writes: "I am open for engagements. I would like to hear from a good test medium, one who can help in getting up meetings, and take part. Address me at 1915 Broadway, Indianapolis, Ind."

The Hon. R. Gilray will speak for the Chicago Spiritual Alliance, Sunday, Feb. 22. Subject, Symbols of the Bible and How to Read Them." Mrs. Elmo will give tests and messages.

W. D. Grosz writes from Louisville, Ky.: "The Church of Spirit Communion has re-opened under favorable conditions. We have had a good attendance and are very much encouraged. The lectures are well received. Tests are given by Mrs. Annie Thorndsen. The officers of the church are as follows: Pastor, Mrs. Annie Thorndsen; president, Mr. German Bryant; vice-president, George W. Funk; secretary, W. D. Grosz."

C. W. Stewart writes from 1123 North Channing avenue, St. Louis, Mo.: "We have been here during the past two weeks, and are filling a two months' engagement for the First Church of Spiritual Unity during the absence of Prof. W. F. Peck, who is at Lake Helen camp. I am lecturing, and Mrs. Josie K. Folsom is giving tests, and we hold three public meetings per week. Our work is giving nice satisfaction and many express a desire for us to remain in this city permanently. I have seen many mediums in my time, but have never met any that were superior to Mr. and Mrs. Folsom, he for trumpet manifestations, and she for mental mediumship. Their work is honest and conscientious. If you will send me some sample papers, I will take great pleasure in trying to extend your circulation."

Fred Schweers writes: "Dr. R. Greer, the author of 'Dictionary of Dreams,' has just passed the 79th anniversary of his birth, and is still enlightening the world on the subject of dreams. Sunday, Feb. 8, the Doctor lectured before the First Spiritual Science Church, at America Hall, Thirty-first street, on 'The Philosophy of Dreams,' giving also to several in the audience who related their dreams, their true interpretation, all of which proved very interesting. Dr. Greer is evidently a practical authority on the subject of dreams, their nature and character, their utility and worth."

Rev. Josie K. Folsom, C. W. Stewart and C. M. Folsom are at present filling a two months' engagement for the First Church of Spiritual Unity of St. Louis, Mo. They are ready to receive calls for engagements for camp-meetings and for work outside of the city, and can be addressed at 1123 North Channing avenue, St. Louis, Mo.

H. W. Boozer writes from Grand Rapids, Mich.: "On the evening of Feb. 6, at her residence, 382 Eleventh street, this city, Mrs. Emeliss Blake gave a first experimental seance for the phase of materialization to a gathering of over 25 persons, under absolute test conditions, which was voted a success by all present. Mrs. Blake has the congratulations of her friends for the possession of a great gift—one best of all fitted to impress the materialiststic mind that there are some things in heaven and earth not dreamed of in their philosophy."

E. E. Carpenter writes from Detroit, Mich.: "To the many readers of The Progressive Thinker and Friends:—I wish to thank you all in behalf of Mrs. Carpenter for your many letters of sympathy and kind expressions of thought, and the abundance of flowers which have been received. I am forced to take this method and would ask you, who have written letters of inquiry, to accept this as an answer to your personal letters, as it is impossible for me to answer each one personally. Mrs. Carpenter is improving rapidly and has returned home from the hospital and will be able to fill all of her camp engagements. I thank you once more for the many kind expressions."

Harry J. Moore writes that he has the first four Sundays of March open for engagements with societies. He desires, if possible, to engage his services to societies in Michigan, Ohio or Indiana, during all but the last Sunday of March. Address him at Battle Creek, Mich.

A social and entertainment will be given by the First Hyde Park Occult Society, at their hall, 323 East 55th street (over Mason's dry goods store), on the evening of February 18. Spirit messages will be given by Mrs. May Elmo and other mediums; recitations by Mr. Byron D. Stillman and Miss Annie Harold; Piano solos by Mr. Glenn Ashleigh; violin solos, etc. Admission 25 cents, including a chance on a beautiful hand-painted set of shirt waist buttons, valued at $3.

The Lynn (Mass.) Spiritualists Association, Alex Caird, M. D., president, was favored by having Rev. Dr. Austin, of Toronto as Speaker for three Sundays in January. Mr. Austin's work was of a very high order and very satisfactory to the society and to the large audiences assembled to hear him. Feb. 1 and 8, Dr. George A. Fuller, president of the State Association, was with us, and as usual had much that was instructive to present in every lecture. We have a large and constantly increasing lyceum, the members of which are just now engaged in practicing on the popular operetta, "Golden Locks, or the Three Bears," which they will present at Cadet Hall on April 29. We shall have with us on Feb. 22, Thomas Cross, late of England, and the first two Sundays in March, Mrs. May S. Pepper.

W. J. Elmo writes: The Chicago Spiritual Alliance and Spiritual Science Union Societies wish to thank The Progressive Thinker, also the mediums and workers, for their support given in making their masquerade ball a success. Over 500 persons were present, and all had a splendid time. Music was good and prizes were given to those who justly won them. Tests and messages were given in the little hall by Mrs. Mary Dixon, Mr. J. K. Hillis, Mrs. Julia Priest, Mr. C. J. Peterson, Mr. Frazer, the boy medium, and others. It was a grand success throughout."

Mrs. M. Theresa Allen writes from Springfield, Mo.: "Our work here is progressing nicely; audiences are growing in size. We have recently organized our Sunday-school, and are getting a fair start again in that line of our Spiritualistic work. Our subject for last Sunday's lesson was: "Why do we not see spirits with our physical eyes unless they are materialized?" The conversation with the children upon that subject was very interesting. One little girl, on being called upon to state her conclusions upon the lesson to the school, said: 'The reason why we do not see spirits with our physical eyes is because they are not made that way—they were intended for seeing material things, while the spiritual eyes of the spiritual body were made to see things spiritual.' The school endorsed her conclusion. An effort is being made to secure a good Sunday-school library."

Eva L. Stewart, secretary, writes: "The First Hyde Park Occult Society which was lately organized at 323 East 55th street, is meeting with splendid success. We feel very much encouraged, as new members are being added each week and strangers seeking spiritual truths are seen in the audience every meeting night. We have engaged for the following four Sunday evenings, Mr. R. Gilray, Feb. 15, Mr. Peterson as test medium for the same evening; Mr. E. Dierkes, Feb. 22; Dr. H. A. Cross, March 1; Dr. G. B. Warne, March 8. Mrs. E. Kline and other test mediums will be present at each meeting. On Feb. 18, at our hall we are to have a social and entertainment, consisting of music, recitations and spirit messages. Messages will be given by Mrs. May Elmo and others. All holders of tickets of admission will be entitled to a chance of drawing a beautiful hand-painted set of shirt-waist buttons, valued at $3. These buttons have been donated by Mrs. Dr. Cross, who is one of our active workers. We guarantee all who come a good time."

D. A. Morrill writes: "The Grand Rapids (Mich.) Spiritualist Association is progressing finely under the pastorate of D. A. Herrick, who is an earnest worker in the cause. He gives lectures, eloquent, forceful and scientific. The audiences have increased in numbers and interest. We have been enabled to take away the fee at the door and have also organized a lyceum with a good membership. We find the lyceum work instructive and interesting to old as well as young. The society is looking forward with a hope in view that at no far distant day it may erect a temple in which to demonstrate and teach the beautiful truths and philosophy of Spiritualism. We have as residents of our city these fine test mediums: Mrs. Belle Fuller, Mrs. Emmiliss Blake, and Dr. W. O. Knowles, who from time to time assist in the work and convince the skeptic by the many messages they bring from the loved ones that have passed to the great beyond. The State Association was with us the 6th, 7th and 8th. We had splendid meetings, well attended, our hall being filled with appreciative audiences at each session, and thus the good work goes on. Truth is mighty and must prevail. One may cry out against it, but the sound of the voice will perish on his lips."

Thomas J. Haynes and Delvon A. Herrick write from Grand Rapids, Mich.: "We, the Spiritualists of Michigan here assembled, adopt the following resolutions: Be it resolved, That we affirm our allegiance to the cause of Spiritualism and our devotion to its grand teachings. Resolved, That we recognize the divinity of the human soul and its continued progression after the change called death; that while we regret the inability of Mrs. Carpenter, Mrs. Daily, Mrs. Sheets, Dr. Spinney and others who were expected to be with us to attend, that we extend to those workers who have been with us an expression of thanks and gratitude for their labor; that an expression of thanks be tendered the officers of the state association for having the meeting here and that a hearty invitation be extended them to visit us again; that a vote of thanks be given to the kind friends who so kindly extended the hospitality of their homes to our visitors; to the press of the city for their courteous treatment."

Hon. Alonzo Thompson, of Fullerton, Neb., was in the city last week. He still has the interests of Spiritualism at heart, and is contemplating important work for the future.

Rev. G. C. Love, prominent as a lecturer on the Pacific Coast, is now in Chicago, stopping at No. 1084 West Harrison street. Mr. Love is an able and eloquent advocate of our cause. He will answer calls to lecture while in the city. Address him as above.

W. F. Schumacher, president, and C. H. Eiterman, secretary, send out the following circular: "Stereopticon views will be exhibited with lecture from a Biblical standpoint, which is very educational for man, woman and child—given by the Society Students of Nature, Sunday evening, Feb. 22, at 7:30 o'clock, at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue. Adults, 10 cents; children, 5 cents."

Mrs. C. Hauchar writes: "The Progressive Spiritual Society, 183 East North avenue, corner of Burling street, will give a George Washington entertainment for their lyceum children, Tuesday, evening, Feb. 24, at 8 o'clock. Good speakers will be present, followed by tests. All are invited. Entrance on Burling street."

The Barnesville Gazette says: "Marian, the 6-year-old daughter of Mr. and Mrs. Edward Elder, is suffering with two very painful eyes. A short while after she was vaccinated she scratched the place and then rubbed her eyes with her fingers. The virus took effect in the organs of sight causing a very painful sore. She has been carried to Atlanta and placed under the care of specialists. It is hoped that nothing fatal to her sight will result. This should be a warning to others to be exceedingly careful in this respect, as it will be seen, virus is a dangerous thing in some instances, and every precaution should be taken to guard against such a thing as this."

Mrs. Dr. Edwards will be for one month in Sacramento, Cal. Lecture and tests at Fireman's Hall, 8th street, between J and K, every Sunday at 8 p. m. Readings and circles at the residence, No. 725 Seventh street, corner H. Will be at liberty to answer calls for platform work, philosophy and phenomena, after March 10.

Henrietta Straub writes: "I have just finished studying Hudson Tuttle's 'Religion of Man,' and find it the best so far of all the good things you so liberally offer to your subscribers. It is this kind of literature that ought to be carefully studied and thoroughly digested by every Spiritualist who deserves the name and who does not want to stop at spiritism. If it is true that spiritism is the natural base of Spiritualism, it is true also that a base, though the most necessary part of a structure, is yet the lowest part and of no real consequence unless the upper part is added to it. So, who would stop at the base? Hudson Tuttle, together with other masters of spiritual architecture, points out in noble speech how to develop on the solid foundation of spirit phenomena those lofty spires of Spiritualism that boldly reach into realms beyond. May his book broadcast fulfill its mission!"

Says the Medford (Okla.) Patriot: "At Caldwell, Kans., several people have religion so earthly that they have placed a 'phone in the preacher's pulpit and stay at home and hear the sermon. Ere long the divine will deliver his sermon from his study and the church building can be converted into charity hospital or used for some other good cause. Wonder if there are many telephones in the realm above so that these people, when they don the heavenly robe, will not have to exert their wings?"

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

AN EXPERIENCE.

"Since Then It Has Been Pleasant to Think."

To the Editor:—I have read in your estimable paper a number of wonderful experiences, the last and most wonderful of all, that of B. D. Freeman, in the issue of Jan. 17. Reading this experience has prompted me to give mine.

To me, the most remarkable event of my life occurred at the age of 24 which was sixty years ago. I was, at that time, possessed of an ardent, earnest, longing desire for true light, guidance and knowledge. This desire continued to grow in strength and expression for at least three years prior to the time mentioned, until it had become an earnest, ceaseless prayer, night and day, sleeping or waking. Oh, how my soul longed for spiritual food, for light and knowledge!

As yet, Modern Spiritualism had not been born. The raps had not been heard at Hydesville and I had no knowledge of spirit communion or of the spirit world, but somehow I believed in the guardianship of angels and the near proximity of the angel world. I was uneducated and labored hard every day on the farm. I seemed to be weighed down by a great load, and my soul could find relief only in prayer. Thus the years wore on and I felt that I must fall beneath my burden and perish unless relief and assistance came from the angel world and for which I prayed unceasingly.

The time of which I speak was in the month of June, 1843, the place, ——— county, New York, near ———. I was alone at work plowing in the field, every breath an ardent prayer for light, love, truth and guidance, when without warning I felt a strange tingling sensation all over me and then followed a feeling of faintness. I stopped the team, sank to the ground in the furrow, covered my eyes with my hands and lay quiet for some time in a semi-unconscious condition. How long I remained in this condition I cannot state, but judge it must have been fully thirty minutes. When I arose my burden was gone, my mind was clear and light from the infinite seemed to be pouring into my soul.

From that day it has been a pleasure to think. My intuitive powers have been greatly quickened and now I read and understand that which before was an enigma to me. I was, as I said wholly uneducated, except in the merest rudiments of reading and writing, and thought little or nothing of anything excepting the work in which I was engaged; but, strange to say, as the light broke upon my soul, thoughts and ideas flooded my mind that hitherto had never entered it. I was endowed with surprising powers of understanding and comprehension; much that had been hidden now seemed plain and intelligible, in fact, nature seemed to me an an open book.

I could feel the magnetic influence from the spirit world falling upon my thirsty spirit like the gentle dews of heaven. It filled me, thrilled me, till every fibre of my being responded in harmonious accord. Life was joyous, to work and think was, indeed, a pleasure. I no longer groped in darkness, light had come. I felt the blessed assurance that I was a spirit and the object of spirit care and attention.

During the past sixty years I have followed impressions that I firmly believe were from the angel world and my life has been harmonious and happy. I did not inherit a strong constitution but, by the aid of the angel world, I have been able to improve my naturally weak physical till now, having passed my eighty-fourth year, I am in perfect health and buoyant as in youth, notwithstanding my life has been one of toil.

AARON W. PRATT.

Edgar Neb.

Co-Workers for Humanity.

Here I am again to tell you a little something about The Progressive Lyceum, which is nine issues old. The month of January has been devoted to the life study of Mr. and Mrs. George W. Kates, and has received many words of commendation. There has been considerable said about the size of our paper. Yes, we do want to make it larger, and will do so when support justifies; but there are four pages filled with the most helpful, strengthening thoughts that we can glean, not a line of advertising matter or of old dry jokes, but it is all for the lyceum—"the school of liberal and harmonious education." We feel very much gratified at the increase of subscriptions; Canada, Washington and Michigan are represented now, as well as several places in states which were already on our list. Come along, now; it is your paper and I am doing all I can to attend to it for you. During February we are going to discuss what our spirit friends are doing and their influence over us, and of course will devote the last Sunday to the celebration of Washington's anniversary.

In March we will take up the life study of the Fox sisters; and we are to prepare a very nice program for the celebration of this "our" anniversary, and want to hear from societies of how many copies they can use. Can't say just what the cost will be, but as little as possible, and wish to know how many societies will use them, so we can make an estimate of how many to prepare. We are to have two songs—with music—written for the occasion, responses, historical data and all that is necessary to make an interesting and instructive program; and say, do let us hold services on the 31st. This way of holding them on the Sunday nearest was all right when we were infants, but Modern Spiritualism is in its fifty-fifth year; it has sent its gleam of light into every quarter of the globe and brought comfort and joy unspeakable to the hearts of multiplied thousands, and here in its home-land we surely can remember the day of its advent on that very day. If you haven't seen The Progressive Lyceum, write me for a copy, and start to work for the children; they soon are to be the men and women, and should be developed to carry the bright banner of spirit communion much farther than we have, for the conditions are constantly growing more favorable. If they are properly educated and filled with devotion—that is what we need—they will make the world radiant with a most beauteous light. I love the children, the buds of promise, and shall do all I can for their cause. Who says Amen?

JOHN W. RING,

National Sup't. of Lyceum Work, Spiritualist Temple, Galveston, Texas.

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SPIRIT RETURN.

Several Incidents Related in Proof of the Fact.

To the Editor:—At this period of the world, as well as in the past, manifestations of spirits of the so-called dead continue to occur, but many witnesses of the phenomena, through fear, superstition of other reasons conceal them from the public and often from members of their own family. By some, through ignorance, bigotry or false teaching, they are considered the work of the devil, schemes of his Satanic Majesty, to deceive the investigating world, while to others, especially the Spiritualists, they are as natural as it is to be born, or to die and become a denizen of the spirit world.

The spirit manifestations of which I will first speak and which I will call No. 1, took place in Pennsylvania some years ago, and I will relate them as told me by a reliable citizen of Canton, who is an ardent Spiritualist. These manifestations took place in a neighbor's family while he resided in that state. My informant lived near a well-to-do and respected family whose eighteen-year-old daughter took sick and died, her body being buried in a near-by cemetery. This young lady after reaching her teens had a dread and horror of drowning and often cautioned her family about the rain-barrel and tubs of water left in or about the house, fearing some one might fall into them and be drowned.

The site selected for the interment of this loved one's body was a lovely spot in the low lands of the cemetery, unfortunately, however, her family made a mistake in its selection and location, since a week or so after the interment of her body she appeared to members of her family and a number of times to her mother, but was unable to speak. Her mother becoming both worried and alarmed, invited several neighbors in one evening to sit with her and to await her daughter's coming, also to, if possible, solve the meaning of her repeated visits. After sitting for some little time, the spirit daughter came, and this time with the power of speech, saying to her friends that her coffin was filled with water and that she could not rest until it was taken up and disinterred in a lot more elevated than the one selected by her family. Upon investigation it was discovered, as the spirit had said, that the coffin holding her body had filled with water, therefore another and better lot was selected, a new grave dug and her body removed to it, after which the nocturnal visits ceased, she evidently being satisfied with the change of her body from a watery grave to a dry one.

No. 2.—About two years ago a young lady who had been employed for several years in one of Canton's leading industries, took sick and in a few weeks died. However, a few days before her death a dove, white as the driven snow, flew in at a window, lighting on the bench where the young lady worked, a fellow workman remarking at the time that the young lady would never return to work, which proved only to true. Upon the day of the funeral this gentleman attended the church where her funeral was being preached and while sitting in a pew in the back part of the church the spirit girl came into the church and down the aisle where he sat (he seeing her clairvoyantly), stopped in front of him, smiled sweetly, then reached over and stroked the hair of a lady friend who sat next to him, after which she pointed to the casket that held her earthly body and remarked, "There is where I used to be. Now I am in another body and better world," after which she apparently floated down the aisle and to her friends and shop-mates who were seated near the casket. A short time before this lady died she was seen and heard talking to spirit friends by her mother and when questioned by her mother as to whom she was speaking, her reply was, "I was talking to Auntie —— and Brother —— (making mention of their names) who have come for me. Within an hour or so thereafter she left the mortal form to join her loved ones in spirit land.

No. 3.—In the month of September last, a lady then living in Canton died after suffering for months with consumption. This lady left a husband and three children to mourn her loss, one of them being a son sixteen or seventeen years of age, by a former husband and to whom (her son) she was and is yet very much attached. Within a month or so after her death her husband, it is said, became angry with his stepson and ordered him to leave the premises. Soon thereafter the young man departed and took up his residence with a relation of his mother, but just before this change was made the spirit of his mother made her presence known to him, also to her husband, but did not speak and since then she has been seen almost daily by some member of the family, among whom is an elderly lady, the housekeeper. This lady says to the writer that she sees the spirit lady almost every night and frequently during the day, that she generally comes surrounded by a dense blue smoke (halo) and often calls for her son. One of the children, a little girl about five years of age, sleeps in the bed occupied by the housekeeper. A short time ago the housekeeper was aroused from a sound sleep by a pressure on her feet, as though some one was sitting upon them, and upon opening her eyes she distinctly saw the child's mother sitting on the side of the bed, but in a few moments vanished from sight.

"Didn't the apparition scare you?" asked the writer.

"No, not at all. I have become used to her visits and don't mind them like I did when I first came here."

"What do you suppose is the cause of this spirit lady coming so often?"

"Oh, I hardly know, but suppose it is to look after her children; she was so attached to them."

Remember this last manifestation occurred in the light, since the housekeeper invariably keeps a light burning in her bedroom when she retires at night. The little girl who sleeps with the housekeeper also at times sees her mother, yet she says, "They tell me that mamma is dead."

With such strong evidence of spirit return, manifestation and continuity of life, and coming as well to people who are not Spiritualists, I cannot understand how any preacher, orthodox or otherwise, can have the gall at this progressive age to stand up before an intelligent audience and denounce Spiritualism and its phenomena, also to deny the fact of spirit return and communion with loved ones of earth. Nor can I see how a materialist, if he is a thinker, can entertain the idea for a moment that when man dies it is the end and last of him.

E. R. KIDD.

Canton, Ohio.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Horace E. Fakin: Q. A correspondent of the Hartford Evening Post states that Carver, a follower of the infidel Paine, charged him with refusal to pay his board bill, and describes him a filthy drunkard, really disgusting. Grant Thorburn substantiated these charges in his memoirs, saying: "Paine was the most disgusting being you could meet in the street. Through intemperance his countenance was bloated beyond description and he looked as though God had stamped his face with the mark of Cain. A few of his disciples, to hide him from the gaze of man, had him conveyed up-town, where they supplied him with brandy till he died." Is this true?

A. Add to this, the horrible deathbed scene reiterated by ministers who preach a warning to unbelievers, and the falsehood is complete. It is what Robert Ingersoll aptly calls "an orthodox lie." It is presumable that President Roosevelt had read this account when he called the man who did such stalwart work for National independence, "a filthy little Atheist!" Paine was in no sense an atheist; he was not filthy, and not remarkably "little," although if a dwarf, it is not a disgrace.

The same question was answered in this department a year ago at length, but the lie, given to the world by religious hate, repeatedly proven to be a malicious slander, continues to be circulated by the same intolerant bigotry.

In the authentic life of Paine, introducing his complete works, and in Vale's Life, the accusation of Carter resolves itself into a protest by Paine because he thought the charges exorbitant. Carter became angry and wrote abusive letters which were afterwards used by the enemies of Paine. It is recorded of him that he was scrupulously clean in his habits, but slovenly in dress.

His disease was dropsy with complications which made him a great sufferer. His mental faculties remained unimpaired to the last, and he "expired peacefully without a struggle." He was not a drunkard, and retained in advancing age remarkable strength, physical and mental. If he lived today he would be considered as a somewhat conservative Unitarian.

"Quo.": Q. Why are the pastors afraid of the spirits?

A. This question needs the story that comes with it for explanation. A spirit came to a certain circle and claimed to be a brother of the Congregational minister of the town. He wanted him to come to the next seance, for he had a message for him. With a good deal of urging and vows of secrecy, the clergyman attended. When the shadowy face of his brother appeared and called him by name, the pastor began to pray, and as the form became more distinct, he jumped to his feet and with an undignified agility which would have called out an encore on the burlesque stage, dashed through the door.

The next Sunday the pastor, scarcely recovered from his affright, preached a sermon on Spiritualism, taking the story of the witch of Endor for his text, and declaring it all the work of the Devil!

Indeed, it is perplexing to a common mind, why the pastor should be frightened at the appearance of his brother, whom he would have, if a mortal, traveled a long way to see. Stranger yet, that he should so rashly conclude that the spirit, so like his brother, was the devil!

Admitting it was the devil, the pastor ought not to have been afraid. His business for which he is paid is to wage battle royal with his Satanic Majesty, and it was a rare opportunity, meeting him face to face, to have a fight to the finish. Instead, he fled to his pulpit, where entrenched, he could fulminate without fear even of a word back!

Thinking the matter all over, the only plausible explanation is that the spirits may make unpleasant revelations. "Dead men tell no tales," may be soothing to those who thank the grave for its silence; an explanation applicable perhaps in this instance, but there are general causes which by striking at the doctrines taught by the pastors make all quake with fear.

If they really believe what they teach, they would welcome all spirit comers, because these would confirm with unimpeachable testimony. They know that their doctrines are assertions based on other assertions, and have no desire to bring in witnesses whom they cannot control.

Good Deacon Brown comes to a circle and declares that he was greatly disappointed in not finding Christ awaiting him, and that after a long search he had not found the pearly gates of heaven, with God on a white throne.

In fact he found everything different from what he was taught in the church, and his prayers and meeting-going did not cancel his selfishness and sharp practices. And Jim Smith, who never professed religion, or "came to Jesus," insists that he has never yet made the acquaintance of the devil, and is in no more fear of hell than while in this life; in fact finds things agreeable and to his mind! By the teachings of the pastors since St. Paul went missionarying, Deacon Brown ought to be in the throne room, and Jim Smith breathing sulphur fumes. If they are not, but enjoying lives continuous of this, with environments according to their aspirations and desires, what becomes of all these religious schemes to save souls that are not lost! Not lost, not degenerate, but struggling onward and upward, as a plant expands by growth to the actualization of its inherent possibilities!

Why do pastors fear the spirits? Oh, it is sweet to palliate and compromise, and declare that Spiritualism is a graft on Christianity; the Bible inspired by spirits through mediumistic writers; that St. Paul and the disciples were chosen because of they were mediums; that the miracles all are of spiritual interpretation, and Spiritualism only a clearer expression. Sweet to those who are breaking from old beliefs which they fear to cast wholly aside. But let us not delude ourselves that we can build permanently on such foundation. Our interpretations will never be received by those who see in the Bible and miracles only support for dogmas utterly false and vicious in their tendencies. Christianity may be so defined as to be synonymous with Spiritualism, but that is not the understanding of its believers, present or past; not that of the rigid creeds to which we must go for its real significance.

Taken in the latter sense, Spiritualism bears the relation to it of day to night, of the zenith to the nadir.

We may deceive ourselves into the belief that we are popularizing our cause by imitating church forms, and harmonizing it with the doctrines of the churches; it will not be long before these pettifogging methods will overwhelm us with their sham.

The church dogmatism teaches man's degradation, from the estate of an angel to that of a demon; lost from God, and saved only by abject faith in Christ's redeeming sacrifice.

The Science of Spiritualism teaches that man is a being of evolution from degradation, through the highest attainments of this life, into the next, where he will enjoy infinite possibilities of advancement by inherent growth. He is not lost from God. His tendencies are not toward evil but righteousness. Not being lost, he has no need of a savior.

Reconcile these and you have performed a task to which the reading of this riddle of the sphinx is a child's pastime.

Why fear? Why should a man on a railroad track fear the oncoming of the Twentieth Century Express? When he heard the rumble and the roar, he would clear the way with agility only equaled by the pastor when he left his brother at the seance.

THE PSYCHIC PROBLEM.

Something In Reference to Automatic Writing.

To the Editor:—I read the article of R. E. Dutton, of Lincoln, Neb., on the subject of writing automatically, with interest, for I have for the past few weeks had the same experience. I had been told by one in our regular circle that if I would sit for it I would become an automatic writer. I sat twice a week at a regular time, with light out, for one hour. The first writing I obtained was December 14. The hand and arm felt as if filled with a magnetic current—a fullness hard to explain; then a wriggling motion; then scribbles like a child would make, for a page or more, blending into letters and finally words in such a manner that no one can tell where the words really do begin; the mind being passive the words forming themselves until the first few would naturally suggest those which should follow. I would then wonder if it was my own mind or not that was prompting the words, when the words would be supplied that were not what I should have suggested to place there, and all the time I would not see what was to be ahead of a few words. The first few writings were signed by one who was a girl schoolmate of mine, and who passed to spirit life at the age of 14 years, in 1865, and who has at all places and all mediums I have seen, tried to be recognized, without success until a few months ago. She tells me much that is not of my own mind, and here is the point I wish to make:

After several communications another took possession for a couple of times and writing in a more scientific manner. I took it for granted that I was developing to be controlled by more experienced forces and was satisfied. One night I gave the expression that I wanted to be controlled again by the young lady, and I naturally expected to be, although I kept perfectly passive to such desire. After a few minutes' waiting my hand felt very different from that of any time previous, and in a bold hand dashed off a few pages of nothingness, for lack of proper control (he said). I was so disappointed that I did not sit again for a week. Then another lady controlled me and wrote in a fine hand, and although nothing of much importance, it left me feeling easy. Later the first lady has taken possession again and tells me why others took her place and in several of these writings, covering from five to twenty pages of the ordinary school pencil tablet, many strange ideas are advanced that come from no awakened memories of thoughts of my own, and so I inwardly feel that they are what they purport to be, direct communication by writing from the spirit forces.

GEO. W. LANGDON.

Springfield, Mo.

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THE SCHOOL OF LIFE.

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Adverse to the uplifting power of Spiritualism, dogmatic theology has set its seal at the grave, removing all possibility of hope after death, by proving with creed and dogma the certainty of doom or destiny at that stage of mortal progress, and so rendering hopeless the life which feels that it cannot attain to salvation before the death of the physical body. This heavy burden born of the fear that death may come and find us outside the pale of theological salvation, has been the greatest load on the conscience of the world, and the most powerful drawback to its spiritual enlightenment. What unspeakable slavery to the mind and conscience, while confined to the rigidly narrow limits of human growth and circumstances, to strive continually to overcome that which may bring but an eternal penalty! Earthly prisons are illuminated palaces in comparison with this terror that has taken such a deep hold on the human mind.

Once let a ray of hope pass into the darkness of that prison—once set men free from that still greater despotism, the annihilation which materialism teaches, the belief that we have but the present day to live and then be blotted out forever—once awaken the soul of man to the consciousness that when present obstacles have been surmounted and all present difficulties overcome, the way is open and free and bright with hope—then something has been done to mark an epoch in human progress and development, to establish the great living fact of a new revelation. And this is precisely what Spiritualism has done and is continuing to do every day. It is the new life come into the world, it is the voice long listened for from beyond the tomb, the light piercing the thick and heavy walls of theology and materialism, that have hitherto held the world in darkness, gloom and terror.

The first message to any human heart from beyond death's portal is that which gives to life its real usefulness, because it solves the mysterious problems of earthly existence which have hitherto been the perplexing puzzles of mankind.

It has long been the habit of sneerers and scoffers to stand off and ask what is the real service of Spiritualism and what good has it done The question of usefulness is one that brings to mankind the greatest exaltation, which lifts nations highest in the scale of civilization and brings every faculty into the best condition for man's life on earth.

Professed utilitarians commonly declare that only the useful is that which pertains to the present life and the present hour. The strict materialist is wont to say that one world at a time is enough for him. That can be called useful to man which tends to develop the highest and best energies of his being. That which pertains simply to the physical life only is the merest shell of existence. That is the most useful which makes man aware of the ultimate intention of physical life. The highest utility in human life is that which shall illumine and make palpable and plain the meaning and object of existence.

Therefore, the supreme usefulness of Spiritualism is that it unchains and unfetters the human will; that it makes the human judgment free and fearless; that it gives strength to the understanding by imbuing it with a knowledge of the true purpose for which life is given; that it reveals to us the upper strata of human existence; and that it makes the world know there is something for which all this toil is performed. The problem of utility is solved when it is seen to let a ray of light pass through the prison-house of gloom which is built up from a superstitious fear of death.

Spiritualism teaches that there is far more to life than the mere routine and turmoil of daily existence; that affections are not given to us to be extinguished, like a candle, at death; that aspirations do not die with the body; that hopes are not excited within us only to be mocked with final extinction. Its true service is in giving needed daily strength, making daily burdens easier to bear, in lightening sorrow and in assuring man as he never had been assured before that the real treasures of existence are at his door and in his heart.

That spirit existence is a reality is silently but surely making its way in human life. The world without it is without life and light. The knowledge of Spiritualism makes bright the human pathway and fills every heart into which its illuminating rays enter with joy, gladness and peace. As we love to wear clean raiment, not so much to appear well in the sight of others as because cleanliness is best, so shall we come to love the pure thought of goodness because it is the most comfortable, most desirable, the whitest and fairest, and incites the desire to serve in human existence the purpose of the spirit, to understand its office in guiding and governing the daily life.

Spiritualism relies on no church tradition nor scripture as the last infallible rule; it declares that the canon of revelation has never been closed; it sees inspiration in all true history; in nature's perfect works; in the works of all true mediums. It lays down no creed, asks no symbol, reverences exclusively no time or place. Its temple is all space; its shrine, the good heart; its creed, all truth; its ritual, words of love and utility; its profession of faith, a true life. In every desert, in the School of Life, it opens a fountain of living water, gives balm for our wounds, a pillow in the tempest, tranquillity in distress. It takes all the helps it can get, counts no good word profane, though a heathen spoke it, and no lie sacred, though a priest or prophet may have uttered it. Its redeemer is within; its salvation within the mind and heart; its oracles within.

Spiritualism is destined to reach and benefit all mankind. It has invaded the domains of bigotry and superstition and liberated the victims of erroneous teachings, entered the citadel and stronghold of religious slavery and released the minds thus enthralled, entered upon the work of enlightenment wherever the darkness of ignorance or false education has enshrouded the dwelling place of mankind, has wrested from the hands of educated tyranny the weapons by which liberty is desecrated or destroyed. It wins from the paths of vice the weak and erring, leading to and showing the better way. Its light is set upon the hill of truth and cannot be hid. The angels are its helpers and the truly awakened of earth-life follow in its course.

Agnosticism, infidelity and skepticism sneer and cajole. The church prays for vengeance and threatens with dire disaster. Amid all, Spiritualism, undaunted, marches steadily on, dispensing its benefactions, unmoved by the din of opposition. It has its mission to perform and cannot be hindered by the impediments placed in its pathway by mistaken humanity. It marches in the line of duty, overcoming all obstacles. The deafening roar and deadly opposition from the learned and thoughtful, increased in volume by ridicule, sneers and merriment of the ignorant and thoughtless, would have intimidated or frightened away an intruder of less importance or with a lighter mission.

Patiently it toils and waits the fruit of its labor. Many sheaves are already garnered, but the future holds the bountiful harvest. As a moulder of public opinion and a reformer Spiritualism has first place, for it changes or controls all lines of thought for the better. No one can become a genuine Spiritualist and remain an idle drifter upon life's surface. No thoughtful person can become converted to its philosophy and fail to apply its teachings to his or her daily life. No student or teacher of science can honestly investigate its phenomena and claims, without having her mental horizon broadened thereby. No man or woman wise or ignorant, can escape its direct influence when facing the subject, and, indirectly all must be influenced by it.

We see then, that Spiritualism has a mission everywhere with everybody. It reveals the truth, stripping it of the false covering and beating off the barnacles clinging to it, the masks hiding it, the bushels covering it, so that all can see and approach its pure fountain for wisdom, purification, inspiration and strength.

If it can do all this, is it not a benefactor to humanity? It is doing what other religions of the world have failed to do.

By the teachings of those who have ascended to the spirit world, we learn that our souls are destined to unfold, and sometime, in the ages yet before us, we must, in the line of progression, bloom into the glorious fulfillment of the possibilities so closely enwrapped in our spiritual nature. If we are wise we shall hasten that fulfillment, invoking the presence and co-operation of angel friends and spirit helpers to humanity; and let us so live that we may, as we leave earth life, hear falling in sweet cadences upon our ears, "Well done, good and faithful child; enter thou into the rest and joy which is thy just reward."

A. H. NICHOLAS.

Summerland, Cal.

(The End.)

A DREAM OF THE FUTURE.

I dreamed of a golden night,
And of a silver star
With five-pointed rays of light
Gleaming from afar!
I dreamed of a golden night,
When peace on earth should dwell,
And God's declared love-light
Pierce the very heart of hell!

I dreamed of a golden night
When men shall brothers be;
When there is buried out of sight
The thought of misery!
I dreamed of Love's golden bands,
Of Brotherhood to be,
When races clasp each other's hands
From far across the sea!

I dreamed of the golden day
When Beauty's flute-like voice
Shall on our heart-strings play,
And all the world rejoice!
I dream of a golden time
When Truth is more than king;
And Love serene, sublime,
In Music's joy will sing!

I dream of the joy of life,
In this bliss of beauty bright,
When war and demonizing strife
Is buried in the night!!
I dream of the joy of bliss
Within sweet Beauty's eyes
As she feels her love's first kiss!
'Tis to her, Paradise!

I dreamed that a world of love
In the art-soul of the race,
Descended from above
To take its human place!
I dreamed of Love's sweet birth
In a Madonna-child—
And o'er the joy-crowned earth
The tiny star-specks smiled.

I dreamed that the stars in glory,
Marshalling in array,
Told each other the story
Of Love's baptismal day!
I dreamed of the golden hour
When God moved on the earth—
Love is the motive-power
That brings all thoughts to birth!

I dreamed that Love was a passion
Of growing divinity!
And a crown of joy the fashion
Of the godhood of the free!
And the silks and satins of wealth
Were for the human race—
This earth is a heaven of health
Speaks each expressive face!

Then there is joy in living,
And life is a science and art;
Each one taking and giving,
Each one doing his part!
Each one in love with the other,
As felt in the God-made plan;
Each one a sister or brother,
Each one a woman or man!

JOHN A. MORRIS.

Los Angeles, Cal.

THE POET OF THE FUTURE.

To the Poet of the Future I would wave
a hailing hand;
I can see him in the rising nations
stand.
Oh, his eyes are clear, far-seeing; and
his tongue and sapphire pen
Speed afar the law of ages to his weaker brother men.

Oh, his life is clean and highborn in the
sovereignty of God;
He discerns the rise of being from beneath the velvet sod;
From his hands depend no shackles; to
no power he bends the knee,
And he breathes, by right of being, the
pure air of the free.

Oh, the Poet of the Future, he will read
the lesson right,
How the constant upward struggle of
the world from out its night
Proves a grand impulse eternal that
shall lead man ever on,
Till his footsteps cleave the glories of
the ages yet to dawn!

He will tell how all the beauties and
the strength of aeons past,
Having fruited into mankind's dormant
chrysalis at last;
Now the ages without number in their
onward courses run,
Yet the rightening, purifying work of
mankind is not done.

Oh, great Poet, in our visions, in the
aching of our breast,
We foresee your power and goodness,
and we give you this behest:
Let your love be wide as mercy, deep as
soundless, waveless sea,
All unselfish as the angels, Help to set
this people free!

BESSIE BELLMAN.

Howard, Kans.

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HERE AND THERE.

A Vision of Great Significance.

For the information of the few who cannot distinguish between a dream and a vision, I shall say, in brief, that a dream occurs during sleep, a vision is presented in waking hours but the mind is so absorbed by the subject before it that it cannot cognize material objects. Much more might be said on this subject, but I refrain.

Long before daylight on Wednesday morning, January 28, I lay awake in bed and my thoughts ran on in this wise:

"The rich 'good' man has a large funeral. The poor 'bad' man a very small one. Why should we honor the one and despise the other? Both are the creatures of law and circumstance. Nature does not mete out rewards and punishment, her wheels go around and crush all who get under them, whether good, bad or indifferent. There is prima facie no moral government over this world. Then a passage from the New Testament was presented: 'The poor and the despised hath God chosen, yea, the things that are not to bring to nothing that are.' Here we see that mundane law and divine will are opposed the one to the other so, as St. Paul says, 'I cannot do the things that I would,' and Jesus said, 'Judge no man.'"

As I reflected upon these things I came under the conceit that I was standing in front of a little country school house. I entered it and perceived that a poor man's funeral was in progress. A coffin of rough boards was in front of the desk and facing it sat a little girl 10 or 12 years old. The congregation was composed of three or four men and women and half a dozen boys who seemed to have come for sport. A rough man was in the desk, trying to make a speech, amongst other things he said, "The deceased lost his wife many years ago and then went to the bad."

On the way to the primitive burial place, I said to a man near me, "whose funeral is this?"

"Oh," said he, "it is only Jim Badun's, a farm-hand, a miserable cuss, no one had any respect for him."

"The preacher said he lost his wife," said I.

"Yes," answered the man, "but I guess she warn't no account neither."

While the rude coffin was being lowered into the grave, the little girl wept bitterly and when she heard the sound of the clods falling on the pauper's coffin, she screamed in agony. A poor old woman tried to lead her away, but she sprang upon a high grave and with her little hand clenched above her head, she exclaimed in a loud voice:

"You! all of you! dared to lie about my father; you said he was cruel to me, that he whipped me and abused me. You lie! you lie!" she cried, "he loved me too well for that." Then the old woman (possibly her grandmother) led her away.

I followed them to a shanty on the roadside. The little girl when she entered it sank exhausted to the floor. I don't know how it happened, but I found myself kneeling by her side.

As I awakened from my semi-trance, I heard the most beautiful music I ever listened to. I closed my eyes and listened. It was a sweet, low chant.

Come from the silent cemet'ry,
Come from the willow's shade,
Where weary nerves long overwrought,
And humble dust are laid:
There is a home, where love resides,
And hearts are mated well,
And ever, and for evermore
Unseparated dwell.

Rest on, sleep on, rest ever
Oh, clothing of the soul;
Rest on, sleep on, rest ever,
The flesh has reached its goal.

Then a living picture was presented—the figures large as life, and beautiful their draperies. A number of lofty personages clad in white robes were there. These robes were gathered in around the neck and fell in classic folds below the feet and hands. And the poor farm-hand was there, his head resting on the shoulder of an angel-woman. He began to awaken and when his eyes recognized his long-lost wife, a smile of ineffable joy illuminated his features.

I spoke to the angel-woman.

"Madame," said I, "who are those in white raiment and whence came they?"

She replied: "These are they who have come up out of great tribulation."

"Will that farm-hand ever be like one of them?" I inquired.

She answered, "Wait and see."

When the "dead" man was fully awake he clasped his hands and prayed, "Oh, Father, Lord of heaven and earth, take away the dark mantle which has covered me from birth, and give me freedom to love Thee."

Then one brighter than the rest came and placed a white robe upon him, saying, as he did so:

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Then my vision faded away.

Note Explanatory.

It may be asked, if the music was low, how I could hear the words which were sung and if I heard them, how I could so exactly remember and transcribe them? I shall reply that I did not hear them at the time, and if I had heard I certainly could not remember them. But after I had the rest of the article written, I felt a strong desire for the words, and they were given to me by mental impression. I never considered myself mediumistic, in the ordinary sense, nor have I ever executed "automatic writing," yet impressions on my mind are as real as if spoken or written outwardly. I hope this explanation will be satisfactory, particularly to enquirers who are not familiar with details. THOS. HARDING.

Sturgis, Mich.

THE LAW OF SOUL EXPRESSION.

A raindrop fell from the crystal clouds
Into the river's rush;
The stream swept on, unconscious,
In the forest's mighty hush.

The raindrop small nor the river great
Knew whence they came, nor why,
But the cloud above as it hovered low
Spanned the horizon-sky.

* * * * * * *

Action is a surging stream
That hurries on and on;
Unconscious of its source of power,
It comes and goes—is gone.

Thought is the raindrop's silent force
That shimmers here and there,
Tossed by the breath of passing breeze—
Nature's soft whispered prayer.

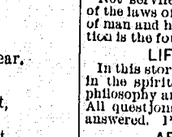
Love is the cloud that broods above;
Passing first through Thought
It bursts untrammeled through arid waste
Into achievement wrought.

Thought and Action, seeking the "Why,"
May hurry hither and thither,
But Love above first feels then knows
The Whence and Why and Whither.

—Will Win in Chicago American.

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You ask if I exist
Beyond the quiet grave;
If still my mind and thought
Reach out to help and save.
Some evidence you seek,
To still your doubting heart,
And bid the teardrops cease
That from your eyelids start.

I tell you, pause and look
Beyond the riven veil,
That separates the earth
From this fair quiet dale;
You cannot fail to see
The heavenly beauties here,
Nor fail to hear the words
Of loved ones sweet and clear.

My life while there below,
Was blighted o'er with doubt,
And all the songs of hope
Were from my heart shut out.
I never sought to know,
If when my life was o'er,
My spirit would awake,
And live to die no more.

Yet when the case was mine,
And consciousness returned,
I realized the fact
My mind had often spurned.
I looked with clearer eyes,
Back o'er the fading years,
When I had banished hope,
In leaving off soul fears.

I saw the dreary waste
Of hopeless years of pain
Stretch out like desert sands,
Or some lone dreary plain,
With never hope beyond
This narrow vale of life,
Where joys seem mingled with
The noisy sounds of strife.

I saw what life must be
To those whom sorrow's blight
Has severed love's sweet ties,
And dimmed life's promise bright;
When hope of life beyond
Springs not within the soul,
And death seems but the end
Of all; life's dreaded goal.

O, give to these the light,
My stricken soul cries out;
Undo my work of years,
Where I have fostered doubt.
Let me to earth return,
To teach the skeptic mind,
The truths that I have learned,
Where all their treasures find.

Here where the lost of years,
Cling round their loved of yore;
Here where the mind receives
Its treasured gifts of lore;
Where all is joy and peace,
And each his guerdons earn;
From here I call to earth,
And bid hope's fires burn.

M. A. McCLOSKEY.

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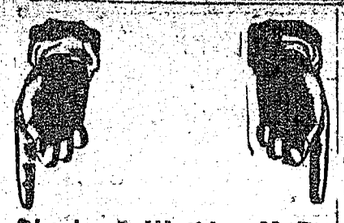
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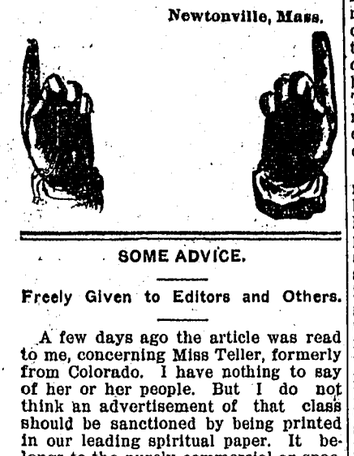
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SOME ADVICE.

Freely Given to Editors and Others.

A few days ago the article was read to me, concerning Miss Teller, formerly from Colorado. I have nothing to say of her or her people. But I do not think an advertisement of that class should be sanctioned by being printed in our leading spiritual paper. It belongs to the purely commercial or speculation class, and when it has the influence or backing given to it by our papers, it in the end works injury to our cause. Truth in regard to the continuation of this life, and how to live to gain or make the most progress in the next, is what we should seek to learn from our mediums, not how we can make a corner on coal or oil or any other product of Nature to benefit ourselves, and by so doing injure our neighbor, even if her 'ad' could be made true, which I freely say I do not believe can be done. I have spent twenty-three years in Colorado, most of time actively engaged in mining, fourteen years in Aspen. I know that there was many a man put his last dollar into a hole, because the spirit told him to—or rather the medium did. But I have yet to learn of one place where a success was made by mining under a medium's direction. There were some of our old and best mediums tried it in Leadville, and all the other mining towns, but failure was the order of the day everywhere.

Mediums who claim to be "world renowned," or advertise in any form, only by the simple word medium, should be left alone by all. No higher aim can a person have than that of being the instrument through which those in the spiritual can communicate with those in the mortal form, and it needs no bargain counter advertisement to keep them busy if they are true to their calling. But when they assume to run worldly affairs, as well as spiritual, it is too hard a task, and soon they are known as liars, proving the wisdom of the Lord, when he said to Ananias, stand forth, that he might take his proper place at the head of the class.

Our personal friends no doubt impress us all with thoughts of what to do, or not to do, and we all thank them for it. But it is not reasonable that any medium has a corner on that class of spirits who can tell truthfully how to find Nature's deposits, as against the many who have tried and failed.

Do not encourage them by printing their advertisements. If it was only the rich that fell in this trap it would help to distribute their money, but it is usually the poor who are the victims. Yours, for the truth only,

J. E. FREEMAN.

Eureka Springs, Ark.

Note From Dean Clarke.

I wish to call the special attention of every reader to the editor's brief, but comprehensive review of my poem, "The Triumphs of Man," which may be found in the last column of the fourth page of The Progressive Thinker, of February 7. I hope that the kind suggestion in the latter part of it will be acted upon by all of my personal friends, very few of whom, as yet, have sent me orders for my pamphlet. Though I am handicapped by a nervous malady that, at present, very much impedes the use of both hands and arms, and which has entirely disqualified me for public labor, I want every Spiritualist to purchase my poem for its own merits, not out of pity for its unfortunate author. It surely is well worth the pittance charged for it, unless all the scholars, who have examined it and reported to me, are mistaken. It is being called for by those capable of weighing its worth. One of the chief members of the N. S. A., after reading it, paid for fifty copies, and the greatest philosopher in our ranks, A. J. Davis, has purchased twenty copies for "missionary work." I hope to do good with it, as well as to get aid by it, and I solicit orders for it, believing that the benefit will be mutual.

One request, and I have done. Will those who send postage stamps, please refrain from sticking them to their letters? With thanks to all who have sent in their orders, I pray that their number may soon be largely increased. With heartfelt gratitude to Editor Francis, I am trying to be of some use yet.

DEAN CLARKE.

An Extraordinary Investment Opportunity

7 Per Cent Dividends Guaranteed From the First.

A few months ago Dr. Peebles incorporated his medical business at Battle Creek for the purpose of perpetuating the work he has been instrumental in starting and carrying to a point where success is a certainty. The Doctor recognized the fact that through his system of treating and teaching the sick he was doing a world of good, and in order that he might extend it to the point where it would shed its influence upon every city, town, and hamlet of this broad country, and at the same time be perpetuated beyond his day, he decided to incorporate his interests and dispose of a share of his holding to those wishing to become interested in such a profitable and worthy enterprise. Now that the success of the business is assured by its past success and present earnings, he invites every Spiritualist wishing to invest any amount, whether it be large or small; (from $10 up) in a good, safe, and established business, GUARANTEEING 7 per cent dividends per year, with excellent prospects of from 15 to 18, to write him for full particulars of this extraordinary investment opportunity.

It is the Doctor's desire that this stock be held entirely by Spiritualists, and to further this purpose the Board of Directors have decided to place the entire amount of the outstanding stock at the disposal of Spiritualists, or those interested in advanced thought or advanced healing.

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Dr J. M. Peebles, the famous physician and scientist, of Battle Creek, Mich., after twenty-five years of study and experimentation, has made discoveries and perfected a system of treatment that promises **Health and Strength to All.** The Doctor claims that disease is abnormal and can positively be overcome. At the age of eighty-one he is as hearty and vigorous as most men of forty, and he says all can be cured and command good health as he has done if they wish to.

Dr. Peebles has, no doubt, done more for suffering humanity than any other one man living. With the aid of a corps of distinguished scientists and specialists, he is curing more Chronic sufferers than any other physicians in America. **Many of their cures are of cases that had been pronounced incurable by some of the most celebrated physicians of the country.**

Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

E. G. Griggs, of Portland Ore., says "Many doctors tried to cure me of my kidney and private trouble, but all failed until I took yours. It was just what you claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

Ward Norman of Doe Run, Mo., says: "I suffered from fits for twenty-one years, and when I began with you had two every nine days, I took your treatment one month and was cured—have not had a single attack since."

Mrs. Belle Anderson, Palouse, Wash., who suffered for years from kidney and private troubles, says: "You did me more good in the few months I treated with you than all the doctors I treated with in the ten years I was doctoring."

FREE The Doctor has written a book called "A Message of Hope," for the sole purpose of explaining his wonderful method of treatment to the sick and suffering. **If you are sick, or have a sick friend, you should write for it, as it is very valuable to those in poor health.** Write for it to-day; **it will give you the key to perfect health, and will brighten the rest of your life!** If you desire it the doctors will give you a complete and full diagnosis of your case. Just write them a plain, truthful letter about your case, and they will confidentially consider the same, and tell you just what your trouble is, and how long it will take you to get well. Write to-day, and address Dr. Peebles Institute of Health Ltd., 23 Main St., Battle Creek, Mich.

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Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker,
Box 132, San Jose, Cal

Mrs. Dr. Dobson-Barker.

TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend,

AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,

MRS. A. C. BARNARD.

Portland, Ionia County, Mich.

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Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford, Mass.

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TESTIMONIAL.

While visiting the recent stock show in chicago, I had a sitting with F. N. Foster for a spirit photograph. On receipt of the photo I was pleased to see the face of my dear father and a cousin whom I knew, who are passed out. I never saw Mr. Foster before or since, and I am certain he has neither of these pictures. If you doubt do as I did, get a sitting with Mr. Foster and learn for yourself. F. W. Schroeder, Martinton, Ill.

SPIRIT PHOTOGRAPHS PORTRAITS ARTISTS.

Send two dollars, your photograph or lock of hair, and receive three finished pictures from some loved ones that are waiting to reach you from the summerland.

Mr. and Mrs. A. Normann.—The three photographs were handed me to-day, and I recognize every face upon them, and I can truthfully say these pictures are genuine, and will recommend you to the world; for such evidence is what proves life eternal. Mrs. Dr. Gregor McGregor. 2834 Chicago ave., Minneapolis, Minn.

Address with stamp enclosed and receive proof

MR. & MRS. A. NORMANN,
2721. Elliott av. So., Minneapolis, Minn.

THE BOY MEDIUM.

Mr. P. E. Walker:—Dear sir:—I received your reading to-day, and I am more than pleased with it. You accurately described my uncle and aunt; you said they were my parents. Being left an orphan very young, they were the only parents I had. The other two were my father and mother, and the young lady, yes, she was my sweetheart, and died with a fever in California. Yes, they have all passed beyond to the better world where pain and sorrow are no more. I would like to correspond with as good a medium. I remain yours respectfully, J. V. Chism, Tow, Tex.

I will give you a sample life reading for $1.00. I will cheerfully refund all money to the dissatisfied, and where I fail to describe accurately your spirit friends and loved ones. Address P. E. WALKER, Lock Box 361, Findley, O.

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To Spiritualists:—Don't take poisonous drugs For $1.00 we will send by express enough of nature's own remedy for one-half gallon, for Blood, Liver and Kidney, Stomach and the Nervous System, Constipation, and all diseases arising from a disordered liver or impure blood. Hundreds have been cured by this remedy whom doctors pronounced incurable. As good a remedy as possible to make a combination of 12 of the BEST remedies that grow. For $5.00 we will send recipe in full, providing you will send agreement that you will not sell or allow anyone to use the recipe but yourself. A great many people are making hundreds of dollars manufacturing this remedy. It costs but a trifle to manufacture. We want every Spiritualist in the world to know this, sick or well, and you will have something of great value and for a lifetime. You can't afford to be without this at ten times its cost. We don't pay express charges. Send express order, P. O. money order or registered letter.

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Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science," by Hudson Tuttle, and "A Wanderer in the Spirit Lands." Both exceedingly valuable, and though widely different, each one fills on exceedingly important niche in the literature of Spiritualism.

If you order only one book, and that one neither of the books mentioned above, the price is 50 cents.

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5.—Ghost Land, Spiritualism, Occultism.

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8—A Wanderer in the Spirit Lands.

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When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These nine books, substantially and elegantly bound, and printed in the neatest style of the printers art, will be furnished to our subscribers for $2.75, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Jan 5, 1903, at his home in Port Huron, Mich, Daniel E. Pace, aged 52 years. He was a lifelong Spiritualist, convinced through his own mediumistic powers; a man of sterling qualities, he was respected by all, and many friends gathered to listen to the address given through D. A. Herrick, of Grand Rapids, Mich.

Henry C. Sessions, of Cortland, N. Y., passed to spirit life, Feb. 2, 1903, aged 86 years. He was one of the dearly beloved brethren of Spiritualism. His body was laid to rest in Conneaut, Ohio. He was a worker for Spiritualism.

ADAH SESSIONS.

Passed to spirit life, January 22, at the age of 92 years, William Henry Leeper, of Cooper, Kalamazoo county, Mich. He was the oldest pioneer resident of that part of the state, having lived on the farm where he died, over fifty years. He has been a believer in the Spiritual philosophy fifty-four years, which to him, was a reality. A large number of friends and neighbors attended the last rites. Dr. W. O. Knowles, of Grand Rapids, officiated at the funeral. The singing was by Mrs. Clara B. Perkins and Mrs. Caroline Miller.

A. F. HAYNES.

Passed to spirit life, at Grand Rapids, Mich., Feb. 7, Seymore Gooding, aged 81 years. For many years he was an ardent Spiritualist. While his eyes were for many years closed to the beauty of this world, his whole comport was in seeing and conversing with his spirit friends. He passed away in the home of his daughter, Deurinda Knowlton, and also leaves a son, George, who, knowing that father has opened his vision to a more beautiful world than this, are comforted. Services were conducted by D. A. Herrick, Mrs. Herrick assisting with solos.

COR.

The passage to spirit life of Maria Page Swain, wife of Dr. G. W. Fowler, of Lynn, Mass., aged 81 years, occurred at her home, 26 Highland avenue, being due to heart failure. She was the daughter of Nathan and Mary (Sawyer) Page, of Henniker, N. H., who, in their early married life moved to Lincoln, Vt., where the subject of this sketch was born. Associated with the "liberals" in religious thought, her attention was called to Modern Spiritualism, and after a thorough investigation of its philosophy and phenomena she became convinced of the truth of its claims and for nearly forty years has been its most earnest advocate, contributing liberally to its support, having many warm friends among its advocates. Her home was ever open to its lecturers and mediums. She was a woman of great fortitude and courage, having always a kind word of sympathy and encouragement for the afflicted, and always helpful to the poor in a quiet and unostentatious way.

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Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the paper.

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If you wish the best spectacle made in this mundane world, your eyes fitted to see near and at a distance, I will fit your eyes by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices of my Magnetized Melted Pebble lense, and frames, and full directions how you will be fitted at your own home, with this superior lense, with the guarantee if not pleased, the money to be refunded Magnetized Compound; no other remedy equals it for inflamed or weak eyes. Four ounces sent for five 2-cent postage stamps.

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B. F. Poole:—Your Melted Pebble lense and frames give the most perfect satisfaction. Yours truly,

Albin, Miss. JERRY ROBINSON.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock, at 124 Dearborn street, second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

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

VOL. 27. CHICAGO, ILL., FEB. 28, 1903. NO. 692.

FROM CIVILIZED SLAVE TO SAVAGE QUEEN.

BY JOHN A. MORRIS.

She hated it; she loathed it; she despised it with all the feeling of a strong nature desiring to burst its fetters and soar away into the blue empyrean of heaven upon the great white wings of freedom.

She loved the blue of the sky with the intensity of a poet's nature; the green of the wet, dewy grass in the early spring-time morning gratified her artistic sense of the beautiful in color; the song of the birds in tree-top and forest nest was music to her girlish ears, yet if she stopped a minute to rest or listen to the voice of Nature calling to her in the opening loveliness of the budding day, if she paused to drink in the beauty of the spheres in sky and earth and animated life, she would always hear a harsh voice calling: "Here, you, Sal! You lazy, good-for-nothing gal, what you dreaming about there? Don't you know it's time to milk them cows?" or "Hurry up there, Sal! We want to get this dish-washing done so that we can start scrubbing up this floor. It looks as dirty as all Halifax!"

Out of the great depths of her mother-heart Nature seemed calling to one of the children of men to come and be her disciple, calling to her growing woman-soul in a strong yet sweetly-impressive voice: "Come unto me, all ye that labor, and I will give you rest!" Come, smell the fragrance of the flowers, draw into your system the ozone of enjoyable health, gratify your artistic being in the yellow beams of fire descending earthward from sun to planet-star, or in the somber night of life feel within yourself the sensuous intoxication and buoyant exhilaration of the silvery, witch-like beauty of Luna, Queen and Moon-Mistress of the Night. But because of the sordid, material necessity of "earning a living" the poet's soul must be stifled, killed, assassinated, by a base-born, commercial civilization that commercializes more than it civilizes. His giant heart of fire must be quenched in the lake of chill indifference or black disdain, or destroyed by the world, gluttonous for gold, that considers the sordid interests of material business more important than the beauty of the sunset, the development of art and soul-power untouched and uncontaminated by the bribing treachery of a Fortunatus Judas.

Sarah Fulmer belonged to another age and another clime, though she was born in the sunny land of the southland, Southern California, about twenty-two years ago.

As a slip of a girl in Los Angeles, none understood her, none thought she amounted to anything; as cursed somewhat with an artist's spirit of freedom-loving aspiration and the divine beauty of an esthetic and poetical ideal, she seemed to be a misfit wherever she went. At school, except in some few studies, she was not a success. She could not be cramped and confined by the rules and restraints of authoritarian text-books, but the studies which appealed to her as a lover of nature were those in which she could romp over the fields and study flowers; commune with the spirits of the air such as bugs, beetles and butterflies, etc., make friends with her brothers and sisters of the lower animal region (as she naively called them) such as birds and rabbits, dogs and cats and other phases of animated life within the world of Nature.

But when it came to hard, domestic drudgery, "Sal," as her mother said, "wasn't in it. She's lazy and no account. She likes to dream and moon the day away, doing nawthing, wasting and dawdling away time that might be used to better purpose."

So when the Fulmer family moved from Los Angeles, California, bought an Oklahoma farm and went to live on it, "Sal" went with them and became "drudge-girl" or "girl of all work," scrubbing the floors, washing the dishes, milking the cows and doing all sorts of hard, physical labor that was most intensely repugnant to her high spirit of ideality, most demoralizing and obnoxious to the poetry in her nature.

Often, unknown to her parents, she cried herself to sleep on her little cot in the attic, wondering whether to live a life of such drudgery was really "a life worth living." Often she contemplated suicide, but a Something within negatived the idea.

"May-be such kind of work suits some people," she said one night to herself, "but from twelve to fourteen hours a day of dull, monotonous toil, dishwashing and scrubbing floors and cooking is not for me—I hate it—I hate it! I hate it! It is servitude! It is slavery! It is the bondage of Egypt, the serfdom of toil! Am I not born for better things? Such labor degrades and stultifies! If I stay much longer at it I shall go mad—mad—mad beyond recovery—mad beyond the regain of reason; mad beyond the hope of love, of beauty, of strength and of all things blessed!"

Not long after a number of Indian tales fell into her hands. It was at a time when her mind was ripe for either revolt or escape; and the law of suggestion worked out its inevitable and logical will.

One morning all was bustle and excitement at the farm. Sallie Fulmer had mysteriously disappeared. There was no one to help "ma" milk the cows, wash the dishes or scrub the floors, and as it was a heavy churning-day poor ma felt all broke up and was ready to cry from distress and vexation. The old man was as mad as a hornet and swore loudly.

Mrs. Fulmer, however, tried to cheer up her husband by endeavoring to persuade him that, perhaps Sallie was visiting some of the neighbors around the country, a thing she had been threatening to do for some time.

"A cussed busy day she has chosen to go visiting, I tell you!" he muttered grimly. But he went out to the barn and hitched up Dandy, a highly-strung, beautiful little black horse that Mr. Fulmer liked the best of all his farm animals.

After spending half a day which they felt they could ill afford away from the farm, inquiring at the different neighbors for miles around, they came to the conclusion that Sallie had left them, especially as they discovered that some of the little trinkets she valued most highly had also disappeared.

Then the old lady went to her room and had a good cry, while her sterner partner walked moodily into the barn and had a "good swear" over the matter.

* * * * * * *

Years, however, passed away, and Sallie never returned to the Fulmer homestead, nor was it even known where she was for a long time, though advertisements were spread broadcast throughout the length and breadth of the land, in great metropolitan dailies, north, east, south and west; but Sallie was as one dead to them.

During the next few years the Fulmers hired several girls to help on the ranch; but owing to the hardness of the work and the number of hours required, no one seemed to care to stay with them very long. Six months was the longest term of service any girl seemed inclined to give.

* * * * * * *

Four years, however, passed away since Sallie Fulmer had escaped from an Oklahoma ranch, from the servitude and bondage which had enslaved her and which she felt was breaking down her spirit.

It was a fine day in August, just such a day as poets and artists delight to rave over; and from morning till night there had been hurry and scurry, noise and preparation for some great event among the copper-colored Indians of the Moki reservation. White Wings, the white squaw-wife of Ku-chee-ku-chee, the octogenarian chief, the little woman with the snake-like black eyes and the witch-like look, had been visited by a day of visions not long before, and the Indians were preparing for a ceremony and dance in which she had instructed them since that time; and that was to take place that night.

It was in the early dawn of a quiet spring morn between the setting of the moon and the rising of the sun when White Wings had a strong impressional dream; and much of it related to the embodiment of the blood-red vengeance of a diabolical hatred in the mad acts of demon-warriors.

She was in a sort of trance, and a flood of wondrous ecstasy was poured out upon her, filling her being with energy and bathing her in the reflected light of a thousand suns. She thought herself standing in an ancient Aztec temple, carved within and without with the most beautiful wood and finished with most exquisite taste. The pillars of the temple were inlaid with pearl and seemed to her startled eyes to be composed of human bone and muscle. The roof was arched with living skeletons. Vessels of gold and silver adorned the altar, while the altar and floor behind it was made of some rare wood, sweet-smelling and odoriferous.

Still further behind was a small pool of water, and in its slimy depths great reptiles splashed. Upon the far-off banks White Wings saw a jeweled serpent whose scaly skin reflected bright silver on one side and dull gold on the other, and whose eyes were like twin-stars giving forth their light from a solemn midnight sky.

Suddenly the air was full of music. Jangling bells that vibrated with jarring discordance soon came into time and tune with the rich, jubilant melody of a wedding-march of youth and beauty when Love is Master and Joy is uncrowned King of life. But Evolution wakes to slay and in the blare of awakening trumpets there is the note of patriotism, rebellion and death. It is the wedding-march of Love and Death—the love of liberty with the death of life. Louder and louder grows the music. Bells peal, whistles blow, horns toot, cymbals clang, organ notes reverberate with haughty grandeur, guns boom, fifes and drums, banjos and guitars, all mingle in one greatness of communal sound while colors, iridescent and opalescent, flash and flame and flare. The whole mighty building is shaking with the grand passion of unsatisfied desire, of divine discontent—the yearning for ungratified freedom—which if not attained, then a plunge into the cold, black River of Death through and by means of the Red Lake of War.

Slowly and with dignified tread a white-robed, white-haired, white-bearded priest moves to the altar, chanting a monotone of woe and war. White Wings stirred uneasily. The music ceased; and the white-garbed old priest raised his right hand as if in benediction or prayer and taking a goblet, apparently from the air, extended it to the kneeling and affrighted girl.

The girl started back appalled.

The cup was made of a human skull and the wine therein was human blood.

"Drink, daughter, drink!" he said, and there was an intonation of sternness in his voice, "and as you drink each drop of blooded wine, think of the destruction of my race by the race that calls you one of them, but which shall know you nevermore, for unless you turn traitor to the cause that has now become yours you will be one of us. You have come to be the White Savior of a people, you and Ku-chee-ku-chee. You are to be a Maiden of Fire, a Woman of Blood, the Queen and Charmer of poisonous Snake-Gods! Drink! Drink, my maiden, drink—drink both the blood of mortals and the poison-juice of serpents. These shall feed you, these shall nourish you, these shall strengthen you, these shall beautify you and make you what you shall yet be. Ku-chee-ku-chee shall be a Savior and you his seeress, prophetess and guide. Drink to the destruction of white devils and the life and liberty of the Children of Nature."

White Wings drank; and a shudder, prolonged and terrible, passed through her slight body. She felt like a fiend incarnate. All the hatred of the world, from black, yellow, red and brown races seemed to be swelling and distending her veins almost to bursting-point against the dominant white race. Her body became a swollen mass of purplish-black in the violence of her excitement.

Quietness now reigned supreme. All was as still as death. The priest had retired. The lights were beginning to go out; and a terrible loneliness cast a vigorous chill over the young girl. Suddenly all was blackness. White Wings shrieked. The goblet fell from her hands. It broke into a thousand fragments. Then a tempestuous, rushing sound like the falling of waters fell upon her ears and a voice of vengeance cried, "The white race shall be lifted up to the highest heights and be dashed down into the lowest depths." The earth opened—and down—down—down into darkness, deep, dire, impenetrable, she fell; and as the earth closed over her body her senses left her and she knew no more.

All that day, however, she lay in a trance, and the Indians disturbed her not. Other visions came to her during the day when feasts of joy mingled with dances of death; and her head was buzzing with pain when she was at last released from her entranced condition.

The dance that was to be given on the night of which we write was one which White Wings had seen in one of her visions that bright, vernal day though it did not occur as given in the dream as there were some slightly different circumstances which prevented.

Some of the white people from near-by places had got hold of the idea that there was going to be a regular snake-dance among the Indians, and many men and women were on hand that night to see the exhibition, several reporters with sharpened Fabers and unintelligent memory being present. None seemed to know that the greatest dance of all was to be the "Extermination Dance" of the "paleface robber" whom White Wings saw so abundantly in evidence.

Having once lived among the white people herself, she understood something of their meddlesomeness; and after a whispered consultation with some of the chiefs gave the order to start the proceedings.

The warriors, some forty in number, squatted in a circle around a great fire, chanting a weird melody. Jumping, shouting and gesticulating there came a single file of long-limbed priests with zig-zag stripes of white paint upon their bodies and giving vent to the blood-curdling yell of "Wow! Wow! Wow! Wow!" These marched into the circle. In one hand they held a bag of sacred meal with which they sprinkled the heads of the warriors while in the other (held, however, in such a manner as not to interfere with the sprinkling rite) they had a rattle which they shook vigorously from time to time as a sort of chorus to their frightful shrieks. Across their mouth was daubed an ugly cloud-streak of grayish color extending over the face from ear to ear.

When all the sitters had been sufficiently sprinkled, another file of redskins came hopping, prancing and dancing into the ring with snakes in one hand and meal in the other. The bodies and legs of these individuals were nude but around their loins were finely-woven cotton scarfs, delicately embroidered in red, green and black. After throwing the meal to the south, east, north and west of them, they did some extremely clever juggling with the snakes in their hands that writhed and hissed in an apparent vindictiveness of manner most horrible to behold. The Indians twined them around their naked arms, lifted them high above their heads and while dancing with the fury of maniacs threw the hissing reptiles into the air and as they came down caught the slimy bodies in their mouths.

While the yelling and dancing was, apparently, at its greatest height the sprinkling priests retired with a number of the warriors, but in a short time returned, shrieking like demons, with half a dozen snakes more or less, in each hand. Up into the air they went, and while executing some of the most fantastic steps some of the participants would catch a falling snake firmly between his teeth. Hardly stopping to take breath he would pluck it from his mouth, fling it skyward again for some one else to catch, turn around and catch another, until exhausted from his efforts he would retire with a savage moan. If one should happen to miss another Indian would catch the snakely body in his hands before it fell to the earth and beat the unfortunate one over the head with it, driving him ignominiously away from the dance.

But suddenly all is quiet. The dancing, chanting and shrieking cease, as bursting into the ring like a burlesque actress, White Wings, the white squaw of old chief Ku-chee-ku-chee, appears. Around her temple is a circlet of gold which throws out sparks and jets of fire. Her dress reaches to her knees and her legs are hideously painted. Around her waist are hissing, writhing, crawling serpents, with tongues like forked lightning darting in and out.

She seemed inspired with the spirit of Terpsichore, for while she juggles the snakes, first this way and then that, the assembled Indians keeping time with her in a moaning chant, she executes some most intricate steps in fantastic toe-tripping. The fire glints from her hair, yet does not burn; the snakes seem to claim her their own for they kiss her very lips and she seems to extract a buoyancy of life and a venomousness from their nearness she had never before experienced.

Then some white tough threw an insulting remark at White Wings.

The dancing girl changed color. Her cheeks became a flaming red, her fierce, black eyes emitted sparks of fury, her lips compressed themselves into a frown.

"Up! Up!" she shouted, hoarsely, "Up and at them, red dogs! Up and at them.!"

Suddenly there was a commotion in the crowd outside. Shocked and horror-stricken the white people turned to flee as White Wings, untwining the largest and fiercest serpent from around her waist, threw it with all her might into the midst of the curiosity-seekers assembled. Then there was a panic. Men and women started to get away from the place as fast as they could, trampling on each other in the attempt. Shrieks, cries and oaths were heard in one confused, discordant medley.

Then the Indian war-whoop was given. Some one blew a bugle. A long line of blue-coated soldiers swiftly rushed into the Indians' camp. Then there was blood. The howl of the Indian as the bullets of the soldiers struck home and the groan of the white man as some arrow sped to his heart or something blew off the top of his head made uncanny sounds that one cared not to hear repeated.

In the midst of the melee some one raised the cry that White Wings was missing. When the Indians realized the truth of this they ceased to show resistance, but turned and ran like fleeing deer out over the open country.

* * * * * * *

Three weeks later White Wings was found in a San Francisco jail by her parents, the Fulmers.

"Oh, Sallie, Sallie!" wailed the now agonized mother, who had always treated her child more like a slave than a daughter, "why did you do it? Why did you do it?"

The young girl frowned darkly.

"Because," she said bluntly, "I would sooner be the white squaw of an Indian chief, with a savage wigwam for a home, and have my freedom, than a mere dish-washing slave in the farm-kitchen of a vulgar, vice-creating civilization."

Harmonious Development of Character.

To the Editor:—I have another attack of "Itchis Scribendi," brought on by reading the discussion of the marriage question in No. 684 of The Progressive Thinker. And me a bachelor, oh, dear!

The offending paragraph was as follows: "To get down to bed rock strata are we here to enjoy harmonious homes or to develop character? I maintain with all the power I am capable of, the latter."

I read that and after the manner of John Bunyan dreamed. And lo! in my dream I was in Topsy Turvy Land and in the midst of a great number of musical instruments endowed with intelligence and the power of speech. The bass drum was addressing the congregation: "Fellow instruments—Having at last got rid of those meddling human creatures, we can now proceed to give the world such stirring music as never awakened the silence since the morning stars sang together."

The violin made a few remarks about the necessity of being in tune. The trombone jumped up and said, "To get down to bed rock strata are we here to enjoy harmony or to make a noise? I maintain with all the power I am capable of, the latter."

Then the bagpipe gave a swirl to draw attention, and said, "Hoot mon, dinna ye ken we are not here simply to develop a noise, but a certain kind of noise—a harmonious noise like this"—and he blew so loud a blast I awoke and behold, it was all a dream.

Now the lesson is this: We are not here to develop character, but a certain kind of character—a harmonious or heavenly character, and the harmonious home is the nursery—contains the right soil and temperature for that celestial plant. The inharmonious home is adapted to the production of a character deformed, vicious, savage. And if you cannot defend compulsory and inflexible marriage laws on the ground of their tendency to secure more social harmony, then you have no solid footing for your argument, nothing but quicksand.

Builders have in contempt of mechanical laws erected imposing structures only to be overwhelmed with confusion as they toppled, or as the inspector ordered their removal. Just so have men built imposing characters in contempt of spiritual laws only to be the more humiliated on passing to the spirit world as they realized the necessity of tearing down and building again after another ideal.

As the gardener knows the orange tree will not thrive in a cold climate and a barren soil, so does a Spiritualist know that the angelic character requires for its development harmonious social conditions. And as the one clears from his garden stumps and stones, so will the other labor in his private or public capacity to reform or annul every discordant influence custom or institution. And the word harmonious suggests neither weakness, monotony nor stagnation.

If perchance some reader who puts his trust in coercion should say "here is one who makes light of marriage and would advocate removal of all restraint, I can make no better reply than a quotation from Tennyson:

"And the parson made it, his text that day, and he said, likewise,
That a lie which is part of the truth is ever the blackest of lies.
A lie which is all a lie may be met with and fought outright,
But a lie which is part of the truth is a harder matter to fight."

To sum up, this world is no nearer a realization or even the conception which precedes realization of the conjugal relation than it is to a realization of the angelic in anything else, and perhaps it would not be wrong to quote from President Roosevelt in referring to another problem:

"Wise evolution is the safeguard against revolution."

J. T. MACDONALD.

Sidney, Wash.

Seven months and a half was the time taken in traveling round the world by a picture post-card, which has just been delivered to its sender at Berlin.

The bread secured by sweat of the brow is twice blessed bread, and it is far sweeter than the tasteless loaf of idleness.—Crow quill.

The first printing press in America was at the house of the president of Harvard College, in 1638.

THE MAN HIMSELF.

BY CHARLES DAWBARN.

CHAPTER FIFTH.

We have no right to assume that the process of death enables man to make a hop, skip and a jump into something entirely different from his old personality. The body of the butterfly carries with it earmarks of its caterpillar life. As its changes are all within the limit of our senses we can see and record them. Man's changes are just outside our limit. All we sense of him by sight and touch we have burned or buried. The rest of the man was, and is invisible to us. Spirit return gives us proof that the man we knew is still not merged into manhood But we have equal proof that the invisible portion of the man cannot re-enact the experiences of his old form. He has lost his old personality. He has a new one, of which—as we cannot sense it—we can only learn by hearsay. Some mortal claims to see, or hear, or sense him, and to report what he says. But as at best not one in a million is thus reported, and those who do come show woeful limitations, our search for the man himself after death must face all these problems and difficulties. It seems to me that our best course is to determine the negative side first, and make up our minds as to what is not and cannot be our loved one, although it may be what is called spirit return.

Death has taken him away from our sense of sight and touch. So far he has become an impossible visitor. We can neither see his present form, nor grasp his present hand. So much is the actual normal barrier between mortal and spirit. Yet in so-called "form materialization" we are told that our friend is himself again, though only for a few minutes. Let us remember we only knew him in earth life as a compound of matter and intelligence. We have seen that one was as important as the other. They are eternal partners in the great business we call "Cosmos," and are never found apart even in the most minute detail. But the old compound has gone for ever. We buried it out of our sight. No one claims that the old compound is restored. So that point is settled. Our old friend is not and cannot be there, as the personality we knew. Something of his personality has found its way into a new compound, which the mortal cannot sense. But it is not the old personality. That has gone forever.

The seeker says "I don't care for that. It is the mentality of my friend I want." But he does not realize what he is really seeking. His friend was loved as a friend, as well as a mind. Both intelligence and substance were embodied in the personality he loved. And he really does not want one to come back without the other. If it's the wife of his youth, he wants the dimple on her cheek, the curl on her forehead, the laugh that was music to his ear. Every emotion that she expressed was through form, and though he talks about wanting her spirit to return, it is form he craves, every time, so although he knows he buried the old form, he tries to persuade himself that it is coming back as a materialized spirit. But his loved one is a new compound now, which he cannot sense. It is impossible for that new compound to show him the old personality, for that has dissolved forever. So the new compound is a new personality; yet he is calling upon "spirit return" to bring him back the old one. Surely the reader sees the impossibility of anything coming back, save an imitation of the one he loved.

So we cannot have father, mother, darling, as realities to greet us, but merely imitations, never twice alike, and very different in appearance from different cabinets. The form, if it come often enough, gains a personality of its own, and is at last imagined as real, and greeted with the old affection. We are not here concerned with its limitations, but only with the fact that it is not and cannot be the old personality. That is the only fact we are now seeking. So we pass on to other phases, keeping in mind that the compound, by which we knew our friend, is forever broken up. And we must not forget our illustration that we are all, in our personalities, just leaves on the tree of life. The leaf falls, but it has been a portion of the tree. As a leaf it is gone. As a tree it remains.

The connection between the new form of our friend and the one worn in earth life is not as simple as most believers imagine. Suppose the accounts given us by clairvoyants to be literally descriptive, and that "something," included in our mortal bodies to-day, is freed by death, and takes shape in almost exact resemblance of the mortal, we are but at the beginning of our difficulties. The form we knew so well was familiar to us almost organ by organ, and we picture the spirit as retaining them all. There must be neither mutilations nor additions to that form if we are to recognize it. I am not now alluding to the mother's darling grown into a rounded womanhood, and therefore impossible of recognition, but to the general law of nature which affects all our organs. That law demands that any organ unused or unnecessary, shall shrivel and shrink till at last it becomes discarded altogether. Fishes in the darkness of the Kentucky cave lose their eyes and almost every form has traces of some organ that has been thus disappearing, because no longer necessary. The appendix, of which we hear so much now-a-days, as dangerous as well as useless to humanity, was once of size and great value, as it still is to certain animals. We may therefore assume as certain that the spirit form will not long retain organs that are not needed in the new life, just as we assume that deficiencies and mutilations will be presently supplied. If the one-legged man is to have two legs over there, then the three-legged or no-legged monstrosity will also find themselves ecourse, on the old level.

improved. But legs imply walking and running. If unused, as in animals that have taken to the water, they shrivel until only the skilled eye can discern the trace. The horse that uses but one toe now has the shriveled remains of several more. So unless the spirit uses organs as we do he will presently lose such organs altogether. For instance, we are told that children are not born to parents in spirit life. That means that all organs of paternity and maternity must disappear as unnecessary in the Summer Land. That one fact must alter the shape of the form materially. Again, we are told that advanced spirits do not converse word by word as we do, but flash their thoughts through space. Then it follows, under the law of use that the organ which flashes will expand and develop, while the unused larynx will disappear as unnecessary. But in a world of mental flashes, the ear itself, as well as the larynx, will become unnecessary, and like the eye of the cave fish, will presently disappear. If such spirits move from place to place by thought power their unused limbs will soon become imperfect; and if they also by thought shape their mental creations, then even their hands and arms must take form, or perhaps no form, beyond all recognition by us. In other words, we are right back to our first thought that matter, which is always form, is as potent as intelligence in its own field. And since I cannot conceive of my loved one without just the organs by which I knew him, therefore it is impossible I could recognize him if he suddenly appeared just as he is to-day.

If our earth experiences are to be any guide, some of these changes in spirit form will be gradual. If matter has more than its share of power at first, the spirit might look and act as of old. In that case we should talk about undeveloped spirits, and claim that such spirit visitors had not yet outgrown their earth limitations, or else were reducing and picturing themselves down to our level. In other words, that intelligence was compelled to accommodate itself to our matter. But, all the same, we are compelled to recognize that the material conditions and laws amidst which our spirit friends now dwell shape their forms, as much as the conditions in earth life shape ours. That being so, they cannot come back "as they are," and greet us form to form. If they send thought we have to imagine a form, for identification of a thought is impossible. The thought of my old friend, which he used to express in deep bass will not be identified in a shrill treble. Identification is impossible without form. In other words, matter and intelligence are indispensable to each other. And the personality of one life cannot be that of another.

To return to our illustration, the man, as we know him, is only a leaf. His experiences all belong to the tree. When we in our turn drop the leaf, we will find ourselves possessing everything of love and friendship embodied in tree life, but necessarily they could not be expressed in the old leaf form. The limited man finds his expression in the grand fullness of manhood.

We have now seen that the change of vibrations through shock is in itself a change of form, enough to compel another personality. The shock of birth evidently, sometimes, leaves a portion of the form outside our sense limitations. So Sally remains an invisible portion of Miss Beauchamp, with just enough of matter to maintain her personality; but also deficient in much we think most lovable. She is not rounded out. Miss B. was thus herself deficient, so far as the vital force used by Sally, and was left subject to shock. This shock she afterwards experienced, with the consequence that new personalities appeared, but dating only from the time of that shock.

So far as we know, Miss Fancher had no natal or antenatal shock; at least no such personality has so far appeared. Her various manifestations seem to all date only from one or the other of her cruel accidents.

The reader will now notice that "death" must itself be also a shock in the great majority of cases. That fact will readily account for the non-appearance of many a dearly loved one. The personality we knew has evidently been changed by the shock, but, all the same, nothing is lost. Love is alive as ever, but it cannot be expressed in the old form. And the love that is merely personal, love of the form rather than of the soul, will have to pass like the falling leaf. Such a love is unnecessary to the full life of manhood. Whatever the form in the next life that conditions may compel, we shall share it with our loved one, for love is not a mere attribute of form, but the very essence of intelligence, the true blending of soul with soul. By "soul" I mean that compound of intelligence and substance which is invisible, and intangible to our mortal sense, but nevertheless personal, although apparently impersonal in earth life.

What we call "spirit return" and "human immortality" are glorious truths. Yet the immortality is of the tree, not of the leaf; of manhood rather than of the man. The "spirit return" is of that portion of the manhood nearest in touch with the old form life. It is limited in its intercourse by its new form life. By its new powers it can picture for us old faces, and long forgotten clothes. As a result the mother beholds her child as the babe who died twenty years ago. The daughter recognizes the feeble old age of her loved parent. Neither can have real existence—as form—in the new life. They are simply pictures, moving pictures of the past. And all tales of the spirit's present life must be pictures too. Intelligence can only work through matter, here or hereafter. Substance is thus a limitation to all personal inter-

INFORMATION WANTED.

In Relation to Elder Myrick's God.

He undertakes to "define the Infinite as nearly as he can," which is as near as any one can come to defining the undefinable, to pointing out the bounds and limits of the illimitable. If Alfred Russell Wallace stated that God is Supreme Intelligence, he did not thereby define God to the comprehension of any human being, as it is impossible for any lower grade of intelligence to comprehend the highest. In speaking of "Infinite and Eternal Energy," it is not reasonable to suppose that the great agnostic, Herbert Spencer, was attempting to define God. Did Jesus Christ say "God is Spirit?" If so, Will Elder Myrick kindly tell me where in his sayings I can find it? In the 4th chapter of John he tells the woman of Samaria that "God is a spirit," a definition which I should think could only apply to a personal being.

Now, if I had made such a statement of a being of whom I had habitually spoke as my mother, always talking of her with great affection of being busy about her work, telling my friends that if they had seen me, they had seen my mother, and many other things of a like nature, would it not be natural for them to suppose that my mother was the spirit of a woman, that I closely resembled her in person and all respects?

There is nothing ferocious in my disposition. I am not a "truculent scribe," and of course the Elder was not inquiring if I had ever studied rhetoric, and it is quite unnecessary for me to say that I have not, but my Webster tells me that "Personification is the giving to an inanimate being the figure or the sentiments and language of a rational being"; then if God is Infinite Intelligence and Eternal Energy, I would hardly suppose that he was a proper subject to come under the law of personification.

One author, Kellogg, defines personification as a figure of speech in which things are raised to a plane of being above their own. Does the Elder really think that either he or any Hebrew poet or dreamy Egyptian or devout Moslem has been able to do this by "Supreme Intelligence?" If they have, then Calvinists and other Christians have certainly been "glorifying God"—exalting Him—by teaching and practicing their creeds.

The Elder thinks it only requires "just ordinary common sense" to understand that when he says "He" he does not mean a person of the male gender; but the fact is "just ordinary common sense" pronounces the other way, and the great mass of ordinary common people think of God by a mental image of a big, good man. I have found this out by personally interviewing many people on the subject.

Some young ladies, good Christian girls, have told me that they suppose He looks like a minister, only more dignified.

Some older Christians repel with indignation the suggestion that he is not a person, and say, "Else how could He have made man in his image?"

It seems impossible for writers and speakers in general to refer to God without the use of personal terms, and of course, the practice has arisen from the idea of "His" personality. All the personal pronouns of the masculine gender except you, are constantly applied in referring to this "Infinite Intelligence," and of no other impersonal existence is this the practice. The fact is, that it is not only Elder Myrick's God, who has this literal man-like appearance, but the God of the greatest part of humanity who recognize and worship Deity under any name. In our prayers we Thee and Thou "Him." We crave His blessing, guidance and so forth. We beg and implore and prostrate ourselves abjectly in spirit, if not in body, to our "Father." The God of the "New Thought People" is simply an evolution of the orthodox God, and the farther we go and the "Newer" we become, the more will "He" evolve, until it is to be hoped "He" will lose "His" personal pronouns.

H. A. S.

THE TIME OF LONG AGO.

When the shadows, to and fro
Flit as in the long ago,
Then the soul is filled with dreaming,
Nourishes a silent seeming
Of the castles it has wrought,
And each golden, precious thought
Of long ago.

Hear the zephyrs softly blow,
Whisp'ring of the long ago;
Telling of the voices sweet,
That no longer we may greet;
Leaving with a cheerful grace
Just a semblance of each face
Of long ago.

Listen to the brooklet's flow;
'Tis a song of long ago,
Now a loved one's weary sigh,
Now a mother's lullaby;
And the water, whirling after,
Echoes with a smothered laughter,
"Long ago."

Some time again each soul shall know
Of the time of long ago;
Live again the blessed ways
Of the earthly yesterdays,
Murmur, with the angels singing,
While the silver bells are ringing,
"Long ago."

—Thomas Dwight Goodwin.

Many a truth thus pictured is so interpreted by mortal mind that it serves as what is called a "test." The old is thus recalled, and the loved one found to be still alive. But the student will have learned the lesson that matter is lord in its own domain, and compels every communication from the inner life to pass only as a pictured thought, flashed from the sunlight of the future down into the shadow of the present.

(The End.)

San Leandro, Cal.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER NINE.

Mr. Editor, Ladies and Gentlemen:

The medium asks me this question: "Mr. Beecher, will you kindly tell me if spiritual beings can pass through the body of the earth?"

Certainly. Spirits can pass through the body of the earth if they so desire. Spiritual beings can go wherever electricity or magnetism can go. But if you ask me if a material spiritual body can pass through the earth, then my reply is, no; such a body can not pass through the earth; and it is this material spiritualized body that we draw to ourselves, or take on as a covering, here in the spirit spheres; and even this body cannot visit earth. It must be left behind in the sublimated spheres. This body cannot leave the spheres any more than an earthly body can come here; but a soul or spirit can come here while yet encased in a material body; yet it must leave that body in order to do so; and the body thus left will appear almost as though it were dead or in a deep sleep; besides, a great many trance mediums visit us here, brought to us by their spiritual guides, while their material bodies are possessed by some other spirit.

Yes; a spirit and soul can pass, with the rapidity of lightning, through the body of the earth, or it can remain within the earth for a certain length of time. Perhaps very few people have thought of this, but they should think of it and understand it.

If a spirit, together with its soul, could not pass through the earth, those who were buried alive would be obliged to remain within their prison-house, or grave, forever; or at least until through some natural cause the grave was rent asunder and exposed to the open air; those whom earthquakes had swallowed up could never escape; those who had been imprisoned deep within the bowels of the earth, through the caving in of mines, would be obliged to remain there for cons of ages.

What an awful, horrible fate!

No, friends. Nature is ever kind. The spirit and soul of man can never be thus confined; consequently, a soul can pass directly through the earth, which is to it like a coarse sieve. Wherever ether, electricity and magnetism can go, there also the spirit and soul of man can go.

Now, as I said, a spiritualized material body, such as we take on here, could not pass through the bulk of the earth. One would be obliged to leave one's body behind; and, as I said, we cannot carry our material spiritualized bodies to earth, any more than those of earth can bring their heavy material bodies here; but they come here in spirit, and we go to the earth in spirit, leaving our sublimated bodies in the spirit land, and while we are visiting earth our sublimated bodies remain quiescent, or one may compare to earthly sleep. The soul, nor spirit, never sleeps; it is only the heavier body that appears to sleep while the spirit and soul roam at will wherever they desire to go; but the soul really has a great many different bodies: The thought body, the aural or astral body, the sublimated material spiritual body, the heavy material body, the ethereal body, the electric body, the magnetic body, and so on. I suppose there may be many more that I as yet know nothing about; but these which I have enumerated I do know about.

In earth life the material body is made up of many different bodies. There is a body of bones, another of muscles, another of arteries, one of nerves, one of the true skin, another of the epidermis; and there are really many more; but these are enough to show what I mean; and while the soul dwells within the material body it is possessed of all the bodies that I have spoken of, both material and spiritual. At so-called death all these material bodies are cast off, but all the finer, more spiritual and sublimated ones are retained. There are really seven different distinct bodies composing the material body, and there are seven distinct spiritual bodies composing the spiritual body. Now each one of these bodies can be analyzed and understood if one will but give time and patience for the purpose. The time is not far distant when there will be positive evidence given to the whole world of the existence of the imperishable, immortal souls of both men and beasts, just as the X-ray has been discovered, so that the question will be settled forevermore.

Spiritualists may say that it is settled with them already. That may be true, but it is not true of all the world beside. Even among Christians there are many who doubt immortality, yet they reason thus: "If there is indeed a future life, by joining the church and accepting Christ, we shall be on the safe side at least, and we are more popular at the same time."

The time is near at hand when the aural or astral, body of every person who sits for a photograph will be taken, and a photographer will always be called to a death-bed—instead of a priest or minister—to photograph the astral body as it departs from the material body.

Study and work hard, O, ye photographers! for to some one or more of you will be given the great secret, and that very shortly. No, the church with all her presumption and arbitrary cruelty will never be the power which will prove the immortality of man; but scientific attainment and the photographic art; and the X-ray will have much to do with it. The light of the sun will never photograph the spiritual body unless, indeed, it be materialized to a certain extent; but to photograph the real spiritual body, that is not made up or materialized, will require another kind of light; and this light is gradually being discovered. It is the light wherewith the spiritual world is lighted. It is an immortal spiritual light that existed before suns were formed. The knowledge of this light is about to break upon the world. How do we know? Because we are guiding and watching it, and we know just how far man has arrived toward this knowledge. One or two steps more and the whole world will stand amazed, and immortality will be proved beyond all question forevermore. It may even come to pass before this which I am writing is put in print; for this will probably not see the light before another year at least. This prophecy is being written by me—Henry Ward Beecher—this day, or evening rather, of Saturday, December 28, 1901. I also hope, friends, when that time comes to pose for my picture. Oh, we are all very eager, you may be sure.

The medium says: "Dear Mr. Beecher, how do you look now?" and I reply: Suppose I pose before the camera of your brain and you look at me with the eyes of your spirit? You can see me thus just as the future photographer's plate will show me. Now describe me, or, rather, I will help you to write a description of me as I now appear. I stand before the medium a large, luminous form; straight and tall; the interior form looking very much as it did on earth, devoid of all imperfections, such as grey hair and the wrinkles of age; the countenance shines with a powerful, intellectual light; the dark hair is long, waving over the shoulders, and a clear, bright, subtle aura envelops the inner form. Now from this inner body rays outward in all directions like a bright sphere, a luminosity. This is the aural or astral body, and like a rainbow it has seven distinct colors or spheres, and as they harmoniously blend into each other, the outermost is a pale golden hue. The inner form is about the same size as Mr. Beecher's was while in the material form, minus its portliness, for it is exceedingly symmetrical; but the aural or astral form surrounding it extends in all directions many feet, and still it pales away as far as one is able to see, so that one might say it fills the room with a sweet sanctity. One can always discern other spiritual beings and their various auras blend together in harmonious light. But these are not directly controlling just now; Mr. Beecher being the only one who controls at present.

Now the medium is perceiving my thought body, together with the astral; and within these resides the soul, being concealed by the thought body, the astral body, the magnetic and electric bodies; but the sublimated material spiritual body I have not with me. That remains quiescent within the upper strata of the earth's sublimated material spiritual spheres.

Now all that I have written will be discovered some day. The upper spheres will be photographed—as the astral body will be—very soon. The next step will be to photograph the astral spheres, or a portion of them, the lower ones at least, those nearest the earth. Why, the time will come when those of earth will think no more of photographing the spiritual spheres than they do now of photographing the moon and stars.

What would have been thought a hundred or more years ago, if one had said that the moon and stars could be photographed? Oh just what is always said when anything new is broached, "Why, the man is crazy—a long-haired, wild-eyed Spiritualistic crank or lunatic!" That is the way they used to talk—that is the way that many talk now. But he that laughs last laughs best. Wait and see. The cranks are the ones that move the world.

Witness Marconi, Edison, Tesla, Mesmer, Davis, Peebles, Francis, Tuttle, Bruno, Galileo, Harvey, Hull, Babbitt, Ingersoll, Denton, Lincoln, and, oh, dear friends, I would that I could say Beecher. But I cannot. Would that I had been a crank to help move the world in the right direction. Still, I helped turn the crank a little, especially in the direction of freedom. But what I lacked, when with you in the flesh, I pray you allow me to make up now. A few more words and I shall have done with this letter. You have already got wireless telegraphy. Thanks to a crank. Soon you will have pictures or photographic impressions of the surroundings of the person, or persons who send you a telephonic message—that is—they will send pictures without any wire at all. There will be wireless photography. Pictures of your friends and their surroundings will be impressed or photographed instantly on the same principle as wireless telegraphy and this will at length be able to span the globe. One may sit quietly in a room in America, and receive pictures and messages from a friend in Europe; yes, and hear them talk, as well. Why, the time will come when distance will be no hindrance either to eye, ear or thought; and, at length, these pictures will be made to move as natural as the living presence. Then another crank, a little larger than the others of a later date, and the spirit world will be revealed in all its beauty and splendor, and the angels will walk and talk with man, made visible to his material eyes and ears. And I am helping to hasten the day.

Now I anticipate a question like this: "When that time comes, Mr. Beecher, will not unhappy people be apt to commit suicide?"

No; for when that time comes they will find out that one who commits suicide will be more unhappy here in the spirit life than one would if one remained on earth and bravely lived out the allotted time. To kill one's self makes matters worse instead of better. One must strive to make one's condition better on earth, for one would have to strive to make it better here, just as there. If one is so densely ignorant as to commit suicide, that one would be just as densely ignorant here, and would not have his material body to help him out of his muddle. It is only a muddled brain or spirit that ever tries to murder itself, and it would have the crime of attempted self-murder added to its muddled soul. Any infringement of natural law brings its own punishment.

We will suppose that a man commits self-murder because he is disappointed in love; or his business is poor; or he has committed some crime; perhaps he cannot live up to the style he desires—well, there are a great many causes. If for disappointment in love, his disappointment will be none the less out of the body than in, for it is not the body that is disappointed but the spirit and soul that animates the body. He would have to get over the disappointment whether in or out of the body. But real, genuine, pure, true love never can be disappointed, given plenty of time; that is, if the one thus loving loves the real other half of himself; and if he does thus love, nothing can ever divide them. Time and eternity brings them nearer and closer together as it rolls by. If he is in poverty, let him struggle manfully and get out. If he is criminal, killing himself will do no good, for the crime is in the soul; he must educate himself up into goodness, and he must do it whether here or there, and he had better do it while in the body. It will be much easier than to come here filled with criminal ignorance. Whatever he has he must earn, whether here or there. He had better become a crank and help the world on in the right direction—put his mind and all the force there is in him toward the accomplishment of some grand aim in life—some great and good work to be accomplished—lose himself, as it were, in something that will benefit himself and all the rest of the world at the same time. Why, it is extremely selfish and cowardly to commit suicide; and one will be just as selfish and cowardly when one gets here as one was before.

Yours for the Right, HENRY WARD BEECHER.

TO MY BROTHER, DEAN CLARKE.

Deep-voiced brother of my inmost soul,
Born from the great Eternal Whole,
Thy songs shall live and still inspire
When thou dost from the earth retire.
No wonder thou art poor in things
Of earth, thou hast such well-plumed wings.

While others gained and hoarded gold
Hast thou not gained a thousandfold
More rungs upon the height of worth
Than hadst thou gained the half of earth?

All greed for gold, all earthly lust
Must sometime crumble to the dust,
But deeds of love and thoughts sublime
Will live and rise to conquer time.

As by thy lamp-light others see,
So shall their light return to thee.
Wert thou anhungered, ragged, cold,
And offered richest mines of gold
For this sweet, soulful gift of thine,
It would behoove thee to decline,
For when all earthly wealth is gone
Thy songs will still be living on.

May thy sweet booklet quickly bring
To thee each needed earthly thing;
May all thy wants and wishes be
Supplied to theb eternally.

A brother's prayer! Let me express
A hope for future happiness;
Let me thy fates and muse implore,
To keep thee from the poor-house door.

Thy inmost soul has ne'er, at best,
Had more than half its depth expressed;
The deepest, broadest, highest thought
Can not by human words be taught.

Live on, dream on in peace and health,
My brother Dean, enjoy soul wealth,
And all the coin that comes to thee,
But give thy songs a chance to be.

DR. T. WILKINS.

THE CHEERFUL GIVER.

The pious creature who was soliciting for a church institution argued long and earnestly. He wanted a contribution of £20. Finally, the merchant reached for his cheque book.

"The Lord loveth a cheerful giver," quoted the holy one, with cheerful satisfaction.

"Does he?" asked the merchant, hesitating.

"You'll find it in the Bible," asserted the holy one.

The merchant put back his cheque book.

"I was about to give you £20," he explained; "but I could not possibly do that cheerfully. Doubtless it would be more pleasing in the eyes of the Lord if I kept down to a point where I can be cheerful."

Thereupon he handed a £1 note to the holy one, and smiled pleasantly.

WHO ARE SPIRITUALISTS?

By Their Fruits Ye Shall Know Them.

"That question is easily answered," says one. "Those who believe in the continuity of life and the return and communion of the departed with mortals." Then one who believes in mathematics is a mathematician; all are doctors who believe in the curative power of drugs and medicine; astronomers are those who believe in astronomy; and those who believe in the church doctrines are Christians, and so on, and so on.

A mathematician is one who is skilled in that science; a doctor is one who is acquainted with the various branches of science that are involved in the practice of the medical profession; an astronomer is one who has made a successful study of astronomy; a Christian is one who practices what Christ taught, and a Spiritualist is one who has not only mastered the spiritual philosophy, but puts its principles into daily practice.

Belief is one thing, knowledge is another. But knowledge itself depends on something that is prior to it. One cannot know without knowing something; and in answer to our question, that something is Spiritualism; and even to know what that is, does not make one a Spiritualist; for knowing is not being.

Man is by nature, essentially a spiritual being; and to be a Spiritualist, he must understand what Spiritualism is. In consequence of ignorance of what it is, the world is full of discordant and conflicting theories, beliefs and dogmas that result in violence, warfare, oppression and slavery, extremes of wealth and poverty, giving rise to disease, premature death, vice, crime, insanity, suicide, degradation and misery.

Instead of studying human nature as revealed by its manifestation in life, we inconsiderately accept some of the prevailing dogmas that have no foundation on truth, and there we rest. Although spirit return and communion are not new, yet to modern thought it is new; and being opposed to the prevailing thought, it is denied and made unpopular; and in its acceptance some degree of moral courage is required. As we love to bask in the sunshine of popular favor, we are not very ready to advocate an unpopular doctrine.

Many who are not content with orthodox belief, and feel an interest in Spiritualism, from what they can learn, conclude that it is true, but few of such go farther. As a rule, this is about their state of feeling: "Well, there is no hell—no angry God; the spirit world is beautiful, and the dwellers therein are happy. The question of immortality is settled, and I shall meet my loved ones over there and be happy with them."

With this comforting feeling, all worry about the future is dismissed, and they pursue their worldly interests with unabated zeal. They do not realize any need of further investigation, only to corroborate and strengthen their belief, and gratify their curiosity by getting more tests. The dollars they spend are to gratify personal feelings. They would like to see the cause advance—it would please them; but scant are the dollars that come out of their pockets.

This is the kind of Spiritualists that make up the great mass of believers; but it has no more influence on their lives than does a belief of church dogmas on those who believe in them. It is being, and not believing, that makes the Spiritualist; that is, a Spiritualist is one who is spiritualized. As A. J. Davis said: "Absolute purity of heart and life is the richest of human possessions; and implicit obedience to the highest intuitions of the soul is the only method of its attainment."

In personal matters Spiritualism is cleanliness of body, subjection of selfish and sensuous desire to the moral sentiments; in social affairs, it is the rule of justice and the practice of benevolence and toleration to all, and sympathy and charity for the misdeeds of others, and an even and cheerful disposition. In spiritual matters it is an aspiration for a higher and nobler life, and an earnest desire for the well-being of others, devotion to duty and cheerful aid in all laudable efforts to advance the cause of Spiritualism, both by individual efforts and financial assistance.

If every so-called Christian lived in strict accord with his profession, there would be no infidels; the failure to do so works the greatest injury to Christianity in the true sense of the word; so if every so-called Spiritualist lived in strict accordance with the philosophy of Spiritualism, there would be far less opposition to it; the failure to do so works the greatest injury to the cause. As discussion and strife among so-called Christians create distrust, so dissension and strife among so-called Spiritualists do the same among them. In a word, as conflict of opinion and sectarian strife distract and weaken ecclesiastical interests, so spiritual interests are distracted and weakened by strife and dissension.

The fact is, mankind are not fully prepared for the reception of spiritual truth. It matters not how pure and lofty the teaching of Spiritualism is, if those to whom it is given cannot respond to it, it has no effect. It is like seed sown on stony ground amid thorns and brambles. It matters not how good and pure the seed, the soil on which it falls must be suitable. Then we must go back to where the difficulty lies, prepare the mind for the reception of spiritual truth; for the spirit of man will respond to just what is in him, and no more. In a true philosophic sense, dissensions among Spiritualists is proof of what they believe is not true, and the world so regards it. Thus for mere personal considerations, they are willing to put a club in their enemy's hands. This is human nature imperfectly and incompletely developed. "Vile self gets in" and mars the whole life. The selfish and sensuous desires hold sway, and man's moral and spiritual nature is left in great measure, undeveloped, and the higher and nobler truths of the spiritual philosophy remain to a great extent inactive. That is to say, the lower plane of life upon which the great majority of mankind live, is the selfish and sensuous plane; whereas, the true plane is that of the supremacy of the moral sentiments and spiritual aspirations.

In this presentation of the matter, no reflection is intended. All act from the standpoint of their mental status. The thief cannot act honestly under all circumstances; otherwise he would not be a thief. The sensualist cannot enjoy the society of the pure in heart; so those whose spiritual natures are not developed, whose entire energies are expended in mere worldly pursuits, are not disposed to search for higher things, and even those who do get things terribly mixed, and nothing definite is revealed.

Facts are what we must deal with; the cause of existing conditions of society is the proper thing to consider; and when that is understood, there is good reason to expect better results. The incentives that actuate mankind on the lower plane are those of a worldly character; they lead to selfishness and sensuality; to strife and contention, to vice and crime. The incentives that actuate mankind on the higher plane tend to peace, harmony and good will to all. In either case the incentive is of sufficient force; all that is needed to move in the right direction. When man can realize and appreciate the higher and nobler, that is the direction in which he will move.

Here, then, is the answer to the question, namely, the full, complete and harmonious growth and development of all the bodily powers and mental faculties of the human being; such one at maturity will be a complete man or woman.

Said Milton:

"Accuse not Nature; she hath done her part;
Do thou but thine."

Whoever does, is a Spiritualist, and this is what Spiritualism is destined to do for the world.

E. J. SCHELLHOUS.

Spring Hill, Kans.

Relics in the Church of St. Mark.

The beautiful lecture by M. M. Mangasarian, published in No. 689 of The Progressive Thinker, speaks of his interesting visit to the Church of St. Mark in Venice—one of the richest in all Europe, and which claims to contain the grave of St. Mark, the Apostle, and the stone on which St. John was beheaded. For five francs the guides would conduct one to the vaults in the basement where he could see the blood of Jesus, and some of his bones. Of course Mr. Mangasarian did not pay the five francs, as the object of his visit was other than to look up manufactured antiquities.

Now as to those bones belonging to Jesus, permit me to use this queer expression: "It may be possible, but it most likely improbable."

Looking at it from a purely philosophical standpoint, I came to the following conclusions, that if the church sent a representative out to some boneyard to pick up a few bones at random, and take them into the consecrated building to exhibit as the bones of Jesus, then it is perpetrating the most heinous fraud imaginable, and shall I also say—crime? If they really are the bones of Jesus, then he did not rise bodily from the grave, and afterwards dematerialize. The church is also in possession of a knowledge of the burial and disposition of Christ's body that has escaped account in the Bible.

The next thought most impressive to my mind is, that it matters not how smoothly a fraud or crime is covered, or how dense and impenetrable the darkness and mystery enshrouding it, "Truth," with its eternal perpetual spark of light, will enter, and in course of time eliminate all fraud, mystery, darkness, error and doubt.

Sultan, Wash. C. M. CARTER.

PRAYER AND WORSHIP.

Differ in Kansas and Nebraska—What Do They Mean?—The Remedy.

The result of the decisions of courts upon what is "prayer and worship" in our public schools, proves that there is no safety for secular education in legislators or judges. The decision of Judge Hazen at Topeka Kans., permitting the reading of the Lord's prayer and of psalms, as not prayer or worship, is in strange contrast with the opinions recently given in the Freeman case by the judges of the Supreme Court of the adjoining state of Nebraska, holding to the contrary.

The inference is plain enough; there is no surety for a Secular Republic without Secular Education; nor for Secular Education without a Secular Republic; and that the two are the counterparts only of a scientific and enlightened state of mind in the community. As long as the Lord's Prayer and the Psalms are read, the whole power of state, community and school is brought to bear on the pupils, to make them believe that the Christian Theology and not Science is the bottom of all our human life and existence, and that its pope, teachers, priests and preachers have the keys of a real heaven and hell and of our future, until we reach them. The fact is that this prayer and worship under state authority irrevocably commits the whole people and each generation to Christian superstition. This effect is made permanent when the pulpit afterwards learn that all of the higher colleges and universities practically know of no other view of this world and of our life in it.

Our present education, then, of both school and college means that Secular Government is a practical impossibility. Thus all our public education in school and community is simply a solid union of church and state.

The way to prevent the deepening of this public belief is to have the scientific view of the world made known and insisted upon in the most public ways possible, as the real basis of life, secular, republican, social family, individual.

This evidently can only be properly done by or through liberal universities, where such a life can be taught and prepared for, in such ways that its light will be spread over the country, and pass from generation to generation. That is the work before the liberal and scientific people of our country, and of which the removal (hegira) of L. U. O. to Kansas City must be made the initiative.—Torch of Reason.

FAREWELL, SWEET DAY.

"I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see
Which beckons me away."

Farewell, farewell, sweet day, sweet hour,
Fading like a withered flower,
Beloved from thy first morning's ray,
Farewell, farewell, sweet hour, sweet day.

Good-by, good-by, most sacred day,
On thy fair bosom floats away
My heart, nestling there in calm repose,
In the ruby folding of a rose.

I loved thy glancing smile at morn
Thy glowing face, thy fairy form,
Thy golden brow so bright at noon,
The evening shades have claimed too soon.

Canst thou one moment longer stay?
Call back thy bright departing ray,
Thy music, thy entrancing power—
Farewell, farewell, sweet day, sweet hour.

Thou never wilt return, sweet day,
To bless the souls that kneel to pray;
The flowers that bloomed sigh in thine arms,
They fade with thee and all thy charms.

O blue-eyed morn, noon's golden ray!
Come back, a moment longer stay;
A good-by kiss, one more I pray,
Farewell, farewell, sweet hour, sweet day.

Rose L. Bushnell DonnElly.

San Francisco, Cal.

INDUCE

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Our cool weather continues without any particular regard to the price of coal. How little the wisest of us know of the laws that govern the weather. From the time of the flood, until now, we gaze into the sky, watch the moving clouds or the weathervanes on the tallest steeples; if the sky is red at night we say, "It will be pleasant to-morrow." If the sun rises in blood-red mist, we, parrot-like repeat, "It will storm to-day." We seldom go farther out on the prophetic trip, than to-morrow. If we are asked what the weather will be next week, month or year, we simply shake our head negatively and answer by question, "How can I tell?" But why can we not tell? Why don't we? Nothing concerns us more closely than these changes. There must be unalterable laws for even the changeable and variable weather. When will we learn that no action of the great laws of Nature can be unimportant to us? Nowhere are we more strongly reminded of the fact that "Knowledge is Power." As I am writing, we are having a shower that seems very Chicago like. Thunder, lightning, hail and water mingle with all the fierce abandon of a cloud-burst. The gutters and streets in a few seconds have become rivers and lakes, as the surcharged sewers refuse to carry off the immense body of water so quickly precipitated. But this is a section of the rainy season, and the water does not come amiss. Some of it will be stored for the dry time, a larger share will find its way back to the Pacific ocean.

We have been waking up disconsolately for several mornings, troubled lest our street car-men should have started on a strike during the still hours. There is some trouble about the counting of the money turned over by the conductors to the company. Perhaps, it will not take a strike to reconcile the difference of opinion. Of course, we all know that every man or woman cannot count money accurately without considerable practice; the various coins will bother. We earnestly hope the strike will not occur.

It is becoming more and more common for business firms if they cannot get trusted, to, by some hook or crook, squeeze into a trust or at least the next thing to it, enlarge sale and decrease expenses. A large proportion of the poultry and egg production for this city and state is centered at Petaluma. They have arrived at the point where there is no waiting for the old hens' notions to turn out a brood of prospective broilers. The patent incubators save the health and temper of Madam Hen. It is said the laying of the eggs bothers the Petaluma poultry fanciers more than the Isthmian Canal question does the politicians of the country. While they have pursuaded egg-makers to produce an egg every day, as a rule, it is also reported they have had cases of three eggs in two days and now are in high hopes of two eggs per day. But eggs and poultry branded Petaluma are known to be A No. 1, on this market and elsewhere throughout the state.

One more great railroad system has quietly made its arrangements to reach the Pacific Coast at this point. The Rock Island route will become a greater favorite than ever when the fact is known that it handles its own passengers and freight to the Pacific tidewater. The Southern Pacific has failed to hold the closed doors barred, which have won it so much opprobrium in past years. Not only is the Rock Island boldly going on with its work, but some other railroad, identity as yet unknown, has secured this end of their route. The days of hundred dollar tickets to this coast, are packed in cotton with the rest of antiquities, and will never be unpacked. There is and will be terminal business for all the great systems of the country.

We do not know how our good, common-sense, law-abiding citizens like the move on the political checker-board regarding the admission of Arizona, New Mexica, et al. as states. But it seems to the man up a tree that the people, senators and otherwise, who are in opposition, had better look back over the various schemes in the past of gerrymandering;, state forwarding and retarding; and see how little all the unjust and reprehensible acts of Congress have always borne but Dead Sea fruit, for the schemers and their abettors.

We understand Editor Newman of this city, has been having a serious tussle with la grippe for over two weeks. Has not been able to be at his desk for many days. His friends, and he has many in this city and state, are praying that he be not "called," for their sakes.

We have a circular from Dr. Peebles announcing some of his many plans for the helping of the needy and suffering. It is evident that the Doctor has obtained some knowledge and wisdom, not handed to him at the university where he received his diploma. At an age when most men, mortal born and human equipped are looking for a comfortable chair near a cozy fire, he is laying new plans for the curing of disease and the enjoyment of life by those who are well. He is doing more traveling, writing and speaking than many a young M. D. just beginning his first years of practice We are expecting he will be off for another "trip around the world." We think he would prefer to go to the moon and back if a line was established.

Our legislative solons are in session. Like all good, faithful, American citizens each is anxious to earn his money by having a new law made to remedy some supposed defect in the community from which he comes. Suppose every member of a legislative body should secure the passage of one new law, during each term of office, what would become of our devoted country? The prominent subject of discussion just now, is the transferring of the state capital from Sacramento to San Jose, which is really a much more desirable location. But it has been talked of before.

W. P. PHELON, M. D.

San Francisco, Cal.

BOOK REVIEW.

Man and the Spiritual World. As Disclosed by the Bible. By Rev. Arthur Chambers, Associate of King's College, London. George W. Jacobs & Co., Publishers, Philadelphia, Pa.

The author of this book is a clergyman of the Church of England, and hence might be called a Bible Spiritualist. His views are in general accord with the views of Spiritualists, concerning spirits, their manifestations, and the spiritual world.

He enforces his views with copious pertinent references to Bible accounts, proving the correctness of his views by Bible texts. In this way he makes out a very good and strong appeal to the judgment and reason of church people, into whose hands the book may be placed with excellent effect.

It is written in good tone and taste, well adapted to gain a candid hearing and thus convince investigating minds of the salient truths of Spiritualism.

"THE ABYSMAL MONSTER."

Its Application to the Status of Spiritualism.

To the Editor:—The lecture delivered by M. M. Mangasarian before the Independent Society, in Chicago, from the text, "The Abysmal Monster," which appears in The Progressive Thinker, issue of February 7, is, from my point of view, one of the most instructive, thought-inspiring lectures that has been given to the public in many a day.

My object is to call attention of the great multitude of Progressive Thinker readers to this remarkably important lecture which must tend to open the eyes of those labeled good orthodox Spiritualists; it shows plainly the results of boiled down, systemized church influence; it furnishes a good reason why thousands of independent Spiritualists cannot go into the church business. When the writer was converted to the truth of continued life and became a recognized Spiritualist, he chose the outside circle as his field of work, in other words he "let go" of the myths, mysteries, superstitions and hypocritical schemes of organized religions, and chose to stand aloof from every shade of the heathenish forms and ceremonies, used by priest and clergy to fool and deceive the people, and get a living by playing upon their natural, highest, divinest spiritual emotions.

If I could be reasonably satisfied that one church association was ever formed for other than a selfish purpose, one that had a founder, or founders, inspired to work for humanity, unselfishly, and were free from personal ambition, not working for a position, I would shut up and throw away my opposition to those sepulchers called churches.

A church is a stopping place, a resting place for the weak living dead; there could be no better or truer definition for a church.

Growth and progress are in no sense the objects of churches, no! they are resting places for the ignorant, those who have gone to seed, and the living dead ones.

As strange as it may seem to those who occupy the front ranks in the present National, State, local and spiritual organizations, they are no more or less than exploiters, and The Abysmal Monster is their goal.

I say this because all true history substantiates me, and somebody ought to say it, it is true; no church ever has or ever can avoid the results. Churches are made up of ignorant and selfish humans, they are fallible whether Spiritualists or Christians.

Spiritualism does not need anything churchy, national or state machinery to maintain or perpetuate it, any more than life, love, or electricity do; it is here in the hearts and lives of millions of people, and blesses and inspires every one unfolded to receive it, church or no church, and the unfolding to receive, comes to humanity just as breath and sunshine do; no prayers, clergy or missionaries are needed; one copy of The Progressive Thinker with one "Abysmal Monster" as a text for a lecture, is worth all the missionaries that ever lived.

Spiritualism relates to the growth and unfolding of the life within and does not require the external machinery of the church, it only needs experience.

Missionaries are external exploiters. Our spiritual salvation must be worked out, now, as in all the past ages.

How many of our intelligent teachers and lecturers, now in the Spiritual ranks dare to go before any up-to-date audience and teach the truth, utter their highest and divinest convictions, probe "The Abysmal Monster?"

Who are they in fear of? Who has padlocked their lips? Yes! Who?

Where do we stand to-day as Spiritualists? Mow many "Mangasarians" can be found in our ranks? How many fearless truth seekers and livers? More respect would be paid to one bold, fearless, unfettered teacher of plain, broad, all comprehensive Spiritualism, than to a regiment of muzzled, hypocritical popularity seekers, from the head to the foot of the class.

Has the day arrived when the churchless Spiritualist must accept of muzzled stuff or go hungry?

If we have reached the muzzles, restrictions and limitations in fifty years, where will we stand twenty-five years hence? What does the present tendency signify?

Is it a combine, a trust, or a corner that has overtaken us? Certainly it is something besides the plain truth of Modern Spiritualism, and it cannot be labeled Christian.

Jesus did not approve of churches, forms, and ceremonies, or muzzles.

Are we not as Spiritualists, as Christians, as a nation tending towards "The Abysmal Monster?"

The spiritual exploiters may be ignorant, but they are exploiters just the same; they are in line with business exploiting, and should not expect anything but business consideration.

The Christian churches have an excuse if not a reason for rushing their soul-saving schemes, but where is the excuse for the spiritual exploiters? If souls are in danger, there is an excuse for the Christian schemes.

Have we any intelligent, experienced Spiritualist who can give us a valid reason at this date, for any public missionary exploiting? What does this missionary work signify if not a show, a national parade once a year? Our souls are all right so far as we know; Spiritualism is here for the purpose of supplementing the present hypocritical farce? Must this world be loaded down by another parasitical institution labeled Modern Spiritualism?

As a Spiritualist I protest. Spiritualism does not need one external sign or symbol, it is not signs or symbols that are wanted in the present crisis, but strong men and women who have learned to live true lives. We need more "Mangasarians," men and women who have the courage to teach the great lessons of history.

DR. M. E. CONGER.

Spirit Photography.

To the Editor:—I agree with R. Miles Robinson in The Progressive Thinker of June 14, as to the importance of spirit photography as evidence of spirit return. It is full 35 years since veritable spirit photographs were taken by W. H. Mumler in New York City. A desperate effort was made at that time to brand the photographer as a "fraud." The case was contested in the courts, the trial lasting several days. The investigation was instigated by Mayor Onky Hall, and the photographer came off victorious and the city had to pay the costs. I had an interesting statement of a lady photographer in Buffalo, in 1868-9, who told me with tears in her eyes how she had lost her job on account of strange faces appearing on the plates when they were developed. This phase of mediumship is indubitable evidence of the presence of decarnate spirits, whenever they are encouraged to appear and show themselves on the sensitive place. I have a number of specimens, about which there is not the slightest doubt, among which is a friend of mine, whom I had known 50 years ago. Spirit photography is here to stay.

C. H. MATHEWS.

New Philadelphia, Ohio.

A SPIRIT MESSAGE.

Homes and Schools in the Spirit Land.

When I came into the higher form of spirit life, I, like many others, was not prepared to find things as they really are in the spiritual world.

I found that there were mansions, cottages, temples of wisdom, music and art, schools for the young, libraries, churches, cathedrals and nunneries, all these were as real and substantial as those on earth, in reality more so, because they are made from spiritual substance, which will not decay or crumble, with use or age.

You may think, friends, it is strange for us in the spiritual world to have all of these kinds of buildings in spirit life, but it is true nevertheless.

Christ said, "In my Father's house there are many mansions."

Did Christ really mean that in His father's house there were many mansions?

I think he did not.

He called the spiritual world his Father's house, in which there were many mansions.

You of earth are well aware that at all times little children are being ushered into existence, and for that reason it is necessary to have schools in which they can obtain the knowledge that they so much need in after years, in order to be able to take care of themselves and their families, should they have them.

For those little ones who come early to spirit life, it is as important to have schools, so they can obtain knowledge of spiritual things and make advancement in the higher life, and not for them to remain in ignorance, and for this reason there will always be schools in the spiritual world.

Now in regard to the older ones who enter upon the spirit life. Is there ever a time when a person cannot learn new truths? and for this reason there are temples of wisdom erected for them, that they may progress in wisdom as the years of an endless eternity go on.

Is it not important that there should be temples of art, in which the artist may continue his work and not be obliged to leave undone those things which had been designed or unfinished in his earth life?

For those who still cling to the ideas, (indelibly stamped upon the mind) of a personal God, and honestly believed on earth that the places of Christian worship and advancement were in the churches, there will be churches or temples of worship for them in the spiritual world.

To those of earth who are helped by their honest belief in some form of religion, if it better enables them to meet the trials and disappointments of life and sustain them in the hour of affliction, it is a solace of which they should not be deprived.

It makes no difference whether it is from the Protestant or Roman Catholic faith.

There are those who come to the spirit land, who would not be content to occupy a mansion, for it would bear no resemblance to their home when on earth, and for this reason there are cottages in the spirit world.

Would it be right for those who while on earth devoted much time to the the study of music both instrumental and vocal, to have no more opportunities for making progress in it after they had passed to the land of spirits?

If there is a condition which makes it possible to have harps of gold in heaven, does not that same condition make it possible to have all musical instruments there? and for this reason temples of music are erected.

Are not all of these things of much greater importance to the innumerable throng constantly passing to the promised land [illegible] than to have all mansions and nothing else?

Upon earth you are accustomed to see buildings of all kinds being erected.

First the idea of the building (which is to be built) is designed in the mind, afterwards the ideas are transferred on to paper, and you have the plan in readiness for the contractor, whose business it is to collect all the necessary material for the construction of the building you desire to have made, and to have it erected in accordance to the plans.

Now there is an analogy between the construction of buildings on earth and in the spirit world.

There is a similarity existing in the homes formerly occupied by loved ones there, and those being prepared for them in the spiritual world, the difference being, one is made of material substance which will decay, while those within the spiritual world are made without hands and they are eternal in the heavens.

Christ said, "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am there ye may be also."

By this saying of the Master you will readily see that there was work to be done.

That there were homes to be made for all those who enter spiritual life, for if the homes were previously made ready, He would have told us so, instead of saying they were to be prepared for us.

Now it is a law of the spiritual world that each one should join with the others in the great work which Christ said he was about to do; and it is another law of the spiritual world that they who have helped make homes for their friends or strangers that are to come to spirit life are permitted to receive them unto themselves into that land which knows no death.

"They are alive who seemed to die;
In every breeze a soul goes by.
And whispers "there is nothing dead;
Life stirs the very dust you tread."

Received at a home communion by L. M. Cobb, Norwich, Conn.

How a Devil Was Ousted.

St. Petersburg.—The orthodox priest, Father Ivan, widely known as "St. John of Kronstadt" on account of the many miraculous cures ascribed to him, indulged in a regular old-fashioned devil expulsion act in his cloister church. The person claiming to be possessed of the devil is an old noblewoman, rich and orthodox. She said she was unable to say her prayers, to look at the saints' pictures, or to pronounce the same of the Savior. St. John ordered her to come to his church at a certain hour.

St. John wore his great white robe and carried in his hand a golden crucifix. He approached the woman solemnly and cried out in a commanding voice: "Satan, in the name of, etc., I command thee to leave the body of this servant of God." Impressive silence for three or four minutes. Then the lady began to howl in an unearthly manner.

"It's the devil," cried the multitude, "he is pleading for mercy."

"And this is what the howlings amounted to," says the police report. "The evil one did not want to leave his abode and again asked John to let him stay. But John was obdurate and insisted that he go, and he finally did so, 'in a cloud of smoke rising from the woman's mouth that filled the church with the smell of sulphur.'"

The foregoing is taken from the Official Gazette, published by authority of the master of police.

The N. S. A. Missionaries.

To the Editor:—Mr. and Mrs. Kates, those well known Spiritualist missionaries, have been giving a series of meetings here. I attended four meetings out of five and was well repaid. It was amusing to me to note the guarded manner of folks in recognizing the claims the subject has on their individual lives. People generally putting it aside as a matter that does not especially concern them. It was gratifying to me to note the gradual increase in the attendance. Mrs. Kates was laboring under the effect of a cold and the fatigue of a long day's travel; but the audience was in sympathy with her and showed that keen attention which indicates that their minds were not predisposed against any new light that might be thrown on that ever-recurring and vital issue, "If a man die, shall he live again?"

On the third evening I observed that a number of people recognized the identity of those who were endeavoring to communicate with them. When the lady came forward to give her interpretation of the spiritual manifestations of the present time, she burst upon her audience with a power and cogency of speech that showed how well she could take up the defensive. When she quoted with impassional gesture and speech the verse from the New Testament, "Saul! Saul! why persecutest thou me?" it must have been a dull intellect, indeed, that could not recognize the similarity of the spiritual forces that were at work then as now. It was one of the most brilliant and comprehensive descriptions of the spiritual philosophy that I ever listened to; and in summing up the motive and moral power for the development of the greatest good to humanity, she was equally happy and forceful.

On the last evening Mr. Kates gave an excellent discourse on the laws which are placed as guides for our safety in our journeyings through the material plane, and noted by quotations from Scripture such acts as were known to have no law against them. In like manner he recounted the list of those acts, such as envy, hatred and malice, lying and stealing, which cannot be broken without entailing on the transgressor the severest penalty, and the laws are laws of nature, or God's laws, which no mediator can set aside. It was a very impressive discourse. It seems a great pity that they could not have remained here another week.

Massillon, Ohio. W. T. M.

Dr. Peebles' Latest Book.

Dr. Jas. M. Peebles has just published a book called "What Is Spiritualism, Who Are These Spiritualists, and What Has Spiritualism Done for the World?" I find it a valuable work—an excellent book for missionary and propaganda work; just the thing to give to skeptics and inquirers to read. It is also a good book of reference for Spiritualists generally, and should be in every Spiritualist library.

I regret much that, owing to my impaired health, I have been able to do very little literary work during the last five years. I still take the same interest as of yore in true Spiritualism and all genuine, rational reforms, and hope to be able, at no very distant day, to resume my general literary work. Being some better in health of late, I now devote my spare time mostly to the completion of a book that I was at work upon when I was compelled to stop all mental labor except that which necessarily had to be done in connection with my office work in the War Department. This book I regard as my Magnum Opus, and when it is finished I expect to take up again my miscellaneous literary work.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

A CRY FOR HELP.

Suggestions for Future Work in the Missionary Field.

I note that the work of Spiritualists is usually confined to the larger cities, so much so that the people in the rural districts and small towns are totally ignorant of the teachings of the true philosophy. From my knowledge of existing conditions in city and village life, I am prepared to dispute the correctness of this plan of work in the missionary field. In the larger cities there are so many attractions of different kinds for people to patronize, that the gatherings are usually not as large as the interest demands. The various lectures on other subjects during the week gets people's minds all mixed up to such an extent that they are hardly able to decide a matter of much importance with that care and thought that it should have. Besides this, the cities are the resort for every class of fake that is in the business. They can practice their frauds with more show of covering them from view, better than they can in a small village. For this reason, the cause is made to suffer in the larger cities. I believe that if the missionary work was extended to the small towns, and teach people who have never heard of Spiritualism, there would be a great revolution in religious thought.

Revolutions in every department of life must start from the bottom, and therefore I deem it folly to preach to the dignitaries of different faith in the cities first. Go to the people who are strangers to its teachings, and who will give it an impartial hearing.

No religious sect, so far as I know, was ever started by the rich and learned (except that of Henry VIII), and no political organization ever evoluted from the top downward.

When the Populist party grew to a million among the farmers and wage-earners, it was no trouble then to get lots of politicians to join it, but such people never inaugurate a great movement. They join it after the heat and burden of the day has been borne by the every-day folks, and then proceed to corrupt the organization that they found pure when they entered its folds. The same rule applies to religious orders that does to politics. No church organization will ever purify its life beginning at the top.

Now, it seems to me as if the Spiritualists are beginning at the top, and working on a class of people who have fixed views from a matter of policy, as I have found it, and they are hard to make a move until they see a great throng pressing it. I firmly believe that if the work could be systematized that a real good lecturer, who is pure in life, fully endorsed and sent out by the proper authorities of the societies—one who is a first-class materializing medium, and who is able to answer questions in an intelligent way, and demonstrate the truth of Spiritualism beyond doubt—I say if such an one could be commissioned to the smaller cities and towns to lecture and hold seances, there would be an overflowing house at each meeting. There are not so many attractions for the citizens, and they are generally very glad to attend most any kind of a social gathering where there is no immorality taught. In cases like this, every one knows of the lecturer, and discusses him, and those who did not go the first night, will be sure to do so the second. In this way, can be opened up a very wide and fruitful field for our lecturers, and the membership will double in a year.

Wharton, Tex. C. W. J.

THE NEW AGE.

The Coming New Heaven and New Earth.

In a lecture by Dr. G. W. Carey, on the "Descending Aquarius Age, or Spiritual Air," at the Spiritualist Temple, Columbus, Ohio, speaking of the possibility of manufacturing our food direct from the aerial substance, he said:

"Then the problem of subsistence will be solved. No more 'corners' on Nature's bounties. No more trusts and syndicates to profit by man's necessities. No more will the people be ruled by the dollar instead of reason. No more millionaires and no more tramps. Then a 'man living one hundred years shall be reckoned a babe.'

"The glorious time comes on apace. It may come in the shock of battle and the tempest of revolution. There may be 'a crashing of helmets on the forehead of the wrong' when the 'battlements of Babylon fall.' It may come in epidemical scourge or the rocking of the earthquake. It may come in an

"'Utterance that shall sweep
Like a red-hot lipped simoon,
And wither the damning things that keep
This beautiful world in gloom.'

"Or a great light from the inner temple, the understanding, may shine about the children of men, and they may be thus changed in the twinkling of an eye.

"Oh, wonderful prophets; under new scientific light we read your words with enlarged meaning. We now see that what has been called sin, or weakness, is only ignorance, and should have been so translated and that neither God's love, justice or mercy need longer be impugned. 'I will burn up ignorance with unquenchable truth.' Witness the conversion of Saul of Tarsus; he was not destroyed, but the ignorance, lack of truth, was supplied with truth, and then, lo! the Apostle Paul.

"The purpling mountain tops already begin to reflect the celestial light from the heaven above, which is descending to take the place of the air we now breathe. Day by day it draws nearer, as the earth absorbs the coarser substance in which we live and struggle. Day by day we breathe more and more from that new heaven of truth and love, and day by day the heaven within is being made manifest or recognized.

"'See the march of human science,
Feel the pulse of daily strife,
For this glorious 'second coming'
Stirs the depths of human life.'

"The people are speaking with new tongues, and singing the new song, according to the promise: 'And I will put a new song in his mouth.' The poets, writers and teachers of the day have been touched with the holy flame of the descending new heaven as were the apostles when cloven tongues of fire from this same source came down and rested upon them.

"The common people, like those who 'heard Christ gladly,' are everywhere of one accord talking of a better way to live, of co-operation and brotherhood, instead of competition and literal war to the death between man and man. The altruistic spirit is permeating the heart and brain of men and women as it never has before. The pages of leading magazines glow with truths from the spiritual realms above, and all Nature seems to be in travail to give birth to the divine order.

"When the new descends until it touches the earth, may we not expect all those who have passed into the light to return and be with us again. Will not this earth then be a fit abode for angels? 'The righeous shall inherit the earth.'

"Parents and children, husbands and wives, brothers and sisters, will again be united and realize the resurrection is no longer a prophecy.

"This inspiration is vibrating through the universe. It touches the dusty, tangled chords of seeming chaos, and order and harmony commence to rear their temples toward the heights of freedom. This inspiration is a goodly power. It caused the ancient Briton to throw off the yoke of feudal bondage and start humanity on the long march toward the shining heights of human brotherhood. Columbus heard its 'still small voice' and set his face 'west and west.' It caused Shakspeare to strike the camp of knowledge far ahead along the path of time and ration it with food for intellects for ages yet to be. It prompted our revolutionary fathers not to submit to England's taxes, tyranny and standing armies. It guided the hands that signed the Declaration of Independence and lifted Lincoln's stalwart arm to strike the shackles from the slave.

"And this unnamed inspiration, this angel out of heaven, will light the earth with truth, restore the people's sight and heal their infirmities. It will proclaim the truth that universal brotherhood is not a dream of the visionary, that co-operation is not "paternalism," and show the blind leaders of the blind that the worst form of paternalism is where legislators, congresses, presidents and supreme courts claim and exercise power, whereas they should be clerks and servants of the sovereign people to reduce to written law their wishes and beliefs. It will transfer the crown from the brow of royalty of mammon and place it on the brow of labor.

"It will open the hearts of men to receive the truth of the oneness of the race, so all will see that to injure another is to injure self, that all things in the universe return to their source; that actions of thoughts directed for another's injury must by the operation of unalterable law react upon the doer. It will ransom the people's heritage of land. It will cleanse the drunkard's brain and breath, and on his household altar lay the wreaths of happiness and love. It will regenerate men and women until the sacred creative power will no longer be prostituted, but used to develop an organism, a brain, in whose holy of holies the Christ shall sit enthroned.

"'The meek shall inherit the earth and delight themselves in the fullness thereof They shall build houses and inhabit them. They shall plant vineyards and eat of the fruit thereof. And the tabernacle of God shall be with men, and there shall be no more crying, neither sickness nor death, for behold I make all things new.'

"We feel the vibrations of the notes and symphonies of the angelic choir and the tones measured and rhythmical thrill the enraptured throng."

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SATURDAY, FEBRUARY 28, 1903.

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Editor-at-Large for the National Spiritualist Association.

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

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
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Records of Many Millions Given to Charity by Unbelievers.

W. A. Croffut, in the Torch of Reason, gives many examples where "Unbelievers" have been prominent in charitable work. He goes on to state that in the broad forum which the press has established, Secular Unions have been assailed by the declaration that only the Christian church builds hospitals or does anything for charity. The writer evidently forgets that 300 years before Christ a great hospital was built by pagans in Alexandria for the wounded veterans of the Greek army. He forgets, too, that "Buddhism and charity are synonymous terms," as Max Muller says. He forgets that no lunatic asylums existed in Christian Europe till the fifteenth century, but that, as Lecky tells us ("European Morals," vol. II.), "The Mohammedans in this form of charity preceded the Christians."

How about the great philanthropists of the last 200 years? John Howard was a notoriously irreligious man, and he was the most famous philanthropist of the eighteenth century. He spent his vast fortune in saving the lives of the sick and in ameliorating the condition of criminals, and finally died in a plague stricken prison.

How about the philanthropists of our own time? A vast proportion of them have denied the inspiration of the Bible and the doctrine of "salvation by faith." Hirsch and Montefiori were Jews. James Smithson, illegitimate son of the pious Duke of Northumberland, was an "infidel," but he gave half a million dollars to America to found the Smithsonian Institution—partly, perhaps, as an apology for his brother, Hugh Percy, who led the redcoats at the battle of Lexington.

Peter Cooper repudiated the "vicarious atonement" and the birth of God from a virgin, but he gave a million and a half dollars to erect the great institute at the head of the Bowery, one of the most useful educational agencies in America.

George Peabody viewed all churches with equal indifference, and gave $3,000,000 to the poor in London, $3,000,000 more to the poor in our Southern States, and more than $10,000,000 in all to various charities. James Lick was an agnostic (that is, he knew he did not know anything concerning those matters about which nothing is known), and he gave $4,000,000 to scientific investigation and erected in California a spacious dome containing the largest telescope in the world.

Stephen Girard called himself an atheist, for the word "agnostic" had not been invented, and he gave $12,000,000 to charity, and built in Philadelphia, Girard College to educate orphan boys, the noblest charitable institution ever given to the human race by one man. He gave to hospitals, $30,000; to deaf and dumb asylum $2,000; to the orphan asylum, $10,000; to the public schools, $10,000; to the poor of Philadelphia, for fuel, $10,000; to Freemasons, $10,000; to distressed sailors, $10,000; to individual legacies, $220,000; to Louisiana, 120,000 acres of land; to Philadelphia, $600,000; to Pennsylvania for canals, $300,000. The college cost several millions. In his will Girard stipulated that "no ecclesiastic, missionary or minister" should ever be admitted within the college or have anything to do with it; but this clause is shamelessly violated by the trustees, who now have Bible reading and prayers "by a layman," who gets a good round salary for it, and the Christian churches chuckle over the smart trick. When the cholera plague visited Philadephia and people fled from the city panic-stricken, Stephen Girard went into the hospitals as a nurse, and until the cholera abated cared for the sick and dying who had been deserted.

Mr. Wallace C. Andrews, of New York, who died a few years ago, gave $5,000,000 to endow a college for orphan girls. Mr. Butland, an infidel, of Canada, bequeathed $50,000 to the Toronto hospital, and Mr. Macdonald, of Montreal, a similar "unbeliever," has given hundreds of thousands of dollars for charity.

The great Robert Owen was an infidel, and his whole life was devoted to philanthropy. When his mills were stopped by an embargo, he paid out $350,000 to his men and their families that they might not suffer. His distinguished sons, Robert Dale and David Dale, followed in his footsteps in rationalism and religion. Peter Brigham gave $3,000,000 recently to build hospitals in Boston, and John Redmon gave $400,000 to establish free beds for invalids—both freethinkers. But space fails me.

One of the clerical assailants of the Secular League speaks of "Tom Paine," but he would consider me rude and perhaps vulgar and uncivil if I should allude to the founder of his church as "Jack Wesley."

Think Christ Has Come.

A special cablegram from St. Petersburg states that a most interesting and harmless sect has sprung up within the last three years in Semyononka and the eastern provinces of Siberia on the Mongolian frontier, attracting thousands of members. As related in the Chicago Chronicle, Semyononka was a desert some years ago. A few Buddhist nomads wandered there. Then came a few liberated convicts, then some Kirghiz and Tartars, and they formed a settlement. The Russians plowed, built huts, sank wells, wove cloth. People began to gather.

A Buddhist priest came along and started to make converts. He preached about the soul coming back to earth and entering the bodies of babies. The Russians got hold of a New Testament and read about the birth in Bethlehem. They and the Buddhists met regularly every evening and discussed these matters.

One night in December, 1901, a beautiful young girl became the mother of a boy. A rumor got abroad that Christ was come again. It spread like wildfire all along the frontier. The Russians said it was Christ, the Mongols that it was Buddha. The girl could give no explanation.

Crowds came in pilgrimages. The girl was placed on a throne and covered with rich Chinese brocades with the babe in her arms. Buddhists and Russians knelt before her. Mother and child were radiant. The crops flourished, the cattle multiplied, sickness vanished from the settlement.

The new faith spread rapidly. Offerings and pilgrimages were of daily occurrence, and every day the girl and her child sat there in shimmering brocade with a crown on her hair and background of gold and silver and gleaming lights.

A year passed and the fame of the strange events traveled as far as St. Petersburg to the czar's ears. No such sect must be permitted, he said, and the police gathered from the adjacent towns and told the girl and her baby to depart. They did so and nobody knows what has become of them. The "temple" has been closed and the disciples are sitting in mourning, but there are 20,000 of them and they believe that a day will soon come when another mother and child will return to rule the earth.

MATRIMONIALLY INCLINED.

We have refused repeatedly to publish matrimonial advertisements, and propose to continue along the same line. We publish, however, the following as a specimen:

WIFE WANTED—Spiritualist widow with means preferred, between 35 and 60 years old. I am a lone widower, 60 years old, an American, quiet and sober, of a loving disposition and unimpeachable character. Must have a good lady to love. No objection to living East. This is no agency or deception. Write for particulars and give yours in full.

MR. J. F. THOMAS,
Burson, California.

CALVIN AND SERVETUS.

BY B. F. UNDERWOOD.

In a discourse defending the doctrine of the trinity, a Christian minister recently referred to Calvin and Servetus as follows:

"It has always been characteristic of Liberalism to claim a corner on all science, reason and culture. Servetus said to Calvin, assuming a superiority in knowledge, and with a hypercritical glance at the Geneva reformer: 'If you understood natural science you would not believe as you do.'"

John Calvin was a theologian of acknowledged ability. He was a constructive thinker and system-maker whose thought has had vast influence on the Protestant form of Christianity. His sincerity and zeal as a Christian leader are not open to dispute. His authority at Geneva was great.

Michael Servetus was by birth a Spaniard, having been born at Tuleda in Navarre, in 1511. He was a man of scientific attainments, a physician who studied medicine at Paris and who ranked high as an anatomist. He discovered the circulation of the blood. He was an editor of scientific works at Lyons and an author of books on many subjects. Servetus was deeply interested in religion on which he had strong convictions. His views were less heterodox than those of conservative Unitarians to-day; less heterodox than those of many who are now classed as orthodox. He maintained that the persons of the trinity were merely attributes of the one God, and he rejected the doctrine of the pre-existence of Jesus.

Calvin first met Servetus in Paris. Afterward Servetus visited Geneva. His published views were condemned by both Calvin and Luther. The heretic sought refuge in France, where he continued to write, but under an assumed name, undisturbed by the Catholic authorities. Unfortunately, he sent the manuscript of his work, "Restoration of Christianity," to Calvin with a personal letter saying that he desired to return to Geneva. Calvin wrote to a friend in a letter, which is still in existence, that if the author should ever come to Geneva he would "never suffer him to depart."

Servetus, not long after this wrote to a clergyman: "I am sure that I shall die for this, but I do not falter in soul, for I would be a disciple like the master."

Calvin never returned the manuscript, but Servetus reproduced the book and it was printed secretly in France. A letter came from Geneva to the authorities that the book was blasphemous and that its author ought to be burnt at the stake. Servetus was, in consequence, arrested, but discharged for lack of evidence. Subsequently his letters to Calvin were sent by the latter and they furnished proof upon which Servetus was condemned by the Inquisition and confined in prison. He escaped by some means and for several months wandered from one place to another. He imprudently went to Geneva and was in hiding there when Calvin had him arrested the very day that he was discovered.

The only charge against Servetus was his opinions. These had never been published in Geneva and no heretic was liable to any punishment under her laws worse than banishment; but at Calvin's instigation, Servetus was put on trial for his life. Calvin, who had expressed the hope that Servetus would be put to death, was the leading prosecutor.

Servetus pleaded that he had done nothing worse than to suggest abstruse problems to scholars and he claimed that heretics should not be put to death. A violent discussion on that point took place during the trial between him and Calvin who made a number of false charges against him, one of which was that he had denied the immortality of the soul, and repeated them before the ministers and magistrates of Geneva.

They decided in favor of his death, and the Geneva Court of Magistrates voted that Servetus be burned alive according to an ancient law, which had been repealed ten years before. It seems to have been revived for the purpose.

It should be said that Calvin tried to have the sword substituted for the stake, but the fanaticism and fury which his course had engendered made the court adhere to its decision and Servetus, the sincere and devout Christian, perished in the flames. A crown of leaves and straw, covered with sulphur, was placed on his head, and attached to his waist was a printed copy of his last book, together with the manuscript which he had loaned to Calvin and which he had been unable to recover. Green wood was used to prolong the sufferings of the victim of persecution, which lasted half an hour.

"Jesus, thou son of the Eternal God, have mercy on me!" he cried in his torture amid the flames. Farrel, Calvin's colleague, reproached him, remarking, "You should call upon the Eternal Son of God, if you expect mercy." That was in 1553.

With Servetus' death perished all copies except two, of his last book which was known only by name, until late in the eighteenth century.

Servetus discovered, as before said, that the blood moves through the lungs and his discovery was fully stated in his works. This discovery was unappreciated and ignored, and in the seventeenth century it was re-discovered by Harvey and published independently. Harvey did not know of Servetus' discovery.

Not only Calvin and Luther, but orthodox theologians of that day generally approved of Servetus' execution, though it was severely censured by a more liberal class of thinkers.

Servetus in his personal character and daily life was above reproach. His heresy was so mild that from the standpoint of many Protestant Christians, regarded as orthodox to-day, he would not be thought unworthy of their friendship and fellowship.

Editor Newman Stricken Down.

People will be sick, and will finally die. One minister of the gospel had a paralytic stroke while serving God in the pulpit. A Catholic priest was stricken down while at his devotions. The pious everywhere are not exempt from sickness, accidents, pain and death. Even Spiritualists are subject to misfortune and are amenable to laws that have no respect for religion, or any one's comfort; happiness or belief. As related by Mrs. R. S. Lillie in the Philosophical Journal, of San Francisco, Cal., its editor is no exception to the general rule, and has been stricken with a serious illness.

He had been fighting a battle royal for more than three weeks with la grippe in one of its worst forms. For eleven nights, unable to rest or sleep, and yet each day taking up the work, in all its trying, taxing details which is necessary to the editing and publishing of the paper and general work of the book concern connected with it.

The friends who have observed the vast amount of work which was being done by both Mr. and Mrs. Newman, and have seen how weary they were growing, are not so much surprised that at last one of them has fallen at his task and with the harness on.

"On Thursday," says Mrs. L., "in going to the post office, he suddenly lost consciousness and fell to the pavement, receiving what proved to be but a slight scalp wound. He was carried to a drug store near by, and fortunately regained consciousness sufficiently to give information regarding himself. He is now in a critical condition and complete rest is the surest and almost the only means of assuring the restoration even to where he may take up the work he has been compelled to drop. Certainly all Spiritualists will see the necessity of helping to relieve his mind and make the work easier for Mrs. Newman by sending in subscriptions to the Journal and urging others to do so."

It is no satisfaction particularly for Brother Newman to know that his sickness is simply the legitimate result of evolution—the result of pre-existing causes, a culmination resulting in his faling to the earth unconscious. Spiritualists should rally to Mr. Newman's aid, especially those in California. He should not be allowed to suffer any inconvenience from the great shock he received.

"The Artist and the Angel."

This beautiful little poem by Miss Belle Bush, so well known as a song writer and teacher in the ranks of Spiritualists has been published in leaflet form, and is now for sale at the extremely low price of five cents per copy. Miss Bush has been a faithful servant of the "Good Cause," but misfortunes have overtaken her in her declining years, and she is now in need of aid. She offers this poem for sale with the hope of adding a trifle to the contents of her purse, knowing that her patrons will receive the worth of their money. Miss Bush is now in Shirley, Mass., and will promptly fill all orders that may be sent her. We hope the friends of the Cause will remember this needy worker in her extremity by ordering copies of the poem, and by inducing others to do the same.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

ABRAHAM LINCOLN.



TAKE DUE NOTICE THAT WE SHALL IN A FEW WEEKS, PUBLISH A COMMUNICATION FROM A DISTINGUISHED LITERARY MAN, W. H. BURR, OF WASHINGTON, D. C., FULLY ESTABLISHING THE FACT THAT THE ASSASSINATION OF PRESIDENT LINCOLN WAS ARRANGED BY JESUIT PRIESTS. IT GIVES IN DETAIL THE PLAN AND RISE OF THE TERRIBLE PLOT, AND ITS FINAL CULMINATION IN THE MOST DASTARDLY MURDER OF THE 19TH CENTURY. THE JESUITS HAVE BEEN DRIVEN, TIME AFTER TIME, FROM LEADING EUROPEAN COUNTRIES, FINALLY SEEKING THE UNITED STATES AS AN ASYLUM IN WHICH TO CARRY ON THEIR NEFARIOUS WORK.

THE SPIRITUALISTS EVERYHERE SHOULD SEND IN ORDERS FOR THIS SPECIAL EDITION. ORDERS FOR 100 COPIES, MORE OR LESS, SENT TO AS MANY DIFFERENT ADDRESSES AS DESIRED, FOR ONE CENT PER COPY. 100 COPIES OR MORE, SENT TO ONE ADDRESS AT 75 CENTS PER HUNDRED. WE WANT TO ISSUE ONE HUNDRED THOUSAND OF THIS EDITION. SEND IN YOUR ORDERS AT ONCE.

Questionable Methods of Saving Souls.

Each religious sect in the world today has a peculiar method, distinctively its own, of saving souls. The Mohammedan, the Buddhist, the Methodist, Baptist, etc., up through an endless array of conflicting sects, each has its own peculiar notions in regard to the providence of God and the saving of souls. From the old reprobate Mormon, to the humane and enlightened Universalist, the methods of reaching the "ear" of God varies. At one time several years ago, a Mr. Webber, an evangelist, was going up and down the state of Michigan, seeking to convert souls in a way all his own, and very offensive to many people. Colonel Holloway, of Union City, that state, was the Democratic candidate for governor, and a Methodist in good standing. Webber called on him and ordered him to call Mrs. Holloway, saying, "I want a word of prayer with these old gray-headed sinners." Colonel Holloway replied: "My wife is not at home. You cannot pray in this house if I can help it. I will not have God mocked in my place by your impious tongue." But Webber prayed as follows: "I forgive this old, hoary-headed sinner and this old hoary-headed devil and hypocrite who is standing by the side of the grave mocking thee. Wilt thou forgive him? Amen." The Colonel had just returned from a walk and still held his cane. Webber said: "I see you are calculating to cane me, but before you do it, I will have a word of prayer," and dropping upon his knees, uttered the following: "God, we ask thee to make hell hotter that hot for this old hoary-headed reprobate, who has spent a life-time in tempting thee and in slandering thy cause. Amen." Webber was finally persuaded to leave the house. The community was greatly scandalized and there was talk of tarring and feathering the evangelist, who had been pursuing similar tactics all over the state.

Crude indeed was Evangelist Webber's method—so coarse and brutal as to disgust every well-meaning person. He had an important lesson to learn before his prayers to Deity would ascend above his own deformed mind. Souls can't be saved by any such questionable methods. In fact, there is no way whereby a person who is exceedingly sinful can prepare himself at once for an advanced state in spirit life.

Each one creates his own heaven or hell, and if he has been systematically at work for a protracted period constructing his own hell, he can not escape from its enthrallments at once. He has forged his own chains; he has established his own condition, and to escape therefrom at once by prayer, he can not.

The walls around him are temporarily impregnable, and will so remain until by a course of life characterized by virtuous acts and noble deeds, they commence to give way. Penitence will accomplish much, but it must be accompanied by heroic deeds in behalf of the right. Each soul must save itself, and that reformatory work can be carried on as successfully without a minister of the gospel as with one. When such an ignoramus as Webber proved himself to be, thrusts himself upon you, if kindness does not prove successful in getting him to leave, it might be well to try more forcible measures—in his case a kick would not come amiss as a last resort.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

Phenomenal.

The Most Marvelous Manifestations of the Present Age.

In a previous number of the Harbinger of Light some remarkable phenomena were described by an eye-witness as having taken place through the mediumship of Mr. Bailey, in the presence of a number of persons in the room of Mr. Stanford. Besides many other objects, Greek and Egyptian manuscripts of very great antiquity were brought into the room by spirit agency, and their inscriptions interpreted by Dr. Robinson, a famous Egyptologist and Oriental scholar who passed away in 1864. Since then, the Harbinger says, a number of small stone tablets from the ruins of Nineveh, Babylon, Khorsabad, Persepolis, and other ancient cities of the East, have been brought by the same occult agency. The present writer has seen them, and Mr. Stanford has obligingly furnished him with photographs of upwards of fifty of the number. Most of them bear cuneiform inscriptions, and all appear to have undergone attrition from the sand or other material in which they have been buried for several centuries. One slab, broken in two, is deeply incised with eight large characters bearing some resemblance to those in use among the Phoenicians between 3,000 and 2,000 years B. C. Another small stone, about two and a half inches by two, contains no less than thirteen lines of very fine writing, so to speak. Three others bear the impress of the royal signet ring, formed of a gem upon which two figures have been engraved, and this stamp reappears in four instances and very faintly in a fifth. Upon two slabs, appear the figure of the winged and human-headed bull, identical, in all respects, with the colossal sculptures discovered by Botta and Layard at Nineveh, have been reproduced in low relief. Upon another we have a full length representation of Nisroch, the eagle-headed God of the Assyrians, in whose temple Sennacherib was worshiping when assassinated by his two sons, Adramimalech and Sharezer, as described in the last verse of the nineteenth chapter of the second book of Kings; and repeated verbatim at the end of the thirty-seventh chapter of Isaiah. The same figure, carrying the same basket or bag, with a handle, but with the head turned upward, reappears on another slab; only looking from right to left in the one, and from left to right in the other instance. Curiously enough the Maltese cross is very obvious upon an oval slab, and above this slab, what we take to be the moon and seven stars (the planets) are embossed. The inscription encircling these objects is not unlike the square Hebrew character in use about 2,300 B. C., and which the Jews are believed to have adopted in Babylon during their captivity. Upon a slab very much worn, so that the finer features of it are effaced, is an otherwise well defined figure of Nimrod, the "mighty hunter" of the Old Testament, and the first founder, according to tradition, of the post-diluvian cities. He is portrayed as standing in profile strangling a young lion by compressing him against his breast with his left arm, while his right hand, which should hold the boomerang, is not visible. Another figure, of which the beard is remarkably perfect, who grasps a staff or sceptre with both hands, is probably the "Great King," whose image so often appears among the sculptures at Khorsabad.

Two of the tablets contain, the one a half, and the other a full length bas-relief of Tiguiti-pal-tsira, which the translators of the Bible have Englished into Tiglath-Pileser, who was the second Assyrian king mentioned in the Scriptures as having come into contact with the Israelites during the latter half of the eighth century B. C., or, to be more precise, he is known to have reigned from 747 to 730 B. C. In all probability, these reduced reproductions of the colossal carvings of the monarchs were executed, like the engraved portraits of our kings and queens, to meet a popular demand for them.

A small tablet in a good state of preservation represents a charioteer driving a pair of horses, with what appears to be a conventionally treated tree in the back ground. Another depicts a combat between a man and a wild beast who stands upon his hind legs. There are also four cylindrical seals; upon two of which, are raised figures of Nimrod, one of them showing the young lion and the boomerang very plainly. Two examples of what looks like a cat-headed man, with a sword in his belt, are very curious. Possibly, they represent one of those masked mummers, who were portrayed in the walls of the palace in Nimroud, as described by Mr. Yayard. One tablet, thickly covered with cuneiform inscriptions is shaped like a shield, and divided into four compartments. Many of the slabs, it should be mentioned, are in fragments, and have had to be pieced together; but there are two small earthen or stone lamps, not altogether unlike in form some of the more primitive articles of the kind found in Pompeii, which are in an excellent state of preservation.

When solid objects like these are brought into a room in Melbourne, from places several thousand miles distant, without human agency, we may reasonably call upon those who persistently deny the occurrence of such phenomena to offer some rational explanation of how they came there, or, if they are unable to do so, they should at least have the decency to refrain from sneering at men who are capable of opposing incontrovertible facts to the flippant ridicule of the obstinately incredulous.

J. S.

Life in Music.

Musically inclined readers will be especially interested in the theories advanced by Prof. W. L. Tomlins, in a recent lecture, on the value of music, reported in part by the Chicago Chronicle:

The nostrils are the gateway of the soul and the diaphragm is the dividing line between the animal and spiritual natures. Music is the life of all creative effort, according to the new propositions, and as music is produced by breathings the breath becomes the real inspiration of all art. As the speaker said, he could "take in a breath, Tomlinize it, and then give it out endowed with something else besides carbonic gas."

The lecture, which had as its subject "Life in Music," consisted of a procession of aphorisms from which a variety of conclusions were drawn that bewildered the listeners, as was manifested by the dazed questions they propounded after it was over.

Most unique among the new ideas were the following:

"Self-expression in song is not the expression of self, but the expression through us of rhythm, melody, harmony. The great mistakes performers have made is that they have not put enough life into their performance. Not one in a thousand has had the inspiration.

"The old Greeks indulged in argument for the sake of argument. Sophistry was their delight. Not to get at truth, but to scintillate in words was their pleasure. That's where we are in art to-day.

"There is a brain of the breath whose vocabulary is expressed in song. It is the brain of the upper life. Its breathing always comes through the nostrils. If I sympathize with a child I breathe through the nostrils, 'Poor little thing.' If a man strikes her I am angry, and breathe through the nostrils, 'Villain, how dare you!' But a boy at a feast, his mind on pies and cakes, his stomach his soul, breathes through the mouth gluttonously, 'Give me more to eat.'

"Art is like the attar of roses, extracted from the flowers and the petals left rotting behind. Art can never become its own again until it returns to labor and life by placing the scent in the rose again.

"Song is what you owe to life. Breathe in the air and send it out saturated with yourself. You needn't sing love songs to show you are in love with the world. Why should I sing 'Robin Adair' simply because I feel pensive? As if the world has changed because Robin has gone to another county. The breath is ambient. We don't need any voice or song to sing.

"Lacking this life of song, we go to the little things, pretty airs, mincing out the notes, labeling them all, but lacking life. Modern opera has spasms of the spine simply because of this. They have to resort to explosions of cannon and all those spasms in the search for beauty. God help us, we've got to come back to the real life of music. Music ought to deep down into us and dominate us.

"Empty sound is not music. A youth with mannerisms sings, 'I'll fight for my country.' We note the lack of virility in his notes, and at once believe that he means, 'I think I'd fight, I think I'd die.' The sentiment that does not lead to action is sentimentality. Sentimentality leads to heroics; sentimentality is self-complacent."

In conclusion, with two plates Professor Tomlinson demonstrated how the higher and lower natures were related, the lower being fed through the mouth with meat and bread, the higher receiving its food through the nostrils. The diaphragm and the nose, he said, are the symbols of the higher life, as the stomach and mouth are of the lower.

I LOVE YOU STILL.

You did not give me back my heart
Long years ago when forced apart;
True love will live and linger yet,
Though years are past, I'll not forget;
I loved you once; no power can kill
My heartache cry—I love you still.

Across the dreary stretch of years
I see the past through bitter tears,
Of cold adieus and words of blame,
Of sorrow's heart bowed down with shame;
No earthly wrong has power to kill
My heart's love cry—I love you still.

C. Violet Malotte-Wilson.

AN IMPORTANT BOOK.

A Plea for Clean Work Among Spiritualists.

A sixty-four-page pamphlet, fresh from the press, bearing the imprint of Lunt Brothers, Publishers, Station A, Boston, Mass., carries the title of "Mysteries of the Seance."

Its author is a Spiritualist, who has not been content to remain in the gosling age of gullibility. He tells us he has carefully investigated every phase of manifestation offered by commercial mediums between the two oceans. In straightforward language, wholly free from rhetorical rhapsody, he pictures the disgraceful methods so widely practiced in the name of Spiritualism. His personal character, his known facilities for painstaking study of his subject, his undoubted belief in spirit communication, and the fact that we fail to find a single one of his sentences inspired by either personal malice or unfriendly bias towards genuine mediumship, all serve to fit his booklet for an important and special mission. It is the up-to-date work of its class, and is as comprehensive as one of its size can be made. Its price per copy is twenty-five cents, which covers postage.

I hope this book will be supplied from the book department of The Progressive Thinker to its growing hosts of patrons, and that a copy will find its way into the hands of every real spiritualist in the United States.

I will undertake to see that all orders for it accompanied by the above-named price, addressed to me at 4203 Evans avenue, Chicago, are rapidly filled.

That the author has not in his first effort exhausted his knowledge of the ways that are dark and deceptions that are damnable, is attested by these words: "In fact this is but a small part of the actual truth—there is no guesswork nor mistake about the statements herein made—the rest of the story will be given as soon as our people are ready to receive it."

Some of those on the watch towers of Spiritualism can give abundant confirmation of his statement that "the fake combination is a powerful one, and unscrupulous and has the aid of many in our ranks who are prominent and regarded as shining lights." A mighty rebellion against longer allowing the unholy Physical Phenomena League to control the standards of Spiritualism is gathering in irresistible volume among the laity of our faith, and not far away fulfilled prophecy will repeat itself and those who have sown the wind will harvest the whirlwind.

Neither a system of philosophy, nor religion can rise or long endure upon a foundation of cupidity, credulity and wilful imposture. Let us rouse to our personal share in the responsibility of the hour in answer to our author's appeal: "For the sake of humanity and the memory of the dear ones on the other side of life, let us do what we can and do it now."

GEO B. WARNE.
Chicago, Ill.

He Examined the Manuscript.

To the Public:—It gives me pleasure to state that I have examined the manuscript of the forthcoming book [Mysteries of the Seance, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work, by a Life-long Spiritualist], and most heartily endorse everything said therein. No investigator or believer in Spiritualism can afford to be without it. Its lessons are so plain as to enable every one to avoid the pitfalls of fraud, and yet give him inspiration to go on until he finds the great truth our movement contains for all humanity. Very truly yours, HARRISON D. BARRETT,

Mysteries of the Seance, and Tricks and Traps of Bogus Mediums.

My impression, gained from a careful reading of this work, is that it is written by one who thoroughly understands his subject, and it is well adapted to "post" investigators concerning the tricks-of-trade used by unscrupulous persons posing as mediums. The only persons whom it can harm are the fakes. It will enable the reader to watch with a critical eye and detect shady sharp practices. The genuine medium will be the gainer thereby. Only the dishonest, those who ply the arts of trickery and deception, will suffer by a wide-spread reading of this work. Many easily gulled Spiritualists will have their eyes opened and will be put on their guard against fraud and deception. Thus will fraud prove less successful and less remunerative, and the way of the transgressor be made thorny and unattractive to the would-be swindlers.

For the good of the cause of Spiritualism, I hope the work may have a wide circulation.

J. C. UNDERHILL.
Hammond, Ind.

Tricks and Traps of Bogus Mediums.

I have read every line of the book published by Lunt Brothers, of Boston, Mass., entitled "Mysteries of the Seance and Tricks and Traps of Bogus Mediums," and believe it to be a very thorough exposition of the methods used by the bogus mediums in the performance of the tricks they are palming off on the people as spirit manifestations.

I think in some previous article a year or more ago, I advocated the plan of teaching the public their methods as a means to the extinction of this gang of fakirs, and I still believe the only way to ruin their business is to educate the people regarding the modus operandi of these rascals.

I have been called down for my radicalism in this matter more than once, only to rise from the ashes with a red-hot coal in my hand.

Now that we have a book that will instruct people in what to look for as fraud, it ought to be given the widest circulation possible, and if it doesn't knock the fake mediums out it will make the fakirs change their methods of performing their mystifying tricks.

I do not think it will work any great hardships for the genuine medium, but will rather bring them to the front with the real phenomena, and let the world know them as true and steadfast in their presentations, simple and unmarvelous though they be.

Now, let us unite to push forward the true and push out the false; let us circulate this instructive book and give the people a chance to watch for themselves and soon the frauds will be too well known to draw, and go out of business. People want the genuine and this work will render them better able to discriminate. They are hungry for the genuine and grasp the marvelous, and that is where the tricks can be worked with more ease and such good satisfaction.

I think the book will unmarvel the marvelous and teach the unwary to be wary.

DR. T. WILKINS.

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums —A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros, Publishers, Boston, Mass. Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. The price of this pamphlet is 25 cents. It is for sale at this office.

NOW IS THE TIME!

Attention, Spiritualists of Illinois!

Spiritualists of Illinois, Attention! Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brother Sprague immediately at Sturgis, Mich., or advise Ella Johnson Bloom, secretary, 971 South Homan avenue, Chicago. Act at once:

GEO. B. WARNE,
President Ill. S. S. A.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

Clairvoyance = What It Is.

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

NOTHING UNCANNY ABOUT CLAIRVOYANCE—UNSEEN WORLD ALL AROUND US—VIBRATIONS—ETHERIC PHYSICAL MATTER—THE ASTRAL LIGHT—VISIONS PRESENTED TO DIFFERENT PERSONS—CONDITIONS OF PHYSICAL MATTER—FOUR-DIMENSIONAL SIGHT—SUPERIOR REALITY OF THE HIGHER WORLD.

Clairvoyance is in its origin a French word, signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall presently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is. The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these unsavory associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It has sometimes been defined as "spiritual vision," but in Theosophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. For our present purposes, then, let us define it as the power to see realms of nature as yet unseen by the majority.

I am not seeking to convince skeptics that there is such a thing as clairvoyance. Any one who is still in that condition of ignorance should study the literature of the subject, which contains an immense mass of evidence on the matter; or, if he prefers it, he may make direct investigations into mesmeric phenomena and the occurrences at Spiritualistic seances on his own account. I am speaking for the better-instructed class of people who have studied the subject sufficiently to know that clairvoyance is a fact, and wish to understand something of how it works. The first great point to comprehend clearly is that there is nothing weird or uncanny about it—that it is a perfectly natural power, really quite normal to humanity when it has evolved a little further, though abnormal to us at present because the majority of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the various faculties which are grouped under this head are the common property of the human race, and will be evolved in every one as time goes on.

The easiest way to understand it is to look back in thought to the earliest of our series of lectures, in which I spoke of the various planes of Nature, and the fact that man possesses a body corresponding to each of them, by means of which he can observe it and receive vibrations and impressions from it. I explained then that these planes are composed of matter at different stages of density, and that our physical senses can perceive only the lowest of these stages, and by no means the whole even of that. Since most of us have always lived under the limitations of our physical senses, and have not yet caught a glimpse of the higher possibilities, it is very hard for us to understand how great those limitations are, and to realize what a vast world there is which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say that it does not exist. That is not sensible, but it seems to be human nature. If there existed a community of blind men—men who had no idea of what was meant by sight, and had never even heard of such a faculty, how would they be likely to feel with regard to a man who came among them and claimed that he could see? They would certainly deny that there could be any such faculty, and if he tried to prove it to them, though they might not be able to account upon their theories for all that he said to them, the one thing certain to their minds would be that there was some trickery somewhere, even though they could not quite see where it lay! That there might really be a power unknown to them would be the very last thing they would be likely to accept.

It is exactly the same with the world at large with regard to clairvoyance. There is a mighty unseen world all round us—many worlds in one, indeed, astral, mental and spiritual, each with its own inhabitants, though all are still part of this wonderful evolution in which we live. There are many men now who are able to see this wider life, yet when they speak of it to others, when they try to show them how reasonable and natural it is, they are constantly met by the same silly accusation of imposition and trickery, even though it is quite obvious that they have nothing in the world to gain by making their assertions.

I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyance—that, wonderful as its results may appear to the uninitiated, it is simply an extension of faculties which we already possess, and think that we understand. All impressions of any kind that we receive from without come to us by means of vibrations of one kind or another. Some are very rapid, as are those by which we see; others are comparatively slow, like those of sound. Out of all the enormous range of possible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per second impress themselves upon our sense of sight; another small group which move much more slowly impress our sense of hearing; others, intermediate between the two extremes, may be appreciated by our sense of touch as heat-rays or rays of electrical action. Some of the slowest of those are used by Marconi in his wonderful wireless telegraphy. But among and between all these, and far away above those by which we can see, are myriads of others which produce no effect whatever upon any physical sense. Two whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many other octaves far beyond these in turn which will not impress the camera.

You will observe that man cannot possibly see anything which does not either emit or reflect that sort of light which he can grasp—which comes within the very small set of waves that happen to affect him. There may be very many objects in Nature which are capable of reflecting kinds of light which we cannot see; and from investigation of a different character we know that there are such objects, and that it is these which the clairvoyant sees. It is simply a question, therefore, of training oneself to become sensitive to a greater number of vibrations. Now another fact that needs to be considered in this connection is that human beings vary considerably, though within relatively narrow limits, in their capacity of response even to the very few vibrations which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables one man to see a fainter object or hear a slighter sound than another; it is not in the least a question of strength of vision, but of extent of susceptibility. This is a crucial point which any one may test by taking a spectroscope and throwing by its means, or by any succession of prisms, a long spectrum upon a sheet of white paper, and then asking a number of people to mark upon the paper the extreme limits of the spectrum as it appears to them. He is fairly certain to find that their powers of vision differ appreciably. Some will see the violet extending much farther than others; others will perhaps see less violet and more at the red end. A few may be found who can see farther than ordinary at both ends, and these will almost certainly be what we call sensitive people—susceptible, in fact, to a greater range of vibrations than are most men of the present day. There is just the same variety with regard to the sense of hearing; and the men who can see and hear more than the rest are just so far on the way towards clairvoyance or clairaudience.

You will readily understand that to a man possessing wider sight the world would look very different. Even the slight extension which the Roentgen rays give causes many objects which are opaque to our normal sight to become to a considerable extent transparent; imagine how different everything would look to a man who had by nature even that tiny fragment of clairvoyant power, and then imagine that multiplied a hundred fold, and you will begin to have a slight conception of what it is to be really clairvoyant. Yet that is not a new power, but simply a development of the sight we know. Man has within himself etheric physical matter as well as the denser kind, and he may learn how to focus his consciousness in that, and so receive impressions through it as well as through his ordinary senses. A further extension of the same idea would bring the astral matter into action, and then further on he would be able to receive his impressions through even the mental matter. You will see that this idea of the possibility of extension is simple enough, though it is not so easy to imagine the full extent of the results which follow from it.

It is true that astral sight is not quite the same thing as the physical faculty, for it needs no special sense-organ. In describing it we have to use the term sight, because that gives the nearest thought to the impression which we wish to convey; but in reality it is more a sort of cognition, which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when he wishes to see something which is behind him, for the vibration can be received by any part of the astral body. One point will naturally occur to the novice in these matters—if the development of these faculties lies in the future for man, their possession by anyone ought to mean that he is highly advanced; yet as a matter of fact we find that such powers are possessed at least to some extent by many backward races, and even by savages, and by the most ignorant people among ourselves, whom it is impossible to suspect of any sort of advancement. The truth is that, though the faculty is there in a way, it is not at all the same thing. There is a downward arc in human evolution as well as an upward arc. As early as the last root-race psychic faculties were visible in man, but in a very vague sort of way, and not fully under his control. Then he commenced the development of intellect, and that for the time overpowered the sensitiveness and obscured his other possibilities; but as he evolves he will recover all, and much more than all, of that earlier faculty, and this time he will have it with all the advantage of the intellectual force behind it, will have it perfectly under control and always at his disposal, and will be able to understand and to see clearly, instead of vaguely feeling and constantly making mistakes One who is properly trained avoids those mistakes, because he has been definitely taught to see and to accustom himself to judge of what he sees. A baby has to acquire by degrees the power of measuring distance, for at first he obviously does not know how far from him are the objects which he sees; just in the same way the far more complicated process of astral sight needs preparation and training, and without that the man is unreliable. Any person, therefore, who finds such faculties opening within himself should study the subject carefully, and learn what has happened to other people along the same line, so that he may profit by their experience. This caution is especially necessary in America, for this is the latest of the races, and in it the psychic faculties are already far more common than in older countries, so that there most emphatically these matters should be carefully studied. If a man understands all this, he will not be in any way alarmed or disturbed by the development of this additional sense, but will watch it with interest and calm, critical judgment. The man who knows nothing about it is very liable to be frightened, to mislead himself, and sadly often to mislead others also.

How, you will say, does this new sense begin to show itself? Cases differ very much, so that it is hardly possible to lay down a general rule. Some people begin by a plunge, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura, similar to the illustrations which I give in my book on that subject, "Man Visible and Invisible." Yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes or colored clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the other planes during sleep.

In trying to describe what is really to be seen by means of the developed senses, the best plan will perhaps be to consider first the case of the trained man who has the faculty fully at his command, because that will naturally include all the partial manifestations of the power which are so much more common; and when we have understood the whole, we shall easily see where the different parts fall into place. Clairvoyant phenomena are numerous and diverse, so that we shall need some kind of arrangement or classification in order that they may be the more readily intelligible; and I believe that our best plan will be to make three broad divisions—first to consider what would be seen here and now, as it were, by any one who had opened the higher sight, without taking into account any power that it might give him to see what is going on at a distance, or to look into the past or the future. That will make one class, and then secondly we can take up clairvoyance in space, or the faculty of seeing at a distance, and then thirdly, clairvoyance in time, or the power of looking backwards or forwards.

Our first question then is, supposing that a man suddenly opens the inner sight, what more would he see than he sees now? Even this we may subdivide into sections. Let us commence with the etheric sight only, for that is absolutely physical, though the majority have not yet reached it. We have very little idea how partial our sight is in connection with this present physical plane, without taking any account of anything higher for the moment. There are seven conditions of physical matter, and our sight is able to distinguish only two of them, the solid and the liquids—for we can very rarely see a true gas, unless like chlorine, it happens to have a strong color of its own. All round us is an immense amount of gaseous and etheric matter of the presence of which we are entirely unconscious, so that not only is there so very much that we do not see at all, but even that which we do see we see so imperfectly. Every collocation of physical dense matter contains also much etheric matter, but it is only of the former part of it that we know anything, so defective is our vision.

To aid us to grasp the practical effect of the extremely partial nature of our sight, let us take an illustration which, though impossible in itself, may yet be useful to us as suggesting rather startling possibilities. Suppose that instead of the sight which we now possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose also that among men some possessed one of these types of sight and some the other. Consider how very curiously imperfect would be the conception of the world obtained by each of these two types of men. Imagine them as standing on the sea shore; one, being able to see solid matter, would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean bed, with all its various inequalities, and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would always be shining in the day time, and he would be unable to comprehend why, on what is to us a cloudy day, its heat should be so much diminished; if a glass of water were offered to him, it would appear to him to be empty.

Contrast with this the appearance which would be presented before the eyes of the man who saw only matter in the liquid condition. He would indeed be conscious of the ocean, but for him the shore and the cliffs would not exist; he would perceive the clouds very clearly, but would see almost nothing of the landscape over which they were moving. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand why the water should so mysteriously preserve the special shape given to it by the invisible glass. Imagine these two persons standing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything different must necessarily be either a dreamer or a deceiver!

We can smile over the incredulity of these imaginary observers; but it is exceedingly difficult for the average man to realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their imagination for their alleged facts. It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhaps what would first strike him would be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in looking at his friends he would see their etheric bodies as well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their diseases—obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a Spiritualistic seance, he would be able to see the etheric matter pouring out from the side of the medium when any physical phenomena took place. There is a book published by one of the best of mediums, Mr. William Eglinton, called "'Twixt Two Worlds," in which you will find three very interesting pictures illustrating three stages of this process to which I am referring.

Other creatures also he would see—other inhabitants of our world which are not visible to ordinary sight, and so are not believed to exist by people of materialistic temperament. The folk-lore of all countries bears witness to the fact that there are spirits of the mountain and the stream, beings in the air and in the mines, called by many different names, such as fairies, elves, pixies, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away from the haunts of men into lonely places, as does that of the shepherd or the mountaineer. This is not, as has been thought, a mere popular superstition, but has a foundation of fact behind it, as most popular superstitions have, when properly understood. A whole evening's lecture might easily be given upon these creatures, but I have only time now just to mention their existence. Another point that could hardly fail to strike the newly-developed clairvoyant is the presence of new colors about him—colors to which we can put no name, because they are entirely unlike any that we know. This is quite natural, for after all color is only a rate of vibration, and when one becomes sensitive to new rates of vibration new colors must follow.

Now suppose that our man developed himself so far as to have at his command astral senses as well as etheric, what would be the principal additions to his world? He would find it very different in several ways, not only in that he would see more, but in that the faculty itself is different. We have now passed beyond the mere development of the ordinary organ of sight, and are dealing with a faculty which needs no organ—a sight which sees all sides of an object at once, and can see it as well behind as before. The only way in which you can thoroughly understand this sight is by regarding it is four-dimensional, and considering that it gives its possessor the same powers with respect to us as we have with respect to a two-dimensional being. This study of the Fourth Dimension is a most fascinating one, and the best way that I know, short of astral sight itself, to enable a person to grasp fully the capabilities of that higher plane. Those who wish to study it more fully will find a chapter upon it in the new book which I have just written, called "On the Other Side of Death," and that chapter will perhaps serve them as an introduction to the more elaborate works of Mr. Hinton on the subject. The possession of this extraordinary and scarcely expressible power must always be borne in mind in any attempt to realize the astral plane. It lays every point in the interior of every solid body absolutely open to the gaze of the seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it.

Another important point to bear in mind is the superior reality of this higher world which is thus opened to the sight of the student. It is difficult for us to understand this, because we have been so long accustomed to associating the idea of reality with what we can see and touch. We feel that when we can hold anything in our hands, then we know all about it, and cannot be deceived as to its reality. But this is just one of our many mistakes, for this very sense of touch is one of the most easily deceived of all. If you wish to test this for yourselves, let me give you a little example from every-day life. Take three bowls of water, one as hot as you can bear to touch, another tepid, and the third icy cold. Place them before you, and put your right hand into the hot water and your left hand into the cold water and after allowing them to remain for a few minutes, put them both into the tepid water. You will find that at the very same moment your right hand will assure you that that water is uncomfortably cold, while your left hand will report it to the brain as almost too hot to bear! This is a trivial instance, but it does show you how little dependence can be placed upon the accuracy of the reports of the senses; it does teach us that merely to see or to feel anything is not sufficient for perfect knowledge of it. We know that we have constantly to correct one sense by another in order to obtain anything approaching accurate information.

If we look at a glass cube, we shall see the further side of it in perspective—that is, it will appear smaller than the nearer side. We know that it is not really so, but that this is only an illusion due to our physical limitations. With astral sight we should see all the sides equal, as we know that they really are. Our physical sight does not in reality give us any measure of distance; it is only the brain that supplies that from its experience. You may see this at once in the case of the stars; none of us can tell by sight whether a star is large or small, for what appears a very large and brilliant star may seem so only because it is near us, and it may really be much smaller than others which to us seem insignificant because they are at a much greater distance. It is only by scientific methods entirely unconnected with apparent brightness that we are able to determine the relative size of some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that we are in every way justified in speaking of this plane and its senses as more real than this.

This sight will give him who possesses it much information about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colors which is hidden from him now. Strictly speaking, all thought should belong to the mental plane; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral matter as well as in mental, and so shows itself in the astral body, and would therefore come within the purview of our man with astral sight.

Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as much as the physical. The most important of these from our point of view are those whom we ignorantly call the dead—ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question of life after death ceases to be a question for a clairvoyant; it is useless to argue about it, for there are these "dead" men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained the stupendous advantage of certainty about many of the problems which vex the minds of less favored men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing makes an incalculable difference in a man's life, for even the profoundest intellectual conviction falls very far short of the precise knowledge gained by direct personal experience.

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among our fellow-men, he will very rarely find it fully developed. The experiences of the untrained clairvoyant—and it must be remembered that that class includes practically all the clairvoyants of Europe and America, with very few exceptions—will usually fall very far short of what I have attempted to describe. They will fall short in many different ways—in degree, in variety, in permanence, and above all in precision. Sometimes a person has temporary flashes of a higher sight—sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is generally produced by the strong wish on the part of the dead man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the dead man to materialize, so as to be visible to physical sight, or much more usually it acts upon the living person and temporarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculties to enjoy unaccustomed freedom. An extreme example of this class is the man who drinks himself into delirium tremens, and in the condition of absolute physical ruin and impure psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestial indulgence.

Some men need mesmerism to subdue their physical senses before the other and higher faculties can be opened in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the way. Other men, especially Orientals, use drugs for this same purpose; but obviously all these are partial and unsatisfactory methods. I shall deal with this question of how the power may be developed in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unnecessary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture; those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time, and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess them; he must understand what it is that is being seen, he must have in his mind a broad outline of the possibilities, so that he may not be deceived or alarmed. By full and careful study, he will come to realize how perfectly natural clairvoyance is; he will comprehend its laws, and learn the necessity of submission to them; he will see in vivid colors the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to prepare himself by self-control and self-unfoldment to enter into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those who are associated with him in them.

SHORT STORIES TO LAUGH OVER.

A traveler in Western Iowa, noticing on the wall of the parlor of the hotel the legend, "Ici on parle Francais," said to the proprieor:

"Do you speak French?"

"French? No. United States is good enough for me."

"Then, why do you keep that legend on the wall? That means 'French is spoken here.'"

"Is that so?"

"Certainly."

"Well, I'm a half-breed from up the Missoury if a feller with a wart on his nose didn't sell me that for a Latin motto, 'Heaven bless our home.'"

In one of the largest Scottish board-schools a boy was sent by the junior mistress to the head master for punishment. The lad came crying and rubbing his eyes, and was asked by the master what he had been sent to him for.

"Telling a lee," said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pulpit. "Please, sir, they gang to the head master."

Two small children were chased across a field one day by a ferocious cow, and in telling about the escape the little girl said: "We were saved, mamma, in answer to a prayer. I told Tommy to pray as we ran, and he said he didn't remember any prayer; so I told him to say what papa says at breakfast. So he shouted, 'For what we are about to receive, make us truly thankful.' Then we crawled under the fence and were saved."

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Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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Clairvoyance = What It Is.

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

NOTHING UNCANNY ABOUT CLAIRVOYANCE—UNSEEN WORLD ALL AROUND US—VIBRATIONS—ETHERIC PHYSICAL MATTER—THE ASTRAL LIGHT—VISIONS PRESENTED TO DIFFERENT PERSONS—CONDITIONS OF PHYSICAL MATTER—FOUR-DIMENSIONAL SIGHT—SUPERIOR REALITY OF THE HIGHER WORLD.

Clairvoyance is in its origin a French word, signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall presently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is. The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these unsavory associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It has sometimes been defined as "spiritual vision," but in Theosophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. For our present purposes, then, let us define it as the power to see realms of nature as yet unseen by the majority.

I am not seeking to convince skeptics that there is such a thing as clairvoyance. Any one who is still in that condition of ignorance should study the literature of the subject, which contains an immense mass of evidence on the matter; or, if he prefers it, he may make direct investigations into mesmeric phenomena and the occurrences at Spiritualistic seances on his own account. I am speaking for the better-instructed class of people who have studied the subject sufficiently to know that clairvoyance is a fact, and wish to understand something of how it works. The first great point to comprehend clearly is that there is nothing weird or uncanny about it—that it is a perfectly natural power, really quite normal to humanity when it has evolved a little further, though abnormal to us at present because the majority of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the various faculties which are grouped under this head are the common property of the human race, and will be evolved in every one as time goes on.

The easiest way to understand it is to look back in thought to the earliest of our series of lectures, in which I spoke of the various planes of Nature, and the fact that man possesses a body corresponding to each of them, by means of which he can observe it and receive vibrations and impressions from it. I explained then that these planes are composed of matter at different stages of density, and that our physical senses can perceive only the lowest of these stages, and by no means the whole even of that. Since most of us have always lived under the limitations of our physical senses, and have not yet caught a glimpse of the higher possibilities, it is very hard for us to understand how great those limitations are, and to realize what a vast world there is which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say that it does not exist. That is not sensible, but it seems to be human nature. If there existed a community of blind men—men who had no idea of what was meant by sight, and had never even heard of such a faculty, how would they be likely to feel with regard to a man who came among them and claimed that he could see? They would certainly deny that there could be any such faculty, and if he tried to prove it to them, though they might not be able to account upon their theories for all that he said to them, the one thing certain to their minds would be that there was some trickery somewhere, even though they could not quite see where it lay! That there might really be a power unknown to them would be the very last thing they would be likely to accept.

It is exactly the same with the world at large with regard to clairvoyance. There is a mighty unseen world all round us—many worlds in one, indeed, astral, mental and spiritual, each with its own inhabitants, though all are still part of this wonderful evolution in which we live. There are many men now who are able to see this wider life, yet when they speak of it to others, when they try to show them how reasonable and natural it is, they are constantly met by the same silly accusation of imposition and trickery, even though it is quite obvious that they have nothing in the world to gain by making their assertions.

I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyance—that, wonderful as its results may appear to the uninitiated, it is simply an extension of faculties which we already possess, and think that we understand. All impressions of any kind that we receive from without come to us by means of vibrations of one kind or another. Some are very rapid, as are those by which we see; others are comparatively slow, like those of sound. Out of all the enormous range of possible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per second impress themselves upon our sense of sight; another small group which move much more slowly impress our sense of hearing; others, intermediate between the two extremes, may be appreciated by our sense of touch as heat-rays or rays of electrical action. Some of the slowest of those are used by Marconi in his wonderful wireless telegraphy. But among and between all these, and far away above those by which we can see, are myriads of others which produce no effect whatever upon any physical sense. Two whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many other octaves far beyond these in turn which will not impress the camera.

You will observe that man cannot possibly see anything which does not either emit or reflect that sort of light which he can grasp—which comes within the very small set of waves that happen to affect him. There may be very many objects in Nature which are capable of reflecting kinds of light which we cannot see; and from investigation of a different character we know that there are such objects, and that it is these which the clairvoyant sees. It is simply a question, therefore, of training oneself to become sensitive to a greater number of vibrations. Now another fact that needs to be considered in this connection is that human beings vary considerably, though within relatively narrow limits, in their capacity of response even to the very few vibrations which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables one man to see a fainter object or hear a slighter sound than another; it is not in the least a question of strength of vision, but of extent of susceptibility. This is a crucial point which any one may test by taking a spectroscope and throwing by its means, or by any succession of prisms, a long spectrum upon a sheet of white paper, and then asking a number of people to mark upon the paper the extreme limits of the spectrum as it appears to them. He is fairly certain to find that their powers of vision differ appreciably. Some will see the violet extending much farther than others; others will perhaps see less violet and more at the red end. A few may be found who can see farther than ordinary at both ends, and these will almost certainly be what we call sensitive people—susceptible, in fact, to a greater range of vibrations than are most men of the present day. There is just the same variety with regard to the sense of hearing; and the men who can see and hear more than the rest are just so far on the way towards clairvoyance or clairaudience.

You will readily understand that to a man possessing wider sight the world would look very different. Even the slight extension which the Roentgen rays give causes many objects which are opaque to our normal sight to become to a considerable extent transparent; imagine how different everything would look to a man who had by nature even that tiny fragment of clairvoyant power, and then imagine that multiplied a hundred fold, and you will begin to have a slight conception of what it is to be really clairvoyant. Yet that is not a new power, but simply a development of the sight we know. Man has within himself etheric physical matter as well as the denser kind, and he may learn how to focus his consciousness in that, and so receive impressions through it as well as through his ordinary senses. A further extension of the same idea would bring the astral matter into action, and then further on he would be able to receive his impressions through even the mental matter. You will see that this idea of the possibility of extension is simple enough, though it is not so easy to imagine the full extent of the results which follow from it.

It is true that astral sight is not quite the same thing as the physical faculty, for it needs no special sense-organ. In describing it we have to use the term sight, because that gives the nearest thought to the impression which we wish to convey; but in reality it is more a sort of cognition, which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when he wishes to see something which is behind him, for the vibration can be received by any part of the astral body. One point will naturally occur to the novice in these matters—if the development of these faculties lies in the future for man, their possession by anyone ought to mean that he is highly advanced; yet as a matter of fact we find that such powers are possessed at least to some extent by many backward races, and even by savages, and by the most ignorant people among ourselves, whom it is impossible to suspect of any sort of advancement. The truth is that, though the faculty is there in a way, it is not at all the same thing. There is a downward arc in human evolution as well as an upward arc. As early as the last root-race psychic faculties were visible in man, but in a very vague sort of way, and not fully under his control. Then he commenced the development of intellect, and that for the time overpowered the sensitiveness and obscured his other possibilities; but as he evolves he will recover all, and much more than all, of that earlier faculty, and this time he will have it with all the advantage of the intellectual force behind it, will have it perfectly under control and always at his disposal, and will be able to understand and to see clearly, instead of vaguely feeling and constantly making mistakes One who is properly trained avoids those mistakes, because he has been definitely taught to see and to accustom himself to judge of what he sees. A baby has to acquire by degrees the power of measuring distance, for at first he obviously does not know how far from him are the objects which he sees; just in the same way the far more complicated process of astral sight needs preparation and training, and without that the man is unreliable. Any person, therefore, who finds such faculties opening within himself should study the subject carefully, and learn what has happened to other people along the same line, so that he may profit by their experience. This caution is especially necessary in America, for this is the latest of the races, and in it the psychic faculties are already far more common than in older countries, so that there most emphatically these matters should be carefully studied. If a man understands all this, he will not be in any way alarmed or disturbed by the development of this additional sense, but will watch it with interest and calm, critical judgment. The man who knows nothing about it is very liable to be frightened, to mislead himself, and sadly often to mislead others also.

How, you will say, does this new sense begin to show itself? Cases differ very much, so that it is hardly possible to lay down a general rule. Some people begin by a plunge, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura, similar to the illustrations which I give in my book on that subject, "Man Visible and Invisible." Yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes or colored clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the other planes during sleep.

In trying to describe what is really to be seen by means of the developed senses, the best plan will perhaps be to consider first the case of the trained man who has the faculty fully at his command, because that will naturally include all the partial manifestations of the power which are so much more common; and when we have understood the whole, we shall easily see where the different parts fall into place. Clairvoyant phenomena are numerous and diverse, so that we shall need some kind of arrangement or classification in order that they may be the more readily intelligible; and I believe that our best plan will be to make three broad divisions—first to consider what would be seen here and now, as it were, by any one who had opened the higher sight, without taking into account any power that it might give him to see what is going on at a distance, or to look into the past or the future. That will make one class, and then secondly we can take up clairvoyance in space, or the faculty of seeing at a distance, and then thirdly, clairvoyance in time, or the power of looking backwards or forwards.

Our first question then is, supposing that a man suddenly opens the inner sight, what more would he see than he sees now? Even this we may subdivide into sections. Let us commence with the etheric sight only, for that is absolutely physical, though the majority have not yet reached it. We have very little idea how partial our sight is in connection with this present physical plane, without taking any account of anything higher for the moment. There are seven conditions of physical matter, and our sight is able to distinguish only two of them, the solid and the liquids—for we can very rarely see a true gas, unless like chlorine, it happens to have a strong color of its own. All round us is an immense amount of gaseous and etheric matter of the presence of which we are entirely unconscious, so that not only is there so very much that we do not see at all, but even that which we do see we see so imperfectly. Every collocation of physical dense matter contains also much etheric matter, but it is only of the former part of it that we know anything, so defective is our vision.

To aid us to grasp the practical effect of the extremely partial nature of our sight, let us take an illustration which, though impossible in itself, may yet be useful to us as suggesting rather startling possibilities. Suppose that instead of the sight which we now possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose also that among men some possessed one of these types of sight and some the other. Consider how very curiously imperfect would be the conception of the world obtained by each of these two types of men. Imagine them as standing on the sea shore; one, being able to see solid matter, would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean bed, with all its various inequalities, and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would always be shining in the day-time, and he would be unable to comprehend why, on what is to us a cloudy day, its heat should be so much diminished; if a glass of water were offered to him, it would appear to him to be empty.

Contrast with this the appearance which would be presented before the eyes of the man who saw only matter in the liquid condition. He would indeed be conscious of the ocean, but for him the shore and the cliffs would not exist; he would perceive the clouds very clearly, but would see almost nothing of the landscape over which they were moving. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand why the water should so mysteriously preserve the special shape given to it by the invisible glass. Imagine these two persons standing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything different must necessarily be either a dreamer or a deceiver!

We can smile over the incredulity of these imaginary observers; but it is exceedingly difficult for the average man to realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their imagination for their alleged facts. It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhaps what would first strike him would be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in looking at his friends he would see their etheric bodies as well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their diseases—obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a Spiritualistic seance, he would be able to see the etheric matter pouring out from the side of the medium when any physical phenomena took place. There is a book published by one of the best of mediums, Mr. William Eglinton, called "Twixt Two Worlds," in which you will find three very interesting pictures illustrating three stages of this process to which I am referring.

Other creatures also he would see—other inhabitants of our world which are not visible to ordinary sight, and so are not believed to exist by people of materialistic temperament. The folk-lore of all countries bears witness to the fact that there are spirits of the mountain and the stream, beings in the air and in the mines, called by many different names, such as fairies, elves, pixies, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away from the haunts of men into lonely places, as does that of the shepherd or the mountaineer. This is not, as has been thought, a mere popular superstition, but has a foundation of fact behind it, as most popular superstitions have, when properly understood. A whole evening's lecture might easily be given upon these creatures, but I have only time now just to mention their existence. Another point that could hardly fail to strike the newly-developed clairvoyant is the presence of new colors about him—colors to which we can put no name, because they are entirely unlike any that we know. This is quite natural, for after all color is only a rate of vibration, and when one becomes sensitive to new rates of vibration new colors must follow.

Now suppose that our man developed himself so far as to have at his command astral senses as well as etheric, what would be the principal additions to his world? He would find it very different in several ways, not only in that he would see more, but in that the faculty itself is different. We have now passed beyond the mere development of the ordinary organ of sight, and are dealing with a faculty which needs no organ—a sight which sees all sides of an object at once, and can see it as well behind as before. The only way in which you can thoroughly understand this sight is by regarding it is four-dimensional, and considering that it gives its possessor the same powers with respect to us as we have with respect to a two-dimensional being. This study of the Fourth Dimension is a most fascinating one, and the best way that I know, short of astral sight itself, to enable a person to grasp fully the capabilities of that higher plane. Those who wish to study it more fully will find a chapter upon it in the new book which I have just written, called "On the Other Side of Death," and that chapter will perhaps serve them as an introduction to the more elaborate works of Mr. Hinton on the subject. The possession of this extraordinary and scarcely expressible power must always be borne in mind in any attempt to realize the astral plane. It lays every point in the interior of every solid body absolutely open to the gaze of the seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it.

Another important point to bear in mind is the superior reality of this higher world which is thus opened to the sight of the student. It is difficult for us to understand this, because we have been so long accustomed to associating the idea of reality with what we can see and touch. We feel that when we can hold anything in our hands, then we know all about it, and cannot be deceived as to its reality. But this is just one of our many mistakes, for this very sense of touch is one of the most easily deceived of all. If you wish to test this for yourselves, let me give you a little example from every-day life. Take three bowls of water, one as hot as you can bear to touch, another tepid, and the third icy cold. Place them before you, and put your right hand into the hot water and your left hand into the cold water and after allowing them to remain for a few minutes, put them both into the tepid water. You will find that at the very same moment your right hand will assure you that that water is uncomfortably cold, while your left hand will report it to the brain as almost too hot to bear! This is a trivial instance, but it does show you how little dependence can be placed upon the accuracy of the reports of the senses; it does teach us that merely to see or to feel anything is not sufficient for perfect knowledge of it. We know that we have constantly to correct one sense by another in order to obtain anything approaching accurate information.

If we look at a glass cube, we shall see the further side of it in perspective—that is, it will appear smaller than the nearer side. We know that it is not really so, but that this is only an illusion due to our physical limitations. With astral sight we should see all the sides equal, as we know that they really are. Our physical sight does not in reality give us any measure of distance; it is only the brain that supplies that from its experience. You may see this at once in the case of the stars; none of us can tell by sight whether a star is large or small, for what appears a very large and brilliant star may seem so only because it is near us, and it may really be much smaller than others which to us seem insignificant because they are at a much greater distance. It is only by scientific methods entirely unconnected with apparent brightness that we are able to determine the relative size of some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that we are in every way justified in speaking of this plane and its senses as more real than this.

This sight will give him who possesses it much information about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colors which is hidden from him now. Strictly speaking, all thought should belong to the mental plane; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral matter as well as in mental, and so shows itself in the astral body, and would therefore come within the purview of our man with astral sight.

Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as much as the physical. The most important of these from our point of view are those whom we ignorantly call the dead—ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question of life after death ceases to be a question for a clairvoyant; it is useless to argue about it, for there are these "dead" men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained the stupendous advantage of certainty about many of the problems which vex the minds of less favored men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing makes an incalculable difference in a man's life, for even the profoundest intellectual conviction falls very far short of the precise knowledge gained by direct personal experience.

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among our fellow-men, he will very rarely find it fully developed. The experiences of the untrained clairvoyant—and it must be remembered that that class includes practically all the clairvoyants of Europe and America, with very few exceptions—will usually fall very far short of what I have attempted to describe. They will fall short in many different ways—in degree, in variety, in permanence, and above all in precision. Sometimes a person has temporary flashes of a higher sight—sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is generally produced by the strong wish on the part of the dead man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the dead man to materialize, so as to be visible to physical sight, or much more usually it acts upon the living person and temporarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculties to enjoy unaccustomed freedom. An extreme example of this class is the man who drinks himself into delirium tremens, and in the condition of absolute physical ruin and impure psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestial indulgence.

Some men need mesmerism to subdue their physical senses before the other and higher faculties can be opened in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the way. Other men, especially Orientals, use drugs for this same purpose; but obviously all these are partial and unsatisfactory methods. I shall deal with this question of how the power may be developed in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unnecessary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture; those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time, and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess them; he must understand what it is that is being seen, he must have in his mind a broad outline of the possibilities, so that he may not be deceived or alarmed. By full and careful study, he will come to realize how perfectly natural clairvoyance is; he will comprehend its laws, and learn the necessity of submission to them; he will see in vivid colors the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to prepare himself by self-control and self-unfoldment to enter into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those who are associated with him in them.

SHORT STORIES TO LAUGH OVER.

A traveler in Western Iowa, noticing on the wall of the parlor of the hotel the legend, "Ici on parle Francais," said to the proprieor:

"Do you speak French?"

"French? No. United States is good enough for me."

"Then, why do you keep that legend on the wall? That means 'French is spoken here.'"

"Is that so?"

"Certainly."

"Well, I'm a half-breed from up the Missoury if a feller with a wart on his nose didn't sell me that for a Latin motto, 'Heaven bless our home.'"

In one of the largest Scottish board-schools a boy was sent by the junior mistress to the head master for punishment. The lad came crying and rubbing his eyes, and was asked by the master what he had been sent to him for.

"Telling a lee," said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pulpit. "Please, sir, they gang to the head master."

Two small children were chased across a field one day by a ferocious cow, and in telling about the escape the little girl said: "We were saved, mamma, in answer to a prayer. I told Tommy to pray as we ran, and he said he didn't remember any prayer; so I told him to say what papa says at breakfast. So he shouted, 'For what we are about to receive, make us truly thankful.' Then we crawled under the fence and were saved."

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Sp'gfield, Mass., Mar. 30, '02.

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The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

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Clairvoyance = What It Is.

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

NOTHING UNCANNY ABOUT CLAIRVOYANCE—UNSEEN WORLD ALL AROUND US—VIBRATIONS—ETHERIC PHYSICAL MATTER—THE ASTRAL LIGHT—VISIONS PRESENTED TO DIFFERENT PERSONS—CONDITIONS OF PHYSICAL MATTER—FOUR-DIMENSIONAL SIGHT—SUPERIOR REALITY OF THE HIGHER WORLD.

Clairvoyance is in its origin a French word, signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall presently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is. The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these unsavory associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It has sometimes been defined as "spiritual vision," but in Theosophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. For our present purposes, then, let us define it as the power to see realms of nature as yet unseen by the majority.

I am not seeking to convince skeptics that there is such a thing as clairvoyance. Any one who is still in that condition of ignorance should study the literature of the subject, which contains an immense mass of evidence on the matter; or, if he prefers it, he may make direct investigations into mesmeric phenomena and the occurrences at Spiritualistic seances on his own account. I am speaking for the better-instructed class of people who have studied the subject sufficiently to know that clairvoyance is a fact, and wish to understand something of how it works. The first great point to comprehend clearly is that there is nothing weird or uncanny about it—that it is a perfectly natural power, really quite normal to humanity when it has evolved a little further, though abnormal to us at present because the majority of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the various faculties which are grouped under this head are the common property of the human race, and will be evolved in every one as time goes on.

The easiest way to understand it is to look back in thought to the earliest of our series of lectures, in which I spoke of the various planes of Nature, and the fact that man possesses a body corresponding to each of them, by means of which he can observe it and receive vibrations and impressions from it. I explained then that these planes are composed of matter at different stages of density, and that our physical senses can perceive only the lowest of these stages, and by no means the whole even of that. Since most of us have always lived under the limitations of our physical senses, and have not yet caught a glimpse of the higher possibilities, it is very hard for us to understand how great those limitations are, and to realize what a vast world there is which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say that it does not exist. That is not sensible, but it seems to be human nature. If there existed a community of blind men—men who had no idea of what was meant by sight, and had never even heard of such a faculty, how would they be likely to feel with regard to a man who came among them and claimed that he could see? They would certainly deny that there could be any such faculty, and if he tried to prove it to them, though they might not be able to account upon their theories for all that he said to them, the one thing certain to their minds would be that there was some trickery somewhere, even though they could not quite see where it lay! That there might really be a power unknown to them would be the very last thing they would be likely to accept.

It is exactly the same with the world at large with regard to clairvoyance. There is a mighty unseen world all round us—many worlds in one, indeed, astral, mental and spiritual, each with its own inhabitants, though all are still part of this wonderful evolution in which we live. There are many men now who are able to see this wider life, yet when they speak of it to others, when they try to show them how reasonable and natural it is, they are constantly met by the same silly accusation of imposition and trickery, even though it is quite obvious that they have nothing in the world to gain by making their assertions.

I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyance—that, wonderful as its results may appear to the uninitiated, it is simply an extension of faculties which we already possess, and think that we understand. All impressions of any kind that we receive from without come to us by means of vibrations of one kind or another. Some are very rapid, as are those by which we see; others are comparatively slow, like those of sound. Out of all the enormous range of possible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per second impress themselves upon our sense of sight; another small group which move much more slowly impress our sense of hearing; others, intermediate between the two extremes, may be appreciated by our sense of touch as heat-rays or rays of electrical action. Some of the slowest of those are used by Marconi in his wonderful wireless telegraphy. But among and between all these, and far away above those by which we can see, are myriads of others which produce no effect whatever upon any physical sense. Two whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many other octaves far beyond these in turn which will not impress the camera.

You will observe that man cannot possibly see anything which does not either emit or reflect that sort of light which he can grasp—which comes within the very small set of waves that happen to affect him. There may be very many objects in Nature which are capable of reflecting kinds of light which we cannot see; and from investigation of a different character we know that there are such objects, and that it is these which the clairvoyant sees. It is simply a question, therefore, of training oneself to become sensitive to a greater number of vibrations. Now another fact that needs to be considered in this connection is that human beings vary considerably, though within relatively narrow limits, in their capacity of response even to the very few vibrations which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables one man to see a fainter object or hear a slighter sound than another; it is not in the least a question of strength of vision, but of extent of susceptibility. This is a crucial point which any one may test by taking a spectroscope and throwing by its means, or by any succession of prisms, a long spectrum upon a sheet of white paper, and then asking a number of people to mark upon the paper the extreme limits of the spectrum as it appears to them. He is fairly certain to find that their powers of vision differ appreciably. Some will see the violet extending much farther than others; others will perhaps see less violet and more at the red end. A few may be found who can see farther than ordinary at both ends, and these will almost certainly be what we call sensitive people—susceptible, in fact, to a greater range of vibrations than are most men of the present day. There is just the same variety with regard to the sense of hearing; and the men who can see and hear more than the rest are just so far on the way towards clairvoyance or clairaudience.

You will readily understand that to a man possessing wider sight the world would look very different. Even the slight extension which the Roentgen rays give causes many objects which are opaque to our normal sight to become to a considerable extent transparent; imagine how different everything would look to a man who had by nature even that tiny fragment of clairvoyant power, and then imagine that multiplied a hundred fold, and you will begin to have a slight conception of what it is to be really clairvoyant. Yet that is not a new power, but simply a development of the sight we know. Man has within himself etheric physical matter as well as the denser kind, and he may learn how to focus his consciousness in that, and so receive impressions through it as well as through his ordinary senses. A further extension of the same idea would bring the astral matter into action, and then further on he would be able to receive his impressions through even the mental matter. You will see that this idea of the possibility of extension is simple enough, though it is not so easy to imagine the full extent of the results which follow from it.

It is true that astral sight is not quite the same thing as the physical faculty, for it needs no special sense-organ. In describing it we have to use the term sight, because that gives the nearest thought to the impression which we wish to convey; but in reality it is more a sort of cognition, which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when he wishes to see something which is behind him, for the vibration can be received by any part of the astral body. One point will naturally occur to the novice in these matters—if the development of these faculties lies in the future for man, their possession by anyone ought to mean that he is highly advanced; yet as a matter of fact we find that such powers are possessed at least to some extent by many backward races, and even by savages, and by the most ignorant people among ourselves, whom it is impossible to suspect of any sort of advancement. The truth is that, though the faculty is there in a way, it is not at all the same thing. There is a downward arc in human evolution as well as an upward arc. As early as the last root-race psychic faculties were visible in man, but in a very vague sort of way, and not fully under his control. Then he commenced the development of intellect, and that for the time overpowered the sensitiveness and obscured his other possibilities; but as he evolves he will recover all, and much more than all, of that earlier faculty, and this time he will have it with all the advantage of the intellectual force behind it, will have it perfectly under control and always at his disposal, and will be able to understand and to see clearly, instead of vaguely feeling and constantly making mistakes One who is properly trained avoids those mistakes, because he has been definitely taught to see and to accustom himself to judge of what he sees. A baby has to acquire by degrees the power of measuring distance, for at first he obviously does not know how far from him are the objects which he sees; just in the same way the far more complicated process of astral sight needs preparation and training, and without that the man is unreliable. Any person, therefore, who finds such faculties opening within himself should study the subject carefully, and learn what has happened to other people along the same line, so that he may profit by their experience. This caution is especially necessary in America, for this is the latest of the races, and in it the psychic faculties are already far more common than in older countries, so that there most emphatically these matters should be carefully studied. If a man understands all this, he will not be in any way alarmed or disturbed by the development of this additional sense, but will watch it with interest and calm, critical judgment. The man who knows nothing about it is very liable to be frightened, to mislead himself, and sadly often to mislead others also.

How, you will say, does this new sense begin to show itself? Cases differ very much, so that it is hardly possible to lay down a general rule. Some people begin by a plunge, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura, similar to the illustrations which I give in my book on that subject, "Man Visible and Invisible." Yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes or colored clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the other planes during sleep.

In trying to describe what is really to be seen by means of the developed senses, the best plan will perhaps be to consider first the case of the trained man who has the faculty fully at his command, because that will naturally include all the partial manifestations of the power which are so much more common; and when we have understood the whole, we shall easily see where the different parts fall into place. Clairvoyant phenomena are numerous and diverse, so that we shall need some kind of arrangement or classification in order that they may be the more readily intelligible; and I believe that our best plan will be to make three broad divisions—first to consider what would be seen here and now, as it were, by any one who had opened the higher sight, without taking into account any power that it might give him to see what is going on at a distance, or to look into the past or the future. That will make one class, and then secondly we can take up clairvoyance in space, or the faculty of seeing at a distance, and then thirdly, clairvoyance in time, or the power of looking backwards or forwards.

Our first question then is, supposing that a man suddenly opens the inner sight, what more would he see than he sees now? Even this we may subdivide into sections. Let us commence with the etheric sight only, for that is absolutely physical, though the majority have not yet reached it. We have very little idea how partial our sight is in connection with this present physical plane, without taking any account of anything higher for the moment. There are seven conditions of physical matter, and our sight is able to distinguish only two of them, the solid and the liquids—for we can very rarely see a true gas, unless like chlorine, it happens to have a strong color of its own. All round us is an immense amount of gaseous and etheric matter of the presence of which we are entirely unconscious, so that not only is there so very much that we do not see at all, but even that which we do see we see so imperfectly. Every collocation of physical dense matter contains also much etheric matter, but it is only of the former part of it that we know anything, so defective is our vision.

To aid us to grasp the practical effect of the extremely partial nature of our sight, let us take an illustration which, though impossible in itself, may yet be useful to us as suggesting rather startling possibilities. Suppose that instead of the sight which we now possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose also that among men some possessed one of these types of sight and some the other. Consider how very curiously imperfect would be the conception of the world obtained by each of these two types of men. Imagine them as standing on the sea shore; one, being able to see solid matter, would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean bed, with all its various inequalities, and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would always be shining in the daytime, and he would be unable to comprehend why, on what is to us a cloudy day, its heat should be so much diminished; if a glass of water were offered to him, it would appear to him to be empty.

Contrast with this the appearance which would be presented before the eyes of the man who saw only matter in the liquid condition. He would indeed be conscious of the ocean, but for him the shore and the cliffs would not exist; he would perceive the clouds very clearly, but would see almost nothing of the landscape over which they were moving. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand why the water should so mysteriously preserve the special shape given to it by the invisible glass. Imagine these two persons standing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything different must necessarily be either a dreamer or a deceiver!

We can smile over the incredulity of these imaginary observers; but it is exceedingly difficult for the average man to realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their imagination for their alleged facts. It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhaps what would first strike him would be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in looking at his friends he would see their etheric bodies as well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their diseases—obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a Spiritualistic seance, he would be able to see the etheric matter pouring out from the side of the medium when any physical phenomena took place. There is a book published by one of the best of mediums, Mr. William Eglinton, called "'Twixt Two Worlds," in which you will find three very interesting pictures illustrating three stages of this process to which I am referring.

Other creatures also he would see—other inhabitants of our world which are not visible to ordinary sight, and so are not believed to exist by people of materialistic temperament. The folk-lore of all countries bears witness to the fact that there are spirits of the mountain and the stream, beings in the air and in the mines, called by many different names, such as fairies, elves, pixies, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away from the haunts of men into lonely places, as does that of the shepherd or the mountaineer. This is not, as has been thought, a mere popular superstition, but has a foundation of fact behind it, as most popular superstitions have, when properly understood. A whole evening's lecture might easily be given upon these creatures, but I have only time now just to mention their existence. Another point that could hardly fail to strike the newly-developed clairvoyant is the presence of new colors about him—colors to which we can put no name, because they are entirely unlike any that we know. This is quite natural, for after all color is only a rate of vibration, and when one becomes sensitive to new rates of vibration new colors must follow.

Now suppose that our man developed himself so far as to have at his command astral senses as well as etheric, what would be the principal additions to his world? He would find it very different in several ways, not only in that he would see more, but in that the faculty itself is different. We have now passed beyond the mere development of the ordinary organ of sight, and are dealing with a faculty which needs no organ—a sight which sees all sides of an object at once, and can see it as well behind as before. The only way in which you can thoroughly understand this sight is by regarding it is four-dimensional, and considering that it gives its possessor the same powers with respect to us as we have with respect to a two-dimensional being. This study of the Fourth Dimension is a most fascinating one, and the best way that I know, short of astral sight itself, to enable a person to grasp fully the capabilities of that higher plane. Those who wish to study it more fully will find a chapter upon it in the new book which I have just written, called "On the Other Side of Death," and that chapter will perhaps serve them as an introduction to the more elaborate works of Mr. Hinton on the subject. The possession of this extraordinary and scarcely expressible power must always be borne in mind in any attempt to realize the astral plane. It lays every point in the interior of every solid body absolutely open to the gaze of the seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it.

Another important point to bear in mind is the superior reality of this higher world which is thus opened to the sight of the student. It is difficult for us to understand this, because we have been so long accustomed to associating the idea of reality with what we can see and touch. We feel that when we can hold anything in our hands, then we know all about it, and cannot be deceived as to its reality. But this is just one of our many mistakes, for this very sense of touch is one of the most easily deceived of all. If you wish to test this for yourselves, let me give you a little example from every-day life. Take three bowls of water, one as hot as you can bear to touch, another tepid, and the third icy cold. Place them before you, and put your right hand into the hot water and your left hand into the cold water and after allowing them to remain for a few minutes, put them both into the tepid water. You will find that at the very same moment your right hand will assure you that that water is uncomfortably cold, while your left hand will report it to the brain as almost too hot to bear! This is a trivial instance, but it does show you how little dependence can be placed upon the accuracy of the reports of the senses; it does teach us that merely to see or to feel anything is not sufficient for perfect knowledge of it. We know that we have constantly to correct one sense by another in order to obtain anything approaching accurate information.

If we look at a glass cube, we shall see the further side of it in perspective—that is, it will appear smaller than the nearer side. We know that it is not really so, but that this is only an illusion due to our physical limitations. With astral sight we should see all the sides equal, as we know that they really are. Our physical sight does not in reality give us any measure of distance; it is only the brain that supplies that from its experience. You may see this at once in the case of the stars; none of us can tell by sight whether a star is large or small, for what appears a very large and brilliant star may seem so only because it is near us, and it may really be much smaller than others which to us seem insignificant because they are at a much greater distance. It is only by scientific methods entirely unconnected with apparent brightness that we are able to determine the relative size of some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that we are in every way justified in speaking of this plane and its senses as more real than this.

This sight will give him who possesses it much information about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colors which is hidden from him now. Strictly speaking, all thought should belong to the mental plane; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral matter as well as in mental, and so shows itself in the astral body, and would therefore come within the purview of our man with astral sight.

Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as much as the physical. The most important of these from our point of view are those whom we ignorantly call the dead—ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question of life after death ceases to be a question for a clairvoyant; it is useless to argue about it, for there are these "dead" men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained the stupendous advantage of certainty about many of the problems which vex the minds of less favored men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing makes an incalculable difference in a man's life, for even the profoundest intellectual conviction falls very far short of the precise knowledge gained by direct personal experience.

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among our fellow-men, he will very rarely find it fully developed. The experiences of the untrained clairvoyant—and it must be remembered that that class includes practically all the clairvoyants of Europe and America, with very few exceptions—will usually fall very far short of what I have attempted to describe. They will fall short in many different ways—in degree, in variety, in permanence, and above all in precision. Sometimes a person has temporary flashes of a higher sight—sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is generally produced by the strong wish on the part of the dead man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the dead man to materialize, so as to be visible to physical sight, or much more usually it acts upon the living person and temporarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculties to enjoy unaccustomed freedom. An extreme example of this class is the man who drinks himself into delirium tremens, and in the condition of absolute physical ruin and impure psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestial indulgence.

Some men need mesmerism to subdue their physical senses before the other and higher faculties can be opened in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the way. Other men, especially Orientals, use drugs for this same purpose; but obviously all these are partial and unsatisfactory methods. I shall deal with this question of how the power may be developed in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unnecessary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture; those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time, and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess them; he must understand what it is that is being seen, he must have in his mind a broad outline of the possibilities, so that he may not be deceived or alarmed. By full and careful study, he will come to realize how perfectly natural clairvoyance is; he will comprehend its laws, and learn the necessity of submission to them; he will see in vivid colors the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to prepare himself by self-control and self-unfoldment to enter into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those who are associated with him in them.

SHORT STORIES TO LAUGH OVER.

A traveler in Western Iowa, noticing on the wall of the parlor of the hotel the legend, "Ici on parle Francais," said to the proprieor:

"Do you speak French?"

"French? No. United States is good enough for me."

"Then, why do you keep that legend on the wall? That means 'French is spoken here.'"

"Is that so?"

"Certainly."

"Well, I'm a half-breed from up the Missoury if a feller with a wart on his nose didn't sell me that for a Latin motto, 'Heaven bless our home.'"

In one of the largest Scottish board-schools a boy was sent by the junior mistress to the head master for punishment. The lad came crying and rubbing his eyes, and was asked by the master what he had been sent to him for.

"Telling a lee," said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pulpit. "Please, sir, they gang to the head master."

Two small children were chased across a field one day by a ferocious cow, and in telling about the escape the little girl said: "We were saved, mamma, in answer to a prayer. I told Tommy to pray as we ran, and he said he didn't remember any prayer; so I told him to say what papa says at breakfast. So he shouted, 'For what we are about to receive, make us truly thankful.' Then we crawled under the fence and were saved."

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninty-five per cent of all cases of deafness brought to our attention, is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly due to catarrh. We are receiving hundreds of letters like the following:



Deafness Cured.

Springfield, Mass., Mar. 30, '02.

Gentlemen:—Received the Actina all right, and would say it has done wonders for me. I have been deaf about five years so that I could not hear the ticking of a clock, neither could I engage in conversation, as it was very difficult to make me understand even with a speaking tube. After treating with several doctors and receiving no help or encouragement from them, I expected never to hear again and tried to make the best of it. A friend called my attention to Actina, saying that it had cured her. Not having much faith in it I did not use it according to directions at first, but after having it about 6 months noticed an improvement, and in five or six weeks after was able to hear public speaking and converse with anyone without any trouble. Quite a number of the afflicted called on me and are greatly encouraged by my experience. —F. W. HARWOOD, 188 Walnut St.

Actina Is Sent on Trial, Postpaid.

Call or write us about your case. We give advice free and positive cures. A valuable book—Prof. Wilson's 100 page Dictionary of Diseases, Free. Address New York and London Electric Association, Dept. T, 927 and 929 Walnut Street, Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

WINTER EVENINGS.

Then is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once

A Few Words About the Devil,

And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

HEALING, Causes and Effects,

By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

RELIGION OF THE FUTURE.

By S. Weil. Cloth, $1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only veritable forces can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

If the one who signs his name E. W., will give his full name and address, his communications will receive some attention. Otherwise they may find their way to the waste basket.

Mrs. Catharine McFarlin is located at No. 5823 Aberdeen street, Chicago, instead of No. 6823, as previously given in The Progressive Thinker. She can be addressed at that number for engagements to lecture.

Will Mrs. Nick Reid send her address to Mrs. Piper, No. 19 Jefferson Ave. N., Battle Creek, Mich.? She has important news for her.

A Mancelona (Mich.) paper contains the following: "What, perhaps, was one of the most enjoyable events that has occurred at this place for a long time, was the celebration of the fifty-fifth wedding anniversary of Mr. and Mrs. Samuel Lesher at the home of their youngest son, Geo. W. Lesher, last Sunday evening, Feb. 8. Mr. and Mrs. Lesher have been residents of this place for the past twenty years, living on their beautiful farm home on the hill just east of this village, which he carved out of the virgin forest with his own hands, unaided by others and even without the help of team. Their lives have been pioneer ones, pressing westward with civilization they cast their lot in the beautiful peninsula state, where, surrounded by most of their children and a host of friends, their remaining years may be spent in peace and happiness, so richly deserved. Between thirty and forty of the immediate family and invited guests were present, when, at an early hour, they were called to order by Mr. Frank H. Lesher, who stated the reason why he was chosen as the master of ceremonies, it being that he was 'a happy medium'—that of the seven children now living, three being older and three younger, who, after the song entitled, 'Happy Bye and Bye,' in which all of the children participated, in a short address welcomed all in a very pleasing and touching manner."

From Sandusky, Ohio, our correspondent writes: "At the request of the recently organized Society for Psychic Research, Mr. Albert W. Wadsworth, of Cleveland, president of the Ohio Spiritualists' Association, visited our city, Sunday, Feb. 15, and delivered two splendid addresses. In the afternoon he took for his subject: 'Some Things Spiritualism Teaches,' and in the evening, 'The Power of Thought.' Mr. Wadsworth is a fluent speaker, and his addresses were listened to with close attention. A driving snow storm kept the attendance down, and it is hoped that we may have the pleasure of hearing him again in the near future, when he will certainly be greeted by large audiences. Speakers who are in Ohio, having open dates, are requested to write to Irving Jackson, corresponding secretary."

The Times, of Chattanooga, Tenn., has the following: "Madame Jeanette, a palmist and fortune-teller, is wanted in this city on the charge of obtaining goods under false pretenses. Chief Hill is making an effort to have her located, as a result of reports received by him from local persons who were victimized. Madame Jeanette has been in this city for about a month up to Wednesday, when she left for a destination unknown. She conducted operations on Cherry street, and while here seemed to be doing a thriving business. The graft she worked to obtain goods of various kinds from those who have faith in the supposed powers of her arts was applied to those who supposed themselves to be under the influence of the black arts. The madame guaranteed to rid such persons of the dread influence, upon the payment of certain prices. But in addition to this cash bonus she required that the patient deposit with her some article, which must be new. This, she claimed, gave her more power to counteract the supposed witchcraft. Strange as it may seem, it is stated by Chief Hill that many persons, even among the better classes, placed faith in her powers. In one case a lady deposited with the clairvoyant a complete set of silverware, worth a considerable sum. Last Wednesday the woman suddenly and quietly disappeared, and nothing was known concerning her movements until the persons referred to above reported the matter to the chief of police. Chief Hill stated last night that it is the custom of certain persons to visit the various towns under different names, and to conceal their goings and comings as best they can. He will, however, make active efforts to locate and apprehend this woman. Madame Jeanette is described as being about 28 years old, with dark hair and complexion."

Mrs. M. E. Billson writes from Albany, N. Y.: "I have Mrs. E. W. Belcher with me for the third time this season. She is one of the best platform test mediums we ever had in Albany. While here she was called to Glens Falls; With this petition I would face
Most humbly now the throne of grace:
"Lord of the rich and finely dressed,
Lord of the poor and the oppressed,
Lord of the proud, self-righteous lot,
And of the righteous who are not;
Lord of the lost ones we should seek,
Lord of the strong and of the weak,
Lord of the just and the unjust,
Hear, if ye will, this child of dust.
Teach me the race of life to run,
Teach me to do what should be done,
Teach me to keep my own skirts clear,
Teach me to judge with justice here.
And may I never cease to find
The good to which we oft are blind
When through life's windows looking out
For something to find fault about.
Above all things on earth we need
More charity, more kindly deed,
More help for others in distress,
More personal unselfishness.
O, poor, weak wilful worms of earth,
Made what they are by right of birth.
The best poor sticks if brought to book;
The worst, much better than they look—
All of us stand alike in need
Of saving grace—we do, indeed;
The best full of deceitful tricks
And lost in sin. Have mercy.—Bix," in Sunday State Journal, Lincoln, Neb.

Henry Dowd writes from Toledo, O.: "The Rev. Hagaman is holding forth here, trying to expose Spiritualism. He succeeds in exposing his ignorance of the truth, and still the good work goes on."

Dr. J. H. Taylor writes from Cleveland, Ohio: "A genuine surprise party was planned and successively carried out by the members and friends of the Good Samaritan Society of Cleveland, Ohio, when they visited the residence of Thomas Lees and his sister, Miss Tillie Lees, on Tuesday evening, Feb. 17. Everyone at all interested in Spiritualism who has lived in, or visited Cleveland, has known or heard of the persistent, unselfish work of this good brother and sister in all humanitarian, liberal and Spiritualist causes, especially the lyceum work, during the past 30 to 40 years. The Good Samaritan Society—the oldest Spiritualist organization in the city, which started as an aid to the lyceum work—of which Miss Lees is president, wishing to manifest the esteem and appreciation in which Mr. and Miss Lees are held by all true Spiritualists, arranged for the party which completely surprised the occupants of the invaded home. Those who assembled enjoyed a delightful evening of social chat, vocal and instrumental music, recitations, an original poem and presentation addresses. The climax was reached when an elegant easy rocking chair and a beautiful table lamp were presented as tokens of appreciation of the long services of Mr. and Miss Lees in the cause of humanity. A fine supper was served, which was contributed by the visitors. The occasion will long be remembered by all the participants."

Louis Schlesinger writes from Hastings, Neb.: "I go from here to Fullerton, stopping a week at Grand Island and St. Paul, Neb., and a letter will find me addressed in care of the General Delivery, Fullerton, Neb.—to be left till called for. I have done a glorious work for the cause in this city, so much so that the people are exceedingly desirous that I should locate here. They have been starving for the bread of life."

Max Gentzke, editor of "Lichstrahlen," writes from West Point, Neb.: "To arouse more interest in Spiritualism among the German-speaking citizens of this country, I intend to devote the month of April to a lecturing tour, embracing Chicago, Milwaukee, cities in Ohio, Philadelphia and other Pennsylvania cities, Washington, D. C., New York, Brooklyn, Boston, Lawrence, Mass., and surroundings. Societies, parties or individuals in the above-named states and cities and adjoining territory who may wish to secure my services in explaining the spiritual philosophy to their fellow-citizens in the German language, will please write to me as soon as possible for dates and terms."

An evening with Beethoven, by Carlyle Petersilea, assisted by Ruth Davidson, child pianist; direction D. E. Miller. Blanchard Hall, Tuesday, March 3, 8:15 o'clock, p. m., at Los Angeles, Cal.

A. Munson writes: "I have been deeply interested in the letters of Henry Ward Beecher through the mediumship of Carlyle Petersilea, who, I think, is a great medium. Mr. Beecher's position, to startle and arouse the suppliant mind to thought, is well taken. He is right. It is but little use to attack this old mother of harlots, the church, without striking her in vital parts. The churchman must be educated to know that there is no personal God who can answer prayer; that there is no local heaven or hell, both being conditions of the spirit; and that the Bible is not an infallible guide. Much of it is not as valuable as many other books; much of it is clouded with myth and mystery, and all in all its teachings have been fraught with disastrous results to the race. These strong points must be attacked and the book made to take its place with others uninspired. It contains much truth; this will live; its spiritual part will survive, but the rest of it, as uninspired thought, should have been thrown into the waste basket years since."

W. H. Leidigh writes: "This very unpleasant weather that we have been having so much of in this section of late, has given me the opportunity to read your last premium, 'The Religion of Man and Ethics of Science,' and I want to say that I consider it worth many times the cost. How I wish it could be placed in the family of every Spiritualist and freethinker in the world, and if every orthodox minister could be induced to give it a careful reading, what a rapid advance there would be in free and progressive ideas. I cannot find words to sufficiently express my appreciation of the labors for free thought and reform of that grand man, Hudson Tuttle, and also for your great and noble work in adding such a list of grand books such as you have already given in connection with The Progressive Thinker, which I think is at the head of the list of all Spiritualist publications. I have also just read 'Startling Facts and Deeds of Darkness Disclosed.' I wish that work and others of its kind could be placed in every Protestant family in America, and especially in the hands of parents who thoughtlessly place their daughters in Catholic schools. Any parent or guardian who reads that work would surely not trust innocent girls in the charge of such damnable institutions; much rather would I see the physical form of one of my daughters placed in the grave than see her enter one of the convent schools. Would that there were many more men like Mr. J. S. White, who had the bravery and honesty to publish the truth about Catholicism. May their number never grow less."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

A quiet home wedding took place Wednesday evening, Feb. 18, at the residence of the bride's mother, Dr. A. E. McCormack, 3422 Indiana avenue, the parties being Wm. Irvin, Esq., attorney-at-law, and Miss Clara Melita McCormack, Dr. J. O. M. Hewitt officiating. Immediately after the ceremony, the company proceeded to the future home of the happy couple, 309 East Thirty-sixth street, where was spread a fine collation as the wedding feast.

Mrs. David Hampton writes from Toledo, Ohio: "Mrs. Amanda Coffman, of Grand Rapids, Mich., is serving the Independent Society of this place for the month of February, and during the week holds very interesting and instructive meetings, and many are being brought to the truth by the teachings of her guides. On the evening of the 17th, Mrs. F. C. Behnke gave a reception in honor of Mrs. Coffman. The evening was pleasantly spent, with games and music. Covers were laid for thirty and a delicious luncheon served."

The Lincoln (Neb.) State Journal says: "Joseph William Sheppard, of New York, a well-to-do citizen, became imbued with oriental occultism, and was converted to Brahmanism. He became a Brahmin himself at last, and undertook to solve the problems of humanity with the standards of the far east. Believing as he did that food was an unnecessary item in his daily walk and conversation, he stopped eating and prepared to show his family and the world that he could get along just as well without it. He tried the experiment too long and yielded up the ghost from starvation the other day. His form of Christian science didn't work. There is something besides mind and the body insisted, in Mr. Sheppard's case, on being nourished. When he ceased to feed it it went out on a strike. The real Brahmins are more cunning than was Mr. Sheppard. They fast ostensibly for many weeks but fill up their stomachs when the world isn't looking. Mr. Sheppard was a martyr to his belief in the honesty of the rascally pundits of the East to whom fraud is second nature. He was an Englishman by birth, sixty-four years old and was in receipt of a large income from the patent of one of his inventions. He began his reforms in diet some fifteen years ago, beginning as a vegetarian. Every effort was made by his family of daughters and his physician to induce him to stop his fast but his obstinacy was too much for them."

Rev. Axel Lundeberg writes: "My object in lecturing on Spiritualism was to reach those among our Spiritualist friends who have embraced our religion from conviction of its truth and to whom it is worth more than anything else in this world. But I am sorry to say my experience has been rather disappointing. While my meetings have been well attended, the majority of the audience, not to say all of them, have been curiosity-seekers, test-hunters and so on. I have found that most of the people have come to my meetings for about the same purpose as they go to a show, where they expect something spectacular and exciting. Of the true and real Spiritualists, I have met none, I am sorry to confess. Where are they? For certainly they cannot be wanting! On the contrary I know there are hundreds not to say thousands of them right here in Chicago though they never attend any public meetings. If any of them should happen to read these lines, I kindly ask them to write me and give me their full name and address, and I will be pleased to call on them. There is no denying the lamentable fact that Spiritualism has sunk down into a quagmire of commercialism and fraud, where it will suffocate and expire unless dragged out and saved by devoted and disinterested professors. Where are they, I again ask! Let them come to the front and the work will be done. Let us remember that so long as we make Spiritualism synonymous with fortune-telling, bogus manifestations and the like, it will never become the religion of the intelligent and thinking among us, who rather will look down upon it with contempt. Only those whose hands are clean should touch the hem of the garments of the coming Messiah and herald his approach. Friends, let us come together and see what can be done. Meanwhile I will discontinue my public meetings and offer myself to speak before any society of Spiritualists within the city of Chicago, who wants my services. My address is 129 Powell avenue."

It is said that Assistant City Attorney Wilson is preparing an ordinance prohibiting clairvoyants from doing business in Superior, Wis. Should Superior enact an ordinance as suggested, a great hardship to honest mediums will be encountered.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Mrs. G. W. Epps writes: "I have been a reader of your valuable paper, The Progressive Thinker, four years, and it seems like an old-time friend, and I can truly say, when hungry that I have been fed, and as I read and meditate on the grand thoughts therein expressed, they are to me like the fragrance of beautiful flowers, brightening my pathway."

H. F. Coates writes: "The subject for Sunday, March 1, 3 p. m., at Kenwood Hall, 4308 Cottage Grove avenue, will be, 'What is Spiritualism doing, and what has it done for you?' Talks upon this subject will be given by different ones, and it is earnestly hoped that the hall will be filled with investigators as well as believers. I have so often been asked the above question that I feel the discussion of it will lead to good results. So let all who have had an experience, come and give it. Our evening services consist of lecture by Dr. J. O. M. Hewitt; messages by myself and others, and plenty of good music."

Mrs. A. E. Littlefield writes from Tampa, Fla.: "Mrs. Kate R. Stiles, of Boston, Mass., has been with us for a few days the past week. She delivered a very instructive lecture last Sunday afternoon. In the evening she answered questions which were satisfactory indeed. She also had two parlor meetings at the home of Mrs. Cuscaden, on Michigan avenue, speaking inspirationally and giving tests, some truly wonderful. She is a very pleasant, unassuming lady, whom it is a pleasure to know, and an unusually interesting speaker. She is at Lake Helen for a few weeks. The interest in the religion of Spiritualism in its highest sense is at a very low ebb in this section of the vineyard."

J. D. Astro writes: "Mr. and Mrs. D. G. Hill, 750 West Lake street, entertained about sixty of their friends, Saturday evening, Feb. 14, at one of their monthly socials, and a grand, good time followed, with music by Mr. Wolf on his zither; recitations by Miss Effie McGraff, and good speaking by an old-time worker, Mr. J. Coe and others; tests by Mr. Van Horn and others. All enjoyed the evening, and more so when at 11 o'clock Mrs. Hill served her good home-made cake, and with sandwiches and coffee all were made happy. Mrs. Hill will make us all happy again on Saturday March 14, when she repeats this good time again. Everyone is made welcome. Admission is 25 cents."

Nellie S. Baade writes from Dallas, Texas: "I am still in the sunny South, doing what I can for the cause I love so dearly. I thought I would congratulate you upon the success of your valuable paper in this section of the country. Last week I gave a series of lectures in Marshall, Texas. I spoke in the court-house the first evening, about one hundred people present; the second evening a decided increase, and the third evening the house was packed. The people are anxious for the truths of the higher Spiritualism, and showed their appreciation of my labors among them in every possible manner. Mrs. D. A. Taylor, who entertained me, is a kind friend and a woman of education and refinement, as are many others I meet each week in a band of harmony and love, trying to develop their spiritual powers. May the desire of their hearts be granted them. I found that nearly all of the friends were taking The Progressive Thinker, and as I called their attention to the fact that all Spiritualists should support our Spiritual publications, I soon discovered that nearly all of our papers are weekly visitors at the homes of many. Our work in Dallas has called out many of the brightest minds, and many are investigating both in public and private, and thus the good work goes on bringing comfort and happiness into the homes of many souls. Next Sunday there is to be a Spiritual christening at our church, which we trust will be of benefit to all concerned. With the united efforts of the church we are all determined to build for time and eternity."

Mrs. S. A. Garber writes from Des Moines, Iowa: "We were royally entertained last Sunday night by Harry Moore, of Chicago; Mrs. Eva McCoy, of Marshalltown, Iowa, and Mrs. DeWolf-Kiser, of Colfax, Iowa, formerly of Chicago. We can't say too much in praise of Harry Moore; he is an able speaker, has a charming personality. He must be heard to be appreciated. The most impressive part of his service was the adoption of 25 new members into our society. Mr. Moore made some very effective and touching remarks, after which our worthy president, Mrs. Ella Brewer, and two assistants, came forward and pinned a carnation on each candidate. They then received the glad hand of fellowship from the society. Mrs. McCoy and Mrs. Kiser shared the honors with the speaker by giving some excellent tests. As nothing succeeds like success, we feel very proud of our work and realize that we are now beyond the danger line."

Mrs. S. S. Rockhill writes from Alliance, Ohio: "I regret to say that our speaker for March, Mrs. Anna Gillespie, has been obliged to cancel her engagement with our society. For April we anticipate much pleasure and spiritual upliftment from the ministrations of Miss Anita Trueman, who will present the New Thought in a practical way. She is an author, teacher, and lecturer."

Mrs. Lily LeSieur writes: "We are having unusually interesting Band of Harmony these times. Thursday afternoon and evening, Feb. 19, at the afternoon session, it was our great privilege to listen to a very interesting address from the spirit of Frances E. Willard, the great temperance leader of this country, given through Mrs. Richmond. We are also expecting a rare treat to hear from the spirit of Kate Field at our next meeting, Thursday, March 5."

Mrs. S. F. DeWolf-Kiser, formerly of Chicago, but now of Colfax, Iowa, writes as follows: "Myself and husband are here in DesMoines for a few days to give readings, together with slate-writings, and to talk a little in public, with a view to helping the Spiritualist Society which meets every Sunday evening in Marquart Hall. Harry Moore waked up quite an interest on Sunday, Feb. 15, and took in 17 new members. We shall be at our home in Colfax, Iowa, after Feb. 27; at least for a few days or weeks. We write the above in order that our many friends who take The Progressive Thinker may know of our whereabouts; but what shall we say of the many who take no Spiritualist paper whatever, and can hardly be induced to part with a dollar and have access to The Progressive Thinker for a whole year. Oh! for a revival in Spiritualistic literature among all investigators, that they may inform themselves concerning both phenomena and philosophy."

Trenton, N. J., Feb. 17.—Trial for heresy before the Lutheran synod is to be the outcome of the sensational declaration by Rev. Hugo Wendell, pastor of Trinity church here, that he is in communication with the spirit land. Wendell has the largest Lutheran congregation in the city and his flock seems very much divided over the charge that the pastor is a Spiritualist. "I preach to the spirits for hours every day and when I am through it always leaves me very weak," Wendell said. "As a minister of the gospel I am ordained to preach to men, whether in the flesh or in the spirit. I am not a Spiritualist. Spiritualists only have communication with unregenerate spirits. I have communication only with good spirits. My guiding angel is the Angel Raphael, who appears to me and tells me what I shall do. I do not hold seances in my office. It is true that a widow, a member of my congregation, through me, held communication with her dead husband. The spirit of the man came to me four or five times and asked me to let him speak to his wife. I refused to tell her until a member of my board advised me to grant his request. Then I told the woman and she came to my office."

Capt. Geo. W. Walrond writes from Denver, Colo.: "Things are moving along as usual in Denver. The interest in occult and spiritual science continues as great as ever. Thousands are still anxious for and seeking the truth. The old-time workers here, Mrs. Rubicam, Mrs. Shustrum, Mrs. Walters, Mr. Mansfield, Mrs. Ada Foye and others are conscientiously and zealously spreading the knowledge regarding the 'After Life.' They each hold meetings about twice every week, which are attended well; and I hear from many clients very good reports regarding these old Spiritualistic workers."

W. H. Eads, of Guthrie, Oklahoma, writes: "I wish to correspond with some good medium—materializing medium preferred. This is a good field. If your work won't stand the test, don't answer this."

Dr. Juliet H. Severance has removed to 578 East 60th street. Leave street car at Ellis avenue; go one block north to "Plaisance." She would like to make dates with eastern camps the coming season. Is also ready to respond to calls to lecture for societies or officiate at funerals. Address as above.

Dr. L. H. Freedman, the Australian healer writes from Los Angeles, Cal., showing the injustice that has been done to a noble healer: "Again magnetic healers are subject to arrest and imprisonment in Los Angeles. Mr. A. Richmond, nearly 80 years old, a man well preserved, a resident of this city for ten years, and who has demonstrated that for the last twenty-five years he has been successful in curing vast number of chronic cases when all other medical practitioners failed—this man, last year, had spies sent to his house by the doctors, and they conveyed the statement to the county medical board that he (Mr. Richmond) gave them medicine, which is untrue. He has been tried in the police court, and the appellate court sustained the lower, fining Mr. Richmond $100, or go to jail. He was sent to jail Feb. 16, but a stay was secured until the 23d inst. Now I have spoken upon the subject. This man belonging to Spiritualism and is a member of the Truth Seekers' Society, that holds meetings here every Sunday, must and shall have the support of the Spiritualists of America. My statement has been, stand together and support the National Spiritualists Association at Washington, D. C., and carry this medical discussion to the Supreme Court of the United States, and for all time destroy the standing of medical bigotry, and regain your liberty."

DOING EXCEEDINGLY WELL.

Missionary Work of Mr. and Mrs. E. W. Sprague and the N. S. A.

I stop in the midst of my many labors to write these few words. It seems to me that few Spiritualists know, feel and comprehend the great work the N. S. A. is doing for humanity and for Spiritualism; very few that seem to comprehend that a few faithful souls are giving their money, time and intellects to carrying forward this cause. If the mass of Spiritualists would come to their aid as they might, the truths of Spiritualism, its phenomena, philosophy, science and religion would be heralded everywhere.

Mr. and Mrs. Sprague came to Reed City last Saturday afternoon; gave a lecture that evening, held three meetings on Sunday, and one Monday evening, and organized a society of fifteen members. Their lectures were fine, and Mrs. Sprague's tests were just perfect. For two hours Sunday evening the hall was packed and the audience listened, waited and longed for more.

I know we have many good workers and missionaries in the field, but it seems to me that none could excel these. Their whole heart and soul are in the work. They are not seeking worldly fame, honor or money for themselves, but are seeking to be true mediators between the two worlds, true saviors of humanity.

Their presence in my sanitarium lifted up and gave new hope to many sick and suffering ones. Dr. Slade, as a confirmed invalid, said their presence and the spirit forces they brought to him almost made him well again.

Friends, I do not believe in flattery, but the laborer is worthy of his hire and due appreciation. Sustain these worthy ones; send your money to the N. S. A., so they can be kept in the field. Send for them to come to your town, your home; for by doing so you will entertain angels in the form and out.

Brother Sprague, in my opinion, has the true idea of how to maintain and carry forward societies after they are organized: Have a careful course of reading made out for them by and from the N. S. A., according to resolutions offered by him in Boston.

Next, have societies hold weekly meetings at private houses, composed only of those who are members of the society; hold circles, and so forth. In this way, it matters not how small the society is, much growth and success will come to you. Write for further instruction along these subjects.

I close by saying, keep them busy, take good care of them, stand by the N. S. A., and don't forget to pay your tithes.

If all Spiritualists would pay ten per cent of their incomes to this work, we would capture the world and bring in the millennium.

ANDREW B. SPINNEY, M. D.
Reed City, Mich.

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

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

"——," Geneva Lake: Q. Is there danger of fine flour in causing appendicitis?

A. This correspondent has read the screed of a hitherto unknown doctor about the awful effects of fine flour in causing this disease, and not being behind the scene, when the glaring light of stunning headlines is turned on by the sensational press, is bewildered.

Doctors have a "code of ethics," all their own, and its chief rule, over which they are always in hot water, is that they must not advertise. If they do, the profession regards them as quacks. Hence those who wish notoriety, resort to every scheme to become conspicuous. A surgeon who stands at the front in one of our great cities, and chief in hospital work, was unknown until he tortured and mangled a host of dogs, cats and horses, and published a memoir on his atrocious cruelty.

Now a village doctor is heralded as a great discoverer, because he has found the cause of appendicitis to be fine flour! He reasons that the disease was rare until this kind of flour was introduced. He reminds me of the old farmer, who declared that lightning "struck now a great deal more than it use ter, because of the telegraph wires."

Not long ago the disease was claimed by physicians to be always caused by the lodgment of hard substances, such as grape seeds, and the pleasure of eating grapes was destroyed by their order that the sour pulp must be masticated and the seeds discarded. Then a surgeon stated that in five hundred operations he had never met with such a body in the appendix!

Now it is the other extreme.

There is a great deal in a name. The reason for cases of the disease being more common, is because the doctors call every bowel disturbance they cannot otherwise diagnose by that name. If the patient recovers they receive great credit, and if he dies they are not censured for failure in a case where death is considered to be almost a certainty.

The fact is that appendicitis as a primary disease, that is when the inflammation of that nondescript organ is the beginning of the trouble, is so rare, it is scarcely to be considered. It may be said to be possible, that is all. The beginning is in inflammation or irritation of the intestines, principally the lower, caused by obstruction, a congestion from colds, etc. Chronic constipation, with its attendant dangers, is the effect of such inflammation and reacts, intensifying the congestion.

A diet of fine flour is not the best for such a condition, yet it forms so small a part of the usual diet, that it cannot affect those who are in health, and only slightly those already suffering from torpidity of the intestines. If the lower intestines are perfectly cleansed with enemas of pure water, and a diet of fruits and cereals partaken, the inflammation will subside, and unless the case has progressed to that extreme ulceration where is sloughing of the external tissues of the organ, recovery is assured. It is probable that more cases would recover under this treatment than by the surgeon's knife. It has become a fad for the attendant physician to recommend an operation, and not wait for the more certain curative vital agencies. A surgeon comes from the nearest city, and a "beautiful and successful operation" is performed. An exorbitant fee is demanded, of which the recommending doctor takes a good round percentage. That is something the laity are ignorant of. A case came under our direct observation where, after the bowels were exposed, the offending appendix was "sound as a nut!" "What shall we do?" asked one surgeon of the other. "Go on, of course, and fix him so he will be sure never to have the trouble!" And they did. It was highly successful and luckily the patient thus experimented on recovered.

There is as much danger in fine flour as grape seed, or in any diet which does not tend to clear away obstructions already existing, and preserve a normal condition.

Seth Porter: Q. (1) Can hereditary disease be cured?

(2) Can disease be cured at a distance?

A. Disease cannot be correctly said to be hereditary. The organic defects and weakness are inherited, and thus the liabilities to contract certain diseases descends as a heritage. Disease contracted under such circumstances from the organic tendency, may be more difficult to control, but are not necessarily incurable. Prevention is by far better.

There are, however, diseases, which may be said to be transmitted. Tuberculosis and syphilis are said to appear even before birth. In these cases there is direct preservation of the disease germs, and it is safe to affirm that they are incurable.

(2) When the magnetic operator is present, he is able to help only such patients as are sensitive to his influence. At a distance the increasing sensitiveness which is essential for success, diminishes the number. Suggestion largely contributes to success. If the patient believes he can be benefited by some one on the other side of the globe thinking of him, his mind will receive an impress beneficial to his body. It will be the same whether the operator thinks of the subject or not. If you are tempted to try this "silent treatment," remember that the only way disease is ever cured is by obeying the laws of health. Somebody, thinking of you far or near, will not help you, except you have faith which may influence the organic functions. Perhaps this mental state might be gained at less cost than the extortionate fees demanded for this "absent treatment."

I have known a severe case of rheumatism cured by the sufferer carrying a buckeye in his right trousers pocket! This was not an "absent," but a "silent treatment," and faith in the buckeye probably assisted nature in overcoming the disease.

N. Ransom: Q. What did the Cynics believe?

A. The school was founded about 450 B. C., by Anthistenes of Athens. The name is derived from the Greek sneering appellation "dog-like," "a snarling dog," referring to the coarse mode of life, and snarling which these philosophers indulged with arrogant pride. Diogenes, a disciple of the founder, was its most famous exponent. He is said to have lived in a tub, which he carried with him, that he might, like a snail, always be at home. Alexander the Great, in the height of his glory, visited him, and asked what he could do for him. "Get out of my sunlight," was the surly answer.

The school taught that virtue, which they defined as self-control, is the only thing good and valuable, and that pleasure when sought for its own sake is evil. This idea they carried to the extreme of renouncing everything which would give enjoyment, and adopted the asceticism which lauded beggary and dirt. It is remarkable on what a slender foundation the fame of the ancient philosophers rested. A little vain and childish speculation; juggling with words and eccentric conduct and they set up a "school" to which students came as to a fountain of knowledge.

Diogenes might have been a wonder in his day, but if he lived at present and set up a healing school in his tub he would be sent to the work-house or insane asylum.

The Mid-Winter Meeting of Michigan Spiritualists.

The tenth annual mid-winter meeting of the Michigan Spiritualists was held at Grand Rapids, Feb. 6, 7 and 8. The Spiritualist hall was opened early Friday morning to all guests who might come.

Friday afternoon at 3:30 o'clock the series of meetings opened with the song, "There We Shall Meet."

Invocation, Mrs. D. A. Morrill, of Grand Rapids.

The welcome address was given by D. A. Herrick, the presiding speaker of the Grand Rapids Society; the state board, members and visiting friends were greeted and made welcome to the city.

The response was given by the state president, Dr. B. O'Dell.

D. P. Dewey gave some very brilliant remarks, and the first services of the day were closed with invocation by Dr. W. O. Knowles, of Grand Rapids.

Friday evening the meeting was opened with the song, "They Are Only Gone Before."

Mr. Dewey gave a very able address, "Be satisfied with well-doing; if you lack anything it is what the child lacks, intelligence; go slow, be careful, feel your way along that you may not be humiliated at not having spanned the chasm in which you are engulfed."

Mrs. D. A. Morrill, one of our new speakers in the field of Truth, gave some very good thoughts; some that would help us to live better, happier lives.

Messages were given from the higher life by Dr. W. O. Knowles.

Saturday 10:30 a. m. As the speakers of the hour could not be in attendance, the time was given to a conference meeting.

Mr. Hicks, of Benton Harbor, C. E. Dent, of Vicksburg, and D. A. Herrick being the principal speakers.

Saturday afternoon at 2:30, the meeting opened with the song, "Open Wide the Gates."

Invocation by Mrs. J. Lindsey, of Grand Rapids.

The address was given by our pioneer speaker and medium, Dr. P. T. Johnson, of Battle Creek; in speaking of our ancestors, he has named them, Father Bigotry, Mother Superstition, and Grandma Popularity.

Following this lecture, Mrs. N. M. Russell, of Grand Ledge, gave some psychometric readings.

Saturday evening, 7:30, music, piano and Violin solo.

Invocation by H. L. Chapman. Address, "What Is Man," and inspirational poem, "Home," by H. L. Chapman, of Marcellus.

Remarks were made by the vice-president, E. E. Carpenter, and messages were given by Mrs. Russell.

Sunday morning 10:30, Music, "Lead Me, Loving Angels."

Invocation, Mrs. Julia Walton, of Jackson.

Poems and address by Mrs. Walton, another of our workers that has been in the field for many years.

Sunday afternoon, 2:30, the Ordination services were opened by singing "Sweet Summer Home," after which the ordination of Mrs. D. A. Morrill, H. L. Chapman and D. A. Herrick followed, conducted by Dr. B. O'Dell.

A poem for the occasion was given by Mr. Chapman, and Mrs. Morrill and Mr. Herrick gave a few remarks.

Invocation by Mrs. Walton, and the afternoon address by D. A. Herrick.

Messages were delivered by Mrs. Emmliss Blake, of Grand Rapids.

The evening services Sunday were opened with invocation by Mrs. Walton.

A message from Dr. A. B. Spinney was read by Dr. O'Dell.

Mrs. D. A. Morrill gave another lecture that spoke highly of her powers.

Messages were given by Mrs. Fuller and Dr. W. O. Knowles, both of Grand Rapids.

Resolutions were read by Thos. J. Haynes, of Grand Rapids, and adopted by vote. Farewell remarks were given by Dr. B. O'Dell, and invocation by Dr. Knowles.

Thus the meeting was brought to a close, all feeling it was good to be there, and that the time was well spent listening to the beautiful truths brought to us from our friends just over the way.

We wish to thank the Ladies' Aid of Grand Rapids for the beautiful floral offerings they gave for the occasion; also the music rendered by the choir.

MISS RENA D. CHAPMAN.

Marcellus, Mich.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

CINCINNATI SPIRITUALISTS

Mr. W. F. Jamieson Has Good Words to Offer.

"The Truth Spiritualist Society," (incorporated) of Cincinnati, meets at Lincoln Inn Court, 519 Main street, near the postoffice.

Inasmuch as the "Ohio Liberal Society," which existed for twelve years, with my old friend, Mr. J. W. Patrick, as chairman, and a most excellent gentleman, went to pieces last fall, Mrs. Jamieson directed my attention to the fact that the Spiritualists were conducting services under the leadership of a fine medium, Mrs. Ann S. Hoffman, 744 Everett street, the meetings presided over by chairman, Mr. Horace W. Harmeyer, we concluded to go and hear. We were so well pleased that we have continued to attend with considerable regularity.

We found there were several mediums on the platform every Sunday, cooperating to make the services interesting and instructive, Mrs. I. Yost, 1435 Central avenue; Mrs. H. B. Rymer, 418 W. Eighth street; Mrs. H. Fowler, 1053 John street; Wm. Vander Hagen, 744 Everett street.

They went at their audiences with hammer and tongs—spiritually speaking. They set sinners shivering for fear the secrets of a life-time should be dragged out into the broad light of day, and dangled in sight of the whole audience.

"The Truth Spiritualist Society" had a good sound in my ears. It reminded me of the uncompromising Spiritualism of early days, the fifties and sixties.

On the notices I read, "Nothing shall warp me from the belief that every man is a lover of the truth."—Emerson.

Chairman Harmeyer announced that they "organized to awaken Spiritualism which has become dormant in Cincinnati for some years. Traveling fakirs, also impostors with flashy advertisements, have preyed upon the public so long (we are charitable enough not to mention names) that the old-time Spiritualists and investigators are wondering where to go for honest, truthful tests and instructive, beneficial demonstrations."

Again and again I have been invited to occupy their liberal platform, and not to be outdone in courtesy, I have recited poetic selections in line with their philosophy, and last Sunday gave them my lecture on "Thomas Paine."

I am glad to know that there are such truly liberal people as the members of this Cincinnati society of Spiritualists, more liberal than many who pose as Freethinkers. Take Mr. Vander Hagen, the psychometrist; he is honest as the sunlight. No one could be more candid than Mrs. Fowler, a more sincer lover of truth does not breathe. Mrs. Rymer is full of enthusiasm and devotion to her cause. Mrs. Yost is earnest. Mrs. Hoffman is a bundle of energy, a genuine humanitarian, a friend of her sex.

Because I cannot answer Job's question, "If a man die, shall he live again?" should I, for that reason, refuse to work with people who love truth and humanity?

While it is a fact that I am an agnostic, I lately gave an address in this city on "The Good Features in Modern Spiritualism." I found plenty, and Spiritualists composed a majority of my hearers. Few Freethinkers (!) "lent me their ears." I think as little of bigotry in a Freethinker, or a Spiritualist, as I do in a Christian. It is a grand thing to be a Liberal.

W. F. JAMIESON.

Cincinnati, Ohio.

OUT OF THE SHADOWS.

Lyman C. Howe Has Regained His Sight.

On the 28th day of January, Dr. Alvin A. Hubbell, of 212 Franklin street, Buffalo, N. Y., met me at the Sisters of Charity Hospital, and cleared the cataracts from my eyes. The operation was a perfect success from start to finish, surprising even the Doctor with the rapidity and perfection of the healing. Just two weeks from the day I arrived at the hospital, I returned to my home in Fredonia, practically cured of the long dismal blindness. It will require some weeks for my eyes to get strong to bear the light and cold winds, but I can see quite well now, and without glasses, and the Doctor assures me when I get my glasses which must be made to order, I will read fine print as well as I ever did.

By the first of March I will be ready to answer calls for funerals, lectures, etc. I am engaged for the Sundays of April in Buffalo. I am likely to be in Michigan soon after April; if any camp association or local societies would like my services, the sooner they write me the better I can calculate to meet their wants.

During my stay at the hospital, I received various calls from my friends, with many tokens of their regards, in the form of flowers, fruits and table delicacies, which added much to my enjoyment and awoke the tenderest feelings of gratitude for so much human sunshine and expressions of regard. Mrs. Atcheson brought special tokens from the Young People's Society, which added another bond to the union of souls. The attendants at the hospital were all pleasant and brought sunshine and cheer whenever they entered my room. And good Dr. Hubbell was always a tonic and an inspiration and one of the best eye and ear surgeons in the state. He said, "If he were a Spiritualist, he should think spirits were helping me in this phenomenally rapid recovery, and the evidence to meet the demand of his critical intellect would make him a most willing convert. Rejoice with me, oh, my friends everywhere, for this joyous deliverance from darkness and doom!

Jubilantly yours,

LYMAN C. HOWE.

170 Liberty street, Fredonia, N. Y.

Ignore the Name of Jesus.

A press dispatch from Denver Colo., says:

"After this the word Christ and all pertaining to Him will be carefully excluded from the songs and exercises which are held in the public schools of this city during the Christmas and Easter seasons. This was practically the text of an order which was delivered to the teachers of the city at the teachers' meeting yesterday. One of the grade teachers said that the order would affect the kindergarten teachers principally, as the order would make it impossible to hold any Christmas exercises at all hereafter."

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

WASHINGTON, D. C.

More Seances Given at the Capital Than in Any Other City.

Editor Post, Washington, D. C.:—Few articles have been more widely copied than the one in The Washington Post under the title, "Making Ghosts to Order." It is said to be the experience of a well-known Washingtonian who, without "belief or prejudice" years ago set out to investigate the phenomena of Spiritualism. It would appear that he was unfortunate and fell in with imposters. He found that there was a firm in Chicago that sold all the tricks. He fails to give their address; can he give it? Only too gladly if he could—if the story were not a myth; never a line of advertising of such firm has ever appeared in any spiritual paper.

Having thus prepared himself, the exposure of the bogus mediums was an off-hand affair; he does not give the names of those he exposes, a piece of information that Spiritualists would thank him for; they are among the first to detect fraud in their ranks, and are unsparing in their denunciation of those who practice it. This writer is unfair, as if one case of fraudulent work—even, if proven—forever settles the falsity of Spiritualism; he exposes the tricks of one slate-writer and one materializer—whose name he does not give—and claims to have proven that Spiritualism is founded on deception.

Spiritualists admit that there are many deceptive persons who practice fraud, and they deeply regret that such come to the front to represent them, but they repudiate the assertion that there are no genuine spiritual manifestations.

There are men found with pockets filled with spurious coin, and tools for the production of the same; does that prove there is no genuine gold or silver, nor mint to make these into good money? Such exposures—so-called—have been repeatedly exploited since the advent of Spiritualism, and have had no more effect upon the progress of the cause than had "Mother Partington's" broom in sweeping back the Atlantic Ocean. Their inapplication to the real spiritual phenomena has been repeatedly shown, and, to those who have given attention to the subject, they are simple tricks, and nothing more.

The main point to which I would call attention, is the following paragraph in which the writer brings the Capital in as his evidence. He says:

"There are three very good reasons why Washington is a poor place for magicians, mediums, and those who deal in and with the spirits. Principally because, as the mecca of science in North America, the city is full of learned men, so that the charlatan who comes here with his tricks, realizes in advance that, in all likelihood, he will be called upon to answer questions, submit to tests and produce proof that he is not prepared to furnish by persons who stand at the head of the various scientific professions."

Here is a writer, professionally a well-known resident of the city, acquainted with Spiritualism, having given years to its exposure, deliberately making statements which have not a shred of truth in their support. As for charlatans and magicians, Washington may be a poor place for them; we hope it is, but that does not concern our contention.

As for mediums and Spiritualists it is somewhat the best city in the United States; there are probably more seances given in that city than any other, and there the most talented lecturers are engaged.

It is the center of the spiritual movement. The headquarters of the National Spiritualists Association is at 600 Pennsylvania avenue southeast, which is its own building, and a fine one. This association has a valuable library, and a literary bureau engaged in presenting the cause to the public; and it represents local societies in a majority of the states, as well as in many cities and towns of those states. The eleventh annual convention of this National Association will be held in Washington the present year—for four days—and will be attended by several hundred delegates.

Spiritualism flourishes at the Capital because so many scientific and other thinking men congregate there. It has been supported by a line of noted scientists from the time, some fifty years ago, that Prof. Robert Hare, the noted chemist, gave a year to its thorough investigation. No cause can boast of more distinguished supporters; men, the peer of all others in the walks of science, such as Alfred Russell Wallace, co-discoverer with Darwin, of evolution; Prof. Varley, electrician of the Atlantic Telegraph; Profs. Barrett, of the Royal College of Science, Dublin; Sir William Crookes, Prof. de Morgan, Prof. Wagner, and so many others that a column might be filled with their names, down to Dr. Hodgson, who has done so much good work in the Psychical Research Society, also Prof. James, of Harvard, and Prof. Hyslop, of Columbia.

There have been many distinguished men at the Capital, who were avowed Spiritualists, such as Andrew Johnson, B. F. Wade, Henry Wilson, J. R. Giddings, N. P. Talimage, Senators Simons, Sprague, Anthony, N. P. Banks, Howard, Harris, of Louisiana, and Stewart, of Nevada. The great Abraham Lincoln consulted mediums and retained one in his household—Miss Nettie Colburn. Were the names of those favorable to Spiritualism in high places in Senate, House, and departments given, the list would make some columns in evidence of the ignorance and duplicity of the writer of the article in consideration.

HUDSON TUTTLE,
Editor-at-Large of the National Spiritualists Association.

Card From Dr. Peebles.

1. Frequently being written to for "How to Live a Century and Grow Old Gracefully," I have to say that that book was out of print several years ago, the best portion of it being merged into "Death Defeated, or the Psychic Secret of How to Keep Young."

2. In your kindly mention and review of my last book (140 pages), "What Is Spiritualism, Who Are These Spiritualists and What Has Spiritualism Done for the World?" you omitted saying that there were two bindings, cloth 75 cents, and paper binding, 35 cents.

3. Those who have not yet received copies ordered of my "Vaccination a Curse and a Menace to Personal Liberty," I beg to exercise a little patience, informing them, however, that this second and revised edition is already printed, and is now in the binder's hands. Ten days at least ought to see it again on the market. These books above-named, and all other books and pamphlets of mine are for sale at the office of The Progressive Thinker.

J. M. PEEBLES, M. D.

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MISSIONARY TROUBLES.

The Discouragements Met by a Field Worker.

When any person goes to foreign lands to engage in religious missionary work, he naturally expects to encounter many trials and vicissitudes. And when a Spiritualist starts out in the United States, or any other country on a mission of propaganda, he or she must expect to meet many obstacles.

Having had some experience as a Spiritualist missionary, I do not hesitate to say that the Spiritualists place more obstacles in our way than do the public at large.

Indeed, the people are earnestly desirous to hear what Spiritualists teach, and to obtain some manifestation of spirit return and communion.

As a missionary, I find it difficult to obtain help in localities to provide a hall, singing, advertisement and entertainment. At least one-half of the replies to my applications say, "We are very few and poor here and cannot afford the expense of renting a hall." Others decline to entertain us in their homes by reason of family not being in harmony upon the truths of Spiritualism, or have not proper accommodations.

Even societies have sent us notice that they are not able to provide entertainment. Societies also ask us to visit and help them by turning over the proceeds of our meetings to replenish their depleted treasury because of having paid a late speaker or medium an extravagant price. (Perhaps extravagant only because they lack business management.)

Many who have never sent the N. S. A. a donation expect us to visit them free of any charge, and rent the hall ourselves, and stop at a popular hotel, and not be either a crank or knave, and be a perfect medium and an eloquent speaker. Others, again, think we should visit their town and give a test or two to all who may apply—for, they say, "the people do not want to hear a lecture; but all want to see something."

Our duties are laid down for us every day—and yet we must smile and look pleased and not dare to want a quiet hour nor do anything else than convince some good person who really would aid us "if convinced."

Who wants to be a Spiritualist missionary? The N. S. A. needs a few more, but they must be iron-clad and have no danger of contracting dyspepsia. We have felt like throwing up our job lately because one-half of the people we write to fail to favor us with a reply—and almost another half write us as above enumerated. And the next convention will wonder why our receipts are so small and the expense so great. But our spirit was nearly "busted" a few days ago by receiving a letter as follows from an aristocrat who was afraid of public opinion—and yet could not spell one-half of the words used, nor capitalize with any danger of being accused of having ever gone to school or of reading a Spiritualist paper. A coward or a hypocrite is usually an ignoramus. But this earnest (?) and enthusiastic (?) Spiritualist wrote us as follows: After telling that he is the only Spiritualist in his town and that it is a very unpopular ism, he asked us to hold free meetings. Then said: "Therefore I would not like to have it known here that I was the cause of having you come. Therefore, I would like it understood, in case you come, that you shall not come to my place and stop, nor inquire for me—but go to a hotel and stop, same as though no one had written you from here. But, after you get a little favorable impression from the people, I will make myself known and if I have anything to help you with when you come through, I will be glad to do so. I would like nothing better than that we could get a Spiritualists organization here and have circles."

I do not publish this to excite ridicule—but to awaken pity. This letter should cause us to receive some liberal donations for missionary work, so that we can visit just such places. We need to carry our cause into such places and awaken an interest in and develop an understanding of Spiritualism. We do not mind going, if the means shall be provided.

The N. S. A. has no special missionary fund; but it should have. It never will have such a fund until each one of us makes donations thereto. Such funds will enable us to do a missionary work in reality; but, until the same is provided, we must ask localities to provide for us the best they can and permit us to take, at least, voluntary collections.

Hoping for, and working for a more generous co-operation in the public cause of Spiritualism, I shall always try to be your earnest helper.

GEORGE W. KATES.

PAPAL PRISONS.

Some Information In Reference to Them.

When I hear reports of nefarious doings in convents, I readily give credence to them; because instances of minor importance under my own observation show me that many of these institutions—ostensibly places for good—abound in evil.

I knew a wealthy Romanist woman who died, leaving two little daughters. She requested that they be educated in a Philadelphia convent. When they left it their conduct seemed gentle and refined enough; but as soon as anything aroused their anger they became termagants, using profane and disgusting language, which shocked all who heard them. Asked where they heard such dreadful language, they replied, "From the sisters." "Why," they said, "the sisters fight like cats and dogs, and swear awfully." They also said: "The sisters supply the scholars with tainted meat, and keep anything but clean about their persons and clothing."

I knew of the attempted escape of a girl near Philadelphia, who was recaptured, and two days afterward reported dead and buried. There was no investigation. The convent physician said she died of heart disease, and no one did anything in the matter.

Some years ago a young Methodist attended a convent school in Maryland for instruction in music. After a while she remained away from home, and word was received that she intended to become a nun. When her dismayed relatives tried to see her they could only do so in the presence of a nun. When asked if she was satisfied, the girl wept bitterly, and was hurried away, and her family never saw her again. A nearby magistrate refused to interfere "with the religious."—J. C. in Boston Citizen.

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"Nothing, either great or small,
Remains for me to do;
Nothing, Jesus paid it all,
All the debt I owe."—Revival Hymn.

Rejoice, ye debtors, and be glad;
Ye saints rise up and sing;
From every land and every clime
Your hymn of praises bring;
From every debt of sin or crime
Committed since "the fall"
You are discharged, no man you owe,
For Jesus paid it all.

No matter what the sin has been,
How great the debt may be,
Only believe and then be set
From obligations free.
Deprive the widow of her mite,
Nor heed the orphans' call;
You've no concern in things like these,
For Jesus paid it all.

So wallow in the sinks of vice,
Rob virtue of her gold;
With slander sting your brother's name,
And spare not young or old;
Play with the devil hide and seek,
Hell need not now appall,
For Satan's might is broken quite,
Since Jesus paid it all.

If a Christian tires of his wife,
And craves another's charms;
If strychnine powder takes her life,
That gives him no alarm;
On bended knees in felon's cell
He on the Lord will call,
And that will balance his account,
For Jesus paid it all.

From every gallows in the land
The blood-stained wretches go,
To sit at once on God's right hand,
(Their victims down below).
And there they sit and claw their harps,
And each will loudly bawl,
"We owe nobody anything,
For Jesus paid it all."

And so throughout the catalogue
Of rogues and scoundrels all;
Preachers, laymen, sinners, saints,
All "ransomed from the fall,"
For every debt contracted here,
However great or small,
Expect to 'scape the just demand,
With "Jesus paid it all."

But when the day of reckoning comes,
With due-bills thick and fast,
Ye truckling knaves and trembling sneaks
May well stand back aghast;
For every debt, with interest too,
For settlement will call;
And to the utmost farthing, you
Will have to pay it all.

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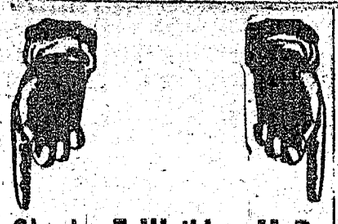
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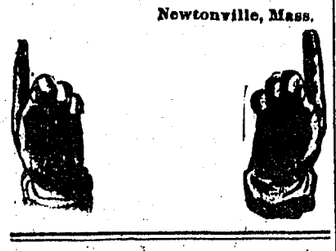
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Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

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TESTIMONIALS OF CURE.

Would Have Been in Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,
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INSPIRATIONAL POEMS.

To the Editor:—The two poems enclosed were received by me, June 16, 1858, through my aunt, Mrs. Catherine Niles, medium. I wrote them line by line as they fell from her lips, and now copy from my note-book, yellow with age. Mrs. N. was not a public medium, and, unaided by higher powers, was utterly incapable of composing poetry of this character. I am satisfied that the poems never have been in print, and as they are much too good to be lost, I offer them for publication in The Progressive Thinker. Should any reader know that they were composed by some spirit when in the flesh, I shall be glad to learn of the fact.

SANFORD NILES.

Minneapolis, Minn.

Help One Another.

Let us all help one another,
And a heart of kindness show,
As down the rapid, flowing river,
In the boat of life we row;
What though rough may be the weather,
And our sky be overcast,
If we only pull together
We shall brave the storm at last.

Let us all help one another,
In misfortune's wintry day,
And be kinder still, as ever
Earth's best treasures pass away.
For when fortune gilds the morrow,
Hollow friends may fawn and cling;
But when comes the night of sorrow,
True hearts only, comfort bring.

Let us all help one another,
And do good where'er we can,
Who withholds the hand of kindness
Scarce deserves the name of man,
For the one great law of nature,
Which was meant mankind to bless,
Bids us help a fellow creature
When we find him in distress.

A Song of Progress.

All the world is moving forward,
Progress sweeps in ev'ry gale,
Giant schemes are rushing onward—
Own we no such word as fail!

The earth is putting on new beauty,
The desert blossoms as the rose,
And the heavenly stream of duty
Through Time's ocean brightly flows,

While through all the spheres is streaming
Light from glorious Science' sun,
And the arts with eager swiftness,
Through their various orbits run!

Right and might are growing stronger—
Vice and error's warring weak,—
Man has girded on new armor—
Dares to think, to act and speak!

Launch out bravely! Fear no danger!
Strike at ev'ry form of sin!
Battle on a little longer,
And the victory you'll win!

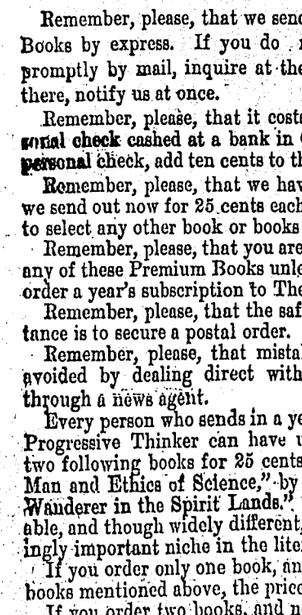
Shout! the morning star is rising!
Light is dawning o'er the world!
The black banner, once low floating,
Henceforth is forever furled!

And the world is moving forward,
Progress sweeps in ev'ry gale,
Mind is proudly rushing onward—
There is no such thing as fail!

What Darwin Has to Say.

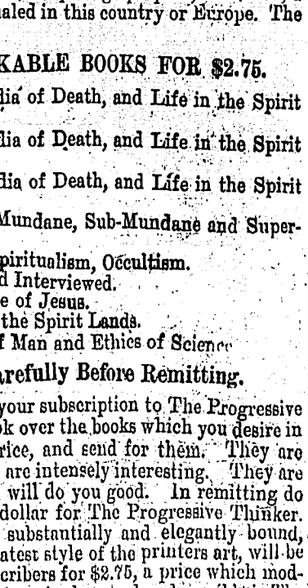
Who can positively say why the Spanish nation, so dominant at one time, has been distanced in the race. The awakening of the nations of Europe from the dark ages is a still more perplexing problem. At that early period, as Mr. Galton has remarked, almost all the men of a gentle nature, those given to meditation or culture of the mind, had no refuge except in the bosom of a church which demanded celibacy; and this could hardly, fail to have a deteriorating influence on each successive generation. During this same period the Holy Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned, and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year. The evil which the Catholic church has thus effected is incalculable, though no doubt counterbalanced to a certain, perhaps to a large, extent in other ways; nevertheless, Europe has progressed at an unparalleled rate.—Darwin. The Descent of Man, page 141.

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

Mrs. Emma S. Bates writes: "My dear husband, 82 years of age, has joined his loved ones on the other side. He loved The Progressive Thinker, and read it just as long as his strength would permit. He has been a Spiritualist for over forty years, and lived it to the letter, and was a credit to the cause. We laid him to rest the last day of January. Mr. A. P. Blinn, of Boston, was the speaker, and delivered a very comforting tribute."

Maj. John S. Mellon, of St. Louis, Mo., husband of Jennie E. Mellon, passed to spirit life, Feb. 6, 1903.

Passed to spirit life on the 7th ult., at the home of his sister, Oakton, Va., Eugene B. Bell, aged 68 years. For many years he had been a firm believer in the philosophy of spirit return, and conscientiously lived his religion.

M. H. L.

My youngest daughter, Mary, passed to spirit life, Feb. 9, at Allegheny, Pa. She was 18 years of age. Her mother passed away last April. My daughter lingered for six months. She realized that her time was up. She told me that she wanted to join her mother. I sent for Mrs. Clifford, of Homestead, to officiate at the funeral. She gave a beautiful sermon. Her words were enough to bring comfort to any one's heart. We laid the poor girl in the same grave with her mother.

JULIUS WAGNER.

Mrs. Mary Hutten passed to spirit life, Feb. 2, 1902, from her home at 807 Poplar street, Terre Haute, Ind., aged 67 years. She was a Spiritualist in every sense of the word for 26 years. Mrs. Georgia Gladys Cooley officiated at the funeral, giving a beautiful discourse.

F. H.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

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

VOL. 27. CHICAGO, ILL., MARCH 7. 1903. NO. 693.

LOOKING FOR RESULTS.

They Will Come at No Distant Day, and Will Astonish the World.

An estimable lady who is very near the SPIRIT REALMS gives her views on various topics. From the fact that in her home there has been heard by many at different times, BEAUTIFUL, SOUL-ENCHANTING MUSIC, without the aid of any EARTHLY INSTRUMENT, leads one to believe that at no distant day the PROSPECTIVE MEDIUM Will be prepared to give humanity the benefit of his REMARKABLE GIFTS, and thus advance the world to a MUCH HIGHER PLANE.

To the Editor:—We are still in the work and have every reason to believe that the desired end will be accomplished by those who have undertaken the work from the other side of life.

Through our work with spirits, we have come to look upon "development" in a different way from what seems to be the general opinion of what it constitutes.

We have been made to know that the greatest need of the human family is a knowledge of the manifestations of the spirit in the mortal, and until we have made more advancement in this way, we can hope for, but not obtain facts concerning the life beyond.

WE KNOW THAT A GREAT PART OF SO-CALLED SPIRIT MANIFESTATIONS ARE NOTHING MORE THAN MORTAL-SPIRIT MANIFESTATIONS, AND HAS LITTLE OR NO CONNECTION WITH SPIRIT OUT OF THE MORTAL.

The great stir among Spiritualists generally, is only an awakening of the spirit within, and a preparation for actual spirit teaching, which has never yet been given to the world, because there have been no mortal-spirits developed to that point of spiritual growth, where like can meet like.

Spirits will ever do what they can for the mortals, but what and how much they do, depends entirely upon the growth of the spirit in the mortal.

Another thing we know, and have learned from spirits is, that not all people can become mediums, but all people can become Spiritualists, which is just as good for their welfare, and if used for the cultivation of their spirit instead of the material, will insure them a passport to the spirit world, a place, we have learned, that requires certain spiritual attainments before you can enter.

We are taught that it is a fearful calamity to lose your body before you become acquainted with your spirit; that right here on mother earth we are expected to become friends with our soul—and not after we cross the divide. We have learned, too, not to imagine that what few channels of communication there are between this and the spirit world are ever turned over to wicked spirits to work out their desires upon unsuspecting mortals.

EVIL SPIRITS OUT OF THE FLESH ARE AS MUCH IN BONDAGE AS EVIL SPIRITS IN THE FLESH, WHICH STATE DEPRIVES THEM OF ANY KNOWLEDGE OF SPIRITUAL LAW THAT WOULD ENABLE THEM TO EVEN GET A GLIMPSE OF EARTH, MUCH LESS TO ROAM AT WILL.

No spirits ever returned to earth, but communicate and manifest from their abiding place in the spirit world, through space illimitable, with our world or earth.

This notion that spirits can return to earth at will, is an erroneous one, and only serves to deepen the mystery of spirit manifestation.

When mortals have already arrived at that stage where they can converse with one another many miles apart with no visible agency in the intervening space, why will it be a difficult thing to establish the fact that spirits can devise a way and means to utilize space between the worlds for the purpose of communicating with those left behind in the world they once lived in. When the said way and means can be perfectly demonstrated by spirits through natural and spiritual law, that at the same time covers a great deal of the principle involved in our own means of communication over the country or world at large.

This point in question can and will be settled by spirits without the interference of mortals.

A WELL-STORED MIND OF TRANSPIRED EVENTS IS NO PASSPORT TO THE SPIRIT WORLD, AND IT IS NOT NEEDFUL TO SWALLOW A GRAMMAR BEFORE YOU CAN BE USED AS A MEDIUM, PROVIDING THE REQUISITE CONDITIONS ARE IN YOUR MAKE-UP.

Education is furnishing your mind with what some one else has done and said.

Knowledge to me or you is that which we have striven for and gained without the aid of by-gone teachers, and to obtain knowledge that is real and lasting to each and every one in their daily lesson gained in silence, without the mode of expression. While a thorough knowledge of things pertaining to earth is of course desirable and useful, such knowledge sometimes helps to embitter your soul, and is a hindrance to becoming acquainted with the immortal being within us, because we hate to acknowledge that we don't know it all, and when we begin to know our spirit, we at once become aware of our ignorance of things spiritual, and our material knowledge can help us very little with the spiritual. Both should have been given an equal chance, which would have made them more evenly balanced.

When you are favored with an opportunity to talk with spirits, as we have been for several years, one and two hours at a time, instead of your investigating how much is true and how much is false in the case, you will be kept busy listening to your own failings and how you are to become acquainted with your own spirit—how to awaken it, what has caused it to be so dormant, and an unconquerable desire to hear more of yourself and not so much of spirits, until you have, all unconscious to yourself, prepared yourself within to the degree that spirits can bring you tidings from beyond the grave of the conditions entered into by spirits out of the body.

When you can talk with spirits out of the body, **THROUGH A CHANNEL NOT BLENDED WITH MORTAL FORCE,** you will be willing listeners, and will be relieved of your desire to question for a time at least, or as long as you are in range of the power.

There is no mind so lofty in its acquired greatness that will not yield to direct spirit power; no intellect that can compare with the knowledge derived from real spirit communication untrammeled with mortal force.

Spiritualists, get your spirits ready for the grand feast you have earned.

Through your loyal purpose you have reached the day when all your desires will be soon realized.

You have triumphed over ignorance and hypocrisy, and have justly earned the ovation to be given for your loyalty to human spirits, by those who are watching and waiting beyond the tomb.

After several years of fearful toil with our spirits, we are at last enabled to talk with departed ones, and to witness manifestations of their marvelous power in **PRODUCING MUSIC (INDEPENDENT OF EARTHLY INSTRUMENTS) THAT ANY AND ALL MAY HEAR WHO CHANCE TO BE PRESENT.**

Many other manifestations as marvelous as the independent music.

What can be of more importance to the human family than the fact that spirit can talk for hours at once, with none of our aid save our presence.

From where else can you get such perfect knowledge of anything pertaining to human advancement than from spirits?

WHO CAN EXPLAIN SPIRIT MANIFESTATION, IN AND OUT OF THE BODY, BUT SPIRITS?

When you listen to spirits out of the body, there will be no more wrangling over the truth. They can settle this matter and in an entirely different manner from the way in which it is generally left. We have no desire to claim any of the glory attached to the great fact that Spiritualism is soon to be placed on a firmer foundation. There is glory enough for us in the fact that we have discovered and realize the need of our own spirits, through the aid of the departed, spirits, because we are mediums, and all homage is due to the tireless workers from the other side of life. Mr. Editor, it seems that what we have learned of ourselves is of vastly more importance to us than to learn that spirit communication is a fact. We are willing to leave the rest of the work in the hands of the spirits who are manifesting in our home. We are not selfishly keeping their work to ourselves, but are trying to near the point where there can be no mixing of mortal and spirit. We need pure spirit force now for the advancement of the cause. We know not in how many ways it is coming, but it is surely coming and some of our former crude notions must make way for the more advanced truths. We have never mingled much with Spiritualists, as they are rare people in this town, but we know the aim of every Spiritualist, and we long to mingle with them and are told that the time is near at hand when our wonderful store of knowledge may be shared with the faithful. Fear not for the advancement of the cause. Its success is assured by human and immortal spirits.

Canton, Ill. EMMA M. WARD.

Resentment is, in every stage of the passion, painful, but not disagreeable unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable.—Home.

Reason elevates our thoughts as high as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of our corporeal being.—Johnson.

There is no opposing brutal force to the stratagems of human reason.—L'Estrange.

PURPOSE.

Its Work in the Formation of Character.

Purposes are not playthings; neither are they decorative save as they serve to help mold the structure of character. They run the gamut from low to high but always tell the same story.

The want of purpose bears the same relation to character that full purpose does. The framing of purpose must not be mistaken for the purpose itself. We may plan to do, but it is only in the doing that purpose counts as a factor in character building. The work must be carried on in Nature's adorable, orderly way, after her formula.

First is the purpose, the desire to do such and such a thing, to bring about a fact, then the way must be sought out. In the seeking is the finding, but yet the accomplishment is not reached, there must still be the doing, and the whole thing hinges here. A door does not become a practical door until it is hung, a purpose is not effectual until it is put into practice, then it becomes a part of us and we have achieved something. This is carrying on the mechanism of life, making of it that which will characterize us both on the earth plane and wherever else we may go; it is the I in us at work, the Essence portraying itself in its trinitarian manner, the demonstration of the Deific principles within. And until these principles are given expression to we have not begun the real climbing of the hill of life. Until the Essence can effectually show itself in activities it has not fulfilled its work in its individual forms. The abstract must show itself in the concrete to prove itself, so purposes, to be of any real use to us, must be made, must find out how to demonstrate themselves and then demonstrate. The life that is fullest of purposes is not always the fullest life, it is the putting into effect that constitutes fullness.

MRS. M. A. CONGDON.

Washington, D. C.

DR. SPINNEY'S ADDRESS

Read Before the Mid-Winter Meeting of Michigan Spiritualists.

Mr. President, Ladies and Gentlemen, and Friends:—It would afford me great pleasure if I could appear before you in person, fully materialized in the body; but as that cannot be, I come to you in the spirit, and trust the reading of what I have to say to you to another, hoping that the inspiration that fills my soul may be upon them, and the love of the cause that is dear to me, may become dear to them.

My subject will be, "The Heights or Alps of Spiritualism," and my text is, "Whosoever seeks to save his life shall lose it; but whosoever loses his life for my sake (the Truth's) shall find it."

Though these words are not quoted exactly as you will find them in your Testament, yet to my mind they convey the true thought. The author of those words was the Embodiment of Truth, and from the hour the dove lit upon him, and the divine life entered into him and controlled him, he yielded to it and spoke immortal truths.

It matters not to me whether you call yourselves Trinitarian or Unitarian; whether you believe the Bible fallible or infallible, one thing is certain, and you nor anyone else can gainsay it; that is, that this Christ, from the first hour of his ministry to the close, spoke words, gave to the world thoughts and ideas that can never die; thoughts that lift all mankind out of sensuality, away from the sense plane, and into the realm of perfect purified love, life and power.

That thousands have preached Christ, and Him crucified, and never once caught a glimpse of the meaning of his teachings, or had the real loving Christ entered into our lives, hearts, souls and practices, is true.

That thousands have made of Him, His life and death a fetish blood atonement, with no onement with God, or unfoldment of the divine in themselves, is also true. Yet, all these failures to find the truth, the way and the life, do not affect the truth, or lessen the value of the power of the Christ-life to save all, even to the uttermost.

The letter killeth, but the spirit maketh alive. Forms, creeds and communions are all right in their places, but the moment that they become of more importance than the spirit that called them forth, they are a curse and a hindrance to the unfoldment of man's spiritual nature.

We look back over the past and we see the old conditions, clothing, customs, bridges, stage coaches, with thousands of inventions of man, that were once useful in their day and age. Yet, these things of the past that once served man are now useless, because intelligence, knowledge, inventions and progress have put something better in their places. What is true in relation to science and art, is also true in relation to creeds, dogmas, church organizations, and thousands of methods that man has depended upon as the highest inspiration his spiritual nature needed in the past.

The spirit that moved man in the past was divine, and the sermon was the divine impulse from within, unfolding and lifting men up; yet man's intelligence was so crude that the forms he created, through which Christ revealed himself, are a thing of the past. So, with all due respect to so-called sacred things, creeds, forms and communions, I would lead you to a more excellent way. I would not despise the creeds or special forms of the Sixteenth century; yet, I think if you will once try to use your own divine power, unfold your own spiritual life, or suffer it to be unfolded, you will leave these things to the past from whence they came, and follow the light that is given you for your special needs in this day and age, for the unfoldment of your own spiritual nature.

The reason Christ's teachings never will die, or become old, or lose its power over man's inner life, is because it is not capable of being creed-bound, or of being interpreted to aid man's selfishness; and the moment it is thus used, it no longer is His teaching of the Truth He died for. He revealed to us the true nature of man—the human and the divine. He gave us to fully understand that there were two paths we could walk—in the earth, earthy, or the heaven, heavenly. In the one we sought the pleasures of the senses only; in the other, the joys of soul growth, spiritual unfoldment, and the senses made our servants to do our souls' higher bidding.

Choose this day whom you will serve, God or Mammon. "What will it profit a man if he gain the whole world and lose his own soul? Or, what will he give in exchange for his soul?" "Seek ye first the kingdom of heaven and all these things shall be added unto you."

It is not that He wished us to despise anything in this world, or to ignore our senses or appetites, money or power. Honor or riches are not wrong nor a hindrance to soul growth, nor do they deter us from ascending Spiritual Alps. All these things were given us to use, as a means to an end.

He said to the rich man who inquired the way to heaven: "Go sell all thou hast and give to the poor." He said this to him because he loved riches, and the pleasure they gave him, more than he loved his God.

"Except ye become as a little child, ye cannot enter into the kingdom of heaven." The child, with sweet innocence, child-like simplicity, is true to his inner life, his divine nature. The world's allurements, temptations for place and power, and sense enjoyment, have not yet captured him, molded and controlled his life.

Christ's experience on the mount, with his so-called forty days with the devil, and ultimate triumph, in which the divine controlled and the world was renounced, is the experience, brothers and sisters, that every human soul must pass through ere they reach the Spiritual Alps and catch the zephyr breezes of heaven.

Men in the ages past have sought various ways to reach the Nirvana, to find the pathway of and to altruism. One thousand, one hundred and thirty-four "isms," with all the new fads, in the way of Theosophy, Christian Science, Mental Science, and so forth, have been pointed out as the way, the truth and the life, and the world's only salvation. In each and all there is a kernel of wheat, a glimpse of the truth, here and there a star of hope, some rays of sunshine; yet the sun in all its glory has not been seen, felt and known in its fullness and power, for clouds of doubt which reasoning, selfishness, greed and envy have held sway over men, and obscured the Sun of Righteousness.

They have sought to save their lives, build Babel towers to reach heaven with. Have depended upon everything except the true unfoldment of their own spiritual natures.

"Render unto God the things that belong to God (the God light within you), and unto Caesar the things that are Caesar's."

This, when fully comprehended and lived, does not make a man despise the things of this life, or the right use of all that there is in the world; but it teaches that the moment we sell our souls' highest light for anything in this life, it has cost us too much, and that we are wanderers from the way, and soon will be in the Valley of Despair, not ascending the Alps of Progress.

One day at the World's Fair I had the pleasure of gazing at the Alps of Switzerland; the mountain fastnesses in the sunlight and moonlight, amid the mists and fogs, and the perfect clearness of mid-day. These pictures held me spellbound and burned forever on memory's tablets the wonders of those mountain crags. I have read of the Matterhorn and the dangers of reaching the same; how faithful guides and venturesome travelers often lost their lives in attempting to reach its heights. Yet, in years past I have longed and hoped to have ascended those heights ere this; but now I know it will not be mine in the form to make the ascent. So, friends, instead of scaling these natural mountain heights, I want to reach the azure sky and the Matterhorn of the Spiritual heights.

Since I was sixteen years old, I have prayed my Heavenly father to lead me; for I have felt that I was a very heart-sick and wandering child; so I have prayed, struggled and sought the way during these fifty years.

How oft have I been in the wilderness! How oft in Egyptian darkness! But over and over again when I have cried for help, for light, it has come to me, and I have seen the Alps from afar.

This light has always come to me clearly when I had renounced self, and put all on the altar for the good that I could do. When I have sought to save my life, I have always lost it; but when I have laid my life and that success, talents, knowledge, power or wealth that I have possessed, on Truth's or Humanity's altar, I have found my life and made progress towards the Alps, the Spiritual Kingdom.

Bunyan's effort to reach the wicket gate beautifully illustrates what dangers and sorrows every soul must endure ere he finds it.

You well know how the mountain climber prepares himself to make the ascent; how every weight and all that fetters or can hinder him, is laid aside; how not one pound of extra weight is carried by him. His feet shod for mountain climbing; his line or rope to attach to some crag; then with firm tread, unfaltering step and heroic courage, he goes forth to follow his guide. No lives are lost in this dangerous ascent when all these things are fully prepared.

So, my dear friends, if you would climb this Spiritual Alp, no failures will come to you if you but heed the injunction of our Father, the teachings of the Master, who revealed to us and spoke to us of the unfoldment of the divine life in him, that is in you and me and that may be unfolded. All the gifts he possessed you may also possess. Yet, these gifts will only come to you as they came to him, by renouncing the world, the flesh and all evil, so far as they concern your inner life and real growth.

He laid His life down for others and spoke the Truth as it was revealed to him—and so must you. He reached out His hand and helped the weak, the sick and helpless ones of earth—and so must you.

He bade the harlot and the thief to hope and taught them the way to Paradise. He was reviled of men and persecuted and martyred for the Truth's sake.

Gethsemane and Calvary were His doom, yet He had a peace the world can not give, and a power that science or worldly kings never possessed, which was the power of unfolded spirituality. His it was to stand upon the Mount of Transfiguration. His it was to heal men physically, mentally, morally. He condemned no one, but pitied all who had erred through human weakness. He was a "Man of Sorrows, acquainted with grief." He exchanged the earthly kingdom for a spiritual one. He tore in fragments the forms of the past; scourged the money changers in the temples and drove them out, because of the unholy use they made of it.

He came to the scribes and pharisees in a way that made them tremble and hate and fear Him. He came not to break the law, but to fulfill it, and to give to the world a higher law—the Golden Rule.

That Golden Rule can only be lived as you forget self, lose your life for Truth's sake. Yet, it is easy to live and there will be no heart wandering or desire to live otherwise when once you have reached the Spiritual Alps.

But friends, so far I fear I have tired you, and you are wondering what all this has to do with Spiritualism; while in fact every word that I have uttered is the true Spiritualism.

I well know that the Spiritualist whose Spiritualism begins and ends with phenomena only, will not grasp these thoughts; and you and I know that no one depends upon or believes in phenomena more than I. For it is by true phenomena that the fact of spirit communion is proved.

Science and scripture reconciled and the last doubt of future life removed, Spiritualism found no creed-bound, intellectually in the dark, afraid to think or reason, for fear of losing my soul. Spiritualism found me a medical bigot, self-conceited, one whose narrow conception of so-called science had closed the doors and windows of my spiritual nature and perceptions.

It would take too long to tell all that I have suffered and enjoyed, especially suffered, from the hour that spirit hands were laid upon me, and spirit power came to me. Little did I dream that a pledge I made to God and His angels thirty-five years ago, on the Capitol steps at Lansing, at midnight, would cost me what it has in the way of human suffering. What was that pledge? I had been tossed to and fro by the powers within me and around me. Life had seemed to me at times a success and then failure. I had sometimes yielded to the inspiration that had come to me—what seemed an outside force—then again, through fear and false education, had resisted. But that night, in the depths of despair, with suicidal mania haunting me, I prayed for light—not success, not wealth or power, but for light from within, and it came to me like a still small voice: "Obey us and we will lead you. Follow the highest light that comes to you from the spirit realm and all will be well." Then and there I said, "Teach me how to free myself from my present financial conditions, then show me how I can pay my debts, and unfold my life and feed my starved soul, and I will give all my life's strength and worldly goods to humanity and the good that I can do. I will act as a steward over what I am possessed, and outside of doing my duty and meeting the needs (and only my own actual needs), all else, everything I possess shall be consecrated to helping, blessing and trying to uplift my fellow-men."

Spiritualism has made me a humanitarian. Spiritualism opened to me the real truth of all past religions; the true ideas and use of the Bible, and gave me a glimpse of Christ that nothing before ever did; revealed to me the grandeur of a life two thousand years ahead of his age and generation.

I well know that during these thirty-five years I have often "cast pearls before swine," and they have turned to rend me." I well know that through human weakness and ignorance I have made many mistakes, and have come far short in many of my ideals. Yet, each time that I have erred I have repented in sackcloth and ashes, prayed for light and strength, and through my own Gethsemanes and Calvarys have always found myself a little nearer the Spiritual Alps.

Many times I have had much of this world's goods, possessions and power, yet changes of conditions have come that I could not help, and they have been taken from me. At first, I would regret after the manner of men, and suffer as the human can; but soon the divine would triumph and I would find myself nearer the mountain top, with renewed power, hope and strength.

Several years ago in my zeal to organize Spiritualists, while president of the state society, in my effort to bring about harmony among mediums and speakers, the overwork, combined with the suffering that came to me as I felt these things prostrated me and brought on brain fever. I went down, down into the depths; many days was permitted to be out of my body and entered the hells and heavens of the other life. When my guides led me far away upon the Spiritual Heights, amid the angels and those whose lives had become unfolded either here or over there, I cried out, "Leave me here; I cannot go back to earth." Yet the vision said to me, "You must go back to earth and learn to live there, conquer there, ere you can walk these golden heights and enter these palaces, or stand upon these glorious mountains."

Then when once more the spirit had to take full possession of the body, I was as weak as a child. O, how the flesh did suffer! I said to myself, "How did I ever come to get there?" "Where and how have I erred?" And the inner voice, the spirit said, "Trying to please the whole world; thus you have lost the world and your power over it, and nearly lost your own soul."

There alone in that sick chamber, with no nurse, no human hand near me, my mother came and in her hand she held a roll, a parchment, and said to me, "My son, you must live. All this you needed and as health and strength come to you, this parchment, these spiritual truths, will be unfolded to you." Then and there I said, from this hour on I will forever lose myself and at all times and in all places speak the truth as it is revealed to me. Fearing not the face of clay, seeking no honor, only the consciousness of having done my level best.

Since that hour I have been misunderstood by nearly all mankind. Many that I have loved so dearly and so tenderly have forsaken me. I have had all manner of evil things said about me. My motives, aims, objects and purposes not comprehended; yet, from that hour I have made progress towards the Spiritual Alps. In losing my life for Truth's sake I have found a new life, full of peace, strength and power; that which the world cannot give, nor can it take from me.

It is well known to you all that when the N. S. A. met in Chicago, and before that, I sought to carry out the idea brought forth by J. R. Francis. We had a skeleton in our closet, and that skeleton was, that there was no hospital, home or place where our mediums or broken-down speakers could be cared for. This matter and my motives were misunderstood at the time. I brought the matter before your state board, but was misunderstood again. In Cleveland, without my consent, it was brought up again by Mrs. Lillie. It was again misunderstood. Last year in Washington, with no effort or solicitation on my part, I was invited before the executive board, and through Mr. Mayer and Alonzo Thompson, my true motives were understood and the work undertaken has resulted in great good in this direction, and many have been helped since that time. It was placed in this way, that if the Spiritualists responded and this state united with them, to have a Mediums' Home at Reed City. You all know how I tried to get some action on your part, but could not.

Now, I have no condemnation for any of you or them, only praise for the good work the N. S. A. is doing through their pension funds, and for you in buying your mediums' home at Lansing.

Seven years ago I bought the Reed City Sanitarium, I worked night and day to pay for it, put in steam heat and furnish it, and make it a home for the sick, poor and unfortunate ones of earth; not a popular hospital or paying sanitarium for the rich, for when I bought it I gave all that I should earn from that time to humanity, leaving all that I had earned or owned previous to that time for my family. The reason that I made this effort with Spiritualists, was to see if they would do anything for their needy ones. I had fully resolved that the moment the N. S. A. or state society united with them, would plan to build an addition to their Reed City property, I would deed my plant, drugstore, land and all that pertained thereto to said organization, they giving me a life lease to have the pleasure of carrying it to success and of perfecting it through their and your help. This I hinted to a few friends. I knew a will could be broken, but not a deed.

This thought and desire came from my guides and loved ones, and over and over again I suffered untold agonies as all my motives were misunderstood and it came to me that I was thought to be seeking through the N. S. A. and you to advertise and enrich myself.

Had I had the privilege of carrying this plan out, the N. S. A. and you would have had at least twelve thousand dollars in your treasury at this time.

In order to meet the demands upon me, give away so much in board and service as I have done, help so many unfortunates that could not pay, or that were unworthy, with the improvements I was obliged to make, made it impossible to carry all the insurance that would have protected me. The small insurance that I had upon the building was simply enough to protect a small mortgage still remaining upon it, and went to meet the same, of course.

Now, friends, I am not speaking of this because I ask any special sympathy, or because I condemn anyone. The fire came from no cause of mine and swept away fifteen thousand dollars. That this fire was all for a good purpose I have a firm faith. Yet, it is not full, revealed to me what that purpose is.

This I know: I was strong enough, through God and my spirit friends and earthly friends, with my own spiritual unfoldment, to meet it heroically. My only suffering over the matter has been that this loss limits my power to do good and help so many; at least, it does so temporarily. Yet, I would not exchange the treasures I have laid up over there, in struggling to help others along the way the last seven years, for five times fifteen thousand dollars. Each defeat, each disappointment, even to this last and greatest of all, has led me on and up toward the divine life, the Spiritual Alps. And the way all have come to my aid in faith in me, with money and credit, has proved to me that the God within you and me is our whole power and glory.

Only one word more and I close: I shall in the future make no more efforts to do anything toward a Mediums' Home through the N. S. A. or the state society. Nor shall I do anything to hinder, but will aid all I can both the N. S. A. and yourselves in your work in that direction.

Yet, I shall always, as long as I live, have a home for our mediums and speakers who fall by the wayside, whether they have money or not. I have opened a mediums' fund account, and every dollar that is sent me is credited to the same. Some fifty names are pledged from one to five dollars each per year.

I have bought another place since the fire and I shall soon either build onto that or rebuild here in Reed City or elsewhere.

Rooms will always be kept for mediums and they shall have the best of care at actual cost, or less. My work is first to our people and faith, then after that to the whole world who are needy and suffering.

I am what the world calls old—sixty-seven years of age, yet all the fires of youth burn in my heart, and never have I in all my life had the joys, pain, mental and physical strength that I have now. For I am standing on one of the Spiritual Matterhorns, above the clouds of anger, jealousy, hate and fear, hand and hand with the loved and arisen ones, living not for selfish gain or power, but for the joy that comes in doing good and helping others.

I look down below and see the ignorant, fettered ones who are needing my help. I look up and see the faces and forms and feel the hands of the redeemed.

Friends, rise up; get out of a narrow, bigoted, dogmatic Spiritualism into the broad strong light of love, harmony, peace and spiritual unfoldment.

My closing words and prayer are, that from this hour on you all may consecrate your lives to Truth and promise that the still small voice shall be your guide by day and by night.

May the words that I have written burn in your hearts, inspire your brains and unfold your souls.

SPRINGTIME.

What is the use of repining?
The days will soon pass away,
Soon the springtime will come and
sweet song birds
Will gladden your heart with their
lay.

Soon winter will yield up his sceptre
To a maiden so wondrously sweet,
That the birds will trill out a glad welcome,
And the world will bow low at her
feet.

She will come in her sweet, smiling
gladness,
Decked with flowers, dressed in shimmering green.
All hail to thee, glorious Springtime,
We crown thee our Beauty, our Queen.
Cleveland, Ohio. MRS. GRAY.

Roses came from Persia, and into Persia from India.

HOME CIRCLE.

Our Investigation in Spiritualism in the Home Circle.

As I promised you some time since, I herewith send you some of our experiences in our home circle while sitting for development, which began in April, 1899.

Our investigation of Spiritualism began in November, 1898, at the home of a valued friend and neighbor, Carroll Bronnenberg, the medium being Mrs. Fannie Miller, who has few equals. We attended three of her circles in succession. In these seances we were advised to sit for development. We were advised to lower the lights and sit at a table or stand, and to provide a tablet and pencil and lay them on same, also to pin or tack a black cloth on the wall—all of which we did a few times and without result.

Like all new beginners, we thought we ought to get manifestations immediately. About this time a medium came to Mr. C. Bronnenberg's, who prevailed upon him to stay over night with him, with the promise of a circle that night.

We being invited to attend, did so, having become somewhat fascinated with these meetings in the hopes of finding some evidence of a future existence.

The meeting opened in the usual way such meetings open, and soon thereafter the trumpet came to me and a voice greeted me with, "Peter, how do you do?" How my name was known to anyone (save Mr. B.) in the circle seemed rather strange to me, in fact, mystified me. I made answer by asking, "Who is this talking to me?" The answer came promptly, "This is Thomas Collins."

And as most skeptics do, I said, "I know and have known many of that name, and would like to know which Thomas Collins this is.

"Well, sir," said he, "I am Thomas Collins, of Ida Hill, Troy, N. Y; now do you know me?"

On getting this information I was dumfounded. How this information could come from any other source than the one claimed, I could not understand. I had known this man in Troy, having lived there, and had had close business relations with him, but did not know until then of his demise. He gave me particulars of his passing out, and subsequently I had these verified.

This made me a Spiritualist. Later on in this meeting we were taken to task for discontinuing our sittings for development, with the further admonition that we must start again and have patience, get a trumpet and darken the room, and sit twice a week, and that they would soon be able to manifest to us. We did as we were told to do, and sat with a neighbor, and shortly we began to get spirit lights. We continued in this way six months, when one night we sat as usual and were happily surprised by getting one word from our little daughter, who said "Mamma," in a loud voice. We were so completely carried away that we right there and then commenced the recital of the Lord's prayer and during this recital we were greeted with hundreds of spirit lights which ceased when we ended the prayer. Thus closed one of the happiest meetings we had ever had.

We continued our sittings with varying success until we met with and formed new developing circles with the following members: A. J. Blake and wife, Mr. Isaac A. Davis, my wife and self. I wish to state that Mr. Blake and Mr. Davis were good table mediums but had never gotten or sat for voices.

After forming our new developing circle, we sat three times a week, at Mr. Davis' on Sunday s, Blake's on Tuesdays, and at the writers house on Friday night. At the twelfth meeting we began to get voices which gained in power rapidly until many of them came to us and talked as natural as they did when here in the flesh. This, of course, made us feel very proud of our work, so much so that we began inviting people to come to our meetings to witness the manifestations we were getting. And I wish to state here that we never failed to make converts of those who came to our circles. The result is that Anderson to-day has upwards of fifty converts to Spiritualism, made such through the messages received at our meetings.

Herewith I will give you a message given us by a spirit (Dr. Garret Smith), who came in, took the trumpet and gave his name as above, stating that he had passed out at Phoenix, N. Y., requesting the writer to write the postmaster, who would verify all things said by him. I did so. The postmaster referred to his son, Dr. Theodore Smith, who in turn gave me the desired information in detail, tallying exactly with what he had told us. Which reminds me, Mr. Editor, that in this case at least, Prof. Hudson's subjective mind, most assuredly has slipped a cog. For not a member of the circle knew Garret Smith nor Phoenix, N. Y., and it can be explained on no other hypothesis than that of spirit return and spirit communion. Later on I will again give your readers more of our manifestations, which, if they do not explode Hudson's theories, they will at least warp them badly.

Anderson, Ind. P. LABELLE.

To the Infinite, Etc.

"Oh, thou, in whom the vine bears fruit!
In whom the violets take their root;
For thee the summer roses blow,
For thee the fair, white lilies grow;
And from thine all-sustaining heart,
The soul's immortal currents start."

I think Mrs. Mrs. Clara Watson has struck the key-note of Spiritualism, in The Progressive Thinker of Feb 21. We, who know of the immortality of the soul, and the continuity of life, cannot afford to play second harp, or second fiddle to any choir, either in this or the next state of being. I honor Mrs. Watson for the stand she has taken for truth and purity in "the heavens above and the earth beneath."

C. H. MATHEWS.

New Philadelphia, Ohio.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TEN.

Mr. Editor, Ladies and Gentlemen:

I, together with my companions here like to be questioned, and we like to answer questions that we read within the mind.

Now for many weeks past we have read within the mind of the medium, and also within the minds of many others, the following question: "Are not these letters produced by the medium's subliminal consciousness—the buried sub-consciousness that T. J. Hudson tells us so much about? It may be," says the medium, doubtfully, "that my subliminal self writes these letters and signs them with the name of Henry Ward Beecher; and then, when my natural self comes to the surface again I think that Mr. Beecher has controlled me to write them. If this is the case, I hope I may never write again. I do not want to be self-deceived, neither do I wish to deceive others; and to sign a name or a spirit man's name, without his knowledge or consent, is equivalent to forgery. Now I do not desire to commit the crime of forgery, neither to be deceived, or to deceive others; and if these letters are written by my subliminal self, without my natural self being conscious of it, then that subliminal self is a liar, a forger, a base deceiver, a very fiend, and I should want to tear the two selves asunder and cast such a devil into the orthodox hell, if there were such a place. How is it possible to have two selves, the exact antipodes of each other? for my natural self desires all that is pure, holy and of good report. My natural self would cut off its right hand before it should forge any man's, or spirit man's name."

Now these questions are very important ones, and ought to be answered in a way that should forever set at rest the foolish idea that a person possesses two distinct selfhoods or egos, which would be equivalent to two distinct souls, one a buried devil ready to spring forth at the slightest provocation, or to lie in wait and steal like a serpent in disguise upon the natural selfhood, unawares, and then, when this devil has lulled the senses of the natural self-hood into sweet and trusting repose, commit all manner of villainies, and the worst crimes that a human being can be guilty of.

There, friends, I think I have stated the case about as it stands. Now, you want me to answer all this, and I shall proceed to do so to the best of my ability.

First, I shall make an assertion and then try to prove it. My assertion is this:

I am the spirit of that man who was once known on earth as Henry Ward Beecher, and not the subliminal sub-consciousness of the medium through whom I am now writing. And now I shall try to prove my assertion.

First. It is necessary to know whether a person in the flesh has a buried, sub-conscious, subliminal selfhood, or not; and, if he has, then we want to know all about this strange being. Perhaps it is these buried devils that commit all the crimes that afflict the human race; and if so, then no person should be punished, for he or she is not responsible for the antics and crimes thus committed.

Any man who believes and writes of a buried subliminal selfhood is foisting a great, unnatural bugaboo upon the world; far worse than the orthodox devil; for one is supposed to have something wherewith to foil and stave off this fiend; but from his sub-consciousness, of which he knows nothing, he cannot defend himself; he is wholly at its mercy, which, of course, makes of him an entirely irresponsible being, for no one can say at what moment this hidden wretch may spring forth to commit his vile and dastardly deeds.

Now a soul has but one consciousness, and that consciousness is the soul itself. There is no consciousness throughout all nature but soul-consciousness. Nothing can be conscious but the soul; and one may try, forevermore, to split a soul into pieces and it cannot be done; and here is precisely where the great truth—which other spirits, who are with me here, have repeatedly written through this medium—of eternal soul germs is proven, and takes its rightful place. An invisible, soul germ, cannot be divided; otherwise, identity would be forever lost. No man, woman or child; reptile, insect, bird or animal can by any possible means be other than its own identical self, because its central being is the soul germ, which makes it what it is.

Now I do not say that the brain may not become diseased so that the soul may not be able to manifest itself as it would like to do; but the soul itself is untouched, and is really conscious of the diseased brain; but the brain, like a maimed hand or any other organ, cannot perform the soul's bidding—cannot perform its functions—and in all cases where there appears to be two or three different personalities, it will be found that the spinal cord and the brain are diseased or injured; the soul, or consciousness, struggles to manifest, or use the diseased organs; and, as with an injured hand, it makes clumsy work of it; it appears to forget, and so forth, because a portion of the brain or spinal cord refuses to act or is benumbed—paralyzed; then the soul tries to manifest through part of the brain, and as the brain and spinal cord do not work harmoniously together, and some portions do not work at all, the result is, apparently, two or three personalities. Sometimes a clock gets all out of order and strikes wrong every time. Listen! It is three o'clock and it strikes six. It is six and it strikes twelve, and so on all around the dial; but who ever thinks of saying there are two or three clocks instead of one. Hear them strike! That clock is possessed of two or three subliminal selves, as its method of striking proves. Sometimes your clock gets all out of time as well as tune, but it is the same old clock. Just fix it up and set it right and it will go all right and strike all right, and there will be no more two or three clocks, but the some old one clock. The mainspring might be compared to the soul. Break or remove the mainspring, and your clock is done for—dead as a door-nail—all its works hang and depend on the mainspring.

Now the soul is the mainspring of any conscious being, and, in fact, of any living or growing thing whatever. Take that soul away and whatever the thing or being may be, it is as dead as that famous door-nail; it is that soul that made it a living thing or conscious being, it is also that soul that made it an identity, the identical selfhood or soulhood.

Now from all this I shall prove to you that it is not the medium's sub-consciousness or subliminal self that writes these letters. There is but one consciousness within a man or woman, and that, the soul. This soul is buried within the body. It uses the body as its instrument of expression—the earthly body on earth and the spiritual body in the spheres—and as I have shown in former letters, the soul is possessed of a great many different bodies, but one soul, just as a clock has many phases of expression, such as wheels, cogs, dial, figures to mark the time, frame, and so forth, but one mainspring on which the rest all depend.

Now this soul encased within these bodies takes cognizance of other souls, either within the material form, or, if grown large enough, of those who have left the material body. It really makes but little difference with the soul whether other souls are in or out of the body—or the material body—for all souls, whether in or out of the material body, are covered by a body—the ethereal body—and the medium cognizes my soul because I have put myself in juxtaposition with the soul of the medium, and I say to this soul: "You are still in the material form. I am not; but I want to write and talk in my own personality—or my own identical soul wants to do so—to the people who are still in the material form. I want to tell them about myself. I want to tell them many things that I have learned since coming here to this ethereal land. The earthly world, together with yourself, wants knowledge on these all-important subjects. I have no material hand to write with. Unless you, or some other mortal, will loan me one, I cannot write. Are you willing to give me your time and let me use your hand or your brain, as the case may be, or both together, if so I feel inclined, and thereby aid me to do that which I so much desire to do?"

The medium is kind and obliging and desires to do good and aid the world as much as I do. You see we must work harmoniously together or we cannot work at all—that is, if I should try to work through the wrong one we should get all out of order like the before-mentioned clock; but like two cog wheels we run very smoothly together.

Then the medium sits down quietly, takes paper and pencil and says: "Mr. Beecher, with your aid I will vacate my material form enough so that you may have the use of it to write what you will. You may use my hand; you may use my brain. They are at your service for the time being."

Now I am very grateful to the medium for being so obliging; and there is no subliminal sub-consciousness about it; no buried devil ready to leap up and forge my name or lie and deceive the people; but here am I, and here is the medium; my soul in its ethereal body, and the soul of the medium in its material body; two separate and distinct souls. I am writing and the medium is looking on, although the soul of the medium is not always conscious of what I am doing, being partly removed from the body, otherwise, I could not control, for I do not control the soul of the medium but simply portions of the body, more especially the brain and hand.

All consciousness is subliminal, if by that word is meant the sublime soul that cognizes all things.

Now I have given facts as they are, and don't muddle your brains with split-up personalities, or souls, for no such state of things exists. Nature never makes such bungling work; yet there are many sick people in your world. There are idiots, blind and deaf; there are insane people; there are maimed people; there are wicked people, or those who are constantly breaking nature's laws, and all that I have mentioned is the result of broken laws. Find out the laws which govern life and health and you will forget all about split-up personalities or shattered souls. One can shatter the material body, but all the universes cannot shatter, or split, or scatter one soul; for soul is not matter; it simply controls matter. Those who confound soul with matter make a great mistake. That is why you have among you materialists and agnostics. One who depends on the phenomena of Spiritualism to prove that his soul is immortal, or that it lives after the death of the mortal body, is poverty-stricken indeed. One whose brain cannot reason out the existence of that which causes it to reason, must have an exceedingly small brain and poverty-stricken soul.

Let me advise all materialists not to have anything to do with the phenomena of Spiritualism. Throw it entirely to one side and commence to use the reasoning powers—their own reasoning powers and not another's. Your own brains exist that you may use them, and the more you use them the better. Don't stop reasoning. Keep right at it. Don't take time even to listen to some one else's reason. Let some one else think for himself, and you think for yourself and never stop thinking until the soul gains such mastery over the brain that the brain becomes the servant and the soul the master.

Some souls are exceedingly small and undeveloped, and this alone ought to prove beyond cavil or doubt that the soul, at first, is but a soul germ in process of development. A man may have a large body, a fine commanding presence, and be able to talk well and fluently; but, if his soul has not developed enough to convince him that he has a soul—an immortal soul, I mean—then is it a very small child indeed—the soul is small. Although the man may be large, he has not exercised his soul in the right direction. He has been trying to make himself believe that he does not exist; or rather that he is a sort of automaton talking machine, and that there is no soul whatever about it. When the machine gets run down it stops and that is the last of it.

I pity such people very much, and would like to help them if I could; but the truth is, they have been helped too much, they have been constantly leaning upon, and looking to others to do their thinking for them instead of doing it for themselves. Their souls are small, insignificant and lazy, and it is pitiful that a large-souled man, one who has depended upon himself, and done his own thinking, should waste his precious time debating with one so small and insignificant that he, like a child, has not yet discovered that he is a soul—not that he has a soul—but that he is a soul, and has a material body. Such a man has gotten himself turned wrong side out by some means or other.

He says: "Here I am; but where is my soul?" He reminds me of a person hunting for his spectacles, while all the time they rest just above his nose. "Where is my soul? I haven't got any," while all the time it is the soul that asks, "Where am I?" Such persons are simply muddled, that is all. Do you think your material brain and body would be capable of asking where you were when you were out of it? You might be able to think and ask, "Where's my body? What has become of it?" but the body would be as dumb as that wretched door-nail that is always being called upon to pin something. The time that is spent in abusing mediums—calling them the usual sweet-sounding names, which we will omit for decency's sake—if turned to some account in trying to find one's own soul—those spectacles, you know, that are, all the time, just above one's nose—would soon find it. It seems to me a very baby soul that will go to a so-called medium, and discovering that the so-called phenomena are fraudulent, cry out and sniffle: "Oh! I have not got a soul! The mediums are all frauds! Consequently mankind are without souls. I will spend the remainder of my earthly life crying Fraud! We have not got any souls! I will beat and fight with my puny fists and sniffle and cry at the same time, all who say that man has an immortal soul. I know he has not, because all the phenomena that I have witnessed have been fraudulent."

Well, my friends, if there had never been a single spiritual manifestation, if there had never been any phenomena whatever, you would have existed just the same, and you are all souls covered by material bodies. The phenomena should be no proof to any man that he is a soul; he should be large enough to need no such proof. It may, and should, prove to him that another soul, or other souls rather, out of the material body, are able still to control material substance enough to produce such phenomena, when they are genuine, and whether genuine or false, they have nothing whatever to do with the immortality of the soul.

The cry of one of these materialists is, that all nature goes to decay, or that all things in nature, together with man, dies. What a baby reasoner that one is. Why, many little children use their brains to better advantage. Nothing dies. There is no such thing as death. The word death ought to be taken out of your vocabulary. There is change, but no death. Nothing dies—not anything whatever. Nothing is wasted—not even one atom. Nothing can be wasted, and will you say that which controls matter dies, when not even an atom of matter itself can die or be wasted?

If a soul-germ has taken on matter wherein to develop until it is large and strong enough to throw off a portion of it as unnecessary and cumbersome, hindering it in its further development and progress, how is it possible to suppose that it dies? Through a natural law it has been controlling matter, and having no further use for it simply lays it down; other laws take it up and make use of it; not one atom of it decays or dies, and it is the same with all things in nature and with all worlds within the ether.

Poor materialist; go to work and do some thinking on your own account. Why do the worlds in space or ether exist? They exist for the use and benefit of souls, from the infinitesimal soul to that of man, that soul germs may have a covering or clothing wherein to grow and develop into strength and beauty. The material earths are the kindergartens of souls, the gardens wherein soul-germs are planted by the great natural law of attraction. The soul germs are attracted and nestle in the cradle of matter that they may develop and grow. O, it is all so simple when looked at in the right light. Some grow more rapidly than others, and a materialist is one who is blighted or exceedingly slow of growth. When materialists come to the spirit spheres they are heavy, slow and cumbersome; they sink down like dead

(Continued on fifth page.)

A VICTORY FOR FAIR PLAY.

Chief Justice Sullivan Writes the Decision Upholding That of Commissioner Ames in the Freeman Bible-in-the-Schools Case of Nebraska—Ministerial Clamor Fails to Turn the Court—Opinion Filed January 21 Last.

1. The right of all persons to worship Almighty God according to the dictates of their own consciences is declared by the constitution of this state to be a natural and indefeasible right.

2. There is nothing in the constitution or laws of this state, nor in the history of our people, upon which to ground a claim that it is the duty of government to teach religion.

3. The whole duty of the state with respect to religion is "to protect every religious denomination in the peaceful enjoyment of its own mode of public worship."

4. Enforced attendance upon religious services is forbidden by the constitution, and pupils in a public school cannot be required either to attend such services or to join in them.

5. A teacher in a public school, being vested during school hours with general authority over his pupils, his requests are practically commands.

6. It is immaterial whether the objection of a parent to his children attending and participating in a religious service conducted by a teacher in the school room during school hours, is reasonable or unreasonable. The right to be unreasonable in such matters is guaranteed by the constitution.

7. The law does not forbid the use of the Bible in the public schools; it is not proscribed either by the constitution or the statutes, and the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions.

8. The point where the courts may rightfully interfere to prevent the use of the Bible in a public school is where legitimate use has degenerated into abuse; where a teacher employed to give secular instruction has violated the constitution by becoming a sectarian propagandist.

9. Whether it is prudent or politic to permit Bible reading in the public schools is a question for the school authorities; but whether the practice of Bible reading has taken the form of sectarian instruction is a question for the courts to determine upon evidence.

10. It will not be presumed in any case that the law has been violated; every alleged violation must be established by competent proof.

This case was decided at the last term and is now before us on motion for a rehearing. In the brief filed in support of the motion the distinguished counsel for respondents has with considerable ardor attacked not only the decision, but what he supposes to be its implications. The questions discussed are important and they have received our most serious consideration. We have again with great care gone over the arguments of counsel and have again critically examined all of the adjudged cases bearing directly or indirectly upon the points in controversy. The decision of the supreme court of Michigan—a decision rendered by a divided bench—may perhaps be regarded as an authority in favor of one of the positions for which respondents contend, but opposed to that case are the unanimous judgments of the highest courts of Ohio and Wisconsin. Other cases cited in the briefs are based upon constitutional provisions essentially different from ours, and are therefore entitled to but little weight as precedents. The fact that there have been Bible readings and religious exercises in many of the public schools ever since the adoption of the present constitution was adopted is cited as evidence of a contemporaneous and practical construction in favor of the practice; but, in our opinion, it is rather to be regarded as evidence of the temperate and tolerant spirit of our people, of the waning influence of doctrinal differences, and of a clearer and more general perception of the cardinal truth that, after all, Christianity is greater than creed. It has been the policy of some rulers, as, for instance, Catherine de Medici, to strengthen the throne by dividing the people; but in this country it has been the constant policy of government to unite the people, to bring them closer and closer together, to dissipate race and religious prejudices, and to fuse their sentiments and aspirations. One of the means to accomplish this end was to give all religious sects and systems a free field and no favors. So far as religion is concerned, the laissez faire theory of government has been given the widest possible scope. The suggestion that it is the duty of government to teach religion has no basis whatever in the constitution or laws of this state, nor in the history of our people. The teaching of religion would mean teaching the system of faith and worship of one or more of the religious sects; it would mean sectarianism in the public schools; and to put sectarianism into the schools would, according to the opinion prevailing when the constitution was ratified, be to put venom into the body politic. In section 4 of the Bill of Rights we find this language: "Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

There is no uncertainty in the meaning of this clause; there is no room for construction; and where, as Judge Cooley has said, the meaning of an instrument is plainly declared by the instrument itself courts are not at liberty to search elsewhere. The duty of the state with respect to religion—its whole duty—is "to protect every religious denomination in the peaceable enjoyment of its own mode of public worship." This duty is not due alone to the different denominations of the Christian religion, but is due to every religious body, organization, or society whose members are accustomed to come together for the purpose of worshiping the Supreme Being. The framers of the constitution, after expressing their gratitude to Almighty God for freedom, declared that the right of all persons to worship according to the dictates of their own consciences is a natural and indefeasible right. This right of the relator has been infringed. Without his consent and over his protest his children have been compelled to attend divine worship and to participate in it. They have been obliged to give homage to God, not according to the dictates of their own consciences, or the consciences of their parents, but according to the dictates of the conscience of the teacher. Undoubtedly the teacher is a sincere and well-meaning young woman, and was actuated by the purest and best motives, but in discharging what she conceived to be an imperative duty to her Creator she violated a right secured to the relator by the supreme law of the state. The regular morning exercises of the school consisted of a formal or improvised prayer followed by the singing of gospel hymns such as "Jesus, Lover of My Soul," and "When He Cometh." In these exercises the pupils were compelled to join, and it was their custom when praying was offered to rise from their seats and stand in an attitude of reverence. It is said that the relator's children were subjected to no compulsion but that is not true. It was not only their right to attend the school, but under the statute (sec. 1, sub-div. 16, ch. 79, Comp. St., 1901) it was their duty to attend that school or some other. As the morning exercises were conducted during school hours it is difficult to see how they could attend school without attending worship. But in our view they were not only compelled to attend worship, but to participate in it. The school being in session, the right to command was vested in the teacher and the duty of obedience imposed upon the pupils. Under such circumstances a request and a command have the same meaning. A request from one in authority is understood to be a mere euphemism; it is in fact a command in an inoffensive form. The teacher in describing her manner of conducting the exercises says that, after reading from the Bible, she "called upon" the pupils to rise, and that she "had them rise from their seats and stand" while she offered prayer. When we take into account the fact that she was dealing with children it can hardly be doubted that any pupil who joined unwillingly in the exercises joined under compulsion. Whether Mr. Freeman was reasonable or unreasonable in objecting to his children actively or passively participating in the simple religious service conducted by the teacher, is altogether immaterial. Some men always have been unreasonable in such matters, and their right to continue to be unreasonable is guaranteed by the constitution and characterized as a natural and indefeasible right. The privilege of choosing when, where, and how he shall worship is given unconditionally to every one. He may freely choose his own prayers, songs, and postures; and none of these may be lawfully imposed upon him either in the public schools or elsewhere, except possibly in the penal, reformatory, or other institutions where the state stands in loco parentis to the inmates. In order to make it entirely clear that the Bible was not read in the school as mere literature, and that the hymns were not sung as a vocal exercise and that the prayers were not offered for the sake of their reflex influence, but that the several acts were acts of religious homage and were intended to be devotional, we quote from the testimony of the teacher:

"Q. Now, you say that this matter of reading the Bible and singing of hymns was talked over by Mr. Odell at the time he employed you? A. Yes, sir. Q. Did you talk about any other branches that you were going to teach at that time? A. I spoke about having new books; needing a new set of books. Q. Why was it that you and he thought it proper and necessary that these exercises should be conducted? A. One reason I spoke about it was because I had said at the beginning that I did not care to take the contract unless I had the privilege of having the exercises. I said I was in favor of doing all I could for the district, and was in favor of doing all I could to have a good school. Q. Why did you think these exercises so important? A. There was nothing, only I had always had them, and I knew they had done away with them. Q. And you couldn't open school without them? A. Not according to my belief, no, sir. Q. According to your belief, then, these are very necessary as a part of the school exercises? A. I think it is important to have reading of the Bible and singing of songs in the school. Q. And then you think that the way you have of reading the Bible is very important? A. I think it is the book of all books. Q. For what purpose do you read it? A. For the benefit of myself and those with whom I come in contact. Q. In what particular way do you expect to benefit yourself and the children? A. I think there is a higher Being that has something to do with our actions, and I know in many instances I have been directed to do things right, wherein if I hadn't trusted in him, my savior, I would have been led away. Q. And you read that book as religious exercises because you think it is important for that purpose, don't you? A. I think it is. Q. Yes, and you read it because you think it is the word of God? A. Yes, sir, I do. Q. And you believe that sincerely? A. Yes, sir, I do. Q. And you select such parts to read as you think proper, don't you? A. Yes, sir, just as I think it would be best for the pupils and myself. Q. And whenever you see fit to read, you read? A. Yes, sir. Q. And you read whatever you see fit to read? A. Yes, sir. Q. And did you read from the New Testament and the Old Testament, both? A. Yes, sir. Q. And why do you consider it necessary to offer a prayer? A. I think we are taught to. Q. Yes, you think it is done as an act of worship, the whole thing? A. We think it is, yes, sir. Q. Intended to worship God? A. Yes, sir."

It is said by Commissioner Ames that the morning exercises conducted by Miss Beecher constituted sectarian instruction. This conclusion is vigorously assailed, but, in our judgment, it is warranted by the evidence, and we adhere to it. The decision does not, however, go to the extent of entirely excluding the Bible from the public schools. It goes only to the extent of denying the right to use it for the purpose of imparting sectarian instruction. The pith of the opinion is in the syllabus which declares that "Exercises by a teacher in a public school in a school building, in school hours, and in the presence of the pupils, consisting of the reading of passages from the Bible, and in the singing of songs and hymns, and offering prayer to the Deity in accordance with the doctrines, beliefs, customs, or usages of sectarian churches or religious organizations, is forbidden by the constitution of the state." Certainly the Iliad may be read in the schools without inculcating a belief in the Olympic divinities, and the Koran may be read without teaching the Moslem faith. Why may not the Bible also be read without indoctrinating children in the creed or dogma of any sect? Its contents are largely historical and moral; its language is unequaled in purity and elegance; its style has never been surpassed; among the classics of our literature it stands pre-eminent. It has been suggested that the English Bible is, in a special and limited sense, a sectarian book. To be sure there are, according to the Catholic claim, vital points of difference with respect to faith and morals between it and the Douay version. In a Pennsylvania case cited by counsel for respondents the author of the opinion says that he noted over fifty points of difference between the two versions, some of them important and others trivial. These differences constitute the basis of some of the peculiarities of faith and practice that distinguish Catholicism from Protestantism and make the adherents of each a distinct Christian sect. But the fact that the King James' translation may be used to inculcate sectarian doctrines affords no presumption that it will be so used. The law does not forbid the use of the Bible in either version in the public schools; it is not proscribed either by the constitution or the statutes, and the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions. The point where the courts may rightfully intervene; and where they should intervene without hesitation, is where legitimate use has degenerated into abuse; where a teacher employed to give secular instruction has violated the constitution by becoming a sectarian propagandist. That sectarian instruction may be given by the frequent reading, without note or comment, of judiciously selected passages, is, of course, obvious. A great modern philosopher—perhaps the greatest—has said that persistent iteration is the most effective means of forcing alien conceptions upon reluctant minds. Whether it is prudent or politic to permit Bible reading in the public schools is a question for the school authorities to determine; but whether the practice of Bible reading has taken the form of sectarian instruction in a particular case is a question for the courts to determine upon evidence. It cannot be presumed that the law has been violated; the alleged violation must in every instance be established by competent proof. The value of the common schools as disseminators of knowledge and social levelers is well understood and justly appreciated; and there is little likelihood that the people will ever permit their usefulness to be impaired by sectarian controversies. When we consider that this is the first case of its kind ever presented to this court for decision, we feel assured that neither teachers nor school boards have been much inclined to bring discord into the schools for the chance of securing by indirection a slight sectarian advantage. But if the fact were otherwise, it could not in any way affect our conclusion. The section of the constitution which provides that "no sectarian instruction shall be allowed in any school or institution supported, in whole or in part, by public funds set apart for educational purposes," cannot, under any canon of construction with which we are acquainted, be held to mean that neither the Bible nor any part of it, from Genesis to the Revelation, may be read in the educational institutions fostered by the state. We do not wish to be understood as either countenancing or discountenancing the reading of the Bible in the public schools. Even where it is an irritant element, the question whether its legitimate use shall be continued or discontinued is an administrative, and not a judicial, question; it belongs to the school authorities, not to the courts.

The motion for a rehearing is overruled, and the judgment heretofore rendered is adhered to.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

CAN SPIRITS INJURE THOSE STILL IN THE FLESH?

I should be delighted if you, or some of your experienced readers, would enlighten me on the above point. My reason for asking is that I have heard several people—mostly women—say that they were "choked" or "shaken" by spirits who had evinced hostility to them, and in one case I know of a medium who gave up sitting on the advice of a control, who stated that a certain spirit would wreak her serious injury if she did not do so.

In this connection I have often wondered if the accounts we read and hear of concerning persons who drop dead, often frantically tearing at their throats as if to wrest away invisible hands that were gripping them, have any bearing on this question, that is, are they really being "choked" by spirit hands, or is the action due to merely physical causes? The materialist would of course scout any but physical explanation, but as we well know there are more things in heaven and earth than are dreamt of in his philosophy.

That hostile spirits cause or enhance mental worry and annoyance, just as our friends on the other side cheer and help, I have no doubt of whatever; it is as to their power to inflict physical injury that my query refers, and I shall be obliged for information on the point.

JUSTIN C. MACCARTIE.

Reply.

[Malignant spirits cannot physically injure anyone unless encouraged to do so by the unwisdom of the individual. If people foolishly surrender themselves to be hypnotized by unseen intelligences, whose quality and character they know nothing of, until the operators become dominant and are able to overcome their own volition and control the physical body, they may, if viciously inclined, injure that body by violence. But if the subject knows the fact that they have the power to throw off the influence, and acts upon this knowledge, they can free themselves from the obsession. They should then for some time cease to attend promiscuous circles or invite spirit control, and during the interval study some good book on the laws of mediumship.—Ed. H. of Lt.]

SPIRITUALISM IN JOHANNESBURG.

Knowing how interested you are in the advancement of Spiritualism in other countries, as well as Australia, I give you a short resume of what we are doing in Johannesburg. There has been a society here since 1895, but worked in a primitive way, and consequently when I arrived after the war we could not get ten old members together to re-start the society. But on the arrival of Mrs. R. E. Knight (so well known in Melbourne) in July last, new life was infused into the society, which made an entirely new start, with that gifted lady as president. We have now a very large gathering, and our greatest difficulty is to get a hall sufficiently large and suitable for those who come to hear the "Higher Truths" through Mrs. Knight's controls.

We have other speakers who are also doing good work, and there is every prospect of the Johannesburg Spiritualistic Society in time being a great benefit, not only here, but to South Africa generally. EDW. WITHYCOMBE.

Hon. Sec. Johannesburg Spiritualistic Society.

SPIRITUALISM IN CONSTANTINOPLE.

"La Revue Spirite" publishes a letter signed by five correspondents in the Turkish capital, who state that for months past, Spiritualism has been spreading in that country, where many persons belonging to the best educated and most enlightened classes of society have been engaged in diligently studying our science and philosophy. These ladies and gentlemen have been fortunate enough to find an excellent writing medium, in the person of a young gentleman, who belongs to a noble family in Constantinople, where he occupies the position of notary to the Council of State. The circle, which is presided over by a Bey, who is an LL.D., meets every Thursday and Sunday evening. Although the medium is only acquainted with Turkish and French, he receives communications through his own hands in Persian, and occasionally in German, and sometimes in a language unknown to any of the sitters. Most of the spirits who write messages have been old Moslem philosophers. The members of the circle are about to publish two volumes, one under the title of "Dialogues of the Dead," and the other under that of the "Book of Morals," which will contain the more important of the communications received; and it is anticipated that these will excite a great sensation in Constantinople.

It should be borne in mind that the founder of Mohammedanism was a medium, and that he assumed his prophetic office after he had been admonished to do so by a spirit. He frequently fell into a trance, and a considerable portion of the Koran—the Bible of Islam—was written under spirit dictation. Osman-Bey, in his "Kibrizli-Zade," or "Genius of Islamism," writes as follows: "The Mussulman faith recognizes apparitions of the holy dead, and also their capability of effecting miraculous cures. Apparitions of the dead are mentioned in many legends; and innumerable are the occasions upon which good spirits are sent to succor and encourage the faithful in the midst of their dangers." There is likewise a verse in the Koran, which contains this striking declaration: 'Every man has daimons (equivalent to our guides and guardians) who, without cause, precede and follow him; watching over him by direction of the Lord.' Thus it will be seen that the national religion of the Moslem race rests upon a Spiritualistic foundation, and that therefore Spiritualism ought to take root and flourish in Constantinople.

DEATH OF A FAMOUS RUSSIAN MEDIUM.

We regret to read in the "Revue des EtudesPsychiques," that Mr. S. F. Sambor died in June last, in the town of Radomsyl, near Kiew. He was greatly beloved, observes our contemporary, by all who knew him. His heart was in the cause; no disappointments or difficulties daunted him, and his patience seemed inexhaustible. In the month of February, in the present year, at a seance held in the house of Mr. F. F. Erfurth, at St. Petersburg, the following striking phenomenon was produced through Sambor's mediumship. An iron cylinder was specially prepared, and when a pencil and sheet of blank paper had been placed in it, it was carefully soldered. At the close of the sitting the cylinder was opened, the paper was found covered with writing, and some riband was discovered with it. Sambor was an official in the telegraph department till 1894, when he quitted the government service, to give himself up entirely to the study of Spiritualism. The editors of the "Rebus," of St. Petersburg, and of the "Dziwa Zycia," of Warsaw, propose, as we are glad to learn, to collect and publish all the documents relating to Sambor's mediumship; and if so, a French translation of the volume will no doubt appear in due time.

"VANTRO OCH OTRO."

This is the Danish title of a translation if Mr. James Smith's lectures on "The Superstition of Incredulity," which fills five pages of the October number of the "Efterat," a monthly Spiritual periodical, which is now in the twelfth year of its existence, and is published in Stockholm. We mention the reappearance of the lecture in the far North of Europe as an encouragement to other writers and speakers; and in order to show them that when they drop some good seed in the ground, they can never tell in what part of the world it may spring and bear fruit.

In two of the August numbers of the "Weekblad," published at the Hague, as we had occasion to mention a short time since, the speeches of those who welcomed Dr. Peebles to Melbourne, on his last visit, and one of Mr. Smith's lectures were translated into Dutch; and it is gratifying to find articles which have appeared in the Harbinger rendered occasionally into French, Spanish and Italian. This shows, as we hope our own columns do, how closely the Spiritualistic press all over the world keeps in touch with its individual members, and what a general harmony of opinion must prevail among its editors and contributors as regards the fundamental principles of Spiritualism.

A WELL-AUTHENTICATED APPARITION.

Few of the intellectual celebrities of Paris are better known than Mdme Juliette Adam, who has for many years edited the "Nouvelle Revue," and is the authoress of many striking books. She is not a Spiritualist, but in one of these she relates the following remarkable circumstance which we find quoted in the "Revue Spirite." After describing her unhappy marriage, which had been brought about by her grandmother, she proceeds to say: "My confession upon this point is brief, and ought to be so. What I have suffered, what I have endured, and the martyrdom I have undergone, must remain my own secret. My grandmother, the cause of that marriage, divined it. It hastened her death. One night about ten o'clock, when I had just replaced my little daughter in her cot, and had gone to bed myself, and was about falling off to sleep, I saw by the light of a night lamp, my grandmother enter the room. With a slow gesture she carried her hand to her eyes. Their orbits were empty. I sprang out of bed and hastened towards her. My grandmother had disappeared! On the morrow I learned that, at that very hour, she rendered up her soul to God.

"When my soul became open to the admission of religious beliefs, that apparition of my grandmother was, for me, one of the greatest proofs of the veritable existence of a life beyond the grave. The movement of her hands towards the vacant orbits of her eyes appeared to me to signify "Blindness is death." For a long time I remained blinded (figuratively speaking, we suppose), and always I saw again my grandmother with that frightful gesture of the hands towards her sightless eyes. But I never saw that gesture again after I had written my "Dream of the Divine," which I dedicated to the budding soul of my little daughter Juliette, a well-beloved book of which I trace the inspiration of my dead grandmama."

We should be disposed to interpret the remarkable gesture differently to what Madame Adam does, and to conjecture that no sooner had she passed into the other life than she perceived as by a sudden lightning flash, the terrible mental and spiritual blindness of which she had been guilty in arranging an uncongenial and unhappy marriage for her daughter; and one of her first impulses would be to convey to that lady the sense of remorse she would naturally feel for having made so irreparable a mistake.

SPIRITUALISM IN AUCKLAND, N. Z.

On the 22nd of October, 1902, I had the pleasure of attending a meeting in Auckland to which I was invited by Mr. Searl, who for some years past has been a leader of a small band of Spiritualists who meet locally in this town.

It commenced at 8 p. m., in a room in a private house. Mr. Searl introduced the medium, who is well known among the company, and after a hymn was sung by the sitters, the medium commenced to speak in poetical language in clear tones, giving interesting descriptions of spirits and what they do in the life beyond. A lady's spirit voice came through the medium singing a pretty song, also the voice of a man who died some years ago; he went by the name of Tony the Shingler. Tony answered many questions quickly and also very satisfactorily. Several other spirits came, giving convincing tests of identity, the medium all the time being in a sleep or trance.

Again on November 2nd, 1902, I attended with a friend of mine, a chemist, who was much surprised at the phenomena, and was satisfied that what he had seen and heard was direct communication from the spirit world, for in no other way could he explain the matter. I must state that the medium is a working man who is not educated, to speak to him you never think he was able to speak or answer questions as he does at the meetings, which are very useful and interesting to those seeking for light.

OLD AUCKLANDER.

Ponsonby, Auckland.

—Harbinger of Light.

MADAME FLORENCE MONTAGUE.

A Psychic and Spiritualistic Circle in Montreal.

Madame Florence Montague, who is here on her way from London to California, traveling for purposes of recreation and recuperation after two years of almost consecutive lecturing on psychic subects in London and the English provinces, announced to-day her intention of forming on her way back from the sunny skies of the Pacific slope, a psychic and Spiritualistic circle in Montreal.

Madame Montague's name is well known all over the world to those who have devoted attention to the phenomena of Spiritualism. She began the work to which she now devotes her time and energy in California, and gradually extended her operations through the states, establishing centers, and then she went to London with not a little trepidation as to how her project and her methods of treatment of matters of the mind and soul would be received there. She was equally surprised and delighted to find that she was received with as much favor in the old world as in the new, and by her instrumentality and organizing capacity there have been formed numerous active psychic circles in London and other large centers in England, at which persons of distinction, and possessed of the requisite qualifications, are pursuing investigations and obtaining results of a most interesting and surprising character.

Madame Montague declares that there is practically no limit to the possibilities which may be derived from the development of the spiritual powers of man; but the powers are only given to a few to hold direct intercourse with the spiritual world. Still, all can so expand their natural but latent faculties that they can be of inestimable service in life. Understandings may be developed, intelligences awakened by a study of psychic laws; but it is to those who have brought themselves into harmony with the unseen powers that the truth is revealed.

In the course of conversation, Madame Montague was reminded of the fact that Huxley had been unable to find evidence of the existence of a spiritual world, and that Herbert Spencer, the doyen of living philosophers, had in his last book, which might be his last message to the human race, given voice to what seemed to be a profound conviction that when we leave here we would leave behind not only the body, but the faculties of apprehension, memory and will; and if these were left, what would constitute the soul?

Madame Montague's reply was that neither Huxley nor Herbert Spencer had devoted their attention to the development of the spiritual powers. They had done an excellent work in the world, and it was work that did not qualify them to express any opinion whatever upon the occult phenomena with which others, say Prof. William James, of Harvard, was accustomed to deal.

By proper attention to mind culture, not only would the body be preserved in a healthy state, Madame Montague added, but life itself would be prolonged and the body would come in the end to be left as a thing that was no longer necessary as the soul's tabernacle.—Herald, Montreal, Canada.

HAUNTED BY A SISTER.

Massachusetts Man Loses Power of Speech When a Spirit Appears.

Webster, Mass.—A ghost that stalks about in the daytime is worrying Ambrose Laperle, of 27 Whitcomb street. The apparition is the form of a sister who died about a month ago. She appears to him, he tells neighbors, at his home, on the street, and as he does his work at a loom in the South village mill. She wears a shawl over her head and carries her hands hanging stiffly by her side. She talks to him, but he cannot muster up courage enough to reply, or else he is stricken dumb when she is around.

On several occasions while at work weaving in the mill he missed his reed hook and scissors. Usually he has them attached to his trouser's waistband, and when he reaches for them they are gone. Search as much as he will, he cannot find them anywhere, but after a few moments they return, but he sees no hand replace them nor any fingers loosen them from their accustomed place.

His sister confines her conversation with him to a small bill for rent she owed him previous to her death, and if he could talk he would tell the ghost to never mind payment of the bill. The apparition has been appearing to the man for about a week. In life his sister, when on the street and often about the house, was in the habit of wearing a shawl thrown over her head and shoulders, and her spiritual visits to this earth are made in this customary wearing apparel. Frequently he has encountered the ghost in the hall of his home.

ECHOES.

When we climb to the gods on their heights drear and lone,
Grasp the infinite, break from the fetters that bind us,
And draining the cup we elect as our own,
Dash down in self-scorn the hot heart-drops that blind us,
And press the sharp crown on our brows wan and torn,
We hold only the band that another has worn.

When the salt floods of sorrow sting sharp on our lips,
And each prayer shivers back from the heavens around us,
When the heart sits alone in hope's painful eclipse
And the test of a soul in its anguish has found us,
Each woe we endure in another had birth
And the griefs we lament are as old as the earth.

For we press on the track where another has stepped,
We lift longing arms as our brother before us,
Endure, pray or weep from the pangs he has wept
As the tempests of life in their fury sweep o'er us.
And each song that seems born of our desperate pain
Is the note of another, told over again.

CLARE B. ST. GEORGE.

Awful Disease, Cancer of the Lip.

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"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

"SPIRITISM."

"Spiritism and Mrs. Leonora E. Piper and Dr. Thomson J. Hudson's Theories in Regard to It.

The above is the title of a thoroughly interesting pamphlet by Ex-Judge Abram H. Dailey, Ex-President of the Medico-Legal Society of New York, and an eminent lawyer. In a masterly manner he demolishes the theory of the "Law of Suggestion," as presented by the celebrated Dr. Hudson, in the following language:

I find Dr. Hudson's theory admirably presented in his works; but he must admit that the whole of his argument is equally as consistent with the possibility of Spirit Suggestion, as it is to that of a mortal. He does not explain the conduct of the medium, nor the source of the communication, when there is no visible being present to suggest to the psychic the presence of the invisible one. What he attempts will be noted.

Now I will say frankly, that for nearly twenty-five years, I have lived in close relations with some of the best psychics in this country, and am now, and have been intimately acquainted with many from other countries, and Dr. Hudson does not account consistently and rationally for much of the phenomena I have witnessed. The rational and consistent method of reasoning upon which he relies, fails to bring me to his conclusions, for to my mind it has the fault of being neither. Let me give an instance which came under my observation. Something over twenty years ago, a lady of my acquaintance became conscious of some uncommon manifestations in her presence, and suddenly developed clairvoyant and clairaudient powers. In attempting to examine into the phenomena of the Spiritualists with a view to explain them, and explode the spiritistic hypothesis, I became convinced, by some of the most startling phenomena occurring in my presence, which I shall not here describe. I became convinced of its super-mundane source and that I was wrong, and like Paul, I asked, "Lord, what will Thou have me to do?" The answer came, "Wait, and it will be shown to you." Some days later this lady became entranced in my presence, by what claimed to be the spirit of a man, who in this life was a sailor; who during the early part of the Rebellion, had commanded a vessel in the government service; he died in the early Sixties, of asthmatic consumption, in the vicinity of New York, aged upwards of sixty years. To certain questions which I put to him, he refused to give me answers, but as to the place of his nativity, his relatives, many of the incidents and hardships of his early life, of his going out to sea on a whaling ship from New Bedford when a little boy, of the brutality of his captain, of his leaving the ship in a foreign port and being taken up by another captain and taught navigation, and of numerous events in his life, he then told me. He said he had been brought to the lady medium by a daughter of mine, who had been then a good many years in the spirit world, having died in infancy. That he came for the purpose of taking charge of the young medium, of giving to me counsel and warnings insofar as he was able, and that thereby he would help me and advance himself spiritually. He made plain to me, what he required, but required that I should be as faithful to him as he would be to me. He required that I should be kind and charitable, that I should bear testimony to the truth as I found it to be. I have tried to do so, and I shall be astonished to find that I have been deceived and have been misleading others these many years.

Having now been for so many years living in the midst of convincing phenomena, and having thousands of times been wisely advised and deservedly censured and admonished by him, I did not take any steps to verify the truth of his statements as to his identity, or any of the incidents of his early life, until last September, when I went with this lady to New Bedford, Mass., for that express purpose.

We had neither of us ever been there, and had no acquaintances in the town. You will pardon me, I hope, for being a little explicit, for in this experience I am confirmed in my position, and meet the argument of Dr. Hudson and other supporters of the telepathic theory. Having alighted from the train, we stepped aside, and I then said: "Now, Captain, we are in your hands, and we want you to do what you can to verify your statement?" He immediately replied through the medium: "Do you realize what you ask of me? Do you consider that it is ninety years since I lived here; that I went away when a little boy and seldom came back, and never to stay, and that I have been now away from here entirely over sixty years; that all I ever knew here are dead long ago? Well, I will do the best I can. We lived in a place up back on the hill called Spruce Lane, now Spruce Street; go there."

I went to a coachman and asked him if there was a street called Spruce Lane or Spruce street in the city. He said, "Yes, over back on the hill is a little street by that name." We went then to a hotel and got our dinner, and while there he told us of the name of a former owner, and of the changes that had been made in the hotel. All was true. We then took a coach and drove to Spruce street. On our way he pointed out, and said through the medium, that where now are paved streets and blocks of houses, when he was a boy, there were open lots, criss-crossed with paths.

When we drove into Spruce Lane he found all was changed; the little house where he said he lived was gone. "Go," said he, "to the grave yards, first to the new one, and look at the tomb-stones. I will tell you the names before you go of some I knew and who are buried there." He gave us the full names of those persons and relations they bore to each other. Some of these persons he had mentioned to me in Brooklyn, more than twenty years ago. We entered the cemetery and found them as he had given them to us. "Now," said he, "go to the old Second Street cemetery where mother was buried." Asked the driver if there was such a cemetery and he said "yes." Now, twenty years before, in Brooklyn, he had told me of the sad life of his mother, and of her death in want, before poverty drove him to sea. He spoke of his devotion to her, and that when she died, a friend by the name of Spooner had given her a burial place in his family plot. That stones were erected in the plot with the name of Spooner inscribed thereon, but that only a piece of board with her name was placed at the head of his mother's grave. When we reached the old cemetery, we found it closed by a high fence, and the gate locked, but standing by the fence he pointed out to us, one hundred feet or more away, the place of his mother's burial, and we could read the name of Spooner upon the stones in the plot he pointed to. On our way to the cemetery, he told us that his mother attended a little Methodist church which we would pass, unless it, too, was gone. Directly we came to a new but small church, which had succeeded the old one he had attended. Of that little church he had spoken many years before. We could only remain a few hours in New Bedford, and anticipate going there again to complete the identification of this spirit, whose name while here, was John Taylor, Taylor being a very common family name in New Bedford.

The first time this spirit came to me I was alone with the medium, in Brooklyn. His existence was utterly unknown to us. To set the Law of Suggestion at work, there must be a suggester. Who was the suggester in this case I claim to have obtained some evidence to corroborate this claim to having once lived in New Bedford. From whose subjective mind came the idea to this lady of a sailor by the name of John Taylor, who was born in New Bedford, and all this story of his life?

I have stated a case of facts known neither to the medium nor to any person present; those facts have, to a certain extent, been verified. Will the doctrine of telepathy account for it? If it does, from whence did the telepathic thoughts proceed? They must have originated in the mind of some absent or present person in mortal form, or from some absent or present being in invisible form. They could not have originated in either the mind of the medium or my own. In the absence of any other known method of communicating the name of this personality, and his having put in an appearance declaring his identity and means of determining it, is there any presumption raised that he is what he purports to be? It is true, the medium was not in her normal condition when he first appeared. The question arises: Is that abnormal condition a manifestation that she is for the time being possessed of a separate intelligence? The fact that truthful statements come through her lips concerning matters of which neither she nor I ever had any knowledge, is very conclusive evidence that the communications are from some other intelligence. If they are not from such a personality, the question is presented: Is it possible that the communication could have originated from any other source? If so, from what source? Has Dr. Hudson anywhere explained? If he can't explain, then the argument is against him and his various theories fail.

This pamphlet of 24 pages is for sale at the office of The Progressive Thinker. Price 10 cents.

SUGGESTIONS

For the Good of the Cause of Spiritualism.

I read the article by Mr. Hudson Tuttle under the heading, "Weighty Considerations, a Need of Organic Representation." with deep interest. He truly says, "A great deal of what passes for Spiritualism before the world must be a cause of deep regret and humiliation to those who would have it representative of the science of life here and hereafter and the religion of humanity."

I have given this subject considerable thought of late, especially along the line of mediumship. As things now stand, all mediums are classed under the heading of fraud by non-believers, and to our sorrow be it said, by many so-called Spiritualists; which makes the lot of genuine mediums unenviable to say the least.

As I stated above, I have given this subject much thought and have talked it over with many of my Spiritualist friends, who, when I unfolded my scheme to them, agreed with me that it would be worthy of trial.

We now have our N. S. A. and our Pratt Institute, also a mediums' home, and I say of these God prosper them. But in my judgment we are still wanting in one important particular, namely, in looking after and registering mediums, none of which are registered, nor can they be until Spiritualists come to the front and provide for them. Now it will be asked how can the mediums be provided for, and if so provided, wherein are we to be benefited?

Let me answer this by the following: I firmly believe that if all Spiritualists of the United States would consent to pay the small sum of 50 cents per annum to create a fund with the understanding that this fund was for the purpose of paying salaries to mediums for their work, and that all genuine mediums who worked for the associations, national, state or local, must register, do nothing else than exercise their gifts, always sit under strict test conditions, and ready to respond to the proper authorities, hold meetings when and where they would likely do the most good, allowing skeptics to attend these circles free of charge, but if they felt that they were benefited make a free-will offering, but charge any and all Spiritualists who attended these meetings, would this not tend to spread this grand and noble work?

Again, all so-called mediums not registered would not have the necessary credentials, consequently not acceptable until proven genuine, and so registered. Besides those who were not recognized by the association could not, in the absence of credentials, practice their mediumship as genuine mediums, which in my judgment would be fatal to fakirs; and by this means they would stand branded as such—a thing much to be desired by Spiritualists.

Thus, Mr. Editor, you have the nucleus of a proposition that if once set in motion would go a long way towards wiping out the leeches who prey on the credulity of a long-suffering public. I would be pleased to hear from some of your readers on this subject, knowing in advance that they can suggest something to the benefit of all—the purpose of yours truly, P. LABELLE.

Anderson, Ind.

ANNOUNCEMENT.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palmetto Berry Wine could be obtained free by writing to Vernal Remedy Company, 166 Seneca Bldg., Buffalo, N. Y. Other publishers secured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

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The Long-Lost Secrets of the Magic Power of the Wise Men of Old Fully and Completely Revealed at Last.

Prof. Robertson, President of the Columbia Scientific Academy of the city of New York, is an adept in the science of personal magnetism. He probably knows more about the subtle art of personal influence than any living man. He has just written a new book, entitled the "Secret of Power," the copyright of which he has given away on condition that 25,000 copies of the first edition be distributed to the public absolutely free of charge. Within recent years hundreds of persons have purchased advertised courses in hypnotism for the purpose of learning how to influence others and get along in life. Hypnotism is not personal magnetism. Prof. Robertson has determined to put a stop to what he considers a gross imposition on the public by having his new book distributed throughout the country absolutely free of charge, thus giving all persons who really want to master the real secrets of personal magnetism an opportunity to do so.

Prof. Robertson's book covers the power of personal magnetism, the art of fascination, magnetic healing, the wonders of scientific character reading, from the hand, face, head and hand-writing, scientific second sight, the development of the mysterious X-ray faculty, and Prof. Robertson's original secret method of quick physical development. It is the most comprehensive and exhaustive work on personal influence that has ever been published. It is the only book that we have ever seen that really starts the student out on a scientific basis, that puts him on the right road. Prof. Robertson's methods require no subjects on which to practice, no long weary hours of study in which to learn. The moment you read his instructions you can apply them, you can wield a wonderful influence over a man even a thousand miles away. This may seem incredible, but we have tested it for ourselves and can vouch for its truthfulness. You can read the secret natures of people at a glance; you can cure diseases and bad habits without drugs or medicines; you win and hold friends as if by some magic, irresistible force; gain the love and affections of others; become a great social or business leader; you can acquire wealth and influence if you will but develop your hidden powers and master nature's secret laws. But do not confound Prof. Robertson's great work with advertised courses on hypnotism. Prof. Robertson can tell you all about hypnotic power. He knows it from A to Z. But what you want is something that you can use without the knowledge of anyone else; something that you can learn without a lot of subjects on which to practice; something that will develop in you that subtle, unseen force that controls, charms and fascinates, that makes you supreme master of every situation. Prof. Robertson's free book describes your wants better than you know them yourself. It is highly endorsed by prominent ministers of the gospel, lawyers and business men. It is intensely interesting from start to finish.

If you want a copy, write at once to the Columbia Scientific Academy, Dept. 159T, 1931 Broadway, New York. The books are going very rapidly. A cablegram has just been received from Russia asking for one of these great works; so highly are they prized by scientists all over the world.

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—THE—

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SATURDAY, MARCH 7, 1903.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Spirituality.

Rev. L. A. Crandall, pastor of the Memorial Baptist Church, recently spoke upon "Spirituality," and according to the press report of the same, he said in part:

"We frequently use the words 'spiritual' and 'spirituality' without any adequate notion of what we mean by them or what they really signify. We say of one man that he is spiritual and of another that he lacks spirituality, when our only basis for judgment is found in certain outward expressions or their absence.

"The fact is that spirituality cannot safely be identified with phraseology. There are certain words and phrases which many or may not be the expression of abounding spirituality. It is quite possible to use them in a purely mechanical way, so that they have no more religious significance than the cry of a parrot.

"A box marked soap may or may not contain that article; the name is not a guaranty. Religious words may be as empty of personal desire as if uttered through a phonograph. It is folly, then, to attempt the measurement of a man's spirituality by his use or nonuse of a certain terminology.

"Some truly spiritual people are little given to vocal expressions of their religious aspirations, and never use the phraseology which is supposed by some to be identical with vital Christian experience. Noise and shoutings and ejaculations no more evidence spirituality than tireless loquacity proves the presence of brains.

"Some would like to limit spirituality to those whose activities parallel their own. It is very natural for us to feel that if a man does not hold a certain truth or a certain cause in the same estimation that we do it is because he is not truly spiritual.

"But not all are to be prophets or teachers. It is quite possible for a man to differ with us as to the importance of certain agencies and movements and still be a truly spiritual man.

"Spirituality is a question of focus. A man's spirituality or lack of it depends upon that which he makes the center of his life. If this center be material the man cannot be spiritual; if it be spiritual then the man is spiritual. We can each know for ourselves, if not for another, where the strongest emphasis is laid, what is of the highest value.

"Do money, fame, social position, pleasure, bodily indulgence command our greatest purposes and draw out our greatest earnestness? If so, we are carnal, material.

"Do purity, honesty, the kingdom of God, the spiritual welfare of mankind hold first place in our hearts? Then we may safely lay claim to spirituality."

The Rev. Crandall has well spoken, whether from a Baptist point of view or from any other. It is natural for people to judge from their own particular idea of spirituality, from their own estimation of the heights to be attained before another can become spiritual.

There is much of this in the ranks of Spiritualism. It is not unusual to hear a person speak of others as very unspiritual. Such criticisms are unspiritual in themselves, and perhaps more so than the acts of those against whom they are used.

Persons who are governed by their highest conception of right, may be said to be on the spiritual plane, spiritual-minded, spiritually inclined, and yet may not have attained a very high state of spirituality. But they and their own intuitions; their own aspirations; their own best and wisest power of discernment, must be the judge and not their self-appointed teachers.

Young Mr. Rockefeller may be, in his way of thinking, a Christian, he may be spiritual minded, but he is just now having a hard time convincing the average Christian that he follows the teachings of his Master, but after all he must be his own judge.

Spirituality cannot be fully defined here, or perhaps hereafter, by a single sentence. It is too broad for the narrow confines of earth-life, it is too deep for the conception of the present humanity. We do not believe it lies in war, and yet, for aught we know, war may be one of the powers through which the highest spirituality can be attained. It looks almost as proper for a slaughter to come by and through this channel as for the slaughter to come through the cyclone or the volcanic eruption, and yet we do not wish to justify war, however, who knows but what that is a means to a higher end?

The Johnstown disaster was horrifying; the Galveston horror was an awful thing; yet nature was the power underlying each, and we call Nature spiritual and material combined.

Each one stands upon his and her own estimation and interpretation of the words "spiritual" and "spirituality" and if we live up to the highest and best that is in us the world is better in that degree and no criticism will have any effect, especially that made in an unkind spirit.

Important Victory for Spiritualism

Another important victory for Spiritualism was gained, Feb. 23, when the State Supreme Court of Pennsylvania, in an opinion by Judge Potter decided that belief in Spiritualism is not proof of insanity.

The questions involved arose in the the benefit of the cause of Spiritualism, noted McIlroy will case, wherein Mary Buchanan, daughter of Mr. McIlroy, contested the will of her father, which devised the greater portion of his estate to the First Association of Spiritualists of Philadelphia for the erection of a building to be known as McIlroy Hall.

Thus is established not only the right of a Spiritualist to devise property by will, but a legal precedent is established that is of immense value as affecting the status of Spiritualism and Spiritualists and their equal rights and privileges under the law with citizens of other beliefs.

It has been too customary for courts to be swayed by their prejudices, rather than by consideration of equity and justice, in the decisions of cases involving the interests of Spiritualists and Spiritualism.

A change of attitude in this respect denotes a marked advance in recognition of our human rights as Spiritualists to have and to hold our peculiar belief, without being subject to the wicked legal imputation of insanity in order to vitiate wills made devising legacies for

IS SPIRITUALISM OF THE DEVIL?

The Question Is Plainly Answered, by Dr. J. M. Peebles.

The Sunday Detroit Tribune of a recent date, contains a venomous attack upon Spiritualism, making the notorious Alexander Dowie, of Chicago (the incarnated prophet Elijah (?), the chief witness. This Dowie shamefully slanders mediums, and contends that all influencing spirits are "low, dirty devils—in brief, Spiritualism is all of the devil!" Dr. Peebles, it seems, knew of the sayings and doings of this Reverend (?) John Alexander Dowie in Australia and New Zealand before his emigration to this country, and was therefore, just the man to handle him. While the Detroit Tribune published the most of Dr. Peebles' reply to Dowie, it utterly omitted all that part relating to the devil. We take great pleasure, therefore, in publishing Dr. Peebles' full response to this Dowie "Reverend," so given to misrepresentation and slander. The writer "Laic," that penned the prelude to Dowie's thundering fulmination, seems to be a very fair and candid writer.—Editor.

Reading with interest the four-column article of "a church tramp," in your issue of Feb. 8, I said to myself, "Would to heaven there were more such 'tramps'"—that is, intelligent men who dare to visit all churches, study all religious confessions of faith, listen alike to Catholic and Protestants, go into Spiritualist seances rooms, and there fairly, judicially report their forms, creeds and ceremonial peculiarities for the education of your readers. "Laic's" mission is something after the order of the honey-bee, which, flitting from flower to flower, finds sweets in thistle blooms and crabapple blossoms, as well as the delicate violets. Be this said to his credit. The thinking, researching world desires knowledge concerning all religious subjects, and especially that relating to the condition of men after death.

Inasmuch as your correspondent mentions my name in the above-referred-to article, I feel certain that you will permit me the hospitality of your columns for a fraternal reply.

The origin of these modern spiritual manifestations in Hydesville, N. Y., and the rapid progress of those differentiated phenomena, under the above general name, are very correctly given by this writer; and also his frank confession that the "manifestations themselves are no longer questioned." In consonance with this statement, Dr. Alfred R. Wallace, compeer of Charles Darwin, pensioned by the late Queen Victoria for his research and scientific attainments, and whose picture appears in this same issue of the News-Tribune published these words:

"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences." The testimonials of Sir William Crookes, London; Leon Favre, late consul-general of France; Judge Edmonds, of the Supreme Court of New York; Prof. Hare, of the University of Pennsylvania; Victor Hugo, whom I once met in a spiritual seance in Paris; W. T. Stead, with whom I dined a few months ago in London, and thousands of the brainiest men and women of the world, are to the same intent. And to cap the climax, Dr. Hudson, sometimes authoritatively quoted by the clerical opponents of Spiritualism, says: "The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic—he is simply ignorant." And your correspondent, with true manliness and moral bravery, doubly clinches the above by saying, "Spiritual manifestations have been seen and repeatedly tested by scientific and other witnesses of the highest credit and social position, so that I may say the manifestations themselves are no longer questioned, but only the cause of them."

So far all is clear. The toe-joint, knee-snapping theory, the electro-mechanism theory, the legerdemain theories have all faded into nonentity, and we have the straight-out confessions and admissions from the highest authorities that genuine spiritual manifestations exist in our midst. This, to say the least, is a rich, working hypothesis. The only question is as to the "cause."

Permit me to say at this point that some forty years ago, in Saul-like bitterness and bigotry, I pronounced all these phenomena trickery, fraud, legerdemain, or mesmeric mind-reading, but calmer research and drinking deeper sobered me. Sufficient evidence compels belief. Saul's vision near Damascus that "felled him to the ground," was quite satisfactory to him, though the skeptics of to-day pronounce it "sunstroke," and the revelator John's visions, "epileptic fits." It seems reasonable to me that, inasmuch as God and his laws are unchangeable, that the ancient marvels and spiritual manifestations of the Bible, and these of modern times must stand or fall together

An Ill-Starred Witness Against Spiritualism.

Having recently spent six or seven months in Australia and New Zealand, becoming conversant religiously with those intelligent English-speaking people, I deem it exceedingly unfortunate in the interests of truth that one J. Alexander Dowie, a man so often mobbed, a man so famous for vitriolic vituperation and such irreligious vulgarisms as pronouncing spirits incarnate or discarnate, "low, dirty devils"—should have been brought forward as a witness against Spiritualism.

A well-written pamphlet of 60 pages lies before me, from the pen of William McLean, a member of the New Zealand parliament and a Spiritualist, entitled, "Spiritualism Vindicated, and the Clerical Slanders of Rev. John Alexander Dowie Refuted." If this man (Dowie) were ordinarily sensitive, or capable of a fine emotion, the contents of this pamphlet (published in Wellington, N. Z.) would crimson his face in shrinking shame. I will quote but one or two of the milder paragraphs:

"Mr. Dowie has not only slandered Spiritualists and mediums, our representatives in parliament, our ministry and our premier, but he has villified the press, and even members of his own 'cloth' have been assailed in the most cowardly and un-christian manner. Could I be blamed, then, for rising in the audience and exclaiming, 'Sir, these are the biggest lies you ever uttered, you coward!'"

Pitying such poor, postponed possibilities of men, I pass on, simply remarking that the testimonies and tirades of such ranters, touching "Greek text tests," or any spiritual seance, count for nothing in the estimation of scholars and candid, conscientious investigators.

Spiritualism and the Devil.

It having been manfully admitted by "Laic," and by multitudes of distinguished men that "spiritual manifestations" literally occur; that there is an actual intercommunion between the worlds visible and invisible, the question of questions naturally arises—what the cause?

"The devil," exclaims Dowie; "the devil," say the more illiterate of religious sectarists; "the devil," say all Seventh-day Adventists.

But this only provokes the inquiry, is there a personal, semi-omnipotent devil? How could there be in the moral universe of a God infinite in goodness, wisdom and power? How did he get to exist? There is no account in Veda, Tri-Pitaka, Old or New Testament of the devil's creation. Doubtless, this belief originated in the Ahriman of ancient Zoroastrianism. The Jews knew nothing of satans and devils till their Babylonian captivity. Is this devil, may I ask of Dowie and traveling revivalists, self-existent, or was he made? When God created and pronounced his works "good," did this include the devil? Neither Peter nor Judas were fallen angels. The "seven devils" that "went out" of Mary Magdalene could not have been living, human-shaped personalities. Is it possible that an omnipotent God, whose name is "Love," (I. John, iv:16) would let loose the devil (if real) and his co-working demon imps to tempt and ruin mankind, and at the same time bar away from our world all good angels and spirits? I cannot believe it. Are not men naturally enough inclined to do wrong without any aid from a tempting devil,—and a devil, too, that God will not kill. Honestly, if the devil in which you Christians believe is so rapidly gaining ground on God and Christ, converting so many to Spiritualism, tempting and obsessing so many mediums, why in heaven's name don't you Christian preachers, with others professing "belief" in Christ, go about casting these devils out? There you sit comfortably in your cozy homes and let the devil carry on his work ad libitum. Christ commanded believers in him to "cast out demons." Have you ever cast any out? Have you ever attempted it? If so, when and where? If you have not cast out any of these devils that you insist are "controlling Spiritualist mediums," how can you expect to hear in that great day of the final judgment, the plaudit, "Well done, good and faithful servants?"

Further pressing the point, would not you, if you were the Almighty, destroy in the twinkling of an eye this world-ravaging Satan, and would you not quickly stop "wicked demon spirits" from further controlling Spiritualist mediums? Be honest, brethren, would you not? I believe you would, and therefore, I believe you to be better—vastly better than the god you worship.

Do you say that man is a moral actor—a responsible being with the power (more or less modified by heredity) of choice—granted! But if you were the Almighty with infinite forces and infinite resources at your command, would you continue this devil in existence, knowing that he was dragging millions upon millions of precious souls down into a cold, eternal death-sleep, or into the torments of an endless hell? You certainly would not—then, though finite, you are infinitely better, I repeat, than your God, who is, as all Christendom declares, infinite in love and goodness, wisdom and power.

Briefly, the educated multitude, with myself, are decidedly skeptical about the existence of this scarecrow devil—this Miltonian devil that made "war in heaven," "fell," and appeared in Eden's mythic garden in the form of a serpent. Therefore, before the "cause" of spiritual manifestations can be logically laid at the door of the devil, his existence must be proven; and the burden of the proof lies with the affirmative. Who will affirm?

Spiritism, Not Spiritualism.

No philologist would use interchangeably such words as act and actual, man and manual, spirit and spiritual; then why spiritism and Spiritualism? The words are not synonyms. "Ual" is a suffix, and a modifier of meanings. A pure spiritually-minded man is almost infinitely more than a spirit man. As there are good and evil principled men, so there are good and evil spirits. Both have access to earth. Swedenborg was right upon this point.

Mere promiscuous spiritism is allied to Babylonian and Old Testament necromancy. It is conversing with the so-called dead for curiosity, for finding gold fields, prophesying about next year's crop of wheat, or some other base, selfish purpose. This, Moses wisely condemned. But Spiritualism is another matter. It is of God. It is rooted and grounded in God, who is Spirit (pneuma ho Theos). As a phenomenon, it is God's living witness of a future life. Its phenomenal gifts are among the signs that Jesus said should "follow them that believe." (Mark 16:17).

How to Get Spiritual Messages.

"Seek and ye shall find" is as rational as scriptural. Doubt and demand bring supply. If you desire reliable communications from your spirit friends for comfort and helps to better living, consecrate some room in your house for this purpose. See that it is clean, pleasant and well ventilated. Several of you, upright and honest in purpose, meet regularly, say twice a week, in this room. Consider it an altar for devotion to truth. Sitting around a table, read the twelfth and thirteenth chapters of Corinthians, or some other spiritual literature. Render thanksgiving to God, pray for the baptismal love of the Christ-spirit, invoke the presence of angels and ministering spirits, and after a few weeks or months there will be visions, trances, clairvoyance, or other spiritual manifestations, giving you peace and joy unspeakable.

What Has Spiritualism Done for the World?

Its startling phenomenal thunderclaps from the invisible have caused the materialist to think. It converted such men as old Robert Owen, Robert Dale Owen, Professor Hare, Alfred R. Wallace, and thousands upon thousands of hard-headed materialists, to a belief in God and immortality. It emphasizes the apostolic teaching that whatsoever a man sows, that shall he also reap. It predicates salvation more upon conduct than dust-buried creeds. It demonstrates a future and conscious existence; gives knowledge for faith, and helps hope to blossom and ripen into fruition. It brings us beautiful messages from loved ones, whose mouldering forms rest beneath the fir and willow. It encourages the despondent, confirms the doubting, soothes the sick, comforts the dying, and wipes the tears from the mourner's eyes. If this be the "work of the devil," then God bless and prosper the devil.

Battle Creek, Mich. J. M. PEEBLES, M. D.

Another Warning.

Another instance illustrating at once the danger of too great haste in burying the supposed dead, and the fallibility of the judgment of doctors in such cases, is afforded by a telegram from Clinton, Iowa, Feb. 19, as follows:

"William Marshall, a wealthy farmer, had a narrow escape to-day from being buried alive. He had been ill for some time and yesterday was declared to be dead by the doctors. The supposed corpse was laid out in the customary manner and all the rites gone through, when, to the terror and amazement of those who were sitting by the body early this morning he stirred and sat up. His illness had almost altogether disappeared and this afternoon he was up and about the house, feeling almost well."

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

Remarkable Spirit Manifestations.

The New York World of late date contains a special dispatch from Bucyrus, Ohio, detailing some exceedingly startling and interesting manifestations of spirit power. It appears from the report that the entire northern part of Crawford county is trying to solve a mystery which surrounds a little cottage on the farm of Horace Burger, seven miles north of Bucyrus. The cottage, which was built as a bridal present to his daughter by Mr. Burger, is small but comfortable. It is only fifty feet from one of the most traveled roads in the county, with a pretty grove of native forest trees at the rear. In this wood, before the house was built, a wandering workingman named J. G. Klinghardt took his life by hanging himself.

After their wedding the young couple took up their residence under most auspicious circumstances. A week had not passed when their nights were disturbed by strange tappings on the windows and at the doors. Moans and groans came from nowhere in particular. Later on the figure of the suicide could be plainly seen about the house and woods, and though the windows and doors were securely fastened, he would enter the house and wander aimlessly from room to room, his coming being heralded by a dim phosphorescent light, a damp draught and weary, sighing groans.

The young couple supposed at first that some of their friends were making them the target of a practical joke, but two weeks of such a honeymoon convinced them that life at the old family home, amid friends, would be more congenial, and they gave over the cottage to the ghost.

Burger volunteered to prove the fallacy of their story, and the next night went to sleep in the cottage. He was awakened suddenly about midnight by a cold breath, and sitting bolt upright, he saw the well-known form of Klinghardt wandering about the room. Burger threw a stick of wood at the apparition. Though his aim was true, the stick seemed to go through the misty form without result. Burger lighted a lamp, but the ghost had gone. He returned to bed and the ghost reappeared. This was enough, and he went home, to acknowledge that he did not understand the matter.

Smiles greeted his return, and his son volunteered for a night at the cottage. His experience was similar to that of the others. He had been present when Klinghardt had been cut from the tree, and is sure he recognized in the ghost the unfortunate man. Matthew Burger, though not a believer in the supernatural, could not explain the gruesome problem, though he was averse to talking of the matter because he knew that his statements would seem improbable to the community.

Joseph Oswald was not a believer in spirits, but was speedily convinced that such things were possible. A shotgun which was called into use was of no avail, and although close aim was taken at the wandering apparition, no damage was done except to the walls of the cottage.

Night after night a new candidate came forward to prove the foolishness of his neighbors, but none has either explained the problem or will consent to spend a second night in the place.

Parties have been made up to explode the fallacy, but they have invariably ended in making a larger number of mystified people, all of whom would gladly welcome proof that they were victims of hallucination rather than the observers of a real ghost in its weary journey from the grave to the scene of its departure from life. John Wilford, George Burger, John Strohm, Philip Cramer, R. D. Whisler and Tony Herzer are all referred to as being able to corroborate the stories of the reality of the ghost.

So notorious had the affairs of the Burger neighborhood become that they attracted attention in the neighboring village of New Washington. Dr. Miller, who, with Editor Lantz, of the village paper; J. B. Ledman, superintendent of the Sycamore schools, and Undertaker John Geiger, had been present when the body of Klinghardt had been cut down, decided to investigate.

Speaking of the matter, Dr. Miller says that when he determined to investigate he kept the matter quiet, so as not to apprise any one who might be the cause of the joke. He took along his camera, determined to get a photograph of the ghost. He waited until a few minutes before midnight and then went down to the grove where the dead man had been found hanging. The doctor knew the way to the sapling and intended to go to it in the moonlight, and from there to the grave. He had gone but a short distance when he perceived a form ahead of him leading the way. He was surprised, but not frightened. For the moment he forgot his camera, but just before reaching the woods he remembered it and quickly made an exposure. The photo shows plainly the apparition in the woods. The trip to the tree was continued under the supernatural guidance, and also the visit to the grave. Being convinced that what he saw was the ghost, and not desiring any further acquaintance, the doctor returned to his sleigh and went home.

He has expressed himself as fully convinced that the Burgers and their friends are sincere in their belief, and he cannot explain the matter. Other people have become interested and will make an investigation.

Proposed Sunday Law.

Some person with more regard for the old Mosaic law of sabbath observance than for common sense and natural human rights, has introduced, or caused to be introduced in the state legislature of Illinois, a bill for Sunday observance, that outdoes the puritanism of the Puritans, in the way of providing heavy penalties for Sunday breaking. So extreme are its provisions that even orthodox ministers give vent to caustic criticism, and assert that it cannot be productive of good results.

There are no greater and more persistent sabbath breakers than the ultra Sunday people, who would force everybody to observe Sunday as the sabbath instituted by Moses. The sabbath of Moses and the Bible was not our Sunday at all, but Saturday, as still held by orthodox Jews.

These ultra Sunday people might, if they would, learn a lesson from Jesus, who taught that the sabbath was made for man, and not man for the sabbath; likewise from Paul who wrote: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."—Rom. xiv:5

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

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Ideals and Progress.

Truth is truth wherever found, and the following excerpt from a discourse by Rev. Wm. O. Waters, the new rector of Grace Episcopal church, of this city, could well form the substantial text for a good Spiritualistic lecture. Mr. Waters' text was "The kingdom of God is at hand," Matt., xiv:4, and his subject was the necessity of progress and lofty ideals.

"All life is movement," he said, "either forward or backward, becoming either progress or decay. Nothing is still, whether in the individual, the association of individuals, society or state. Everywhere we see things moving onward and upward or backward and downward. All progress is the result of effort, all effort springs from lofty purposes and all lofty purposes are born of high ideals. Where there are no high ideals there are no lofty purposes, no honest efforts and no progress, but stagnation and decay.

"The influence of lofty ideals and purposes on human character is marked. The man is happier, his life is joyous and he prizes existence because he appreciates the opportunities for growth that are afforded him. When a man takes a walk on a crisp wintry morning his cheeks have a healthy glow and his veins tingle with delight as the life current bounds through them. Just so it is with the human soul when it is actuated by lofty purposes. The man rejoices to be alive, he takes hopeful views of things and his conversation is bright with cheerfulness. The more strenuous he is the greater is his joy.

"But, on the other hand, life without lofty ideals is destitute of inspiration and enthusiasm and it rapidly degenerates into a disconted existence, a system of drudgery and a wretched struggle with depressing circumstances. The Apostle Paul's injunction was 'If a man does not work neither shall he eat,' and the same rule is applicable to a man's spiritual exertion and spiritual refreshment."

Work Among the Pagans.

A Korean merchant came to New York the other day, to purchase idols. He had received a circular from a firm in that city engaged in the manufacture of that line of goods. This firm keeps an assorted lot of idols for all nationalities, from a Joss stick to an image of Brahma. All the hideous fancies of heathendom are carried in stock, and are better made, more attractive than the native handiwork and decidedly cheaper. The firm has agents among the heathen, pushing their trade with the eagerness of the missionaries alongside distributing Bibles the pagans cannot understand, and which the missionaries cannot explain. They can understand, fear and reverence a bit of burned clay, or plaster paris, highly colored. So the catholic, who does not know a line of his creed and cannot read the Bible, worships a wax image of the virgin and prays to the bones of saints.

No doubt the members of this firm are good church-members and silence any conscientious scruples by contributing of the profits to the mission cause. Missionaries and idols for the heathen! they have their choice, and take the idols. Nevertheless they have the missionaries!

Papal Prisons Again.

In the New Orleans Daily Item, Feb. 5, was the following:

"Sister Regina Estavan was to-day released from the Louisiana Retreat by order of Judge St. Paul, in Division C of the civil district court. As told in the item of yesterday, her sister, Mrs. Antonia Trepagnier, obtained a writ of habeas corpus directing the mother superior of the Retreat to bring Sister Estavan into court and show cause, if any existed, why she should longer be compelled to remain an inmate of that institution.

At noon to-day Sister Estavan, accompanied by Mrs. Trepagnier and two other lady friends, came into the court room. The mother superior was also there, accompanied by a sister, both attired in the habiliments of their order. Sister Estavan appeared without the nun's hood, but in its stead was a long black veil. She was attired in nun-like garments of deep black.

"Judge St. Paul asked the mother superior if she was ready to make defense to the writ, and she replied that there would be no defense. Mrs. Trepagnier was then called to the stand. She testified that her sister was detained against her will in the Louisiana Retreat upon an unfounded allegation of insanity, and that she was abundantly able to care for her if released.

"Sister Estavan testified in a clear, concise, and coherent manner that she was not insane, and that before being put into the Retreat she had announced her intention to secure release from her vows and leave the order.

"At the conclusion of her testimony Judge St. Paul said: Enter an absolute decree. Let her go with her sister, Mrs. Trepagnier.'"

The above is one of many items of evidence showing that women are put into papal convents and detained there against their will—often for life.

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass... Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale at this office. Price 25 cents.

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

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmospheres of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

TRIUMPHANT.

THE BELIEF IN SPIRIT MANIFESTATIONS NO PROOF OF INSANITY.

Supreme Court Sustains Claim of Spiritualists' Society to Alexander McIlroy's Estate.

The Supreme Court in an opinion by Justice Potter has sustained the appeal of the First Association of Spiritualists of Philadelphia from the judgment of Common Pleas Court No. 5, in a case arising under the will of Alexander McIlroy, deceased. Alexander McIlroy in his will provided a home for his daughter as long as she lives and an annual income payable monthly, and further directed that she be supplied with eight tons of coal annually, to be procured for her by his executors in the month of August annually. He also provided a home and annual income for life for his housekeeper. He then gave the balance of his entire estate to the First Association of Spiritualists of Philadelphia to be applied to the purchase of a lot and the erection of a building thereon to be known as McIlroy Hall, and upon the failure of the Association to act in this direction within three years after receiving the whole of his residuary estate, then the proceeds to be applied to the establishment of a home for white Protestant orphan children, to be called the McIlroy institute. The First Association of Spiritualists was incorporated by the Common Pleas Court in this city. The will was executed on July 20, 1880, but McIlroy did not die until May 27, 1897, and in the meantime he added five codicils ratifying the will and two of the codicils. After the will and codicils had been admitted to probate, Mary Buchanan, the only daughter of the deceased, procured from the Orphans' Court an issue to be tried in the Common Pleas Court upon the questions of her father's sanity and the exertion of undue influences upon him by certain persons called Spiritualists. Upon the latter point no evidence was offered tending to show undue influence upon the part of any living persons, and inquiry was narrowed down to the question of general incapacity.

At the trial, Common Pleas Court No. 5 refused to give binding instructions to the jury to find a verdict sustaining the will, and a verdict was rendered against it. From this an appeal was taken. Justice Potter says, among other things, that "the deceased was unquestionably a believer in Spiritualism, but there is abundance of authority for the proposition that mere belief in Spiritualism, ghosts, dreams, etc., is not proof of insanity. There are many cases holding that without proof that such a belief resulted in some insane delusion, which prompted the act sought to be set aside, the act is valid, however extreme or unreasonable the faith of Spiritualism or other like beliefs. . . . . We think that under all the evidence in the case the defendents were entitled to binding instructions in their favor. Judgment is reversed and the issue is directed to be set aside."—Evening Telegraph, Philadelphia, Pa.

THE ASSASSINATION.



TAKE DUE NOTICE THAT WE SHALL IN A FEW WEEKS, PUBLISH A COMMUNICATION FROM A DISTINGUISHED LITERARY MAN, W. H. BURR, OF WASHINGTON, D. C., FULLY ESTABLISHING THE FACT THAT THE ASSASSINATION OF PRESIDENT LINCOLN WAS ARRANGED BY JESUIT PRIESTS. IT GIVES IN DETAIL THE PLAN AND RISE OF THE TERRIBLE PLOT, AND ITS FINAL CULMINATION IN THE MOST DASTARDLY MURDER OF THE 19TH CENTURY. THE JESUITS HAVE BEEN DRIVEN, TIME AFTER TIME, FROM LEADING EUROPEAN COUNTRIES, FINALLY SEEKING THE UNITED STATES AS AN ASYLUM IN WHICH TO CARRY ON THEIR NEFARIOUS WORK.

THE SPIRITUALISTS EVERYHERE SHOULD SEND IN ORDERS FOR THIS SPECIAL EDITION. ORDERS FOR 100 COPIES, MORE OR LESS, SENT TO AS MANY DIFFERENT ADDRESSES AS DESIRED, FOR ONE CENT PER COPY. 100 COPIES OR MORE, SENT TO ONE ADDRESS AT 75 CENTS PER HUNDRED. WE WANT TO ISSUE ONE HUNDRED THOUSAND OF THIS EDITION. SEND IN YOUR ORDERS AT ONCE.

NOW IS THE TIME!

Attention, Spiritualists of Illinois!

Spiritualists of Illinois, Attention! Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brother Sprague immediately at Sturgis, Mich., or advise Ella Johnson Bloom, secretary, 971 South Homan avenue, Chicago. Act at once:

GEO. B. WARNE,
President Ill. S. S. A.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

Clairvoyance in Space.

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

VARIETIES OF CLAIRVOYANCE—MAGICAL AND GENUINE CLAIRVOYANCE—ILLUSTRATION BY WIRELESS TELEGRAPHY—THOUGHT-FORM CLAIRVOYANCE—TRANCE AND ASTRAL VISIT—USING THE MENTAL BODY—CRYSTAL GAZING—INTERESTING PSYCHIC INCIDENTS—MEANINGLESS VISIONS.

We spoke last week of what a man would see with opened sight if he simply looked round him just where he stood, without making any effort to penetrate into the distance, either of space or time. To-day we have to consider the capacity to see events or scenes removed from the seer in space and too far distant for ordinary observation. When a man in one continent observes and reports what is taking place in another, thousands of miles away, how is it done?

VARIETIES OF CLAIRVOYANCE.

Some people may think that the first question ought to be, Is it ever done? Yes, there is no doubt whatever that it has been done very often. Anyone who is as yet uncertain as to this should read the large numbers of authenticated instances given in the literature of the subject. Cases will be found in the reports of the Psychical Research Society, and in almost any account of Spiritualistic phenomena. There can be no question in the minds of those who have studied the subject that clairvoyance in space is a possibility—indeed, for us in Theosophy this is so definitely so that we know no less than five ways in which it can be done, as I shall proceed to explain. Of these five ways, four are really varieties of clairvoyance, while the fifth does not properly come under that head at all, but belongs to the domain of m[illegible] I mention it here only because a person who was endeavoring to classify cases of clairvoyance would sooner or later come across cases of its use, and would very likely be puzzled by them. People often write to Theosophists and describe some experience connected with non-physical life, and ask how the result was produced, and sometimes such questions are very difficult to answer—not because the phenomena are rare, but because they are so common; not that there is any difficulty in accounting for them, but that there are so many ways in which they might have occurred, that without full and careful cross-examination it is impossible to say which method was actually employed.

MAGICAL AND GENUINE CLAIRVOYANCE.

But one may usually distinguish this magical procedure from genuine clairvoyance, because its leading feature is that it is not by any faculty of the seer that information is obtained; in fact, he does not see what happens at all, but he is told by another. He simply sends somebody to see from him, though when he has learnt what he wishes to know, he very likely gives it out as though he had seen it himself. In the East this method is largely employed, and the messenger there is usually a nature-spirit, whose assistance may be obtained either by invocation or by evocation; that is to say, the operator may either persuade his astral coadjutor by prayers and offerings to give him such help as he desires, or he may compel his aid by the determined exercise of a highly developed will and certain magical ceremonies. The same thing is often done at a Spiritualistic seance, but there the messenger employed is more likely to be a dead man, though sometimes there, too, it is only an obliging nature-spirit, who is amusing himself by posing as somebody's departed relation. Of course there are also cases in which the medium is a clairvoyant, but much more often some dead man goes and sees what is needed, and then comes back and describes it through the organism of the medium. Whichever be the method or the messenger, we may dismiss as not genuine clairvayonce any case in which the faculty employed is not that of the seer himself.

One who possesses the type of clairvoyance of which we spoke last week, and is able to see the astral entities as they move about him, is not therefore necessarily also dowered with this faculty of seeing at a distance. He would still have to learn this, though it ought not to be difficult for him to acquire it, and it would be done by one of the four methods which I shall try to describe.

The first has certain analogies on the physical plane, but none of them are perfect. If you can imagine a telephone along the wire of which we could see instead of hearing, that would give a partial analogy. Think of the new system of wireless telegraphy; the vibrations spread out in all directions, but suppose they spread in one direction only, and made a kind of temporary wire as they moved by arranging or magnetizing or polarizing the particles of the ether so that for the time a special current could pass along them, then we should have another analogy; and by combining the two ideas we shall have a fair image of this kind of clairvoyance, which has sometimes been called seeing by means of an astral current. By an effort of will such action may be set up among astral particles as to form a line of them along which the clairvoyant may see, something as though he were looking through a telescope. This method has the disadvantage that this telegraph line or telescope is liable to disarrangement or even destruction by any sufficiently strong astral current which happens to cross its path; but if the original effort of will were fairly definite, this would not often happen. The view of distant events obtained in this way is usually not unlike that gained by means of a telescope. Figures appear very small, like those upon a distant stage, and they are often seen in the midst of a disc of light, as though they were scenes thrown upon a sheet from a magic lantern. The observer has no power to shift his point of view so as to understand better what he sees, nor can he, as a rule, exercise any further faculty; he would not, for example, be able to hear what was being said among those distant actors.

In this case the consciousness of the clairvoyant remains at this end of the line, so that he is able to use his physical organs while he sees, and can describe everything as it occurs. This is one of the commonest orders of sight at a distance, and for many people it is very much facilitated if they have some physical object which can be used as a starting-point for their astral telegraph line or tube—a convenient focus for their will-power. A ball of crystal is the commonest and most effectual of such aids, since it has the advantage of possessing within itself qualities which stimulate psychic faculty. There are plenty of cases on record in which by means of a crystal men have seen what took place at a distance; but this belongs more properly to a later stage of our subject.

THOUGHT-FORM CLAIRVOYANCE.

Let us compare this with another type of clairvoyance—that by means of a thought-form. All students of Theosophy are aware that thought takes form on its own plane, and very much of it upon the astral plane as well; and in some cases this thought takes the form of the thinker. If a man thinks of himself very strongly as present at a certain place or wishes very strongly to be there, he will often project an image of himself which will be visible to clairvoyant sight. Normally the man has no control over such a form when it has once left him, but there are methods by which a man may retain such connection with it as may enable him to receive impressions through it—to use it as a kind of outpost of his consciousness. In such cases, the impressions made upon the form would be conveyed to the seer not along a line of astral particles, as in the last case, but by sympathetic vibration. In exercising this type of sight, the operator will still be perfectly conscious at his own end of the line, and so can describe as he sees, so long as he does not allow the intentness of his thought to be disturbed. If he loses that for an instant, the whole vision vanishes. But he had advantages over the man using the astral current, in that he sees his figures life-size, as though he were close to them, and may also to some extent shift his point of view if he wishes. Instances of this kind of sight among untrained people are naturally rarer than the other, since it requires greater mental control.

TRANCE, AND ASTRAL VISIT.

There is, however, another and still more efficient variety of this sight, which would present somewhat different symptoms to the observer. If your seer fell into a trance, so that his physical consciousness was for the time unavailable, and it was only after his return that he could describe what he had seen—then you have probably an example of this other type of clairvoyance in which the information is gained by an astral visit. Instead of seeing from a distance or sending a messenger, the man simply goes and sees for himself, which is in many ways much the most satisfactory way. In this case he will describe himself as standing among the actors in his scene, hearing what they say as well as seeing what they do, able to move about freely as he wishes. Manifestly this is a greater achievement and altogether a more efficient faculty, for the man who possesses it fully can see and study at leisure all the other inhabitants of the astral plane, so that the great world of nature-spirits lies open before him, and he may converse at will with them, and even with some of the lower devas or angels. Wherever he goes, he goes in full consciousness, with full power of investigation. True, it has its own special dangers for the untrained seer, and they are greater than those of either of the other methods; yet it is the most satisfactory form of clairvoyance open to him, for the immensely superior variety which we shall next consider is not available except for specially trained students.

This last method, which is so much the best and highest, consists simply of using the mental body instead of the astral vehicle, which naturally requires much greater development. In this body the man travels just as in the other case, but without any of the dangers which beset the path of the astral visitor, and with the enormous advantages which the possession of the higher faculties of the mental plane gives in the way of additional sight and wider knowledge. In his travels he sees so much more and has so much greater opportunities chiefly because he has the capacity of entering upon all the glory and beauty of the higher land of bliss, so that for him heaven is always open, not as a far-away vision, but as an ever-present reality in which he is living and moving at will.

We see, therefore, that, besides the magical method first mentioned, we have four types of clairvoyance—that by an astral telescope, that dependent upon the projection of a thought-form, that involving an astral visit, and that which needs the use of the mental body. The man who possesses either of these latter has obviously many and great advantages at his disposal, even besides those already enumerated. Not only can he visit without trouble or expense all the beautiful and famous places of the earth, but if he happens to be a scholar, think what it must mean to him that he has access to all the libraries of the world! What must it be for the scientifically-minded man to see taking place before his eyes so many of the processes of the secret chemistry of nature, or for the philosopher to have revealed to him so much more than ever before of the working of the great mysteries of life and death. To him those who are gone from this plane are dead no longer, but living and within reach for a long time to come; for him many of the conceptions of religion are no longer matters of faith, but of knowledge. Above all, he can join the army of invisible helpers, and really be of use on a large scale. Certainly it has its dangers also, especially for the untrained; dangers from evil entities of various kinds, which may terrify or injure those who allow themselves to lose the courage to face them boldly; danger of deception of all sorts, of misconceiving and misinterpreting what is seen; greatest of all, the danger of becoming conceited about the thing and of thinking it impossible to make a mistake. But a little commonsense and a little experience should protect a man against these.

It must not be forgotten that the man who acquires these powers under the guidance of a qualified teacher will be bound by certain restrictions. Briefly, these will be that there shall be no prying, no selfish use of the power, and no displaying of phenomena. That is to say, the same considerations of honor and good feeling which would govern the actions of a gentleman upon this plane are expected to apply upon the astral and mental planes also; that the pupil is never under any circumstances to use the power which his additional knowledge gives him in order to promote his own worldly advantage, or indeed in connection with gain in any way, and never to give what is called in Spiritualistic circles "a test"—that is, to do anything which will incontestably prove to skeptics on the physical plane that he possesses what to them would appear to be an abnormal power. With regard to this latter proviso people often say "Why should he not? It would be so easy to convince and confute the skeptic, and it would do him good!" Such critics lose sight of the fact that, in the first place, none of those who know anything want to confute or convince skeptics, or indeed ever trouble themselves about the skeptic's attitude in the slightest degree one way or the other; and in the second, they fail to understand how much better it is for that skeptic that he should gradually grow into an intellectual appreciation of the facts of nature, instead of being suddenly introduced to them by a knock-down blow, as it were.

CRYSTAL GAZING, ETC.

So far we have been considering what these powers would be to him who possessed them fully, and had been trained to use them. But the majority of cases with which an investigator of the subject would come into contact would naturally fall very far short of these. He may meet with a few instances of intentional clairvoyance, when the seer definitely sets himself to discover a certain fact, and succeeds to a greater or less extent. But he will find far more who see unintentionally and spasmodically without any idea beforehand when the faculty will manifest itself. Another class, standing between these two, is that of those who intentionally put themselves in the way of seeing something, but do not in the least know what it will be, nor have any control over the sight when the visions have begun. They may be said to be psychic Micawbers, who put themselves into a receptive condition, and simply wait for something to turn up. The commonest variety of these is the crystal-gazer. Sometimes, but comparatively rarely, he is able to direct his vision in his crystal as he wishes; but the majority of such gazers just form a fortuitous astral tube and see whatever happens to present itself at the end of it. The crystal is for them simply a focus from which their clairvoyant line starts, and is not really a necessity at all, though they usually think that they could not do anything without it.

Any sort of polished surface may be employed. I have heard of a mirror being used, or a glass ball, or a bottle of water, and it may be recollected that Lane describes the use of ink for this purpose in his introduction to the "Arabian Nights." A drop of blood is used among the Maoris in New Zealand, and I have even heard of a saucer of charcoal being employed. Mr. Andrew Lang in his "Dreams and Ghosts" gives us a very good example of the purposeless kind of vision most frequently seen in this way. He says: "I had given a glass ball to a young lady, Miss Baillie, who had scarcely any success with it. She loaned it to Miss Leslie, who saw a large square old-fashioned red sofa covered with muslin, which she found in the next country-house she visited. Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into the study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He would discover during the week whether he saw right or not. This was at 5:30 on a Sunday afternoon.

"On Tuesday Mr. Baillie was at a dance in a town some forty miles from his home, and met a Miss Preston. 'On Sunday,' he said, 'about half-past five you were sitting under a standard lamp in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his moustache.' 'Why, the blinds must have been up!' said Miss Preston. 'I was at Dulby,' said Mr. Baillie, and he undeniably was."

This is quite a typical case of crystal-gazing—the picture correct in every detail, you see, and yet absolutely unimportant and bearing no apparent signification of any sort to either party, except that it served to prove to Mr. Baillie that there was something in crystal-gazing. But it is sometimes exactly in this apparently aimless, accidental sort of way that the first gleam of a higher vision comes to a person. Sometimes it is because the physical body is temporarily weakened by illness, so that for the moment its insistent faculties are not so much in evidence, and so the others which are usually hidden are able to show through. Sometimes it is an effort from the outside which for a moment makes a person sensitive to what normally would not be able to impress him. We have a very good example of this in Dr. Bushnell's work, "Nature and the Supernatural."

The story runs that a certain Captain Yonnt had a twice-repeated dream, in which he very clearly saw a party of emigrants perishing from cold and hunger at a spot in the mountains, the scenery of which was strongly impressed upon his mind. On describing it in the morning to an old hunter, the latter recognized the scenery at once; and this fact so profoundly impressed Captain Yonnt that he forthwith set off to find the place, being persuaded that the emigrants were really there, according to his dream. All proved to be exactly as he had seen it, and he was enabled to save the lives of the people. It would seem probable that some helper, observing the forlorn condition of the emigrant party, took the nearest impressible and otherwise suitable person (who happened to be the Captain) to the spot in the astral body, and aroused him sufficiently to fix the scene firmly in his memory.

Sometimes when two people are in very close sympathy, we find that a bond exists between them which enables one of them to impress the other in this way at some great crisis or in some serious need. I remember a case told in the proceedings of the Society for Psychical Research about an English general who was seriously wounded in one of the battles in the Indian mutiny, and supposed himself to be dying. As he was being borne off the field, he said to one of the officers near him, "Take this ring off my finger, and send it to my wife," and the officers promised him to do so. His wife at this particular moment had just lain down in bed, but was still wide awake when she saw the whole scene as in a vision, and heard her husband make the request above described. It was only some days later that she learnt that her husband had really been seriously wounded at the assault upon Mooltan, and that he had actually made the request about the ring as she seemed to hear it in the vision. In this instance obviously it was the intimate sympathy between husband and wife which made the rapport possible, and then the general's earnest thought of his wife acting upon a mind already so closely attuned to his conveyed the picture to her, so that she saw and heard practically as though she had been present in the flesh. Probably he may have definitely wished that she were with him, or at any rate that he could see her before his death. So strong a thought as this does not, however, seem to be indispensable, for there are cases in which clairvoyance has been produced, and the necessary link supplied, by a thought which was not at all of that nature, and not even apparently connected with any definite wish. A case illustrating this is to be found in the proceedings of the Psychical Research Society, Vol. II, p. 160:

"Mrs. Broughton awoke one night in 1844 and roused her husband, telling him that something dreadful had happened in France. He begged her to go to sleep again, and not trouble him. She assured him that she was not asleep when she saw what she insisted on telling him. First, a carriage accident—which she did not actually see, but what she saw was the result—a broken carriage, a crowd collected, a figure gently raised and carried into the nearest house, then a figure lying on a bed, which she then recognized as the Duke of Orleans. Gradually friends collecting round the bed, among them several members of the French royal family; the queen, then the king, all silently and tearfully watching the evidently dying duke. One man (she could see his back, but did not know who he was) was a doctor. He stood bending over the duke, feeling his pulse, with his watch in the other hand. And then all passed away, and she saw no more. As soon as it was daylight she wrote down in her journal all that she had seen. It was before the days of the electric telegraph, and two or more days passed before the papers announced the death of the Duke of Orleans. Visiting Paris a short time afterwards, she saw and recognized the place of the accident and received the explanation of her impression. The doctor who attended the dying duke was an old friend of hers, and as he watched by the bed his mind had been constantly occupied with her and her family."

Evidently in this case the link was formed by the doctor's frequent thought about Mrs. Broughton, yet he clearly had no especial wish that she should see what he was doing at the time. Evidently also, the clairvoyance was of the "astral telescope" type, as is shown by the fixity of her point of view—which, be it observed, was not the doctor's point of view sympathetically transferred (as it might easily have been) since she sees his back without recognizing him.

MEANINGLESS VISIONS.

There is a large class of clairvoyant visions which have no traceable cause, which are apparently quite meaningless, and have no recognizable relation to any events known to the seer. To this class belong many of the landscapes seen by some people just before they fall asleep. The scenes appear to be selected entirely at haphazard, just as though one seized a physical telescope and turned it vaguely upon the landscape without looking first to see at what it was pointed. Sometimes what are seen are not landscapes but faces, or clouds of color. One of the best descriptions of this sort of scene that I know is given by Mr. W. T. Stead in his "Real Ghost Stories," p. 65:

"I got into bed, but was not able to sleep. I shut my eyes and waited for sleep to come; instead of sleep, however, there came to me a succession of curiously vivid clairvoyant pictures. There was no light in the room and it was perfectly dark; I had my eyes shut also. But notwithstanding the darkness I suddenly was conscious of looking at a scene of singular beauty. It was as if I saw a living miniature about the size of a magic-lantern slide. At this moment I can recall the scene as if I saw it again. It was a seaside piece. The moon was shining upon the water, which rippled slowly on to the beach. Right before me a long mole ran out into the water. On either side of the mole irregular rocks stood up above the sea-level. On the shore stood several houses, square and rude, which resembled nothing that I had ever seen in house architecture. No one was stirring, but the moon was there and the sea and the gleam of the moonlight on the rippling waters, just as if I had been looking on the actual scene.... I was wide awake, and at the same time that I saw the scene I distinctly heard the dropping of the rain outside the window. Then suddenly, without any apparent object or reason, the scene changed. The moonlit sea vanished, and in its place I was looking right into the interior of a reading-room. It seemed as if it had been used as a schoolroom in the daytime, and was employed as a reading-room in the evening. I remember seeing one reader hold up a magazine or book in his hand and laugh. It was not a picture—it was there. The scene was just as if you were looking through an opera-glass; you saw the play of the muscles, the gleaming of the eye, every movement of the unknown persons in the unnamed place into which you were gazing. I saw all that without opening my eyes, nor did my eyes have anything to do with it. You see such things as these as it were with another sense which is more inside your head than in your eyes. This was a very poor and paltry experience, but it enabled me to understand better how it is that clairvoyants see than any amount of disquisition. The pictures were apropos of nothing; they had been suggested by nothing I had been reading or talking of; they simply came as if I had been able to look through a glass at what was occurring somewhere else in the world. I had my peep, and then it passed, nor have I had a recurrence of a similar experience."

This seems as absolutely casual as the glimpse one gets through a gap in the hedge when one is driving along a road; yet it had its value for Mr. Stead, for it gave him that one touch of personal experience which is worth so much to the investigator. How this direct evidence may be systematically obtained will be the subject of our fourth lecture on Clairvoyance; but short of undertaking the personal development which will give us first-hand experience, very much may be learnt from the literature of the subject. I have myself presented the Theosophical theory of clairvoyance in a treatise on the matter, an epitome of which I am giving in these lectures. To that book I would refer those who wish for further detail, as they will find in it all that I have now said, and much more. From it also they may get the names of other books in which collections of illustrations can be found; and in this way they may study the subject through the eyes of those who have investigated it, and may acquire some idea of the great mass of evidence that lies within their reach.

In describing to you to-night these various kinds of clairvoyance I have mentioned nothing of which I have not myself seen instances; and what I have seen you may see, if you are willing to take the trouble which I took. There is no mystery as to the methods either of investigation or of self-development; they are fully and clearly described in the Theosophical literature, and all that is necessary is the resolution to make the effort. Few things, surely, can be more interesting than a study which opens up to us so wide a field, which gives us so far grander and truer a conception of this beautiful world in which the Divine Power has placed us in order that through the lessons to be learnt here we may qualify ourselves for the glorious future which He has destined for us all.

LIFE AND EXPERIENCE IN THE SPIRIT LAND.

(Continued from second page.)

weights, and some of the worst cases look around them with eyes that see, but still refuse to see; with ears to hear, but they will not listen; and it is often a long time before they will try to do anything for themselves whatever. They are the most dogmatical of all dogmatists. They said there was nothing after that which they called death, and they are determined to stick to it even if they find that they are not dead. They will often try to crawl out through some other hole. They often remain for a long time like half-crazed idiots. If one here says to one of the worst of them: "Friend, you now perceive that you were wrong. You find yourself alive and not dead," he will often make reply something like the following, "I don't think I am dead at all. I am still in the body and dreaming. This is only a dream. I shall wake up, presently," or, "I have received some injury and am dazed; perhaps my brain has been injured and I am crazed; but this is not death. Of that I am quite sure, for if I were dead I should not know anything. The dead know no more forever. They sleep an eternal sleep."

"Whoever heard of an eternal sleep? If a man sleeps he wakes again; and that is as it should be, for sleep is typical of that which is called death. The man sleeps. He wakes again. He lays down his body in natural sleep, and he lays it down in death sleep. He arises from natural sleep, and he arises from so-called death sleep."

We sometimes grow weary trying to get some of these materialists out of their deplorable condition, and many times we are obliged to leave them until they make strenuous exertions themselves. We often wait until they call loudly for help, for the more one argues with them the more dogmatic and obstinate they become. Our advice often is: "Leave them alone, and let them wade through their own "sloughs of despond" and doubt; let them sink heavily down in their own mire until they feel that they would rather get out than stay there; let them wade through it to higher ground. It is far better to spend our time in aiding those who desire to be aided, than in combatting a dogmatist who loves to battle that he may grow strong in his own conceit. How much better that he spent his time in enlightening his own soul and afterward helping other souls to see the light also—helping them onward in their immortal growth.

HENRY WARD BEECHER.

(To be continued.)

THE LORD'S PRAYER.

To the Editor:—I have been reading the series of letters from Mr. Henry Ward Beecher through the mediumship of Carlyle Petersilea, entitled "Life and Experience in Spirit Land." Letter Number Six, giving his interpretation of the construction of the Lord's Prayer, has impressed me very seriously. By inspiration I have written and dedicated the "Angels' Prayer," as follows:

The Angels' Prayer.

Dear angels, who art in celestial spheres, holy be thy names; help us to make the world holy and good. Help us to do on earth as is done in the celestial spheres. Help us, dear angels, to earn our daily bread, and a little more, if possible. Help us to become wise enough to thoroughly understand natural laws, that we may not ignorantly transgress them, for we know transgression brings its own punishment; no power on earth or in the celestial spheres can stay it. Help us, dear angels, to live correctly; to do unto others as we would have them do unto us. Help us to progress spiritually. By thy guiding influences may we avoid all temptations and evils, and at last when our labors on this earth plane are done, take us, dear angels, to our home on high, to enjoy the sweet communion of life eternal, for ever and ever. Amen.

E. T. BROCKMAN.

Pittsburg, Pa.

"THE TRIUMPHS OF MAN."

This booklet, in verse, by Dr. Dean Clarke, is an excellent presentation in smoothly flowing lines, of man's development in physical, industrial, social, moral and spiritual expression, through recognized evolutionary processes. All this is most tersely expressed in compact yet mellifluous rhythm and rhyme, which makes no less pleasant than instructive reading In conception and execution it is indeed a "triumph" of poetic art, creditable to the accomplished author, and sure to prove highly entertaining to the general reader. It is not only a happy method but a grand gift to teach great truths in such clear, strong, measured words, adapted and full of wisdom's ways for the comprehension and enlightenment of earth's children.

To the reader:—May this word to the wise suffice.

ST. ALBANS.

The first Bible printed in America was Eliot's Indian version—1658-1663.

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28 PEOPLE

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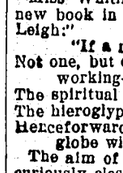
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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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Kate Field, A Record. Price $2.

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The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

WINTER EVENINGS.

Then is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once

A Few Words About the Devil,

And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

HEALING, Causes and Effects, By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Jacob Harvey writes: "I feel very much in your debt for the nine premium books. I feel I can only cancel some of my debt by working harder for the cause."

J. M. White writes from Chanute, Kansas: "I am at liberty to fill engagements for lectures and tests in Kansas, Colorado or Iowa. Letters addressed to me here will reach me."

Georgia Gladys Cooley concluded her engagement with the Indianapolis Spiritualist Association the last Sunday of February. She will serve the First Association of Pittsburg during March. Her address is Allegheny City, Pa.

Wm. H. Daily writes from Toledo, O.: "Mrs. Amanda Coffman, of Grand Rapids, Mich., has just finished a very successful engagement, giving inspirational lectures and tests. She was brought here by the Independent Association of Spiritualists of Toledo, who are more than pleased with the eloquent appeals as to the beauty and truth of Spiritualism. Large audiences greeted her."

Mrs. Alice Baker writes from Cleveland, Ohio: "I wish to say to the public and my many friends that I am slowly recovering from my recent illness. My mother is still living, but is a hopeless invalid. Having placed her in the care of a proficient nurse, I am now resuming my spiritual labors again. I wish to thank my many friends for the letters of sympathy and kindness that I have received, making the weeks of suffering and sadness brighter. February 15 I began my work by serving the Elyria Society, giving them two lectures with spirit messages. A seance of 28 persons greeted us in the hall Saturday evening. We also held a very successful seance in Mr. Wooldridge's home, Monday evening, despite the severe storm. President F. W. Martin is still holding forth as loyal to the cause as ever, and all seem to be working in harmony. Feb 22, the Church of the Soul, 221 Superior street, Cleveland, reopened, with myself as pastor, with a good, appreciative and harmonious audience, and a bright prospect for successful work the rest of the season. I will answer calls as lecturer and message medium for one or more Sundays, and will officiate at funerals within 100 miles of Cleveland, on reasonable terms. Address me at The Devonshire, Brownell street, Cleveland, Ohio."

"Our distinguished correspondent, Charles Dawbarn, writes to Dean Clarke: "I have read your poem with interest. I should think its collection and condensation of up-to-date scientific discoveries and beliefs ought to be of real service to its readers * * * But he who dares to think for himself, and tell the world what he thinks, must expect to be left severely alone. Salt to his porridge will be lacking. Let us hope you will get your share of nectar and ambrosia which need neither salt nor sugar." Dr. Clarke is glad to inform Brother Dawbarn and all other interested friends, that the sale of "The Triumphs of Man" has furnished porridge and salt enough for all his present wants, and he hopes its sale, on its merits, may soon bring the condiments mentioned. Send for it one and all. Price 10 cents. Direct to Dr. Dean Clark, 7 Winthrop street, Roxbury, Mass."

Mrs. Mollie Cable Onwiler writes from Evadale, Ark.: "I have been doing missionary work in this part of the state a little more than a year. I have found many doubting Thomases, and very few believers, but everywhere I go many become interested, and some receive the truth gladly. There is great need of more workers in this church-ridden, unspiritual land. I was located in Jonesboro, Ark., last summer. I found many believers there, but no organization; although there was a large society there three years ago. I hope to be able to reorganize them when I return next summer. I think in missionary work the cause of Spiritualism could be advanced very materially by free distribution of spiritual literature."

C. H. Mathews writes: "In No. 667 (Sept. 6, 1902), of The Progressive Thinker, appears a spirit message, purporting to come from Cardinal Wolsey, who flourished in the fifteenth century, in the time of Henry VIII. The death of the cardinal, says the article, occurred 'in 1830,' which should be, of course, 1530. The communication bears the impress of truth, whether it comes from the great cardinal or not. Those who may have read it, hastily (or not at all) are recommended to read it over again. It ought to interest our Roman Catholic brethren, but of course they will not accept it. It is given by C. Hagen, Buffalo, N. Y."

Clara A. Hooper writes from Columbus, Ohio: "I feel so very enthusiastic over our success in organizing a little society here, that I want to tell it, as it may induce others to try. The first night, Friday, Feb 6, we had an enrolled membership of thirteen, and in two meetings we swelled that number to thirty. We call ourselves the Occult Truth Seekers. Never was there a meeting where the people seemed to vibrate such harmony, and we have real soul feasts. The officers are Geo. S. Hall, president; Clara A. Hooper, secretary; Maude Bonnett, treasurer. We are highly favored in having with us so able a speaker and teacher as Mr. Hall, for he has unfolded to us many useful lessons. Having passed through all phases of mediumship, both physical and mental, he is now devoting his entire time to healing and inspirational platform work. To societies within a radius of 150 miles of Columbus, wishing an earnest worker and an able exponent of truth, he is open to Sunday engagements for March, April, May and June; also camp meetings. Address him at 605 Oak street, Columbus, Ohio."

The Philosophical Journal of San Francisco, Cal., says: "The Magazine of Mysteries is itself a veritable mystery. It is a conglomeration of mysticism and materialism, mental science, credulity, old orthodoxy and new thought, hard facts and sentimentality, gullibility and gush—all dished up to please every class of readers, for a single dime."

Mrs. Lizzie Hall writes from Albany, N. Y.: "To our great helper in the Spiritualist cause, The Progressive Thinker. We have succeeded after almost three years' hard work in organizing a Spiritualist society here in Albany. We have tried to organize on a reformed basis, and to eliminate the jealousies and selfishness that have made former efforts in this direction abortive in Albany, and have a spiritual atmosphere which I hope will be in harmony with our idea of progression. We would be glad to hear from honest phenomenal mediums, also good speakers who in both cases would be able to interpret the philosophy of Spiritualism in an intelligent manner. We wish to interest educated people to a greater extent, and present the Spiritualist view of the principles of life, as the most certain of consummation and most progress in action. That is, one of the difficulties under which we have labored here in Albany—the phenomena has been presented in a certain crude form, without any explanation in regard to the more important philosophy."

The Evansville (Ind.) Courier says: "A test seance for the benefit of women only will be held at the Spiritual Temple, Third avenue, at 2:30 o'clock this afternoon by Frank T. Ripley, who has been conducting a series of meetings at that place for some weeks past. Each lady will be permitted to write two questions, but need not sign their names, and Mr. Ripley will answer them. In the evening he will take as his subject; 'Spiritualism, the Only Religion that Demonstrates the Immortality of the Soul,' after which he will give to some of those present messages from their departed loved ones."

R. C. Baird writes from Elyria, Ohio: "A good trumpet medium could hold a few seances here (no fakes need apply), as we have a nice wide-awake society of investigators."

Mrs. M. Cochnower writes: "I wish to make mention of a meeting that was conducted at Hopkins' Hall, 528 West 63rd street, on Friday evening, February 13, by Mrs. Alice Gehring and Mrs. Harry J. Moore, and other good mediums. Mrs. Moore read a beautiful poem entitled 'Yesterday,' composed by E. E. Parker, of Fort Wayne, Ind., who has lately passed to the great beyond, and who was one of our noble workers. Mrs. Moore then delivered a fine lecture, one of the best that was ever given in that hall. She is a bright young medium, and we ought to have more such. Mrs. Gehring gave many fine and convincing messages. She is known as one of Chicago's best test mediums, and her different phases of mediumship are of the highest order. The latter part of the evening was devoted to recitations, singing, music and dancing. About two hundred people were present. They will conduct another meeting in the same hall on Thursday evening, March 5. Mrs. Emaliss Blake, an excellent test medium, of Grand Rapids, Mich., will be present."

N. A. St. Clair writes from Toronto, Canada: "Mrs. R. W. Barton, who is serving the Toronto Spiritualist Association for February, as lecturer and test medium, has been re-engaged for the month of March. The subject for the Sunday evening lectures is always selected by a volunteer committee from the audience a few moments before the time for delivering the lecture. The lectures are excellent and popular, and Mrs. Barton's test work is exceptionally fine. The halls have been filled at both the Sunday and Thursday evening meetings, and the interest manifested in Spiritualism by the people of Toronto is decidedly on the increase. Mrs. Barton can be engaged for April and May, and societies desiring the services of a conscientious worker and excellent lecturer and test medium, will do well in securing her services. She can be addressed during March at 3 Classic avenue, Toronto, Canada."

We congratulate Mr. and Mrs. G. H. Brooks, who reside at 114 President street, Wheaton, Ill., that a baby son has visited their residence, and that all are well and exceedingly happy. Mr. Brooks writes: "Mother and son are doing finely. Doubtless this announcement will be a great surprise to our many friends, that into our home and lives there has come at last this great blessing. We are more than happy over this new life that has come to us for care and direction, and we feel that the many friends all over the country will rejoice with us."

Mrs. D. A. Bartley writes: "I have been a dyed-in-the-wool Spiritualist for over twenty years and have had much experience in the different manifestations of the phenomena of Spiritualism. I do, however, get so tired of many so-called educated 'pastors' who have not the right spirit for their work—pastors whose only thought, it seems to me, is to get your money and get you out of the way as soon as possible, and when you leave it is with a feeling of disgust and you are no better off than when you went, and they have your money. At the age of 18 I went once to a good but uneducated medium, and she took me into a nice, quiet room where everything seemed to speak of her sacred calling, and she, or her control, spoke to me in such a kind, motherly way and told me things of worth of the future, and of the dear ones gone before—how long dead, age and messages in which no one could doubt spirit return and spirit communication. When you went away it was with an illumination and a benediction, and you felt indeed you had been close to the spirit world."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Mrs. Amanda Coffman writes: "At the solicitations of the board of management, I will remain with the Independent Society of Toledo, Ohio for the first Sunday in March; from here to Indianapolis for ten days. I have a few camp dates left. I would be pleased to hear from societies wishing my services. Permanent address, 419 Crescent avenue, Grand Rapids, Mich."

The Pittsburg (Pa.) Dispatch has the following from Steubenville, Ohio: "A 'dead' telegraph instrument told Cecil Collins, now Cleveland & Pittsburg railroad operator and agent at Rush Run, about the drowning of M. A. Bowles at Glassport, Pa. Collins was a friend of Bowles, and was operator and agent at Portland an the Wheeling & Lake Erie railroad while Bowles was agent and operator at Brilliant on the Wheeling & Lake Erie railroad. Collins succeeded Bowles at Brilliant. Some time afterward Bowles was drowned. While Collins was seated in the office waiting for the late night train, a dead instrument on the side table, used by apprentices to practice on, began to sound the station call. At first Collins thought it was his small brother under the table, but when he investigated and saw no one he began to get nervous, as the instrument was not attached anywhere. Finally he mustered up enough courage to take the instrument and answer, and was shocked to hear the instrument say, 'This is Bowles.' Then he knew that Bowles was dead. He answered, and Bowles, or the supernatural hand, told all about Bowles' doings from the time he left Brilliant, all about his drowning, and where the body had drifted to and was lodged."

L. S. Hoover writes from Muncie, Ind.: "We have with us Mrs. Sarah M. Dudley, M. D., of Newport, Ky., for this month and March, and I want to say that she has given up the practice of medicine and will devote the rest of her life to Spiritualistic work. She is a logical speaker and a fine test medium, and will make Spiritualists wherever she goes. I can cheerfully recommend her to any society."

J. L. Lamphere writes: "I received those premium books, and I am well pleased with them. I don't see how you can afford so much for so little. The Progressive Thinker seems like an old friend as it makes its weekly visits to me. It is a great and glorious educator in spiritual doctrine and spirit return. It is a solace and a comfort in many a weary hour, and my sincere wish is that The Progressive Thinker will ever prosper in all of its progressive movements."

Mrs. Emma M. Nutt-Moore, of Jackson, Mich., will be in Beaver Falls, Pa., for March, lecturing for the society at that place. Those desiring a speaker and medium within reasonable distance, during the week, can address Mrs. Moore there in care of General Delivery.

G. H. Brooks goes to Milwaukee, Wis., to speak for the Unity Society for the month of March. He takes up the missionary work for the state of Iowa for the month of April, and hopes to be kept more than busy.

Mrs. E. J. Wedderburn writes from Kalamazoo, Mich.: "Mr. O. A. Edgerly has just closed a two weeks engagement with the Kalamazoo Spiritual Association. His lectures were well attended and much appreciated, as they were very able and instructive."

John Loth writes encouragingly of the good work being done at Muncie, Ind., by Mrs. Cooley and Mrs. Dudley.

May Sixta writes: "I have received the premium book and am pleased with it."

Daniel W. Hull is now lecturing at Santa Barbara, Cal.

Dr. T. J. Betiero, Envoy of the Magi, Grand Instructor of the Oriental Mystics, will speak for the Chicago Spiritual Alliance Society, at Lakeside Hall, corner Thirty-first street and Indiana avenue, Sunday, March 8. Services at 2:30 and 8 o'clock sharp. His subject for the evening, "Clairvoyancy and Development." Mrs. May Elmo will give tests and messages. Come early if you want good seats.

The Chicago Chronicle has the following from London, Eng.: "S. S. Cavendish, the explorer, is the plaintiff in an extraordinary case in the chancery court, in which he charges Major C. H. Strutt and Mrs. Strutt with influencing him through Spiritualism and table-turning to execute a deed-by which his property goes to Mrs Strutt and her children to the exclusion of the plaintiff's own wife. Mr. Cavendish has appealed to the court to set aside the deed, which, he contends, Mrs. Strutt obtained by pretending to be the ghost of his mother, who, represented to be speaking from heaven, advised him to so dispose of his property."

Mrs. Squire writes: "The Band of Hope meets the first and third Wednesday of each month, afternoon and evening, at 897 Washington Boulevard, near Western avenue. Ladies bring their lunch. I furnish coffee. Gentlemen come from work. Supper at six. Everybody invited. Come and have a good spiritual time."

The Riverside (Cal.) Enterprise has the following in regard to the Los Angeles city jail: "Some ghostly hand has been rattling the bars of the cell doors, unearthly voices have been heard in the corridors, and worst of all, a big black, woolly dog has appeared suddenly in the dead of night and disappeared as suddenly, leaving the women prisoners lighting matches with trembling hands and conducting a search for the ghost. The last visit of the spook was on the night when Amelia Schuff, the insane girl, hanged herself in the padded cell. Bessie Woods, a woman who has been in jail several weeks, serving out a 'floater,' saw the spook dog about 9 p. m, Thursday, and the others either caught a fleeting glimpse of the spectre or felt that creepy sensation which came over the Woods woman just before she saw the ghost. The Woods woman was awakened by a flash of light, and her screams brought all the other women out of their beds and sent her cell-mate almost into hysterics although it did not seem to arouse the insane woman just alongside. The frightened woman declared she had seen a huge black dog standing alongside her bed, and that it was in the midst of a glow of light. The other woman in the cell declared she had caught a glimpse of the dog. Matron Gray and Assistant Matron Gilbert declared that, while they did not believe in ghosts, there was and had been for some time, something uncanny about the women's department nights, and that it was not the first time that everybody there had been either restless from an unknown cause or claimed to have actually seen spooks. Women prisoners, they say, have, on different occasions, told of the unaccountable rattling of bars in the middle of the night, and more than one hysterical woman has been taken from her cell to the matron's headquarters, and comforted until she would return to her cell to pass the remainder of a sleepless night."

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Dr. Geo. W. Carey writes from Columbus, Ohio: "I just closed course of twelve lectures here at the Spiritualist Temple. Good audiences and much interest manifested. My future address will be (also Journal of Biochemistry), 30 Beach street, Boston, Mass."

The Chattanooga (Tenn.) Times says: "J. H. Henry, an old colored man living in the tannery flats of Sherman Heights, who makes an honest living by buying and selling bran sacks, old iron, rags, etc., is in great tribulation by the nocturnal visits of disembodied spirits (or other kinds of spirits) which make their presence known every night between 8 and 10 o'clock by coming to the old fellow's residence and annoying him with rappings likened unto those called up by spiritual mediums. This, he says, has been going on for several weeks and he is afraid it will continue until he is laid away under the green turf unless he can pray away the evil one. The old man was at one time a preacher of the gospel of the lowly Nazarene, which says if you pray the evil spirits will leave you. This he has tried on several occasions, but the spirits will not down. They have cultivated the habit of battering on his doors and nearly frightened him out of his wits. They first go to one door and then to another and bang and bang until the panels are nearly ready to give way. On several occasions he has called in the neighbors, and when the noises would commence one of them would suddenly open the door to admit the invisible intruder, but no one was seen. Nothing but intense darkness or moonshine was there. The lower sashes of his windows have been smashed by the 'foul fiend,' and rocks have been thrown against the house."

O. M. Kern writes: "After notifying you that I had not yet received my premium book, The Religion of Man and Ethics of Science, it came to hand all right, and I have just finished the preliminary with which I am delighted. If the rest of the book is as strong and clear, it is a gem indeed, and ought to be in the hands of every person, both saint and sinner—especially the saint."

At a recent meeting of the Psychical Research Society held in London, Sir Oliver Lodge stated that certain anonymous friends of the movement had founded an endowment fund amounting to £2,000. He further said that as soon as the sum had been augmented to £8,000 a scholarship would be founded to which a holder, irrespective of sex or nationality, might be appointed for any period that might seem necessary, his or her time to be entirely devoted to the work of psychical investigation. Sir Oliver added that, in spite of all reports to the contrary, the aim of the association still remained "the investigation and better comprehension of human faculty, human personality, and human destiny," and that the discovery of telepathy had constituted the first fruits of the society's work.

Scribe writes: "G. W. Kates and wife have held excellent meetings in Cincinnati, Ohio, Sunday evenings during February. Their lectures and messages have attracted our representative people and created a desire for organized effort. A new society is forming that promises much, as an earnest body of persons have associated for the purpose of presenting Spiritualism in a dignified manner. We must redeem this city from a class that do no good except for themselves—and that is achieved by methods not commendable. Mr. and Mrs. Kates also held meetings in the beautiful temple that our earnest friends in Newport, Ky., received from the generosity of Edwin Crawley. As their good work shows us what associated effort and higher ideals will do, we shall sincerely hope for a similar spirit to be aroused in Cincinnati."

Leota D. Whartenby writes from Cedar Vale, Kansas: 'It has been a long time since we have let the world know what we are doing at Cedar Vale. Last September we organized the First Spiritual Society, with 22 charter members, and have been holding circles regularly with splendid results. We had Mrs. Bessie Bellman, of Howard, Kans., with us from the 8th to the 16th of February. She with her splendid inspirational lectures and sweet, womanly character completely captivated our audiences. We have engaged her services for the second Sunday of each month and will hereafter hold regular meetings."

Mrs. Minerva Van Horn writes: "The First Spiritual Society of Alaredon had Mrs. J. Lindsey, of Grand Rapids, to lecture for them Sunday evening, Feb. 22. She held an interesting meeting and much interest was manifested. On Feb. 26 Mrs. Wm. Dobie gave a reception at her very pleasant home in honor of Mrs. Lindsey; a very pleasant day was spent by all."

Sunday, March 1, Harry J. Moore lectured at Clear Lake, Iowa. He will also lecture there again on Sunday, March 8. He will then go to Marshalltown, Iowa, for the third Sunday of March, and then to Des Moines, Iowa, for Sunday, March 22; then to Montpelier, Ind., for the fifth Sunday of March, in order to conduct anniversary services. He will then go to Battle Creek, Mich., for the entire month of April. He would also like to correspond with societies in regard to employing his services for all or during some part of May. He also has a few open dates that he could give to camp work. Address at the various places as indicated above.

Charles V. Schmidt writes from Milwaukee, Wis.: "Mrs. M. A. Burland has served the Unity Spiritual Society, during the month of February. She has come to us an entire stranger but leaves behind her a host of friends. Her work here has been very satisfactory, and the best wishes of the members of the society and friends go with her in her new fields of labor."

G. W. Kates and wife will hold meetings as follows and may be addressed accordingly: Rochester, Ind., March 1 to 3; Warsaw, Ind., 4 and 5; Marion, Ind., 6 to 8; Anderson, Ind., 11 to 15. They have some open time during April, May and June to be given in Missouri, Iowa and Illinois. Letters sent to them at 600 Pennsylvania avenue S. E., Washington, D. C., will always be forwarded. They are also making engagements with societies by the month during 1904.

Mina Page writes: "I have never destroyed a Spiritualist paper, but always give them away to some one who promises to read them and then give them to some body else. I dearly love The Progressive Thinker and wish everybody could read it. It gives us beautiful thoughts and is an educator in itself. The article written by Clara Watson in the paper of Feb. 21, I think is just grand. The beautiful poems by Dr. T. Wilkins are uplifting, and if all who read them would learn from them to be kind and helpful to one another, what a heaven we would have on earth."

Herbert L. Whitney, secretary of the New York State Association of Spiritualists writes: "The New York State Association of Spiritualists will hold a grand mass meeting in the city of Brooklyn, at Crosby Hall, 423 Classon avenue, near Quincy street, on March 11, 12, 13 and 14, morning, afternoon and evening. The speakers and mediums will be President H. W. Richardson; second vice-president Mrs. Tillie U. Reynolds; Mrs. Helen Temple Brigham, Mrs. Helen Russegue; Miss Margaret Gaule; Ira Moore Courless, Hon. A. H. Dailey, Mrs. Milton Rathbun, Secretary Whitney and others. There will be first class music and a most enjoyable time is anticipated. All cordially invited."

Louis H. Freedman, the Australian healer, writes from Los Angeles, Cal.: "The Spiritualists and Liberalists met together and protested to the city council. The Spiritualists are determined to fight for American liberty. Mediums will not pay a license of $10 a month to the city. I raised at the Truth Seekers' Spiritual Society $30.25, including $5 of my own money. I am giving my time and attention to the public press which is most kind to us, with the exception of the contemptible Los Angeles Times. Lawyer Shinn has the Richmond case in hand, and will write up the trial and go to Sacremento to get a writ of habeas corpus. This will cost $150. We gave the lawyer a check for $50 to go to work immediately. In the meantime the ladies go to see Dr. Richmond in jail, and take him flowers, food, etc. I have been informed that some of the members of the medical faculty went to see him in jail, and said they would pay the fine for him, but Brother Richmond said it was too late. We fight for truth and Spiritualism to a finish. I shall keep your readers posted, and all those who wish to contribute, please send check to me, and I will hand over to the finance committee. My address is 344 Hill street, Los Angeles, Cal."

E. J. Bowtell is at liberty for engagements to lecture on Sundays during the present season. Has open dates for camp meetings. Address Box 82 Olneyville, R. I.

J. DePue, of Mansfield, Ohio, speaks well of the work of Mrs. Nina D. Challin, of Toledo.

Prof. W. M. Lockwood can now be addressed as follows: Grant House, 8th and Spring Garden streets, Philadelphia, Pa. With a splendid set of scientific apparatus the Professor is wonderfully well equipped to interest and instruct the public.

Mrs. Wm. Manhart writes: "Your paper has helped me to see the light; it set me to thinking. I was brought up a strict orthodox in the old Lutheran church. I had attended circles twice at a neighbor's house and so just for fun one evening we had a circle at home. My husband would not sit with us; he sat in the next room watching us and smoking his pipe. The circle consisted of myself and children aged respectively 11, 13 and 8 years. We had sat for about a half hour when a little Indian girl took control of my 13-year-old girl, and kept her under influence for two and one-half hours. My daughter had never had any experiences in circles, and it proved to us beyond a doubt that death does not end all. Since then I have developed clairvoyant and clairaudient powers. I often see those that have passed out and hear voices and music clairaudiently.

J. W. Ring writes from Galveston, Tex.: "Another month has passed, and each week the little messenger has gone forth to the several quarters of the United States. We devoted the last issue of February to a program for the celebration of the anniversary of Washington, and are now preparing a special program for the anniversary of the advent of Modern Spiritualism, March 31. I hope to hear from those who would like extra copies, and about how many they can use, so as to arrange for the printing of extra copies. There will be two songs, with music written for the occasion, also responses, and dates, such as would be interesting and instructive. Let us celebrate on the 31st this year, although it is not a Sunday; we should have grown enough in fifty-five years to devote the exact day to proper celebration. New lyceums are being born each week and we are moving forward very nicely; if you haven't seen a copy of the Progressive Lyceum, you best send for one, as the growth of the cause of Spiritualism depends largely upon the education of the children; so come on and help this department. Our subscription has almost doubled since beginning the paper and we hope to soon have sufficient support to enlarge the paper. My appointment by the N. S. A. was that I might become a servant of the people for this department, and I want you to write me that I may minister to you and to the children."

Charles F. Van Luven writes from Oakland, Cal.: "To the subscribers for the Spiritualists Temple: You are hereby notified that a meeting of the subscribers of funds for the purpose of forming a corporation and the erection of a building to be known as 'Spiritualists Temple' will be held at the law office of R. B. Myers, 1003½ Broadway, Oakland, Rooms 14 and 16, at 2:30 p. m., on Thursday, the 12th day of March, 1903, for the purpose of forming a corporation, and the transaction of all other business necessary to be done in the interests of said corporation."

A. Curtis writes: "A marriage ceremony took place at Mrs. Hilbert's home the evening of Feb. 28, the participants being one of our oldest members, Mr. F. Augustus Garland and Miss Gertrude Stein. Mrs. Hilbert, pastor of the Progressive Society officiated. Miss Webber and Miss Koenig were maids of honor, and Mrs. Schwann gave away the bride. Mr. Garland has been a prominent worker of the Progressive Society, and we sincerely hope that the future for Mr. and Mrs. Garland will be a very bright and happy one."

R. Starcke writes from Beaver Falls, Pa.: "We take great pleasure in reporting the splendid condition of the First Spiritual Society of Beaver Falls, Pa., and the progressive lyceum. We are now a little over two months old and are steadily gaining in membership. Dr. Geo. W. Renner has given each Sunday for several weeks, a physical light seance, and last Sunday we had in addition to that medium Joseph Yohn, of Allegheny, (a moulder by trade), who gave many tests after the seance. The seances were preceded by remarks by President Welsh, who was controlled by a deceased minister of Canton, Ohio, and the discourse he gave was astonishing to all in its eloquence. At the subsequent trumpet seance given by Dr. Renner on the following Wednesday, the spirit made himself known to Mr. Welsh, and asked permission to repeat his control at subsequent times, which permission Mr. Welsh gladly gave. The spirit then said that there was one member in the circle that would surely remember him from Canton, and it was found to be true, as our brother, Mr. E. F. Hope, had often heard him preach. The lyceum is a marvel, growing each Sunday, and the children thoroughly interested. This by the way is Dr. Renner's pet institution, as he is a great lover of children, and so is Mrs. Massey, the guardian of the lyceum, who is also a clairvoyant medium of many years. Dr. Renner intends next Sunday to start an old folks auxiliary to the lyceum, as you can't keep us older ones away. This evening we had Madame Anna Sopfie, of Pittsburg, to lecture to us. She gave numerous tests that were convincing. Her lecture was well received. Next Sunday we will have Madame Clarke give psychometric tests after Dr. Renner's light physical seance, and the following three Sundays we will have Mrs. Emma M. Nutt-Moore, of Jackson, Mich."

The Gazette, of St. Joseph, Mo., says: "Acting upon what he regards as a message from the spirit world, J. O. Stephens will establish a new church. It will be known as the Spiritual Science Church. It will make the healing of the sick by the laying on of hands one of its leading features."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Q. What is blasphemy? What is the difference between it and profanity?

A. Among all ancient peoples, to speak disrespectfully of the gods was blasphemy. The savage and half-civilized races of the present have the similar belief, that the gods demand abject servility and are made angry by disrespect. From the olden time when every member of the tribe was held responsible for actions of every other member the belief descended that an insult to the gods by one would bring calamity on all, hence no crime could be more heinous than this of stirring up the anger of the terrible, invisible and relentless gods. Even among the refined Greeks at the highest tide of their civilization, it was considered that Socrates, the greatest of their philosophers, merited death because he taught strange and new ideas of the gods.

The narrow, bigoted and half-savage Jews were especially jealous of the reverence and worship paid to their blood-thirsty Jehovah. It was essential for the absolute power of the priesthood that their God should be regarded with abject fear. To speak disrespectfully, or "use his name in vain," even to the extreme of speaking it at all, was treason against the priesthood, which represented the state. If the culprit was not condignly punished Jehovah might in a fit of wrath wreak his vengeance on all the people. Hence the terrible punishment (Lev. 27:16) prescribed by the laws, of swift death by stoning; and the stranger who inadvertently spoke other than with reverence, or compared his own gods too favorably with Jehovah, met the same fate.

Our Puritan fathers, with their reverence for the Bible, adopted the Jewish beliefs, and surpassed them in their blind superstition. The common law had been contaminated with this belief, and Blackstone defined the crime, plainly for all to see, as "denying the being or providence of God, contumelious reproaches of our Savior Christ, profane scoffing of the Holy Scripture, or exposing it to contempt or ridicule." They held, and it is yet advocated by clergymen, that the courts have always maintained that Christianity is a part of the common law, and that attacks on the name and character of God, Christ or teachings of the Holy Bible, tend to degrade the moral character of the nation.

Many of the states, not satisfied with the common law by which this legal crime is punishable, have statutory provisions, and in Catholic countries the Virgin is now included in that divine autocracy which must be exempt from criticism.

With the passing of the Puritan and his superstition, although the laws remain unchanged, there have been few prosecutions, and these have been persecutions. The old school of anti-slavery speakers and writers did an unrecognized work in their fierce onslaught on slavery. The orthodox clergy to a man, in this country, defended slavery and supported their defense by the Bible. The anti-slavery advocates, Garrison, Foster, Frances Wright, Theodore Parker, Phillips, giants in their day, found the whole religious world, entrenched behind the Bible, and directly barring the way. They did not propose to retreat or evade by a flank movement, but made a direct assault on the barricade. It was a minister of the gospel who helped drag Garrison, by a rope around his neck, through the streets of Boston. The church never recovered from that blow, and a wider liberty of speech, a broader thought was granted.

An oath, profanity, a lower degree of blasphemy is punishable by fine, yet the law is rarely enforced. Profanity is the language of passion, the explosive expletive of the brute, and has no part or place with refinement and morality. Yet the harm comes to the user, not to the Gods or any one else. The people have escaped the incubus blasting, and blighting of the fear of the gods, and the belief that servile fear is demanded of them. They do not fear because they know. For the individuals own good and welfare, a courteous respect for the beliefs of others, however erroneous, the use of language that is least offensive, unless principle must be maintained, is every way preferable, and denunciation, and profane words, to be avoided.

Gus A. Imendorf: Q. Is there a college of palmistry in the United States, that can give diplomas?

A. There is no college of palmistry, and if there were, what good would a diploma be to the dupe who paid for it?

R. J. B.: Q. Why are spirits when they speak through trance speakers so much influenced by the personality of the medium?

(2) Can a person with a good common school education become an able trance speaker?

A. The medium, according to well known psychic principles, must more or less influence the style of messages received through him, as the channel gives form to the current passing through. Perhaps a better illustration is that of a musical instrument out of tune. The most skillful player can only produce discords when the inharmonious keys are touched. If the trance state is perfect the subject is under complete control, and his personality disappears in the dominancy of the control. Such profound state is rarely reached, and in all inferior degrees the personality of the subject is blended with the manifestations. Hence it follows as a corollary, that to have a great thinker, a mathematician, or a poet, express their thoughts worthy of their earthly fame they must have subjects equal in natural abilities as thinkers, mathematicians, or poets with themselves. If Longfellow should essay to write lines which in his own mind "set themselves to music," by means of one whose thoughts never arose above common-place, his poetry would be lost in common-place expression. To write like Longfellow, he would find a subject like himself. A poet is a receiving instrument for the inspiring thoughts of poetic intelligences.

It is not well for any one to trust entirely to controlling intelligences and expect the best results without effort. Education rightly conducted is spiritual training, giving concentration of thought, and that understanding of ideas received, which seems essential for their correct expression. A person may be trained and educated to think correctly by and through his sensitive or mediumistic state, if he have patience, willingness, and earnest desire for knowledge for its own sake.

T. B., Vandervoort, S. D.: Q. Is there any difference in time that the sun reaches the meridian each day? There is a dispute among our young folks on the subject.

A. The time marked by a sun-dial and an accurate clock do not continuously correspond. That is by the clock time the sun is not always on the meridian at noon. This is because the orbit of the earth is oblique to the plane of its equator, and its elliptical form. There is also a slight variation, caused by the influence of the moon and planets. Four times each year sun-time and clock-time are alike: April 15, June 15, September 1 and December 24. Between these dates there is constant variation. On the 12th day of Feb., the sun is nearly 14 minutes and 30 seconds slow, and on the 2d of Nov. it is 16 minutes and 20 seconds fast. This can be easily demonstrated by setting up a sun dial and comparing these with the time indicated by an accurate clock.

LYMAN C. HOWE'S VIEWS.

A. J. Davis, Hudson Tuttle and Mrs. Richmond—Some Rare Productions.

The last Progressive Thinker (Feb. 21) has several articles of unusual interest. First, Hudson Tuttle's lecturette is a whole volume of wisdom exquisitely expressed, worth several careful readings.

The post-mortem discourse by Dr. DeWolf, voiced by Mrs. Richmond, impresses me as almost axiomatic truth, and presents several phases of thought of high spiritual importance. It is the best I have read, purporting to emanate from spiritual sources, and seems to bear the stamp of the mind to which it is credited.

C. F. Cole's paper on A. J. Davis, raises some questions worth discussing. It does not appear probable that Mrs. Britten ever made so sweeping a statement. Did the New York Herald misrepresent Mrs. Piper? Did it refuse to publish her correction when asked? If it did, what evidence is its statement against the well-known attitude of Mr. Davis? I am confident that no one ever heard him make such a wholesale denunciation of Spiritualism. He has often exposed and rebuked the follies of Spiritualists and mediums, and the abuses of spiritual gifts, but I have never seen a line from his pen denouncing mediumship or Spiritualism.

About thirty-two years ago there appeared in the Chicago Inter Ocean an article headed, "Reincarnation of a Medium;" it was copied verbatim from a reputed Spiritualistic magazine edited and published by an Englishman named Powel. It was a vicious misrepresentation of Mr. Davis' attitude in his new book, The Fountain. A careful reading of the book itself, is sufficient refutation of the charges made by Powel. The Inter Ocean published my reply in full, and Mr. Davis heartily approved my statements. Mr. Davis has often criticised the prostitution of mediumistic gifts and the sordid selfishness and fortune-seeking with which so many professed Spiritualists approached the sanctuary of heaven; and he declared that hundreds of the wisest and best, who had assisted in developing Modern Spiritualism, were leaving the earth, resolved to rebuke and punish this wholesale prostitution of spiritual gifts. This he gave as an actual occurrence witnessed by his clairvoyant sight. By this extended withdrawal of the wise and good, he said, the world was being left at the mercy of the ignorant and reckless of the mischievous classes of spirits, but he added that it was not permanent, that they might return in response to worthy solicitations. The events of the past thirty years have seemed to corroborate Mr. Davis' statements.

Not that all of the wise and good have deserted us, but there has seemed to be a much larger percent of mischievous, tricky, ignorant and misleading spirits communicating than there was in the first twenty years, since 1848. But there have been enough of the wise and good ready to meet and instruct those who have sought mediums with the high aims and pure purposes to maintain a steady advance in the development of scientific data and the growth of spiritual knowledge.

Mr. Davis is not an infallible oracle. He does not profess to be! His clairvoyance may mislead him at times, as our natural eyes mislead all of us. He may misinterpret the significance of what he sees, as we do in this life. But if Spiritualists would read his writings more, and apply the lessons they contain, to both spiritual and material problems, they might add much to their stock of knowledge. The same may be said of Hudson Tuttle, whose critical analyses and far-reaching inspirations add so much to the value of The Progressive Thinker. He and Mr. Davis do not agree on all questions, but that is no evidence against the value of either, as public instructors.

When my eyes get stronger, and my glasses fitted, I want to express my appreciation of Dr. Peebles' last book and Prof. Lockwood's scientific elucidation of the cosmic problem of immortality. At present I am not permitted to use my eyes to read or write, and amanuenses are not abundant.

Several other important articles attracted my attention in The Progressive Thinker referred to, but I must forbear further expression now.

LYMAN C. HOWE.

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THE SPIRIT WORLD.

Its Location, Character, and the Work of Spirits.

Inquiries are often made relative to the location of different people or spirits in the spiritual world. It will be my good pleasure to try and make location a little better understood.

First, all things spiritual to be understood by a mortal must be placed in a material form. Our world, the "spiritual world," is to us what your world is to you. We have different places here, as you have there. We have what we call planes, and on these planes we have cities. We first have the "earth plane," that is simply earth the same as you tread on each day. We call it the "first plane."

Of the inhabitants of the "first" or "earth plane," I will only mention a few. Those that are weighed down with sin, sorrow, remorse, and those that have no desire to leaves the scenes they have been used to, and those not allowed to descend into the city called Hell, are the spiritual people that inhabit the earth or first plane.

As there are planes that ascend, there are also planes that descend; so a fairly good man, born into the spiritual world with no knowledge of the pitfalls awaiting him, is apt to be led downward more easy than while living in his earthly body.

The second plane is the first step up and away from earth. On it you will find several cities and no doubt many friends.

The third plane is the real beginning of the upward climb of a spirit that has decided to live on the side of truth and righteousness. On this plane are several cities, the principal one being Rea, meaning, in our world, "being good, but trying to be better." We call Rea the capital of the third plane. Many missionary spirits, those that work among the people of the first and second plane, have their headquarters here.

It is hard for some of earth's people to understand that we have work to do—a vast deal of it. While many of earth believe there is no chance after the spirit has left the body to reform, and be saved before the great and dreadful judgment day; yet I am glad there are some that will, while yet in their earthly bodies, make this such a study that when the "High Power" shall call them to this land they will come fully prepared to take up their work. And believe me my earthly friends, there is work and plenty of it.

The second plane is we term the smallest plane, and the least liked. There is green grass and flowers there but very few improvements, more of a "tent town." The reason is, no one cares to stay there; the general sentiment is to do what has to be done, and hasten on to the beautiful city of "Rea," whose fame has descended to the boundary line between the first and second planes.

Still, after arriving in "Rea," many will return to the second plane, because the atmosphere is laden with more good desires than they are just then able to stand. Do not think that because "Rea" is such a beautiful place, there is no use to try to advance.

There is much written in regard to traveling in this world by "will power," right you are. But to travel from plane to plane is one thing, and to be able to remain there is another. It is positively impossible for a spirit man or woman to be loaded down with stolen property and be able to live even on the second plane. While they may be able to arrive there, they cannot rest a moment in even that society. They must return to the earth plane and make good those things. But I have digressed.

After living in "Rea" for say fifty years, and a hard worker may in that time be allowed to move on, there comes the same desire to move to the next plane as that which caused you to leave the second or first plane. I do not mean that every one that leaves the earth planet has to stay in "Rea." Oh, no! Only those that have some of their earthly work to finish. Many are they who pass by "Rea" as a light ray passes through a dark room. Some of earth's good warriors lie down to slumber, their earth work finished a season of rest is granted them. Many are they who go seemingly so far from earth it is hard to hear from them, in this way, they are so deeply engrossed with the beauties and wonders of the land of light, it is hard to get their mind for an inquiring ear, even for a moment.

Some go out from earth and descend to the plane below, whereon is builded that famous city called Hell. And I want to impress on your minds it is a city—a walled city. Yet we have our missionaries there, and every once in a while the gates swing outward, and some lonely spirit comes forth, sometimes with a missionary, more often drawn by some voice from above, that has likely done naught but call for many years.

Oh! the vastness of eternity! No one can grasp it. I want to mention while I think of it, our "Home" for our babies. Babies grow here but not as fast as they do in earth life. The home for babies is what we call the city of "Love." Far, far, from earth, and people long gone from earth attend them. They are carried by "ministering spirits" safely from their earthly body, and given to the keeper of the "Home." Provision is made by the "Power" that gives us life for all things.

There are many deformities of both mind and body, that belong to some people, and as one has a clouded mind or crippled body, the spirit is of course in like condition. That cannot be changed in a moment, but the maimed spirit is tenderly cared for and guided to a place of rest, and kept there, until the years shall restore to it its own. That is what we call a "house of refuge." And, as in "ye olden times," any one entering the "house of refuge" is safe. Peace be with you.

MADAME ROBERTS.

The Dalles, Oregon.

USES OF HYPNOTISM.

Applied to the Correction of Bad Habits.

That hypnotic suggestion may be perverted to evil purposes may not be doubted, but that fact does not constitute sufficient reason for decrying all recourse to its employment in any cases, whatever their nature.

Though it may be subverted to evil, there is abundant proof that it can be used to accomplish excellent results, when exercised for that purpose.

By way of examples in illustration, the Chicago Tribune has the following, which may be studied with profit, and will give some insight into the practical method of application:

Hypnotic suggestion as a useful method of instruction for children is advocated by a French physician—Dr. Felix Regnault. He maintains that idle and noisy children may be made industrious and obedient through hypnotism. In the education of abnormal children the value of the method is especially urged.

When commands and persuasion have failed of effect on vicious, bad, or morbid, then try hypnotism, Dr. Regnault suggests. Children whose bad temper is hereditary, or the result of poor health, need fresh air, exercise, and hypnotism, according to this authority. Results which have attended his experiments with the method have been convincing, according to reports.

Cure Biting of the Nails.

Another French physician, Dr. Edgar Berillion, has a method in suggestion which has been tested and proven by fifteen years experience, and cures he has achieved by hypnotism have been lasting. One example will give an idea of his method. Take a child afflicted with the habit of biting his thumbs. He is hynotized and seated in a chair, his forearm resting on the side of the chair. The physician takes one of his hands and holding it firmly, he says to his subject:

"Try to put your hand in your mouth and bite your nails. You see you cannot do it. The pressure I put on your hand is an obstacle you cannot overcome. When the desire returns to you you will always have this same sensation, which will oppose the movement."

As Preventive of Kleptomania.

As another example a young kleptomaniac is taken. One observes this mania in degenerate children. They do it automatically and seem to be entirely unconscious of wrong. If they should be asked why they did it they probably would reply that they did not know, that they could not help it. Such a child is hypnotized and made to go to a table whereon a piece of money is resting.

"You see this piece of money," says the physician. "You wish to put it in your pocket."

The child does and the physician continues:

"You are going to put that money back where you got it, and hereafter you will always do so. If you yield to the temptation you will be ashamed of having stolen and you will be eager to return the object to its place."

At the end of several of these hypnotic lessons the child, according to the advocates of the hypnotic method, is cured, and forever of desire to take the money or to steal any article.

How Parents May Use It.

In these two cases the children were placed in a passive state before the instruction was given. They receive it without resistance and without questioning. The suggestions which awakened their conscience, say the physicians, were received without opposition from them.

With normal children so powerful methods are not needed. Parents are advised by Dr. Regnault to try normal suggestion with children who are normal. Hypnotic suggestion, he says, should be reserved for morbid and abnormal subjects.

Let it be understood that the deeper stages of hypnotism are not necessary, but merely what is called the suggestible condition, a state of mental and physical relaxation, the mind quiescent and receptive to the suggestions of the operator. It is a state of rest in body and mind, from which one emerges feeling refreshed physically and mentally, like as from a period of most refreshing sleep. And yet the mind has been consciously awake, alert to the suggestions, which sink deep down into the hidden depths of the mind, to come forth and manifest when the occasions arrive that demand their operation.

Furthermore, it has been demonstrated that good results have been wrought by suggestion without any degree of hypnosis, by the patient placing himself or herself merely in relaxation, combined with an acquiescent or willing frame of mind to receive the treatment.

Neither, according to "Mental Science," is it strictly necessary that a patient shall be a believer in the efficacy of the mental method of treatment, so that there is not positive antagonism to it in the mind. In the latter case, what is known as the silent method, unknown to the patient, may be used with good results. This is largely the method used by Christian Scientists, without understanding the law underlying their method.

It may be safely assumed that the world has yet much to learn concerning the therapeutic influence of mind in relation to both mind and body; and it would be unwise to discard Mental Science as a healing potency because it cannot be seen, handled and swallowed as a drug, powders or pills.

The unseen forces in Nature are the most potent.

JAS. C. UNDERHILL.

Hammond, Ind.

"Fascination Two-Step," by Victor Vogel. Just out. It is without doubt one of the catchiest and most pleasing piano pieces recently published. It engages the attention from first to last, and lays well for the fingers, is easy to perform and free from knotty passages. It is very brilliant and effective and is rapidly becoming poular.

"Fascination Two-Step" is equally well adapted as a teaching piece, or as a performing piece for entertainments. It is charmingly attractive and inviting as a dance.

The title page is quite handsome and the entire piece is executed in the highest style of the printing art. Price 25 cents. For sale at Lyon & Healy, Wabash avenue and Adams street, Chicago, Ill., and all leading music dealers.

NO SUCH LAW.

To the Editor:—Will you please state in your paper that the party at Cleveland, who affirmed that the legislature of Ohio passed a law December 4 last, that mediums, fortune-tellers and clairvoyants who attempted to practice their profession were liable to fine of $25 to $100, or 30 to 90 days in prison. No such law was passed on that date, or any other date. What his purpose in making this statement (which is false) I cannot understand, and his asking for donations to test the "law (that don't exist), in behalf of a Mrs. Wolf, he had better explain. H. COLEMAN.

Cincinnati, Ohio.

A SUGGESTIVE SERMON

In Which the Bicycle Plays a Prominent Part.

"Now concerning spiritual gifts, brethren, I would not have you ignorant."—I. Cor. xii:1.

"For to one is given by the spirit the word of knowledge, to another prophecy, to another the discerning of spirits."—I. Cor. xii:8-10.

I will never forget my narrow escape from being killed one morning while riding my bicycle, and the spirit's warning and the impression which saved my life.

Feeling in the best of moods, I was about to mount the wheel for a trip of several miles, when my wife with a serious expression, cautioned me saying, "Be careful; you will be in danger, I saw several black forms just now."

"Oh, nonsense," was my remark; "don't let your imagination run away with you. There may be something in this occult science, but don't go too far with it. This wheel I have ridden hundreds of miles, and it has stood the test, and I will be in no more danger to-day than I have been in at other times," and laughing at her, I speedily rode away.

Perhaps it was the genuine expression of fright in her countenance that caused me to receive the impression, for I had not proceeded more than 50 yards before I experienced a sensation of great fear, and the phonographic brain reproduced her words, "Be careful; you will be in danger. I saw several black forms just now." It occurred to me that it would be sensible to be on the alert, watching for signs of danger, and in a few moments the sudden termination of my journey caused me to realize how sensible such a conclusion had been.

I was coasting down Ashville avenue, Jamestown, N. Y. At the foot of the hill the street makes an abrupt turn through a bridge. I was near the bottom of the hill when an electric car from Celoron came suddenly into view. Perceiving that my only chance to prevent a collision, was to pass in front of the car, I reversed the pedals. At the same time I heard a peculiar click as the chain parted, and I instantly jumped from the wheel. The wheel was wrecked, but my life was saved; one second of time had saved it. If I had not been on the alert, watching for signs of danger, listening for something suspicious, I could not have jumped in time to prevent being thrown in front of the rapidly moving car.

I was not in a very amiable mood as I carried the crippled wheel homeward, knowing it would be my wife's turn to laugh, but she only gave me a sad look, with the remark, "I knew it."

Then said I, "How could a spirit know that I would meet with an accident, and foretell the exact place where the accident would happen?"

Finally it occurred to me that an examination of the vehicle might disclose the cause for the chain breaking, and I found a loosened crank hanger; this gave the chain sufficient slack to cause it to catch the revolving crank under certain conditions with the slack thrown forward. In coasting down the hill there was no danger because the reverse action took up the slack, but a forward movement would cause the chain to catch and be broken. It was then plain enough to me that if I had examined the wheel before starting away, and could have been at an elevation sufficient to see the approaching car, I could have predicted the accident and the place where it would occur, as accurately as did the kind spirit who sent forth the warning.

This experience taught me that it is best to examine the vehicle before risking life and limb.

Thousands of people are riding a rickety old cart that dates back about 6,000 years, and the name of that cart is "Bible," the foundation of orthodoxy. A thorough examination of its parts will reveal the fact that it has many screws loose; that its frame work is weak and defective; that it is not at all substantial, and is certain to cause the loss of much valuable time, and be the source of much regret, if they ride it to the other side.

This antique vehicle also has a saddle, crank hangers, tires, etc. Its saddle is the attachment on which so many rest easy with the supposition that they can saddle their sins and shortcomings onto the shoulders of Jesus and he will make it all right for them.

Its crank hangers are the cranks and fanatics who hang on persistently to absurd beliefs, even after an abundance of evidence is furnished by the vehicle itself, that its manufacturers were propagators of ignorance, superstition, licentiousness and crime. Coupled to senseless beliefs is their shallow theory that the vehicle cannot be defective because it exists; that its contents cannot be defective because a certain kind of vehicle contains them, and when we demonstrate that a book could not be inspired any more than a club, by converting the book in question into a club, they will say that its writers do not mean what they say, or else we are assailed in a childish manner with such missiles as infidel, blasphemer, etc., so that class I will designate as crank hangers.

Its tires are the preachers; these tires are so inflated with wind, and the wind oozes out so slow that many in the congregation become tired and select a soft post to snooze against during the sermon; but when these tires run against the sharp points of as well informed a Spiritualist as Mrs. Clara Watson, they are so perforated and riddled that in a short time they are so full of emptiness they do not even contain wind.

If any orthodox person should feel hurt over this statement, they would probably remark that the only fact or merit possessed by the same is the fact that a comparison has been made in illustration as is the custom generally with orthodox ministers, but other facts will remain, for a fact is a fact whether set forth by the learned and talented ministers of the Gospel, or in the phraseology and peculiar spelling of Josh Billings. A truth would be a truth just the same, whether found written in the ancient and "musty old record" called the Bible, or in the modern "blood and thunder literature of the present day. M. D. PERKINS.

Baltimore, Md.

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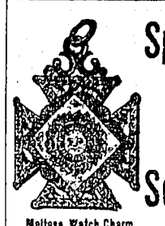
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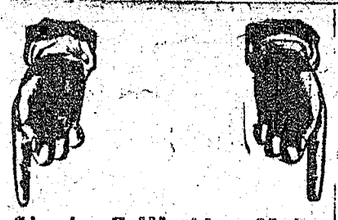
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To the Editor:—In a late number of your most excellent, progressive journal I read with interest the lecture by M. M. Mangasarian, the letter by Spirit Henry Ward Beecher, and Glints, Gleams and Chips, by Dr. J. M. Peebles.

I write as a relief to thought—not as one having positive knowledge or wisdom, but simply as a thinker along lines of personal experience and belief.

I was bred and lived many years unwhat is called orthodox Christianity, and while in some things it is still most sublime and satisfying of any spiritual light I have seen, in other ways it is horrible and heathenish. Under it, priestcraft and priesthoods stand in with tyranny and oppression, lording it over God's moral heritage here, and claiming to do so under divine authority and in harmony with the spirit of the gospel of Jesus the Christ. Most obnoxious to me in any system of religion is priestcraft. A prophet or teacher of righteousness starts out, sincere and humble, and is a success; the spirit manifested is love, and wins because it is good—God-like—as men believe. Men by nature know that the divine mind is love and harmony, and they believe in any one that manifests that spirit. But lo! what a change a little spiritual success works! The priest gets stuck on himself, forgets Christ, and becomes a theocrat. Then—

Religion is a priestly game,
Supported by the Pharisees—
Greedy and carnal all the same,
Scheming for power, wealth and ease.

This is orthodox religion as it is today; but prayer remains a mighty spiritual lever within reach of all except the materialist.

"Prayer is the soul's sincere desire uttered or unexpressed." This strikes me as correct definition.

David prayed, "O God! smite and destroy my enemies!" This is orthodox to-day among theocrats.

Jesus prayed, "Father, forgive them, for they know not what they do."

I love and believe in Jesus as the best spiritual guide and teacher.

H. E. POMEROY.

Clara Watson and Optimism and Pessimism.

I write at this time to endorse Clara Watson's article in No. 691 of The Progressive Thinker, to protest against Henry Ward Beecher codding McKinley "over there, on the other side of Jordan;" and to criticise priestcraft everywhere.

These gentlemen of the cloth, that are in it to ride at half-fare, are halfrate Christians any way.

They tell us at one time that our birthright is happiness and God is love—at another time they say God is a consuming fire and hell is our portion.

It is a satisfaction to note increased intelligence in spiritual matters among the masses, and the decrease of influence these D. Ds. exert in the world.

Mrs. Ella Wheeler Wilcox, in a recent issue of the Chicago Examiner, gave a recipe for obtaining happiness. It was optimistic and therefore just like her.

Here is the view of a pessimist on the same subject: Our birthright should be happiness, a fountain of perpetual joy, but wooing does not bring success because we grasp a gilded toy. Unholy passion and desire are terrible when given sway—they soon become consuming fire when once we give them right of way. The guilded swine of earth today, absorb the profit of all toil; they rant about a better way, but rob us of our coal and oil. Oh, Happiness, thou Sorceress! thou Myth, thou Phantom of the brain, what all men seek, but few possess, God grant us wisdom to obtain.

H. E. POMEROY.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

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PASSED TO SPIRIT LIFE.

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

Josiah K. Seem passed to spirit life, at his late residence, 334 North Lafayette street, Macomb, Ill., aged 74 years. Funeral services were held at the residence, after which the remains were interred in Oakwood cemetery. He was a confirmed Spiritualist, and was a man most highly regarded and bore the respect of the entire community. X.

Passed to the higher life, Feb. 21, at Jackson, Mich., Francis O., son of Arthur and Maud Lawson, aged 3 years. Although young in years, the little fellow was a fine clairvoyant, and often saw the form of his grandfather. Services by Mrs. Rosell Ferris, of Detroit, and Mrs. Emma M. Nutt-Moore, of Jackson, Mich. COR.

Passed to spirit life, Feb. 15, 1903, at Comanche, Iowa, Mrs. Fannie M. Dewey, in the 82nd year of her earth life. Appropriate funeral services were held at the home on Feb. 19, conducted by the writer. For over thirty years Mrs. Dewey was a consistent Spiritualist, and she welcomed the "angel with the amaranthine wreath," with a glad heart. EMMA J. KNOWLES.

Clinton, Iowa.

Another of our old Spiritualists has passed on—Mrs. Jane Washburn, at her daughter's home, 912 Adams street, Chicago, Jan. 12. She was past 80. She had enjoyed the "beautiful truth" (as she always said) over forty years. She was loving and kind to all. The golden rule was her motto. M.

Passed to spirit life, at his home near Swartz Creek, Mich., Feb. 17, Edward S. Dart. He was born at New London, Conn., in 1821. For more than fifty-four years he had been an ardent Spiritualist. He served in the civil war, held several township offices, was a member of Gen. Crapo Post No. 145, G. A. R. of Flint. He was a great sufferer for three years. Services were conducted according to spiritual doctrine, by Rev. M. Dorothy Daily, of Detroit, Mich. D.

Passed to spirit life, at Beatrice, Neb., Feb. 21, 1903, Mrs. Mary B. Folden, aged 40 years. She was a good and true Spiritualist and a medium and a healer, and as such did much to relieve the sick and the suffering, always ready to do a kind deed. She was one who had fought the wolf at her door and had struggled nobly with all those difficulties incident to such a life. She leaves two children.

Mrs. Folden had a sister with her of the Holiness faith, and she told the minister that Mrs. Folden renounced her belief and accepted her Holiness faith, and he so announced in his discourse, which was utterly false, for she had three or four of her spiritual friends in almost constant attendance, and the very last talk was a firm belief in her spiritual faith and a full belief that she would meet her three children who had gone before her. What a shame that any one of any church creed or belief should so pollute a death-bed scene. H. B. AUSTIN.

On Feb. 21, my sister, Mrs. C. G. Peck, passed to spirit life, at her daughter's, at Erie, Pa., in her 71st year. The call came suddenly, and with her loved ones around her her spirit took its flight without a struggle. She was a life-long Spiritualist, and at one time a good healer.

MRS. L. D. PUTNAM.

Passed to spirit life, Feb. 18, 1903, at his son's home, Windsor, Ont., Enos Stephans, aged 63 years. He was an ardent Spiritualist; a man of sterling qualities. He requested a Spiritualistic service and his many friends gathered to listen to the inspirational address given through Mrs. M. E. Jenkins, of Windsor, Canada. X.

Mrs. Ruth Lapham passed to spirit life, Feb. 11, 1903, aged 70 years. She had been a Spiritualist over thirty years. She was a beautiful spirit, a loving wife and mother, always ready to help the needy and sorrowing. The funeral service was Spiritualistic, and very beautiful, Mrs. M. E. Jenkins, of Windsor, Canada, officiating by special request. X.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

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TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

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

VOL. 27. CHICAGO, ILL., MARCH 14. 1903. NO. 694.

THE RESURRECTION.

IT IS NOT PROVED BY DISCREPANCIES.

That is the Assertion of A. E. Rawson in Commenting on P. F. Duffy's Arguments About Christ Rising From the Dead.

In the Battle Ground of Modern Thought of Jan. 25 P. F. Duffy attempts to answer the argument against the resurrection of Christ in an article by M. M. Mangasarian, which was published in the Record-Herald of Jan. 18, beside a statement containing the orthodox view of the subject by Rev. R. A. Torrey.

I hold no brief from Mr. Mangasarian, nor do I seek to speak for him, but would like to give some answer to assertions made by Mr. Duffy in attacking Mr. Mangasarian's views. Mr. Duffy's claims as to the evidence of the resurrection of Jesus are entirely devoid of logic, and consist, like those of Mr. Torrey, in vain attempts to "make the worse appear the better reason," by means of the old trick of arguing that the discrepancies in the various accounts of the resurrection prove the truth of that event.

The beautiful simplicity of this sort of argument appears to rest upon the assumption—unknown outside of theological circles—that it is only necessary to get enough witnesses to an event, who will contradict other witnesses on important points, as well as details, to prove your contention. As each witness has a vitally different account, this shows lack of collusion; ergo, the case is proved!

Paul as a Witness.

Thus the story of the resurrection of Jesus is based on the widely divergent accounts in the four gospels, as well as in acts and the writings of Paul. This Paul, by the way, in his letter to the Romans, confesses brazenly that he lied when he could do so "for the glory of God." A most trustworthy witness to testify to an important event tending to "glorify God." How long would such a witness last in a modern court?

Mr. Duffy's argument as to life coming out of death—referring to the time when there was no life on the earth, and the later time when life evolved out of dead matter, and which Mr. Duffy calls a miracle, although there are no miracles in nature—is entirely worthless, as it has no bearing upon the subject under discussion, the alleged resurrection of Jesus. Mr. Duffy seems here to be getting close to evolution, by the way.

In this connection, at the end of Mr. Duffy's article he quotes Paul, where he is depicted as squelching a skeptic with the contemptuous "Fool! that which thou sowest is not quickened except it die." Was not Paul ignorant of the commonest facts in nature, not to know that that which is sown in the ground is not quickened except it die not? Living grains produce the next crop, not dead ones. Another example of what theological fatuity is capable of as argument.

What Does It Mean?

Mr. Duffy states that "Christ as the first fruits was the earnest, the assurance, that all who slept in Him would inherit power." This would be interesting if Mr. Duffy had stated who had "slept in Him" and who had "inherited power," and what it meant, anyway. Mr. Duffy again says:

"Christ's resurrection was different from all others. He arose from the dead by the exercise of His own inherent power; all others by means external to themselves. It differed finally that He arose from the dead to die no more; others were raised from the dead to die again, and in these exceptions was the something 'extraordinary in the resurrection of Jesus.'"

Let us ask, how does Mr. Duffy know all these wonderful things? Where did he get the information that Christ rose by His own "inherent power," and that the others did not? If Jesus was really dead when buried, then He never rose by His own "inherent power" or any other power. Dead people have no power to raise themselves, and therefore this feat was never performed at any time or place in the history of the world. Nature's laws in this respect were as much beyond the control of men in ancient times as to-day. To claim that Jesus was actually dead, and that He could still rise and walk about whenever He pleased, and that other persons equally dead could not do so, is carrying blind credulity to the extremest limit.

The Dead Arose.

In the time of Jesus it was a common belief in the pagan world that on certain occasions, such as the death of a great man, the dead arose from their graves, but the accounts, like the one under discussion, do not inform us what became of those dead people, what they got up and wandered around for, who caused them to do it, how they knew their own graves when they went back, and why they should want to go back at all unless their ghastly abodes were pleasanter than the garish light of day. How and by whom were these particular ghosts selected, and what were their sensations upon coming back to earth?

Does Mr. Duffy believe in these stories of dead men arising and going into Jerusalem and "appearing unto many?" If so, perhaps he is ingenious enough to give a reason for it. Matthew says that at the time of the crucifixion "the graves were opened" and that "many bodies of the saints which slept arose and came out of their graves after His resurrection, and went into the Holy City and appeared unto many." Matthew forgot to say why the graves were opened at the time of the crucifixion and the dead-and-alive saints left to sit around for three days and nights until Christ had arisen, and had then to go into Jerusalem, returning later to slip back without ceremony into their quiet tombs, leaving the world no wiser as to where they had been since their first death, nor how they liked it. The story is almost too absurd for sober discussion.

Shakspeare Cites It.

The pagan belief in this supposed rising of the dead is shown in a number of the Shakspearean plays, for instance, where Calpurnia, the wife of Caesar, in urging him not to go to the senate-house on the ides of March, says:

"There is one within, besides the things that we have heard and seen, recounts most horrid sights seen by the watch. * * * And graves have yawned and yielded up their dead. * * * And ghosts did shriek and squeal about the streets."

Again, in "Hamlet," Horatio, speaking to Marcellus, while waiting for the appearance of the ghost, says:

In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets. * * *

Does anybody believe that these things really occurred?

Mr. Duffy, speaking of Papul's testimony, says: "He (Mr. Mangasarian) does not say a word, for instance, about the frightened soldiers who rushed to Jerusalem, terrified at the resurrection of Christ." Quite true; neither does anyone else, for there is no such story in the New Testament What is said is that the guard—Roman soldiers—fell down and became as dead men, and that afterward some of them went into Jerusalem, and here they told the story and were offered "large money" to lie about it and say that Christ's body was stolen away while they slept!

Quite plausible that a Roman soldier would have admittted that he had slept on duty, and thereby forfeited his life, according to the discipline of armies in all ages! The disciples, however, offered to make it right with the Roman governor if it came to his ears, thus showing they were capable, among their other accomplishments, of suborning perjury. What nonsense!

Dodging Will Not Do.

Mr. Duffy seeks escape from the statement in the New Testament that Dives, the rich man, was in hell, and calling upon Abraham, etc., by triumphantly pointing out the fact that Dives was not in hell but in hades—a comparatively comfortable abode, according to the Greek Testament and the revised version. Then the Bible has been wrong all these hundreds of years, and the countless millions of people who believed that every word of the book was inspired and true have been deceived.

This dodging the question will not do. How do we know how many more important words will be changed when the next revision is made? There is something in Revelations about what will happen to whosoever alters a jot or tittle of the word of God.

Finally, is it not strange that we have no record of the story of the resurrection from any one of the hundreds who knew the circumstances, except what is contained in the four gospels—written at the very latest eighty years after the events, by men whose names we do not even know, of whose character for veracity we are ignorant, whose statements contradict each other, some claiming the ascension followed the resurrection almost immediately, others that Christ remained on earth forty days and went from place to place; that none of the 500 "brethren" to whom he appeared at one time ever thought it worthy of a word of record?

Where are the statements or names of any of these 500 brethren, or of any others than the anonymous writers of the gospels that these stupendous events ever happened? The explanation seems to be that the followers of Christ believed that the world was coming to an end very soon, according to the words of Jesus that certain things should come to pass before that generation passed away, etc. This might account for the whole story being left for the guesses and traditions of later times, when the account was written in different ways by unknown writers.

As much has been said as space will allow, and I will end this letter by quoting those truthful words of Thomas Moore:

Alchemists may doubt
The shining gold their crucibles give out,
But faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last.

—A. E. Rawson in Chicago Record-Herald.

Good for Boys but Bad for Girls.

President Draper, of the Illinois State University, speaking against equal suffrage in a recent address, said: "Voting, serving in the legislature, is a burden, not a right."

Men have fought, bled and died to get a vote and if any attempt were made to relieve President Draper of that "burden," he would resist it as he would an attempt to relieve him of his watch and purse. So would any right-minded man. It is only when the proposal is made to grant the same privilege to women that some men suddenly discover it to be no privilege at all, but merely a burden. As for the legislature, few women have any wish to go there, and very few have thus far served as legislators in the enfranchised states. But, when we see the great efforts that hundreds of men are making every year to get themselves elected to the legislature, it is hard to believe that they think it is no privilege to go there.

It recalls the story of a small girl who had found an apple and was preparing to eat it. Her brother ran up to her with a face of consternation and told her that the apple was green, that the cholera was coming, and that if she ate it she would be ill and die. The child in alarm, threw down the apple, which her brother at once picked up and proceeded to eat. She watched him with round eyes, and finally asked: "Won't the cholera catch you, too?" "No," answered the urchin calmly, with his mouth full, "it's only after little girls. Boys don't have cholera!"

A. S. B.

EXTRACT FROM LECTURE.

How to Get Communication With the Spiritual World.

Before we consider the means by which we can place ourselves in rapport with the world of spirits, it is not amiss to ask ourselves what kind of world this invisible domain is, who its inhabitants are and where it is located. For some knowledge thereof will enable us better to understand the messages of our spirit friends and how to receive and interpret them. It often happens in seances and sittings that people who have no acquaintance with the philosophy of Spiritualism exclaim: Such and such a spirit cannot be my departed father or mother, or child, for they did not even know their own names or the names of their nearest and dearest ones on this earth, neither did they know the letters of the alphabet and were unable to write their own names. And so they draw the conclusion that Spiritualism is all a fake, while it is only their own knowledge of it which is defective and incomplete, and thus they often turn away from Spiritualism in disgust instead of studying its phenomena and philosophy.

The spirits live in spheres or circles according to their higher or lower degree of goodness or intelligence. Some of them still remain on this earth. This is the case with the spirits of people who, while they dwell in the body, never had a thought or an interest for anything except material things, such as business affairs, food, clothes, property or pleasures of a low and sensual kind. Upon entering the spirit world they still continue to live in the same low atmosphere and long for the same pleasures. An old woman who had been in spirit life for three years once came to a seance, and the only things she cared for was her pigs and cows, around which her thoughts and interests had centered when on earth. Such are earth-bound and might continue to be for years and ages. And if they were not only poorly developed intellectually in this life, but also morally low and perhaps depraved and degenerate, we can easily understand how they will exert themselves to the utmost of their ability in order to be able to satisfy the passions and desires which ruled them in the body. Thus the drunkard will still long for his intoxicating drinks, the glutton will still covet the delicious dishes, which were his highest delight, and they will be attracted to people and places where intoxicants and foods are devoured, and feed their thirsty and hungry minds with the vapors that exhale from the victims of carnal desires, thus not only satisfying their own inordinate desires but also increasing the appetites of their unfortunate victims. A drunkard lying half unconscious in the gutter is a pitiable sight, but how much more horrible would it not be if our eyes were open so we could see the flocks of unclean spirits who gather around his cadaverous carcass anxious to inhale the poisonous vapors that fill the atmosphere in his neighborhood. Thus by a low and sensual life we attract low and impure spirits, and this is one of the reasons, why the slum districts of our large cities are so dangerous and full of temptations and inducements to vice and evil, and also why we should be on our guard so we place ourselves in communication with pure and high intelligence. This is so much the more important as the lower, gross and more carnal spirits have a stronger power to manifest on the material plane, and therefore are more readily attracted to our seances than spirits of a higher type, who have left the earth behind and gone to higher spheres. It is with such spirits we should try to place ourselves in communication. They might know less about this world, or if they know it they might not be able or willing to tell us much about it, but they know so much the more about the spiritual world and they are willing to assist us in everything that is good and that can educate us intellectually or morally. And they are always ready to do so; for their home, the spiritual world, is not far away from us. Space and time are ideas connected with this world of matter and depending on earthly circumstances, as for instance the earth's revolution round its axis and its orbit around the sun. In the spirit world there can be no time and space in the same sense as we take it, as there are no days, nights and distances as here. A spirit therefore never gets old, tired or weak. He cannot get sick, drowsy or sleepy. Neither can be die, though when he passes from a lower sphere to a higher one something analogous to death occurs, as he leaves his body or shell behind and is clothed in a new one in the new sphere he is borne into. This is one of the reasons why it so often happens that spirits, who meet their friends here on earth again, do not know how old they are or how long they have been in the spirit world, or have forgotten their own names. Everything related to time and space has a secondary importance to the spirit, as it is a characteristic of this world and therefore cannot mean the same to a spirit as it means to us.

After this short excursion in the spirit realms we might ask, Should we try to communicate with the spirits, is it right to do so, and what is the use of it? To this question Spiritualism answers: Whether we communicate with the spirit world or not is not of much concern, for the spirit world will communicate with us all the same and has always done so. Did not the Greeks have their oracle of Delphi, the Romans their priests and augurs, and is not the Bible from beginning to end full of instances of spirit communications? And if we turn to our own experience, is there a single one of us who has not some time seen or heard things he could not explain, and could we consciously and honestly say that we never felt or conceived of anything but what we could get at by means of our senses? The Spiritual world is near to us. Our spirit friends are closer to us than any other friends. They always communicate with us. Why then should not we meet them half way and on our side do everything we can to facilitate their endeavors to approach us? It is profitable for us to do so, as our spirit friends can assist us in many ways both in temporal and spiritual affairs, as they also can tell us a great many things about the spiritual world, which we never could know from ourselves, and which are useful and valuable for us.

The best way to get in communion with the world of spirits is to place ourselves in a kind and harmonious disposition towards them and towards each other, to try to be good and to lead an unselfish life. By doing so we attract spirits of a high and pure character. The next step is to try and develop the mediumistic ability that might be slumbering within us. If we cannot do so ourselves, we should seek the assistance of some honest and unselfish Spiritualist who is willing to lend us a helping hand. But we should not get disappointed if our progress is not so rapid as we would have expected. Neither should we make up our minds beforehand as to the kind of mediumship we want to develop. For there are more than one kind of manifestations, and if you are not a materializing medium you might be a clairvoyant or perhaps possess some other gift. There are very few people who are not mediumistic in some way or other. It is nothing supernatural about it all, nothing miraculous and nothing exceptional. It is only the great mediumistic gifts that are rare. There are for instance very few mediums as Moses was. There are not many who possess the astounding mediumistic gifts of the prophets of the Old Testament or of the author of the Apocalypse or of Jesus of Nazareth. Not many are endowed with the vision of Swedenborg or Andrew Jackson Davis. But there are many who are clairvoyants without knowing it. Many are inspirational mediums or slate-writers and some possess the precious gift of healing the sick. Among any ten people picked out at random there are always one or two mediums. But the mediumistic gift must be developed just as any other talent. You cannot be a musician, a painter, a sculptor or a telegraph operator unless you have learnt it. And so with every other art or trade, First learn, then practice. So too, with mediumship.

But if you should not possess any mediumistic gift at all, you can still communicate with the spiritual world through the mediumship of others. This is a more convenient way, as many have neither time nor patience to develop their own mediumistic gifts. But when we seek communion with the spirits through other mediums we should always do so for high and noble purposes. Unfortunately most of us are more anxious to learn from the spirits how to increase our earthly possessions or gain some advantage over our enemies, than we are about gaining some knowledge of the spiritual world or to improve our selves intellectually and morally. Such things might be well to know, but they should not be our only or highest aim. We also ought to consider that the spirits are far from infallible. That many of them know less than we ourselves, that some are deceitful and evil-minded, and that we thus as often might be harmed as benefited by taking their advice. We therefore cannot be too careful in our dealings with the powers and intelligences of the spiritual world. They might be our friends, but they might also just as easily turn out to become our enemies. We therefore must put them to a test and not believe every spirit whisper to be the voice of truth. We should rather use our own judgment and place our own reason above that of any spirit, whoever he claims to be.

And last but not least we must not forget that the highest and most effective means of placing ourselves in communication with the spiritual world is not dependent upon mediumship though it often leads to it and developes our latent mediumistic powers. It is a means accessible to every one of us without exception, and one that has a more lasting and effective influence on our own spiritual growth and unfoldment than any of the other ways mentioned. We might call it meditation or rather devotion. It has been practiced in the far East among the Hindoos for thousands of years, and it is still to some extent at least practiced among the peoples of the West, though perhaps neglected and not given the prominent part in our spiritual life that it ought to and is entitled to have. By and through devotion we can place ourselves in communication with the highest order of spirits, we can feel their presence, we can visit them, we can listen to their voices, profit by their advice and receive help from them in our daily toils and struggles, whether they be of a spiritual or material nature. This communication is not effected by the aid of our senses, neither is it gained by efforts of our intellect. It is purely spiritual. It takes place on the highest, the purest, the sublimest and the brightest plane of existence, to which our spirits are capable of rising, and it therefore is more useful and profitable to us than any other form of spirit communication. We can only give a vague idea of what this highest form of spiritual intercourse means by alluding to the ecstatic stages of the prophets of the Old Testament, or the Sages of the far East, or to what happened to Jesus on the Mount of Transfiguration. By preparing ourselves in the right way we can have the same experiences.

And now may the love of God and the assistance of all good and kind spirits be with us and guide us and open our eyes to the realities of the spiritual world. May we always remember that we walk in the presence of innumerable witnesses, invisible but strong and powerful, and may we learn to listen to their voices, but never lose sight of the only light that can lead us right through the darkness: the polar star of unselfish love, for there is nothing greater than love, and the one who loves can never be in the wrong or go wrong or astray.

REV. AXEL LUNDBERG.

Learning teaches how to carry things in suspense without prejudice till you resolve.—Bacon.

Covetousness swells the principal to no purpose, and lessons the use to all purposes.—Jeremy Taylor.

"EFFECTS AND CAUSES."

Prof. J. S. Loveland Makes Final Answer to Elder Myrick.

Elder Myrick responds to my recent article on Causation, and as his response really admits the fact that effects transcend causes, in the sense in which I have stated the position, I would keep silence but for the fact that Prof. Drummond is brought in to sustain the old religious theory of causation; and I wish to show the absurdity and scientific falsity of his position. Let the reader bear in mind that all this desperate effort is made by theologians to save their old superstition of a creation, and a creative God. Not a single critic of my position will be found among the devotees of pure science.

Please also bear in mind my definition of the term transcend; that it means in the process of evolution, that there is an increase of functions and functional activities. Elder Myrick has not dared to dispute this, and has thus tacitly admitted my proposition. And, in his last article he admits it fully. He says "We admit that the vegetable is higher than the mineral, the animal higher than the vegetable, the human higher than the animal. Certainly that is true." Well, then, what are you growling about, for that truth is all the demonstration that is needed?

But though admitting precisely what I have affirmed there is an insinuation that there is something more than the precedent substance of the universe which is the real causative force in production.

And here, the Elder, instead of constructing his own argument, introduces Prof. Drummond, and makes his statements his own. I quote Drummond in full. "The mineral cannot make itself into a vegetable, but the vegetable can reach down from above and assimilate the mineral and make vegetable out of it. So a vegetable cannot make or cause itself to be an animal, but the animal can reach down and assimilate the vegetable and thus the vegetable may become animal. In this way only can the lower kingdoms enter the higher. The higher reaches down and lifts the lower up to itself."

"Here," says the Elder, "are not only words but wisdom." Indeed! Instead, they are not only foolish but false so far as original causation is concerned. Every person possessed of even a small share of scientific knowledge is aware that the human was not before the animal, vegetable and mineral kingdoms. So far as the evolution of those kingdoms is concerned the facts are the precise opposite. The Professor and the Elder have put the cart before the horse. Man stands at the head, transcending in function all the rest, but he is also the last, the product, the effect of what preceded him. He did not "reach down" before he existed. Nor did the animal "reach down" to the vegetable before the vegetable was in existence. The vegetable manufactures protoplasm or life stuff without which animal life would be impossible. The first form of life, the Moner, is little more than an infinitesimal speck of protoplasm, and even the germ of the human is little more—merely a tiny cell.

Do you say that there is life at work all along this process of evolution? Very true. But it is working up, not down. It is not "reaching down" to lift something up, but is all the while pushing upward and acquiring greater functions at every step of the process. At the present stage of growth, in a certain sense we may say that the higher "reaches down" to extract pabulum for its growth to what is below it. But this is impossible in the primary evolution of one kingdom from another. Man did not reach down to the animal, for the animal was first and pushed itself up to the human, which is the product of the animal.

And, even if a god be thrust into the process, it would be simply affirming what Theodore Parker asserted when he said, "God was the most progressive being in the universe." That is, he was a growing being. Effects were transcending causes. In other words, are causes advanced.

In conclusion, I beg leave to assure Brother Myrick that I am in no sort of a bad humor, but on the contrary am much amused over the desperate efforts made by himself and others to preserve the old Theological Yahweh or Elohim as the Great First Cause of all that is. I am sorry he should feel hurt over my reference to the "baby philosophy." He should remember that his "Lord and Master" declared that we must become as little children (babies) to enter into the kingdom of heaven. And my recollection of singing in the church formerly was, "Fools and madmen let us be." And the great apostle declares "We are fools for Christ's sake. So, if I should use those terms I employ them in the strictly scriptural signification. I am in perfect agreement with Paul that people become fools for Christ's sake. They abjure or pervert science in order to uphold the basic dogma of religion, which assumes a Great First Cause, the fetish they worship as a creative God. I call it the "baby philosophy" because it originated in the childhood of primitive humanity, and we really can only pity those who, grown to the apparent stature of adultism, still wear the mental swaddling clothes of childhood.

But the Elder can have all the field to himself in the future, as I think I have stated my position so clearly that no one can fail to understand it; and also the perversions of those who misrepresent it. And furthermore that they can see that my explanations and arguments are not met, nor even mentioned. I might also add that the position is not mine personally, but it is the position and teaching of every scientific evolutionist in the world. It is evolution itself. Such a thing as progress is impossible if it is denied. Betterment in human conditions means that effects will transcend causes, for the higher conditions, and greater happiness of the future will be simply the effects of the less perfect present.

S. LOVELAND.

MRS. E. B. BROWNING.

Some Interesting Particulars in Regard to This Remarkable Woman.

Boston Ideas has the following, illustrating the great work the Editor-at-Large is doing:

The London Times recently contained two remarkable letters, one from Robert Browning expressing his belief in the medium Home, and one from Mrs. Browning describing her faith in spiritual manifestations.

Now comes her son, who confirms the accepted story of the devotion and zeal of his mother, and what is not generally known, the acceptance by his father of the genuineness of the manifestations, adding by way of rescuing her name from the obloquy which to him the charge appears to throw upon it, that "her views were much modified."

This son of an illustrious mother says:

"Mr. Hume, who subsequently changed his name to Home, was detected in 'a vulgar fraud,' for I have heard my father repeatedly describe how he caught hold of his foot under the table. I also know that when Mr. Hume called at our house he was turned out of it.

"What, however, I am more desirous of stating is that towards the end of her life my mother's views on 'spiritual manifestations' were much modified."

It is further remarked by this son, or an editor, rehashing his letter:

"Elizabeth Barrett Browning's infatuation with Spiritualism is the single and perhaps the necessary jarring note in the idyll of her wedded life."

If the conjugal conduct of her idolized son, which made his name notorious and nearly broke her heart, was not a jarring note—well, probably that son is the only person in the world who can say so. Should the great poetess, every fibre of whose soul responded to spiritual influences, return and find her son defaming her fondest belief, it certainly would be another "jarring note."

That the Brownings lived happily, as the world goes, is usually agreed to; but it must be remembered that she married against her parents' wishes, and for her husband lost the good will of her father, who probably knew the character of the man she would wed. Mrs. Browning, intensely sensitive to word or thought, affectionate, charitable and blameless of fault, was united to a man who at a word flew into insane passion; egotistical to a degree often unbearable and ludicrous, selfish and exacting. That there was no "jarring" was simply because she bore in silent patience his overbearing boorishness.

It is true, when Mr. Home went to England he changed his name, because he found that the original ancestral name was Home and not Hume.

This son may have heard his father say that he detected Home in deception, and that he turned him from his door, but the evidence is all against the story.

What are the facts?

Why was Browning rabidly enraged at Mr. Home? The explanation is an interesting bit of biography.

Mr. Browning met Home only twice.

The first time while Home was staying with Mr. and Mrs. Rymer, noted Spiritualists at Ealing, they invited Mr. and Mrs. Browning to a seance. During the seance at which varied manifestations of spirit presence occurred, Mr. Browning expressed himself repeatedly, as pleased and satisfied.

A wreath of flowers had been brought by the children and lay on a side table. Near the close of the seance, this wreath was taken up by supernatural power and was slowly moved toward Mrs. Browning. Browning saw the wreath moving and quickly came to his wife's side, evidently expecting it would be placed on his own head. It was, however, gently let fall on hers. When he went away he expressed no doubt of the occurrence, but he could not conceal his disappointment and chagrin.

The second meeting was a few days after, when Home, in company with Mr. and Mrs. Rymer came to London to make a few farewell calls. They visited the Brownings.

When shown into the drawing room, Mr. Browning advanced with a tragic air, shook hands with Mr. and Mrs. Rymer, but when Home held out his hand, Browning threw his over his left shoulder and passed by.

When Home approached Mrs. Browning, who was standing, pale and agitated in the center of the room, she put out both her hands, and said in a voice tremulous with emotion, "Oh, Mr. Home, do not blame me. I am so sorry, but I am not to blame."

No "jarring note," in such a life!

Browning, whose grievance was envy that the spirits crowned his wife and not himself, an inflated egotism and selfish vanity, repulsed, at once set to writing one of the most scurrilous attempts at verse.

The title was "Sludge the Medium." He poured out his hatred and venom in doggerel, attempting to be as licentious as Don Juan and vulgar as Fielding.

He set the story afloat that he intended his character of Sludge for Home; as unlike as an angel and Browning.

These are the facts, published at the time in "Light," a high-class and widely circulated journal, and were never denied. There were many witnesses of Home's character and the facts recorded, such as Prof. A. R. Wallace, Prof. Varley, Prof. Crookes, Robt. Chambers, Mr. and Mrs. S. C. Hall, and others equally eminent. Had there been the least misstatement it would surely have been corrected.

The Editor of Light remarks: "There are many coarse jesters and hard men of science to whom it is allowed to deny all spiritual action in the affairs of men, but for the husband of Mrs. Barrett Browning it was not permitted to desecrate her memory and her sweet muse by this ribald nonsense."

In her "Notes on England and Italy," Mrs. Hawthorne says in an account of an Evening at Casa Guido: "Mrs. Browning introduced the subject of Spiritualism and there was an animated talk. Mr. Browning cannot believe, and Mrs. Browning cannot help believing."

Mrs. Browning was an inspired poet, and her faith in Spiritualism was a part of her; and even her recreant son, determined as he is to stand by his father's defamation of his mother's belief dare not make more than a qualified statement that his mother's views on Spiritual manifestations were much modified. HUDSON TUTTLE,
Editor-at-Large National Spiritualist Association.

AN OPEN LETTER.

IN WHICH EXCELLENT THOUGHTS ARE PRESENTED.

Sending Out Circulars to Educate Fake Mediums—The Reprehensible Practice—Manifestations at Home.

In November and February issues of "Suggestion" appear articles written by me upon "Spiritualistic experiences at home" and "Spirit materialization," relating the results of my observances in the field of spiritual research, and by those articles were attracted the attention of a firm in Chicago who deal in devices, appliances, tricks and methods for bogus mediums, and they have taken the liberty and audacity to mail me their catalogue in the face of my expressions of truthfulness in giving accounts of genuine manifestations occurring in my own house. In those articles I related how I with three other members of my family began sitting for manifestations, and from no results in the beginning our forces were developed step by step until we received the movements of the table, the tiny spirit rap, lifting of material objects, whisperings in the trumpet, the loud and audible direct independent voice, and the materializations of hands, this all occurring in my family circle and still continues until the present.

I told of my experiences with the materializing medium, James Riley, and the seances given by him in my own house where all chance of fraud was guarded against and how there came a number of materialized forms on each occasion that a seance was given. This Chicago firm which is the Ralph E. Sylvestre Co., sends me their advertising matter showing that they are engaged in the condemnable business of encouraging fraud by offering to supply the unscrupulous fakir means and devices by which he can perpetrate trickery and deception upon the unwary public.

I suppose they anticipated securing a prospective customer when they mailed me their trash, but they might better have saved their postage, for instead they have found one who stands for right, truth and the genuine. Hurling such literature under my notice I consider an insult and a slap in the face of truth and decency.

Will the readers of this paper consider a business devoted to the encouragement of bogus manifestations and supplying the fakir with schemes for practicing trickery and deception as being on any higher level than a firm that would devote their business to supplying the counterfeiter, burglar and crook with apparatus, devices and methods to commit their criminal acts? I think not. The counterfeiter commits acts of deception by pawning off his spurious coin as the genuine, and the bogus medium pawns off his trickery as genuine phenomena and robs his victims of their good money. Is it any wonder that Spiritualism suffers from the presence of contemptible tricksters and supply houses furnishing them with methods of carrying on their abominable practices of deception?

Let one of these tricking fakirs be detected and caught and the legal punishment is usually such that he does not care to repeat it; and why not deal with the instigators of his crime in the same rough-handed way? Let them also suffer, and if there is no legal method of getting after them, there ought to be one provided to meet such cases.

CHAS. W. AUSTIN.

Detroit, Mich.

BROTHERHOOD.

One day out in the shady wood,
Near to a flowing stream, I stood,
And wondered, as I heard its song
Of soft contentment flow along,
Why we poor mortals fret and sigh
At every shade as it flits by.
What would the sunshine be without
The shadows as they creep about?
We would not know the night from day
If the great sun would shine alway.

What matter if a little strife
Comes into each and every life?
It teaches us but to endure;
All things are fleeting—naught is sure.
Speak kindly to the ones you love;
Learn meekness from the snowy dove;
Have pity in your heart for all—
The weak and poor, the great and small—
For all are children of one God,
Whate'er the path in life we plod.

Brothers and sisters, yes, are we,
In one march to eternity.
Reach out your hand, assistance give
To him who falters—all must live;
Live and endure whatever fate
Shall bring to us; and love, not hate,
Should rule our hearts. Oh, brothers, hear!
Death's mighty roar sounds in our ear,
Join hands in one harmonious whole—
A brotherhood of heart and soul.

The stream flowed on beneath my feet;
The wild birds in the trees sang sweet.
If such a brotherhood could be,
I thought, all sorrow then would flee
Back to the realms from when it came,
And life would know not sin nor shame.
Oh, brothers, would this dream might be
Materialized for you, for me,
And heaven would be again on earth—
Its rightful throne, its place of birth.

—Bertie DuBois Peters.

Lying is a most disgraceful vice; it first despises God, and then fears man. —Plutarch.

Detached bits of human skin live two to ten days.

A wise man should have money in his head, not in his heart.—Swift.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER ELEVEN.

Mr. Editor, Ladies and Gentlemen:

If a soul while yet encased within a material body can manipulate solid matter and cause it to disappear in invisible gases, it ought to be positive evidence that there are spiritual spheres surrounding your earth. All gases that are lighter than your atmosphere, rise above it, as is well known; and every material substance upon the earth could be manipulated until it became an invisible gas. The whole earth itself could be made to disappear in invisible gases; but this is not likely to occur for many ages to come, yet it really is gradually and slowly disappearing, that is, the substances of which it is composed are gradually rising as invisible gases.

Now all the finer and most ethereal gases rise above the earth's atmosphere, and they never return to earth again. I challenge all scientific men to refute my statement. Then, if these gases never return to earth again, where do they go? I want science to answer me this question. But if the scientists cannot answer it, then I will tell them, for I am in a condition to answer it. They go toward forming spiritual, or ethereal spheres around the earth and beyond its atmosphere. Gases, however fine, are composed of material substance, separate and distinct from luminiferous ether, and if they are not heavy enough to be attracted by the earth proper, they are heavy enough to be attracted to its atmosphere, where they rest, something as oil does upon water. All know that oil cannot be made to sink when thrown upon water, but the water holds attractive power enough for it to rest upon its surface. This is precisely the case with the ethereal spheres. They are not heavy enough to sink within the atmosphere, but, as before stated, they rest upon its surface something as ships rest upon the face of the ocean.

Now the earth is sending out ethereal substance every instant of time, both night and day. All day long the sun is acting upon the vegetation of the earth and turning it into ethereal substance. Every leaf and flower upon it is slowly exhaling its sweet essence and perfume, and these, as you all do know, are invisible substances or gases. Every particle of wood or coal that is burned upon the earth is turned into invisibility, otherwise invisible gases. Everything that appears to decay sends forth its sweet life principle into invisibility, and these rise at once and take their places outside the atmosphere, for they are all lighter than the atmosphere, there being held by the atmosphere—by the attractive force it possesses—resting as oil does upon water.

This has been going on ever since the earth had an atmosphere that was capable of upholding this ethereal substance; but the atmosphere itself was at first formed in this way, principally from the boiling waters of the earth throwing off their vapor and steam, this cooling, the finer, more ethereal part not returning to the boiling seas but resting over and above them and gradually surrounding the whole earth; but by condensation a great part of the vapor returned to the seas and the body of the earth, in the form of deluging rains; but not all, the more ethereal part did not return but surrounded the earth until at last there was an atmosphere, heavy and thick at first but not many miles in extent above or around the earth. At first it was not more than a half mile in thickness; thus it gradually extended until now the dense atmosphere is five or six miles thick, then it becomes rare, and more rare, until it is about fifty miles through, and the ethereal or gaseous elements rest upon this. You see that the first spiritual sphere is not far away from the earth, only about fifty miles. What a very short distance compared with the awful distances between the earth and many of the stars or other worlds in ethereal space.

You all know that nature never stands still for an instant, and when these gases or etherealized matter, rise to the surface of the atmosphere, immediately the law of chemical affinity commences its operations. Now this has been going on for eons of ages, and is still going on every instant of time, and will continue to go on until the whole earth is gradually turned into the ethereal, or spiritual. Through the great law of chemical affinity an ethereal world is formed which is so beautiful that it is impossible to describe it through an earthly medium. But think of the most beautiful ethereal things that you can imagine and you may get a faint idea of it. Think of all the beautiful calcium lights. They are but escaping ethereal gases. Think of the rainbow. This only shows you the ethereal coloring. Natural law holds these in hand and through chemical affinity each takes its rightful place. All your beautiful dye-stuffs of earth are given to you by chemical affinity. The earth itself exists by chemical affinity. Now when the quintessence of all substance whatever arises, and by chemical affinity coalesces and forms about the earth in spheres of enrapturing loveliness, what are they for? For what purpose do they exist? The earth exists that man shall exist, together with all that lives below him, and the ethereal spheres exist that his ethereal body shall have a suitable dwelling place, and that his soul shall grow and develop forevermore.

The old idea that everything in nature resolves back into its former elements is not true. This is where the world has made a fatal mistake Get out of this error and one will begin to see things aright. Nature does not work things over and over again. That is an old rut, but not the right road to truth. It is a rut made by the wheel of old error, or a mistaken idea, a misunderstanding of nature's laws. I know that many say that the carcass of an animal goes back to earth and reappears in the grass and flowers. This is not true, or at least not entirely so. The carcass of the animal gradually disappears. Around where it has lain the grass looks finer and greener; a small portion of the chemical substances that helped to make up the body of the animal have been attracted or resolved themselves into the grasses, but by far the larger part, the best, finest, most subtle parts, have arisen in the form of ethereal gases, or chemical substances; the action of the sun has drawn them all up into the ethereal world.

Why one has but to use one's reason and one's eyes to know this. Why has the carcass become dry? It has evaporated away. It does not go back into the earth. The heat and cold gradually burn it all up and take it away—that is, heat takes it away, but cold helps to disintegrate it that the sun may do its work more rapidly; and thus it is with everything that lives upon the face of the earth or grows upon it. A flower does not return back to earth. A small portion of the chemical matter composing it may be held, through chemical affinity, but the larger part is carried up, by the action of the sun, into the ethereal world; it is resolved into ethereal gases, like everything else. Heat and fire are the two great agents that rob the earth and fill the ethereal spheres.

Now you ask, "Mr. Beecher, what do you have there? How does it look there?" Now that is what I am going to tell you. First, we have an earth, an etherealized earth, composed of the coarser chemical attributes that are not coarse enough to be attracted back to the material earth. On this earth grows the most beautiful vegetation—grass, flowers, trees, everything similar to that of earth in a fine, most gorgeous and beautiful ethereal state. The identical souls of everything there arise, and by natural chemical affinity attract and clothe themselves with that which belongs to them; that is, the soul of a rose attracts and holds the beautiful color and sweet perfume that belong to a rose, in an exquisitely ethereal and transcendently beautiful condition; the violet the same; and all trees and shrubs the same; all animals, birds, fishes, insects, and so forth. We have vast bodies of water here as you have on earth; not heavy water, but ethereal water, corresponding to our earth; these are filled by the ethereal fishes. We have also rivers, lakes and ponds.

I wish scientific men would turn their attention toward these things. They would soon prove all that I have said to be true. What greater good could they do the earthly world than to prove to its entire satisfaction, that there is another and higher world to which all are rapidly tending—to which all material things are as rapidly tending?

Now what I have been describing we call the natural spiritual or ethereal world, but as it is peopled by ethereal men, women and children, youths and maidens, then we have a world of art, that is, man evolves as he does on earth, homes, houses, schools, public buildings, boats, in fact, almost everything that you have on earth we have here in a higher, far more beautiful and perfect form, and thought here evolves greater and grander things than you can have there; much of this, as fast as the earth can receive it, we give down to it for its development and elevation One can see, by this, that there must be architectural designers, and nearly all progressed souls design their own dwellings, then they are clothed with the most beautiful and elegant chemical substances. Many of our buildings present the appearance of being constructed of diamonds, pearls, agates, rubies, opals, amethysts, shells, dainty and delicate as those of the sea, crystals and so on. The grounds about them are most beautifully laid out, and loveliest trees, shrubs and flowers grow therein. Yes, we have many pearly gates and golden streets. Then we have dainty and delicate fruits, and some vegetables, but of course, these are all in their ethereal forms. Now if we have houses we must furnish them, and this we do to suit each himself or herself, for each one constructs the furnishing to suit the mind and taste of the constructor. We have elegant silk and flowing lace hangings. We have doors of crystal, amber and pearl. We have vaulted roofs and golden copings. We have chairs, sofas, tables, pianos, harps, and all other musical instruments. We have beautiful paintings—great works of art. These we do not always create for ourselves. We have experts, as you do on earth. We have great painters here as you do there, for great artists are here and we get them to paint many of our pictures. All the great musicians of earth, that have died to earth, are here to perform their grand, sweet music; and musical instruments constructors to construct musical instruments. These things are all carried up higher and become heavenly, or ethereal. Of course your great inventors are here. Never a soul has been lost; your great reformers and philanthropists are also here to help us—even the soul of Henry Ward Beecher.

I do not care to describe lower spheres or bad spirits, for I do not dwell in nor among them. I sometimes visit them for the purpose of enlightening their souls and helping to develop them, but my home is not there. The less the mind dwells on the bad the better. Raise the mind up to the highest altitude possible. Do not think about liars and frauds except to try to make them truthful and honest. Do not publish sin broadcast over the world. It is like sowing seed to spring up anew in other places; but publish only the good, thus the good thoughts will overcome the bad or choke them out. Let the vibratory action of the good thoughts be so powerful that the bad won't have any room to vibrate in. You know when the wind blows heavily in one direction it overcomes and takes with it the other currents of air; so the good thought vibrations will overcome and take with them the bad.

Now I could go on writing as long as the medium had any strength left, for this world is filled up with all kinds of details, and their volume is far greater than that of earth and grander every way, but it is impossible to give to earth more than the faintest outline of them, and my medium is exceedingly weary. The spirit is indeed willing, but the flesh is weak. Take a few headlines and think for yourselves. There will always be attracted to you angels or spirits to help you. But whatever you do, do not sink down into materialism; let your minds rise up into the ethereal and spiritual and you will soon forget all about the eternal sleep of death, for you will discover that there is no such sleep. Instead of looking down into the earth, look up into the skies. Instead of thinking of matter quiescent, think of it in its activity, for it is the activity of matter, or the law of activity by which it is governed, that creates a heavenly world; and, above all, think of the active soul that never slumbers nor sleeps.

The brain must sleep, but the soul never. Here is another proof that the soul cannot die; it cannot ever sleep. Because the brain which it uses becomes weary, or rests in sleep, is no reason that the soul sleeps. Now I, an enfranchised soul, could write here all night without the slightest weariness, rather it would be a joy and satisfaction to me, but the medium's material brain, body and hand, are weary, very weary. Thus you see I cannot use them much longer; they must rest and sleep; but I shall wing my way joyfully back to my own quiescent, sublimated, spiritual body, and allow the medium to go to rest and sleep. Good bye, dear friends, for a while at least, and may you all sleep the sleep of innocence and truth and awake again in the morning refreshed, that the active soul may have a good, healthy body through which to manifest itself, a good clear brain to use for the expression of the thoughts that are impressed upon it by the souls of those who have left the material plane of existence. Yours for Immortality, Progression and Truth.

HENRY WARD BEECHER.

P. S.—My sister, Harriet Beecher Stowe, is here with me, and would say that she also desires to write. H. W. B.

(To be continued.)

SHE IS WAITING.

Oh, I know a good old mother whose earth-labors now are o'er,
And she says she just sits waiting for her passage to that shore.
"I had always hoped, when useless," said she, "that I might go,
But it seems that Nature's forces are detaining me below."

Chorus:—
She is waiting for the signal from the beacon light on high,
And she knows the voice will call her in the coming by-and-by.
They will call her some fine morning,
She will know the loving warning,
And be ready when they call her in the coming by-and-by.

She has plenty for her comfort and her children are all kind,
But her spirit seems so hungry for the journey, that her mind
And her soul is looking forward to the fast approaching day,
When her spirit in its freedom will so gladly pass away.

Chorus:—She is waiting, etc.

Naught is lost of love or labor, not a trial is in vain;
Nay, sometime in life eternal we shall see them all again,
Though the flesh grows weak and weary when we stay on earth so long,
All our trials and our sorrows only make the spirit strong.

Chorus:—She is waiting, etc.

She is waiting for transition to a land she knows is fair,
And she knows the loved are waiting for their mother over there.
Ah, the days are gliding swiftly, though to her they seem so slow,
For her anxious soul is waiting, oft impatiently, to go.

Chorus:—She is waiting, etc.

Oh, how good to know the future will give freedom full and sweet,
From this earthly kind of prison, and her loved ones she will meet;
And that those who passed before her, long ago from mortal view,
Will be waiting for their mother, past caresses to renew.

Chorus:—She is waiting, etc.

Oh, so many wait her coming in the home prepared above;
Many silent souls are waiting with their vast unfolded love,
And to those each passing moment is a pleasure all sublime,
For they know that she is coming in due course and proper time.

Chorus:—She is waiting, etc. DR. T. WILKINS.

LAKE HELEN, FLORIDA.

Notes and News From the Southern Cassadaga Camp.

The different points of interest in this section attract parties of sight-seers very frequently. There's DeLeon Springs, the fountain of eternal youth, about thirteen miles from here, that has its story of the old days of adventure in the time of Spanish rule; and the Blue Springs, about half as far, that in their clear depths mirror the sky above them; and many other places where tourists delight to visit.

Camp work goes steadily on. Some of our former attendants are in Cuba, others enjoying the pleasures of the coast cities, and some just returned, declaring that for balmy air and health-giving breezes this section excels; although I must be honest and tell you that your blizzard in the north has turned penitent here and has been weeping in an unprecedented manner, but the sky is clear and the mocking-birds are trying to console us to-day.

The speakers of last week were Mrs. Prior, Mrs. Stiles and Prof. Peck.

Mrs. Prior has given some very fine addresses, and her tests although not abounding in "names and nothing more," have brought out the almost forgotten circumstances of the past and made the recipients feel there was a truth underlying these messages. On Saturday, Feb. 21, she spoke from the subject, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Sunday, Feb. 22, your scribe spoke in the morning upon "Belshazzar's Feast, or weighed in the balance and found wanting." Prof. Peck was indisposed and could not speak in the afternoon, therefore the time was filled by Dr. Hilligoss, Mrs. Curran, of Toledo, Ohio; Mrs. Dr. Stryker, of New York, and the writer. Mrs. Prior closed with spirit messages.

Sunday evenings are spent by many in attending seances J. Clegg Wright entertained a number at Mrs. Fixen's cottage. Mrs. Kate Stiles, at Brigham Hall parlor, gave very valuable proofs of spirit power. Mrs. J. D. Bartholomew, a trumpet seance, and the parlor of the hotel was crowded with a song service.

The principal features of the week were a ladies tea party, on Monday evening, to which every one was invited to come and bring their own teacups, saucers and spoons. It had rained hard all day and in the evening also, but nearly a hundred people gathered at the dancing pavilion, where tea, wafers, saltines and cake were served, and after that, readings, by the controls of some of the mediums, Mrs. Stiles, Mrs. Witters, Mrs. Dr. Pratt, Mrs. Bartholomew, Mrs. Fixen, Mrs. Curran and Mrs. Prior all brought a goodly sum to the secretary, and even the reading of cups served as a magnet to attract the powers of the spirit, so that what was deemed "fortune-telling" were real messages

A halt was called and the president, Mrs. Twing, made a plea for the aid of camp work and the result of a very rainy evening was nearly $47. The spirit of helpfulness was made manifest there, and I wish to thank your readers who noticed the request I made in a former letter, for responding to the request. They will have individual letters in response to their kindly letters and gifts. If we had many "littles" this place could be made almost a paradise, and we could broaden out and give room and welcome to the chilly northerners who will find Nature smiles and sends out roses somewhere all of the time.

Mrs. Prior spoke Tuesday afternoon upon Spiritualism as a factor in the advancement of humanity. Her address was listened to with deep interest, and her tests were of unusual merit.

On Wednesday afternoon the writer gave a benefit seance in the pavilion. The day was fine and the attendance large, and in the evening the usual Wednesday evening entertainment. Prof. Peck and Mrs. Lole Prior were the actors in a home drama where the wife retaliated after continued unkindness, and the perplexed husband accustomed to be called "dearie" and "darling," fell in love with a wife that could assert herself. The other participants were Mr. Woodruff, Mrs. Beardsley, Mrs. Stryker, Mr. Altemus and J. Madison Allen, all added to the interest of the evening. The attendance was surprisingly large considering the difficulty of going about in the pine woods on a dark night.

Conference on Friday afternoon and a large dance in the evening. The old and the young dance. Our grey-haired men and women of the North make a pleasant picture mingling with the young, and when dancing together in the crooked S (a dance much in vogue here), it looks as though the Decembers and Mays of life were interested in the same pleasures, and the same duties, and will clasp hands "over there"—all young.

On Saturday, Prof. Peck spoke upon "The Power of Thought," and much as the subject has been used, he brought out new ideas that were not only original, but extremely useful.

Our camp will close Sunday, March 15, and it hardly seems possible so much of interest has been transpiring in so short a time.

I regret to write that Dr. Pratt, formerly of Boston, but now of Attleboro, is quite ill. We all hope for his speedy recovery. He had been quite ill at home and the journey was too much for him. He stands second to none in New England in his wonderful clairvoyant and healing powers.

The cottages are full and the Hotel, also Brigham Hall. Hotel Webster is receiving several new guests a day now. Two new cottages are in process of construction. Lots are being leased, and plans for cottages drawn. Some of the lots chosen already have trees and shrubbery set out, and jasmine vines near where the porches will be. The meetings have been very harmonious, mediums have been well patronized, and the officers have been united in action.

CARRIE E. S. TWING.

DREAM THEE OF A DAY.

Dream thee of a day, beloved,
Soft and fair,
When the sunny winds shall meet thee
And the springing flowers shall greet thee,
And the songs are full of May—
Dream thee of that day.

Dream thee of a day, beloved,
Sweet and rare,
When the roses red shall bless thee,
And the scented airs caress thee,
And the waves a secret say—
Dream thee of that day.

Dream thee of a day, beloved,
Full and clear,
When the purple light shall hail thee,
And no sorrows assail thee,
And thy love is mine alway—
Dream thee of that day.

—Clara Elizabeth Chonte.

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SPIRIT PHOTOGRAPHY.

The Results of Several Experiments.

At the request of several correspondents, I briefly as possible give my experience in obtaining spirit photographs. In 1870 I called upon the first spirit photographer, Mr. Wm. Mumler, of Boston, and asked for a sitting; to my surprise he asked me to hold a guitar, and when he showed me the negative of picture taken, a spirit hand and arm was plainly seen over the strings of the guitar, and over and about my head were bells, harmonicas and other small instruments, also a speaking trumpet. I am a musical medium, and was holding musical circles at that time and was greatly pleased to have this evidence of the presence of the spirits who manifested their power through my instrumentality The trumpet represents Belle Wideawake, a bright cheerful influence who often used a trumpet to concentrate her voice in talking to sitters at my musical circles. I never saw Mr. Mumler but this once. He did not know my name until after the picture was taken

The next spirit photographer I visited some fifteen years later, Dr. Wm. Keeler, he also was a stranger to me at that time. At first sitting there were fifteen faces on the plate with mine, but not one I recognized. I expressed my disappointment, and Dr. Keeler said, "I am sorry, but I have no control over these things, and would like to show this negative to a gentleman waiting, who has sat eight times with no better success than you had, and I would like him to see that others were at times, disappointed, as well as he." But to the surprise and delight of the gentleman, he recognized every face upon that plate. They were his friends, from grand-parents to grandchildren. He joyfully paid for that sitting, and I sat again with good results, quite a number of spirit faces on the plate with mine, and every one I knew. My husband was taken twice.

One year after I sat again with Dr. Keeler at Onset Bay, and the results were equally good.

These three experiences are proof positive to me that spirit photography is a fact.

In closing, permit me to call the attention of the good friends who feel an interest in veteran workers of our cause, to my card on page 8 of your valuable paper. Yours for truth,

ANNIE LORD CHAMBERLAIN.
Milford, Mass.

IN A QUANDARY

Because Spirits Contradict Each Other.

To the Editor:—I would like to have Spiritualists explain what seems to be contradiction in communications from the spirit realm. Some spirit guides say there is no God and others that there is one. In the funeral service of Dr. DeWolf, conducted by the spirit guides of Mrs. Cora L. V. Richmond, a Supreme Being is recognized in that sermon from beginning to end. So it seems her guides are sure there is a God. . . . . , but other spirit guides of high authority say there is no God. The communications that Petersilea receives from such "guides" as Ingersoll and Beecher, emphatically deny the existence of any God besides Nature.

Now which must we believe? Is not such contradiction enough to destroy one's faith in all spiritual communication? How are we to know which tells the truth, or whether any of them is worthy of belief? It looks like the blind leading the blind.

In fact the communications purporting to come from the spirit world are not such as to make that world appear attractive or desirable. Annihilation is preferable to existence in a sphere where knowledge appears to deteriorate instead of to advance.

Is it not more reasonable to believe that mind is a product of matter, and that it will vanish when the body perishes, than that it is something that can exist separate from the body to which it owes its existence? In a philosophical view mind or thought may be considered as a kind of ethereal vibration emanating from the brain where it is generated, just as light emanates from the sun, or as electricity is produced by a dynamo. It is imperishable in the same sense that force or motion is imperishable, and is immaterial in the same sense that light, heat, electricity, and gravitation are immaterial, all of these, including mind, being different forms of ethereal vibration.

For farther elucidation of these views I would recommend to those seeking light and knowledge, the reading of Buchner's "Force and Matter," a book replete with philosophical reasoning.

Nelson, Ill. J. McKINSTRY.

The writer of the above is in A QUANDARY over certain glaring contradictions. He should bear in mind that the spirit world is merely a CONTINUATION OF THIS; that there are different spheres there, and that in those near the earth plane, the spirits are but little advanced over the ordinary mortal, hence the same DIVERSITY OF VIEWS will exist there as here. Even in the higher spheres no one, as yet reported, has EVER SEEN GOD, yet many reason from CAUSE TO EFFECT that there is one. Because spirits differ in opinion—contradict each other—that has no more to do with the actual existence of the spirit realms, than the ENDLESS CONTRADICTIONS in theology, politics, etc., here among us has to do with actual existence of the earth plane—the material and spiritual planes exist regardless of tiresome contradictions.

IMMORTALITY.

What is life that I should wish to stay
When my day lingers in the golden West,
And shadows across my pathway stray
Leading me unreluctant to the Blest?

What is life when my loved ones disappear?
The sunshine does not seem the same,
The months slip by and from year to year
Dimmer grows life's fitful flame.

The future life is veiled from mine eyes,
Only in dreams my vision sees
A glad land with soft summer skies,
Where death the spirit frees.

So let my way wind up God's green hill,
Life's journey nears the evening's close,
My heart can feel love's immortal thrill
And seeks for heaven's repose.

I know immortal life is in my soul;
I feel the warmth of its living fires;
I hasten onward to the final goal,
To new delights and new desires.

BISHOP A. BEALS.
Summerland, Cal.

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OUR ECLECTIC MAGAZINE OF OCCULT MYSTERIES.

THE HANDS that penned the Ancient Classics, are THEY LIFELESS and the BRAIN DEAD that guides them? asks the Columbus (Ohio) Dispatch. The following communication from that paper indicates that THE HANDS and THE BRAIN, spiritually considered, are still very much alive. It is certainly REFRESHING To Spiritualists to read each week THE PROGRESSIVE THINKER and see therein the marvelous manifestations of SPIRIT POWER. The day is NOT FAR DISTANT when the whole world will be brought under the influence of the SUBLIME BELIEF in Spiritualism.

Can communication be established with the spirits of ancient writers through a mediumistic agency? Is it possible from the depths of that unknown inner life for mortals to hold communion with those invisible spirit beings who one day lived upon the earth in material form? Do ties of interest exist between souls still in the body and those which have passed aside their material forms?

When Mrs. Lucy McDowell Milburn's volume of charming verse, "Lost Letters from Lesbos," which is supposed to contain unpublished letters and verses of Sappho, the Greek poetess, was published, there was awakened the question of the possibility of the translation from the spirit world to the earthly plane of the writings of any author who lived so long ago in the remote past, and about whom so little is known, as Sappho.

Mrs. Milburn, who is the wife of Dr. Joseph Anthony Milburn, formerly a pastor of the Second presbyterian church, of Indianapolis, but who is now pastor of Plymouth church, Chicago, is recognized as one of the most gifted of Greek scholars to-day. Her translations of the old Greek plays brought her recognition as a woman of extraordinary literary ability of this nature. The appearance of her latest efforts in this direction has but added to her literary laurels.

In Mrs. Milburn's new book, "Lost Letters from Lesbos," is a new portrait of Sappho. She introduces the work by the somewhat conventional device that it is the translation of some ancient Egyptian papyri, written in Aeolian Greek, sold to her by the Arabs during her recent visit to the region of the Nile.

As the writer is a thorough Greek scholar she is well fitted to disclose to her readers the lyrics of the greatest of all women in literature. Many poets have utterly failed in trying their hand on these translations, finally falling into despair at the failure to produce upon this age the impression which they were intended to carry. It is held that it is no faint praise to say that Mrs. Milburn does not fail in leaving a clear and not unhappy impression of her great character. Some critics have gained a wrong impression by writing under the impression that the lyrics are nothing more than translations, but as a matter of fact they are the creations of the writer. Some Greek scholars have contended that the lyric having for its title, "One Girl," falls short. It runs as follows:

Like the sweet apple which reddens upon the topmost bough
A-top on the topmost twig—which the pluckers forgot, somehow—
Forgot it not, nay! but got it not, for none could get it till now.

Like the wild hyacinth flower which on the hills is found,
Which the passing feet of the shepherds forever tear and wound,
Until the purple blossom is trodden into the ground.

In these lyrics Mrs. Milburn has shown a wonderful breadth of feeling. She is the most joyous in Letter V, which is as follows:

"Though Mother Earth is a very large part of us, I hold that as she had a spouse, he, too, must be our parent, and if we wish to know more of this heavenly one we must live worthy of such an heritage. I would not belittle Mother Earth. I love her and all her robes, but I long to know more of that place whence the light proceeds. * * * *

"Here is a little song that I wrote when a child that our slaves sing every morning:

Hail wondrous light,
Goddess ever bright!
'Tis she! 'Tis she!
Breaks the bonds of night.

See on the lawn
Rosy-fingered dawn,
Oh, glee! Oh, glee!
Darkness has all gone.

Let praises ring,
Beauty ever sing,
For me, for me,
Daylight doth bring.

Mrs. Milburn's most effective lyrical effort is found in the twenty-ninth of the letters. It is as follows:

"Last night as I lay on my couch a great, deep loneliness came over me. I arose and went to the window and gazed into the silent night. A nightingale in the garden was singing such a weird, pensive song I could not stand that single note of pain, so I hurriedly took my lyre, and sought to drown the birds note. When suddenly at the sound of my sad strain his became gladsome, as if he rejoiced to find a companion in grief. This is what I sang:

A gentle bird has lost his mate,
It lieth at the garden gate,
'Tis fate, sad fate,
That everything is born to die,
Had it done aught to suffer so?
It calleth in a voice so low,
Why on the ground does my love lie?

O Aphrodite, goddess bright,
Bring me help this very night,
So sad my plight
That with the bird my heart doth cry
Ah, woe, ah, woe.

Dr. F. W. Gunsalus says of Mrs. Milburn's book:

"Mrs. Lucy McDowell Milburn evidently possesses so much of the Greek temper of mind, and is possessed by so much of the Hebrew feeling for righteousness that she has been able to create an exquisite piece of literature while giving us a portrait of Sappho, fresh with that immortal beauty which has been too often hidden by the deposit of four atmospheres.

"There are delicious bits of evidence of Mrs. Milburn's fine taste and ample scholarship, especially as she appears Greek enough to appreciate Sappho intellectually and emotionally and Hebrew enough to save Sappho from the modern Philistines who always like to think of Poe as drunk, and Byron as impure, and Goethe as a sort of intellectual monster. In the third letter, Sappho writes in such a manner as only a Greek of her instincts would write at that hour.

"For the blending of imaginative freedom with unwavering historicity, while the whole is suffused with warm light of love drifting through trees of oleander and pomegranate, this little book will hold its own with any product of our time.

"Mrs. Milburn has quoted a passage from Sappho, or, at least, from some voice of the age, which makes it appear more than probable that Sappho must have written the very letter one has criticised. But when all is said about the literary distinction of this little book, it remains to be granted by every lover of humanity at its best, that no more beautiful service could be rendered to all of us who are to be lifted up by the eternal womanly and to the far away spirit of Sappho who must be ever influential in helping to make adequate the portrait of womanhood, than the creation of this lovely picture which carries so much verity in every feature. If we might believe that Sappho wrote these letters, then indeed would hers have been the purity, not of snow, but of fire."

With the publication of Mrs. Milburn's book of Sappho's unpublished verses a remarkable and strange story—a coincidence perhaps—came to light, and one which has a bearing upon the possibility of communicating with the spirits of ancient authors. It concerned as well the rumors which had been in circulation to the effect that Dr. Milburn was about to resign as pastor of the Michigan Avenue Plymouth church at Chicago, which charge he accepted after leaving Indianapolis, to take the lecture platform. Dr. Milburn, however, has earnestly and persistently denied the rumor that he is about to resign, declaring it ridiculous and that it must be the ghost of a tale circulated without foundation on two previous occasions He says the story is made out of whole cheese cloth, and cheese cloth because it is thin. His pastoral relations, Dr. Milburn declares, are the most pleasant. Since he has been in charge, the congregation of the Michigan avenue church, which is one of the most fashionable in Chicago, has greatly increased. The members are more given to social life and a spirit of genuine Christian fellowship than pertains to many church organizations, and these factors have served to draw Dr. and Mrs. Milburn and the church into a closer bond. Mrs. Milburn, who is a lover of high-class musical entertainments, finds time to accept invitations from women of the church and is much gratified at the opportunity to avail herself of these advantages

It is known, however, and in fact, no attempt at concealment of such knowledge has ever been made, that Mrs. Milburn is very much interested in Spiritualism. Her love for literary work in the field of the famous Greek writers who flourished centuries before Christ, and the fact that she has become so thoroughly imbued with the Greek spirit, lead her to delve into the mysteries of the occult.

Recently, but some time after the manuscript of her "Lost Letters from Lesbos" had been prepared, and before the book came from the press, Mrs. Milburn made a visit to Indianapolis, her former home.

At the solicitation of a friend, who is prominent in Indianapolis society, and a firm believer in and a convert to Spiritualism, Mrs. Milburn visited a medium.

Mrs. Lottie G. Herbine was the medium chosen. Mrs. Herbine has lived in Indianapolis all her life, and is regarded as one of the most successful slate-writing mediums known. She is very exclusive, and numbers among her "sitters" the most prominent people of Indianapolis, both professionally and socially.

As a medium, Mrs. Herbine has the wonderful gift of attracting spirits from the spirit world of letters, which accounts for the high standing and intelligence of her patrons.

From the first sitting it is said that Mrs. Milburn's visits to Mrs. Herbine were attended with marvelous results. Through Mrs. Herbine's mediumistic powers Mrs. Milburn was enabled to hold communion with the ancient Greek authors whom she loved so well.

So wonderful is Mrs. Herbine's feat of receiving slate messages from spirits who as mortals dwelled on earth almost at the beginning of the world's history, whose works are scarcely extant, and whose identities are obscured by the mysteries of intervening centuries, that such a claim is on the impulse likely to be put down as an arrogant presumption.

Should the genuineness of these spirit messages be the occasion for dispute, it is because they are beyond mortal ken and material science, is the claim of believers in the occult.

However, the best authority has it that Mrs. Milburn, during her sittings with Mrs. Herbine, received in the original Greek, messages from all the great Greek writers of the age when Grecian literature was at its perfection.

And most numerous among these, it is said, were messages from Sappho, consisting of charming bits of verse written in the melodious language of the ancient Greeks.

But all the verses did not appear on slates.

At times when conditions were strong Sappho recited in the ancient euphonious Greek her musical verses in a silver-toned voice to the wonderment and delight of the writer, who alone possessed the ability to preserve the spirit of her poetry.

Again under adverse conditions, her spirit was too weak to reach the earth plane, and her messages were delivered through the medium's guide in the spiritual world.

One of the messages from Sappho received in this manner, and in the handwriting of Mrs. Herbine's spirit guide, is a bit of verse which runs as follows:

It seems but a day
Since on earth I stayed;
Yet the children of earth
Have not been at play.

Mrs. Milburn was fascinated by the wonderful results she obtained, and she paid Mrs. Herbine numerous visits. Each sitting has been attended by the same marvelous achievement, and each time Mrs. Milburn has received through the exercise of Mrs. Herbine's wonderful gift a bit of musical verse or a scrap of Greek philosophy.

This was made possible, as explained by the laws of Spiritualism, because in Mrs. Milburn the ancient Greek writers recognized a true exponent, and there was in consequence a strong "love cord" existing between the mortal and the spiritual, Mrs. Herbine being used merely as a means for the translation of their messages to the mortal in the material world whose nature was in accord with that of the spirits of the ancient Greek writers on the spiritual side.—The Sunday Dispatch, Columbus, Ohio.

ETHERIC VIBRATIONS.

THOUGHT TRANSFERENCE AND WIRELESS TELEGRAPHY.

By Hudson Tuttle, Editor-at-Large of the N. S. A.

The English Society of Psychical Research has given more attention to the subject of thought transference than to any other subject which has been brought to the notice of its members. They claim that these are the foundation of a working theory, co-ordinating a vast and varied array of facts and phenomena. After collecting and comparing a voluminous mass of instances the committee came to the conclusion that this mental telegraphy is possible.

The old adage, "The devil is near when you talk about him," is illustrated daily, for when an individual is going to a certain place, his thoughts go before him, and may impress themselves.

When those connected by intimate relations, think intensely of each other, the thoughts of each are received by the other. This may take place when they are near, as in the same room, or when they are thousands of miles apart; distance seemingly having inappreciable influence on the result.

As an illustration and example of the countless instances which might be compiled, take the narrative of Rev. J. M. Wilson, headmaster of Clifton College:

"I was at Cambridge at the end of my second term, in full health, boating, football playing, and the like, and by no means subject to hallucinations or morbid fancies. One evening I felt very ill, and was trembling with no apparent cause. I struggled against it and resolved to go on with my mathematics, but it was in vain. I became convinced that I was dying. I went down to a room of a friend. He became alarmed at my appearance. We sat near the fire and he brought some one else to look at me. Toward 11 o'clock, some three hours later, I was better, and went to bed. After a time I fell asleep, and next morning was quite well. In the afternoon I received a letter stating that my twin brother had died the evening before in Lincolnshire."

Here at the very hour and moment that one brother died, the other felt his distress, many miles away. If we admit this as a fact, and those who have given the subject most attention affirm that it is undeniable, then there must be some means of communication. There must be a sufficient cause and a law by which the effect is gained.

This field may be mysterious, but it does not appertain to miracles. If thought passes from one mind to another, or as it is often expressed, the will influences a person present, or at a distance, it is evident that something passes from one to another.

This class of facts was given little attention by scientists until recently. They were considered idle tales and were listened to with pitying condescension, but with the careful research of the psychical society and individual investigations, they have received so much attention that they demand explanation. That it is possible for a person in the midst of the Atlantic, sinking in the waves to impart the thought of his death to a near friend in America; for a father dying in a blizzard in the far West, to make that event known by an impression on the mind of a daughter in New York, and countless other parallel instances are too well authenticated to be denied.

What theory shall be adopted to explain these facts?

It is impossible that tangible atoms are propelled across the distance as has been asserted, and this is about the only attempted solution of the problem.

Now to discuss these explanations. Let it be taken for granted that, as there is an ether, attenuated beyond our conception, pervading the universe, in which light, heat, electricity, and magnetism are waves or vibrations of different length and velocity, so there is yet more attenuated ether which may be called the psychic ether, in which thought goes forth in vibrations.

A luminous body is one which sends off the vibrations of light. A common lamp may be seen for a mile or so, or intensified on a tower, for fifty miles at sea. The light of the stars are vibrations across abysses of space beyond our comprehension. So an electrically excited body is one which throws off waves of electricity which pass through the ether. If a pathway is laid down, as a wire, it gives it a particular direction; if there is no pathway, the waves flow out in all directions into the ether, and such vibrations, as of heat, light, and electricity, unless they meet with obstruction, flow to the remotest verge of the universe.

In a room filled with musical instruments, two or more may be attuned in harmony. When one of them is played all that are in harmony will respond, while those that are not will be silent. If a single string is attuned it will respond, while all the others are not affected.

In the same manner a brain to take up vibrations in the psychic ether must be attuned in harmony with the brain that produces these vibrations. Being thus in harmony, as the waves proceed in every direction from the propagating brain, an infinite number of other brains might receive the vibrations if rightly attuned.

There may be in all the world not one, there may be many. A would-be reformer may find not one in unison, and it is said he lived before the world was ready for his thoughts. The leader of a mob, by exciting speech, may bring a multitude into unison and obedience.

The nation has its attention called to some great interest. In every individual, intellectual activity is awakened. Then some one, more tense and hence susceptible than the others, and thus becoming a "consensus of the competent," gives expression to the new idea, and it is accepted by waiting thousands, with a feeling that it is just what they would say, and ought to have said.

Again, as by lens or concave mirror, the waves of light may be prevented from going diffusely in every direction and concentrated in a beam sent on a certain path; as electric vibrations may be thrown in like manner in broad tracks instead of being equally diffused from a central body, so thought vibrations may be projected by the will, directly to a particular person, and if that person is recipient (to use a term of the Psychical Research Society), the vibrations will be received and transmuted into thoughts.

Here we see a similarity to the telephone. These vibrations of the psychic ether are not thoughts, but simply waves set in motion by thought. When you speak into a telephone your thoughts do not pass along the wire, it is electric vibrations, set in motion by voice-action, or sound waves, which express thought. These electric waves in the receiver reproduce the sound waves, which express the thought. Thought is not a concrete thing that can be sent over the wire, but it sends the electric vibration, which reproduces it.

These are astonishing yet simple transformations. Thought is first expressed by the voice, that is, sounds are made by vibrations in the air. These in the telephone transmitter give rise to electric vibrations, which in the receiver reproduce the sound waves which set them in motion. These sound waves awaken the thought which expressed them at first.

Thus the vibrations in the psychic ether are not thoughts, but when they are received by a recipient brain they awaken the thoughts which sent them.

If the value and truthfulness of a thing can be demonstrated by the number of facts which it will explain, and diversity of phenomena it will unitize, this theory has as fundamental a relation to the new psychic science, as gravitation to physics.—Cleveland Sunday Leader.

THE 31ST OF MARCH.

The Anniversary of Modern Spiritualism.

The time is near when Spiritualists begin to meditate on our annual jubilee in commemoration of the dawning light of Modern Spiritualism. Before that great and notable day arrives let us sit down and do some honest thinking among ourselves in regard to that matter. We can take retrospective and prospective views, and determine what we will do on our coming natal day.

It has been alleged that, of all people, Spiritualists are the most careless and thoughtless in regard to their natal day. And the facts in the case seem to sustain this averment right well. All over the land they hold their counterfeit anniversary about that time of year, near to the 31st of March; but not on this day. They dodge around this day and date, evade it as though they were afraid of it, and let it go by without celebration, demonstration or sign of its importance; substitute another day and hold a make-believe bogus anniversary. Why is it so?

Sometimes the anniversary poem by Dean Clarke, is read or recited to the assembly. The first two stanzas:

"Of gala days men write as great,
On Time's memorial arch,
We hold in highest estimate
The thirty-first of March.

"For then we meet to celebrate
The day the "raps" began,
In eighteen hundred forty-eight,
To bring good news to man."

Now, when they hold their jubilee on Sunday before or Sunday after the 31st and read that poem to the assembly, they virtually make it a flaunting lie; because they do not "hold in highest estimate the 31st of March," but in the very lowest estimate; so much so that this day is entirely ignored, set aside and another substituted. It is not true that they "meet to celebrate the day the raps began." If they celebrate anything it is the Christians' sacred day, for which they show much greater devotion and consideration. It seems as if our natal day was allied to the "Holy Sabbath." This practice is as much out of order as would be the celebration of American Independence on Sunday before or after the Fourth of July.

In 1902 the day observed as anniversary day in the Pacific states was March 30. An editor in the Occident argued that it was all right for Spiritualists to celebrate that day, because it was Easter Sunday, celebrated with eggs, a symbol of life and resurrection. We fail to perceive any similitude between a feast of boiled eggs and life or resurrection. This festival (a Catholic institution) rests for its authority on the mandate of an ancient pope.

D. W. Hull made a bold argument for the alliance of our anniversary with Easter—a movable feast regulated by the changes in the moon. They are closely related, in his mind. Well, perhaps that is no worse than the present custom of ruling out our natal day and substituting another. In 1903 Easter comes on April 12. It will not occur again in March until 1907, when it comes on the 31st. That would be a long time to wait to see a genuine celebration of our natal day.

Anniversary is a day celebrated yearly as it returns. Folks are careful to observe the exact date of a birth or wedding. When we fail to observe the right day we should not report that we celebrated the anniversary of Modern Spiritualism. We simply make a vain show on a day and date of no historical importance to us, while our great day comes and goes in silence and forgetfulness.

We remember years ago, in many instances, where jubilees were continued several days. March 31st was not included. Any day will do except the right one. The chief design and desire of managers seem to be to ignore our great day and show respect for the Christian's "holy day" and stay as close as possible to the orthodox religion. If this is not the real motive, will some one who knows be good enough to state what it is? No effort is made to induce people to prepare themselves and get ready to celebrate, but the purpose is to bring our anniversary day to the accommodation of folks who don their fine clothes on Sunday. Spiritualists who have pursued this policy in the past should confess the wrong of it, repent and never do it any more, or else let the anniversary drop out of sight. Some persist in aping the churches, which is apparent in their spoken and written ideas and actions. This only retards our progress. It is not wonderful that late converts show some devotion or respect for their former faith, but Spiritualists of long standing, if they intend to be true to our principles, should take a decided attitude against this conformity to old religious customs; especially in this case against the sanctity of Sunday—a day made sacred by force of law—a relic of tyranny and bigotry, from the Puritans. The compulsory religious observance of a sacred day through the instrument of law, under threats of fine and imprisonment, is an everlasting shame and infamy on christendom.

We cannot avoid the conclusion that Sunday, in the estimation of some Spiritualists, is a more important day than our own natal day. They don't propose to waste any time in a jubilee unless it is held on Sunday when they are compelled to stop work—not even one day in a whole year. It must be made a matter of convenience for them, and that is about the size of their fidelity to Spiritualism.

Is it really a matter of no consequence or importance what day of month or year we meet for our annual jubilee? If so, why? Is there any reasonable or justifiable argument in support of the common custom in slighting the 31st of March and substituting another day for our jubilee? Is there one decent apology? If there is, let us have it—speak out, ye scribes.

Now, at our coming jubilee this year, just for a change, for experiment, I suggest that we all celebrate on March 31st; simply that day and no other. I believe we will enjoy it more than we ever have done before, and rest with an easy conscience. I am sure our spirit friends will be there and do all they can to make it a pleasant occasion for each of us.

The 31st of March, 1848, is the beginning of a new era—a date dear to the hearts of millions of spirits, resident in worlds unseen by mortal eyes; therefore when that date returns they meet in association and observe the occurrences and the date in their own familiar way. They do not ignore the day, as careless mortals do. But these bands of spirits do not all observe the occasion alike; there are many who meet together on the 31st of March in their spiritual localities, to exchange greetings, to give accounts of their doings the past year, to outline work and thought for the future, and in other ways to enter a harmonious plane of spirit for helpful associative purposes.

Again, there are thousands of the residents of spirit life who return to earth and enter into communion with those on this plane who also observe the occasion, bringing their magnetic influences to inspire and uplift their friends and fellow-workers on earth. In various localities of spirit life there are meetings of a social nature; others having largely a religious tendency, aiming at the elevation of the thought and soul-life of man, looking toward that time when right living or religious service will be held in every heart, and laying plans toward that end.

The 31st of March is a date dear to the spirit world, just as the 25th of December is held and observed with various pleasing exercises by millions of human beings.

March 31st is looked upon as the date when the heavens were opened, and there were revealed to mankind on earth glimpses and revelations of the life beyond, signs and tokens of immortality; therefore while there are hearts in the spirit world that feel fond ties drawing them to earth, there must be an interest in and love for that date which brought to earth revelations of the beyond, and also gave to the spirit world an opportunity and impetus to reach its friends on earth and to bless them with uplifting thoughts and high inspirations.

No event of ancient or modern times ever occurred of magnitude and importance equal to the advent of Modern Spiritualism, which was the opening up of full and free intercourse with the spirit world. Spiritualism is coeval with the human race, but now we have Modern Spiritualism in contradistinction to that which went before. The spirit realm is no longer a vague and cloudy fancy. Ghosts no longer flee the light. Where all was miracle and chance, now came the calm supremacy of law, of order and certainty. In place of belief came knowledge. A new department of science was established, not opposed to physical science, but its sequel, the science of spirit. It is not a matter of faith, of blind belief, but of knowledge to be carefully studied as a series of profound problems and dependent corollaries. It is a science and philosophy that rises from the foundation of the physical world to the zenith of the spiritual heavens.

"This world hath felt a quick'ning breath
From heaven's eternal shore,
And souls, triumphant over death,
Return to earth once more.

"For this we hold our jubilee,
For this with joy we sing
Oh! Grave, where is thy victory?
Oh! Death, where is thy sting?"

A. H. NICHOLAS.

Summerland, Cal.

MR. AND MRS. KATES.

Report of Missionary Work During February.

We are not satisfied with the results of this month, but, we have been beset by rains and blizzards, and worst of all, a manifest lethargy to prepare the way for our visits.

Many localities want us, but are not willing to provide a hall and advertise us. Other places have had accidental conditions detrimental to our visit. Hence, we have lost about ten days. We are not satisfied with twenty meetings in one month; but want thirty—one for each night.

Being willing to labor, we desire the opportunity.

Localities should try to accept us when we can reach them, for we must labor en-route.

We have given the evenings of each Sunday during February to meetings in Cincinnati, Ohio, and the afternoons to Newport, Ky. We had good meetings, considering the weather. Cincinnati needs resuscitating, and we think our meetings have helped a little. Two local societies are in process of development—to be called respectively "The Cincinnati" and "The Truth" associations. We expect to hear good reports from these later on.

Brother M. G. Youmans was our earnest helper here, and he has been a zealous worker for many years. May his tribe increase.

The Temple in Newport, is an excellent edifice and has a good working society presided over by Mrs. Sarah Charles. The Temple was erected by Edwin Crawley, an earnest Spiritualist. By delaying to provide the full settlement of the property before his demise, the society has thereon a debt of $3,000, which it expects to meet and perpetuate the temple as a monument to Bro. Crawley's generosity, and for the future use of our cause.

We held five meetings in Massillon, Ohio, from the 9th to the 13th. These meetings were well attended and our services highly appreciated. Brother S. Burd is the active spirit here. He supplied his elegant hall and also entertained us at his home. A local society is to be started here and we hope for a good interest to be aroused for co-operative effort. We closed the month with meetings at Hicksville and Antwerp, Ohio, held in the opera houses. We had large audiences as a result of active efforts made by R. B. Champion, of Antwerp, and Jacob D. and Elmer T. Wentworth, of Hicksville. A local society will result at Antwerp, but it rained so hard the night of our called meeting, that we could only lay the foundation for future development, which, we were assured would follow. Thus the good work goes on, and only needs a little zeal to push forward and gain the victory.

The Wentworth grove meeting held between these two towns annually for thirty-five years, we expect to see continued by the sons and daughters of the old heroes of our cause, most of whom have gone to their reward. And new life must be given by the state association and the N. S. A., aiding all such. To the end of achieving greater good, there must be local workers in these unoccupied places who shall at least develop a circuit or district labor.

Our N. S. A. will have a great duty to perform at an early date to provide workers and support in the districts where a separate locality will not sustain a settled worker.

Brother J. F. Duniken, of Cecil, O., assists very much in this section—but he should be employed by the state association to give his whole time to the cause. We must labor—and we must financially aid, in order to have success.

G. W. KATES AND WIFE,
N. S. A. Missionaries.

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They have broken your doll, I know;
And your tea set blue,
And your playhouse, too,
Are things of the long ago;
But childish troubles will soon pass by—
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your slate, I know;
And the glad, wild ways
Of your schoolgirl days
Are things of the long ago;
But life and love will soon come by—
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your heart, I know;
And the rainbow gleams
Of your youthful dreams
Are thing of the long ago;
But heaven holds all for which you sigh—
There! little girl, don't cry!

—James Whitcomb Riley.

DEATH ITS MEANING and Results.

By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, $1.25.

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SATURDAY, MARCH 14, 1903.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

The Shroud of Christ.

When we take in our hands a pretentious book printed in the highest style of the art, published by a leading publishing company, and find it a laborious attempt to prove that the linen sheet exhibited at the exhibition of sacred art, held in the Italian city of Turin in 1898, was undoubtedly what was claimed for it, the shroud of Christ, we are amazed and ask ourselves if we have not by some incantation been taken back to the dark ages? It is the property of King Humbert, and he kindly loaned the priceless relic. The House of Savoy has been its owner since the fifteenth century. It has been kept in a metallic casket secured by many locks. Its history can be traced, by tradition, to the middle of the fourteenth century, beyond which tradition, even, fails. Singular that this date corresponds with the beginning of the centuries of literary fraud and priestly rascality!

The cloth is a piece of fine linen and the book has a photograph of it. It has brown stains from the blood of the Savior, received when wrapped around him when he was taken from the cross. According to the book: "Careful inspection shows that these stains occur upon the cloth in such fashion as to represent two bodies, lying head to head, the one seen from the back, one from the front."

To a careful examination of the traditions and evidence, in a professedly critical manner, 200 quarto pages are devoted.

What is even more astonishing than the cool assumption and anachronism of the book is the fact that the editor of the "Literary World," published in Boston, applauds the book, and says:

"If a scientific temper will find it impossible to accept the conclusions to which the monograph leads, incredulity will find it equally hard work to dispose of some details of the evidence; but the whole possesses a wonderful interest for all students of the Life of Christ who have a reverent tendency and a hospitable mind toward sacred possibilities."

Boston culture in the dawn of the twentieth century, holding up an old, dirty sheet and asking the world to believe it to be the actual bit of cloth wrapped around the God of this universe!

Could driveling superstition, or benighted ignorance grovel lower? Could the mighty power of the press be more debased than in printing such matter? Are we as a people in our rapid advance, at the same time carrying with us the hereditary taint of the past, to which there is constant reversion, by the workings of that force Darwin calls atavism?

Are we going back to the age of relics? If so, America will become a market worth seeking. If our manufacturers send clay and plaster goods to the heathen, the priests of Southern Europe can ransack the monasteries and churches, and send over wood of the holy cross, by the cord, and bones of the Virgin, saints and martyrs by the ton. A barrel or so of the blood of Jesus might be had from the vial of that precious fluid now held sacredly. No doubt it would miraculously remain full, however much was poured out of it.

The Philosophy of Spirit Translated into German.

We are glad to learn that Mr. George E. Weiss, of Brooklyn, N. Y., has completed a translation of Hudson Tuttle's Philosophy of Spirit and the Spirit World, into German.

The translation could not have fallen into better hands. Not only is Mr. Weiss a linguist of great ability, he is a close student of spiritual philosophy and is thus enabled to give the true meaning of the text in German, which in the new field the book occupies would be impossible for one not conversant with its line of thought. The book is to be published by Mutze, Leipzig, Germany.

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

Ministers Getting Uneasy.

The ministers of Chicago seem deeply concerned regarding the present wickedness of the city. John H. Chapman, a layman of the Baptist church, and president of the Young People's Union, has stirred up the Reverends all over the city by saying, "We ought to go out with dynamite and blow up something in these churches. We need consecrated horse sense. The influence of the saloon is overwhelming us. * * * * * There is such a feeling of jealousy among the ministers that I do not see how God can bless the churches."

Some deny these prodding thrusts, and others agree with Mr. Chapman, but attribute the jealousy to dogmatism and sectarianism.

One minister in his Sunday sermon, asks that the preachers of the city be appointed to police duty, as a remedy for the wickedness, and thinks the law regarding the Sunday closing of saloons would be strictly enforced and the city be made better.

Another minister, Dr. Hall, is in jail for stealing, and his seems like another Jekyll and Hyde case.

As to the horse sense the world will take them at their word, but in its way the church has tried to combat evil since its inception and according to their own acknowledgement the world gets wickeder all the time and it is about to overwhelm the church.

There is crime and wickedness of all kinds in the world, but as they have usually judged the world as wicked from the nonattendance at any of their many kinds of churches, the number of Freethinkers, which includes all not orthodox, it is no wonder they look upon vice as about to overwhelm the church.

The world is certainly losing confidence in dogmatism, in the idea that God is a tyrannical monstrosity, that hell is a place and the Devil a person.

The world is getting wise since independent thought dare be indulged in. This is the vice that overwhelms the church.

People are too wise to be led blindly by an organization purporting to be sacred that does not come up to the standard of its own tenets.

The world is getting wise and progressive and leaving the old fossil of superstition and ignorance in the dim and misty distance of the past.

The world is moving along electric, magnetic, occult and general scientific lines now, and as science and philosophy arise, to the four winds go ignorance, deception, blindness and superstition.

In conclusion we wish to quote a small portion of a sermon recently delivered by the Rev. R. A. White, of the Stewart Avenue Universalist church, of this city, upon the subject, "What Is Evil? Who Is Evil?" He said:

"Evil is whatever harms men. If God is good, why is there evil in the world? This is the sphynx problem. The explanation of a horned and hoofed devil to whom we can attribute all of the world's evils is now seen to be a childish explanation. The devil is out of date. No sane mind any longer believes in a devil. Evil is the only devil there is. How account for it? Probably no explanation will be wholly satisfactory.

"As a general proposition, however, we may assert that evil is the result of the wrong use of what is intended for good. Water and fire are blessings. Misuse them and they become the very fiends of destruction and suffering.

"So the earthquake shapes the earth into form, gravitation swings the globe in space, the storm ventilates the earth and robes the land with verdure. These forces are beneficent and necessary. Let man, through ignorance or carelessness, get in their way and they crush him.

"Our physical and ethical evils result from the wrong use of what is intended for good. Food is necessary, but overeat and we are ill. Love is the supreme virtue, but love undirected has caused much misery. Heredity conserves the best moral and intellectual achievements of life, but heredity must needs also bear the fruits of evil as a river bears the ships of commence or the slave ship.

"All evil is the result of the wrong use of what is intended for good. Nor can we conceive of a world so constructed that its forces should serve man and not injure him if he misused them.

"Why is evil in the world then? First, because men are ignorant. They do not properly use the forces of the world and of life because they do not know how to use them. Education is slowly emancipating men from the evils of disease, from the injury of material forces. We are learning laws of nature and of our physical and spiritual nature. In just the degree that we learn how to obey the law we escape many evils.

"Another cause of evil is greed. Industry and commerce, for instance, are in their proper and legitimate use great blessings. Controlled by greed they become instruments of robbery, of injustice and suffering. There is no force, material or spiritual, which properly used may not bless men. Inseparably connected with this is the power to injure men if they misuse these forces. The heart of things then is not evil. There is no evil personality or principle lurking in the background of things which accounts for evil.

"There is no devil who divides the empire of the world with God and good. Man, evil of purpose, ignorant, careless, greedy, misusing beneficent forces, is the only devil known to modern knowledge. There are devils enough. Devils in homespun and in rags. Devils in silk hats and dress suits. The real devils whom humanity ought to fear are the men and women who pervert the sanctities of life and of nature and fill the world with evil and suffering.

"There is no theologic hell of fire and brimstone somewhere in the future, but there are hells enough right here in this world and a few of them in Chicago."

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass.. Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale at this office. Price 25 cents.

Some Minor Differences Pointed Out.

There are no two blades of grass that are exactly alike.

There are no two flowers on this earth that do not differ in many details.

No two voices exactly resemble each other.

The wind does not moan twice alike in any one locality in this universe.

The trills of the feathered songster are never twice the same.

Any two particles of sand are widely different.

No two flashes of lightning were ever exactly the same.

The same note you sound to-day on a musical instrument can never be exactly repeated.

The bellowing of yonder ox was never perfectly imitated in any other animal.

YOU MAY LIVE TO BE 100 YEARS OLD, AND YET YOUR HEART HAS NEVER BEAT PRECISELY THE SAME TWO TIMES IN SUCCESSION.

No two of the innumerable stars in space are made in the same mold of evolution.

No two pulsations of the sun's rays ever existed but which were widely different.

The buzz of two bees are as widely dissimilar as the chirping of two crickets.

NO TWO RAINBOWS EVER HAD THE SAME COMBINATION OF TINTS. NO TWO PRAYERS EVER VIBRATED THE SAME.

The devil cannot be conceived by two persons exactly alike.

The customs and habits of all nations differ. With the Chinaman the compass always points to the south, while with us it points to the north.

No two religions are exactly on the same plane.

No two conceptions of a God are cast in the same mold.

No two dew-drops ever ascended heavenward on a ray of light under exactly the same circumstances.

EACH HUMAN SOUL DIFFERS FROM ALL OTHER SOULS. NO TWO EYES EVER HAD EXACTLY THE SAME SHADE OF COLOR.

No two cannons ever emitted the same volume of smoke or sound.

The cooing of one dove cannot be exactly imitated. There is an endless variety in all parts of nature. Infinitude extends in all directions, differing in all its details.

There is no end to the differences that exist. As the Royal Magazine says, by a decree of nature one-half the world flourishes at the expense of the other half. The sparrow chases the butterfly, but the hawk chases the sparrow. For the problem of life is twofold. It is not enough merely to eat; it is necessary to avoid being eaten.

YET NATURE DETESTS KILLING FOR KILLING'S SAKE. MASSACRE FORMS NO PART OF HER GREAT PLAN. SO WE SEE THAT EVERY CREATURE IS PROVIDED WITH SOME MORE OR LESS EFFECTIVE QUALITY OF DEFENSE BY MEANS OF WHICH THE ATTACKS OF ITS NATURAL ENEMIES ARE RENDERED LESS FREQUENT OR LESS DEADLY.

Thus the antelope, by means of its superior speed, at times escapes from the lion. The armadillo, rolled in its wondrous coat of mail, lies secure among a score of hungry, gnawing foes, while the white hare, scarcely distinguishable from the snow on which it crouches, is often overlooked by its foe, the fox. But of all creatures none have received more ample protection than the insects. Some of them possess stings, others bite and a few puff out clouds of poisonous vapor to stupefy or blind their pursuers. Again, there are insects clothed in impenetrable armor, insects covered with sharp spines and prickles and others whose means of defense consist in nothing but a likeness to the objects which surround them.

THIS WONDERFUL DIFFERENTIATION—NO TWO THINGS EXACTLY ALIKE—IS INFINITUDE ITSELF—LIMITLESS.

Take, for example, the form of oath—how diversified, as set forth by the daily New York Times:

Chinese witnesses must be sworn in several different ways if they are to be bound to tell the truth. In some cases the witness breaks a plate and assents to the imprecation that his soul may be shattered in the same way if he strays from the path of veracity.

With a large section of the Chinese the formula is for the person administering the oath to light a match or candle and, blowing it out, tell the witness that thus will his soul be extinguished if he does not speak the truth, to which he assents by giving a short nod. Some tribes living on the Thibetan tableland can only be sworn in court by cutting off the head of a live gamecock. The Hindu law says:

"Let a judge swear a Brahmin by his veracity, a soldier by his horses, his elephants, or his arms; an agriculturist by his cows, his grain, or his money, and a souder by all his crimes."

Quakers, in all civil cases, are allowed to give their evidence in affirmation, as also are the Moravians and Separatists.

A Galla of Abyssinia sits down over a pit covered with a hide, imprecating that he may fall into a pit if he breaks his word.

A Brazilian savage, to confirm his statement, raises his hand over his head and thrusts it into his hair or touches the point of his weapons.

Among the Araoans an Asiatic tribe, the witness swearing to speak the truth takes in his hand a musket, a sword, a spear, a tiger's tusk, a crocodile tooth, or a stone celt. The hill tribes of India swear by a tiger's skin, and the Ostraks by a bear's head.

The sacred oath of Persia is "by the holy grave," that is, the tomb of Shah Besa de, who is buried in Cashmere.

Members of the Kirk of Scotland are sworn by lifting the hand while the Book is laid open before them; Jews are sworn on the Pentateuch with their hats on; Mohammedans by placing the right hand flat on the Koran and the left on the forehead, and then bringing down the forehead to the book, and finally gazing a while at the book. The highest oath of the man who dwells by the Ganges, in India, is taken on the water of that river.

This diversity existing through the limitless universe in the natural world extends to religion, especially to Spiritualism where differences of opinion should always be kindly tolerated, however hot arguments may be for or against this or that.

INTOLERANCE IS A SIGN OF DEGENERACY.

The Spiritualist who becomes irritated, because the various religious sects are criticised and their errors pointed out in a friendly manner and who stops his Spiritualist paper in consequence, is a genuine bigot.

THE PROGRESSIVE THINKER IS COSMOPOLITAN—IT PUTS ON ITS INTELLECTUAL TABLE EACH WEEK VARIOUS ARTICLES FOR YOU TO PARTAKE OF. EACH ONE OUGHT TO HAVE SENSE ENOUGH TO KNOW THAT WHAT YOU MAY DISLIKE ANOTHER ENJOYS. IT CAN NOT BE OTHERWISE. AND THE ENDLESS DIFFERENTIATIONS IN THOUGHTS, ACTIONS AND BELIEF WILL CONTINUE, NO TWO AGREEING EXACTLY.

Futile Opposition.

An example of the lengths in foolish assertion to which cranky anti-Spiritualism will carry one is afforded by an editorial article in the Chicago Chronicle of recent date. The editorial says:

"Alfred Russel Wallace has not been classed among scientists since 1875, when he published his work entitled 'Miracles and Modern Spiritualism.' Since then Mr. Wallace has frankly and sincerely avowed himself a Spiritist, a voluntary classification necessarily exclusive of physical science as physical scientists understand the term."

This editorial scribbler whose scientific attainments are probably of a sixteenth-rate, second-hand order, assumes to pass ex-cathedra judgment on not only the renowned Alfred Russel Wallace, but virtually on Sir Wm. Crookes, Prof. Hare, Aksakof, and a host of others eminent in the domain of science, who, as a result of careful, long-continued experimental investigation, conducted on crucial scientific lines, have been convinced of the reality and genuineness of spiritual manifestations under scientific test conditions.

Such writers only display their own ignorance, or perverse prejudice that will not acknowledge the truth—or a combination of both these qualities which denotes invincible asininity.

Spiritualism will go right on spreading in every direction, winning its way by the force of its demonstrations, convincing judicially minded scientists and open-minded thinkers of all classes and professions—including editors who are able to rise above the darkening mists of prejudice. It will win its way not only by convincing men of science of its reality, but also by the strong appeal the reasonableness of its philosophy and ethical teachings makes to the moral sense of mankind.

The tide of progression is too strong and high to be swept back by the puny efforts of editorial or other Dame Partingtons.

An Orthodox Stomach.

From Buffalo, N. Y., comes the following report as stated in the New York Herald:

"Physicians at the Erie County Hospital state that, as a result of an operation performed at the hospital, 453 carpet tacks, 41 small knife blades, 142 screw nails, 40 pin points, resembling the points on a shoemaker's awl; six and one-half ounces of ground glass, and a wire chain about three inches in length were taken from the stomach of Claude Trimble, twenty-four years old, who says he is a cook

"He went to the hospital complaining of indigestion and dull pains in the stomach. The physicians report that the patient is in a fair way to recovery."

The story seems fairly unbelievable. And yet, if true, it is but a fair physical representation of an ordinary mental and spiritual stomach that can be a receptacle for the indigestible mass of doctrines and dogmas that compose the creeds, articles of faith, confessions of faith, etc., bearing the label of orthodoxy.

We might go on a la Swedenborg, and spiritualize the various concrete articles found in the Buffalo man's stomach, as well as his stomach also, and make out a "spiritual significance" that would apply to the case and condition of the thorough-going orthodox believers.

Occasionally, perhaps quite often, too, the orthodox believer is troubled with spiritual indigestion. The cure is good and permanent, provided his stomach is emptied of the indigestible mass.

In all such cases a good dose of Spiritualism is a fine emetic.

Raising the Salary.

There have been many ways employed to raise the scant salary of preachers, such as dime socials, grab-bags, selling kisses, paying for guesses of the owners (or otherwise) feet thrust from behind a screen, fairs, raffle of bed-quilts, "milking the goats," etc., but commend us to the business-like efforts of an Ohio congregation.

This body of zealous Christians resolved in meeting assembled, that something must be done and done quickly for their minister, and it was moved and unanimously passed, that all the eggs their hens laid on Sundays should go for that purpose! One seventh of all the hens could do, provided they kept busy on Sunday, was for the church!

Now the question arises, if it is wicked, and made so by the Sunday zealots by law, for a man to work on Sunday, why not for a hen? Is there anything in the Bible exempting hens? Does the command to remember the Sabbath day and keep it holy, read for all creation except hens? Laying eggs may be a work of necessity on the part of hens, but it is not a necessity for man to make them! If they will lay, however, it is meet unto repentance to give the eggs to God, who does not seem to care whether they lay or not and does not make them ashamed of the act, for they cackle a little louder on Sunday than week days.

Isaac S. Lee.

Mr. Lee, whose unfortunate condition was referred to in The Progressive Thinker some time ago, has passed to spirit life. Mr. Lee was a medium and did some excellent work for Spiritualism, and the friends of Quincy, Ill., seem to speak well of him, and assert that he was a worthy object of charity. He is now in the spirit realms, where he will be at peace, and justice will be done us.

NOW IS THE TIME!

Attention, Spiritualists of Illinois!

Spiritualists of Illinois, Attention! Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brother Sprague immediately at Sturgis, Mich., or advise Ella Johnson Bloom, secretary, 971 South Homan avenue, Chicago. Act at once!

GEO. B. WARNE,
President Ill. S. S. A.

STRANGE EXPERIENCES OF A MEDIUM.
WHAT SPIRITS CAN DO FOR MORTALS

One solid, substantial, well-authenticated fact is worth a thousand theories. Thinkers, clear-headed inductive thinkers tire of this wordy, frothy philosophy in which a hazy, half-halting imaginations excels demonstrated reality.

We have in our ranks two or three writers who persist in spreading their ink over columns and pages of our journals, and yet I cannot make out whether they are Spiritualists or not. It is not the color of milk that makes either cream or butter. It would take about as many articles, essays and books of this class of writers to intellectually or phenomenally demonstrate to an inquirer the grand truth of Spiritualism, as it would Norwegian snowballs to heat an oven.

But to my subject: What can, and what do spirit friends do for mortals when given the conditions. Here in Battle Creek, Mich., we have a Mr. Frank Underwood, born May 25, 1846, and who has lived all his life near by us, until recently, in Kalamazoo. I personally know his sisters, and those that have known him from boyhood. Many years of his life he was an invalid. Until his strange protracted sickness, he was engaged in the shoe business. His father was one of the pioneers of Kalamazoo, and the family still has a very important claim upon a large section of the business area of the city. Mr. Underwood has had a good common school education, and in early life was for a time a traveling salesman, which gave him a good opportunity to have a fair knowledge of human nature.

This Medium as a Man.

Frank, as the family familiarly call him, was through sickness, beginning about seventeen years ago, and visionary peculiarities, the unfortunate one of the family. When a boy he saw strange sights in the clouds. He had weird visions, which the people called dreams. He was thought to be odd. He told his mother one day that he saw a "great big Injun in the back part of the house," and the mother hastily there looking, saw nothing. Frank was severely whipped for this alleged falsehood. As time moved on, he had a family. His children are still living, and all these years he has had occasional visions, and at times saw spirits which he seldom spoke of, because the people ridiculed the idea. At length, he was told that he was a medium. The word shocked him. In his pride, and that of the family also, he hated the thought of Spiritualism.

Another Misfortune.

About seventeen years ago, Mr. Underwood had a stroke of apoplexy, which completely prostrated him, and nearly took him out of his body. Following this, and during a period of between nine and ten years, he had what physicians termed "eighteen strokes of paralysis," occurring about every six months, and each one completely prostrating him. He was at one time, and as a last resort, removed to New York, and put in charge of the distinguished Dr. Mott, who finally admitted that he could do nothing for him, telling him plainly that he had "better go home and prepare for death:" These paralytic strokes affected every muscle in his body at different times. For awhile, the facial paralysis so affected him that he was wholly blind. From the start, his lower limbs were wholly disabled, and he was unable to move them an inch, and his arms were in about the same condition for a long time. This paralysis so affected his articulation that he could only rudely stammer in speaking. This phase adhered to him for years; and is slightly appreciable yet. It was said that the apoplexy was brought on by the sickness and death of his wife, whom he almost worshiped. He spent every dollar in trying to get cured of this paralytic trouble.

The Indian's Entrancement.

About four years after the stroke of apoplexy, or twelve years since, he was first entranced by an Indian calling himself Up-a-wah. This Indian could talk little or no English. His relatives and other people thought him crazy, and they thought seriously of removing him to the lunatic asylum located in Kalamazoo. They did not like, neither did he, the idea of being a Spiritualist, and yet he had at times a clairvoyant gift, and knew that Spiritualism was true. His spirit guides told him distinctly that if he would give up to their control, and not put his will against and fight them when they sought to influence him, they could and would entirely cure him. Mr. Underwood is a very plain-spoken, positive character. The battle was a hard fought one. However, some four years ago was the first time he willingly yielded to their influence, and from that time he began to improve. The first spirit that controlled him was the aforesaid tall Indian, Up-a-wah, then Dr. Monteith, a Scotch physician, then Dr. S. Mills Fowler, a homeopathic physician once well known in Chicago, as connected with the Dunham College, and then an ancient Mohammedan spirit, etc.

My Acquaintance With This Man.

It is about three years ago since I first saw this Mr. Underwood. He was still to some extent paralyzed, but every time that he visited me in my rooms in Battle Creek, being entranced by these intelligent spirits, I saw marked improvements. This sensitive, Mr. Underwood, is what I may call hypercritical in regard to truth. He hates falsehood. He abhors deception, and he has been so afraid that, being utterly unconscious when entranced, these controlling spirits might say something through his lips that was not strictly true, that he has had times of strenuously "fighting them off," to use his own phrase. He wanted to know what he said, and what he did in these unconscious states. This, of course, was quite natural. None could blame him. I told him that I had conversed with his spirit teachers times enough—that I had felt their psychic presence times enough, and he had seen enough of their noble, self-sacrificing efforts himself to strengthen and to build him up, physically, to have in them perfect confidence.

An Eccentric Spirit Influence.

There were some reasons for his feeling sensitive about the controlling influence of at least one spirit intelligence, an educated Mohammedan intelligence. Permit me to say that all educated Spiritualists know that a spirit in coming into the physical atmosphere of the earth, and especially into the aura of a mortal, necessarily through his individuality and memory, feels or senses, to a certain extent, his past earthly condition and mode of life when ventured in mortality. And so this Mohammedan spirit, when entrancing Mr. Underwood, would promptly remove his coat, his vest, his neck-tie, take off his boots and stockings, and, delicately adjusting his shirt over his trousers, would kneel, lift both hands, and breathe most beautiful, uplifting prayers—prayers that would call tears to my eyes. This phenomena was always in a private room, only gentlemen present. Then after a few words, perhaps this oriental spirit would suddenly leave this medium in that unpleasant predicament. Upon these occasions, Mr. Underwood, upon becoming conscious, would use emphatic language while adjusting his apparel. It may be well to say here that Mr. Underwood is a member of the Episcopal church, as he knows the prayer-book as school boys know the multiplication table. And the prayers and thanksgivings of this Mohammedan spirit through these human lips are no more like Episcopal prayers than buds and blossoms are like dry corn-stalks. Though this undress was temporarily mortifying, he always said that "after this ancient spirit leaves me, I feel so calm, so spiritual and so beautiful in soul, that I hardly know whether I am in the body or out." I mention this as one among many, many things that go to show the absolute individuality of spirits in the other life. And yet, marked individualities doubtless gradually fade away—fade into broad brotherhoods of sympathizing souls.

The Differentiated Influences.

On every Monday evening, Mr. Underwood comes to my rooms and becomes clairvoyant, clairaudient, or entranced by his different influencing guides. There are several of them, each maintaining a most rigid individuality. I consciously know each one by the psychic aura of his personality, by the facial expressions of the sensitive, by their gestures, by their voice, and by their teachings, which very often differ from the convictions and beliefs of Mr. Underwood.

These spirits are men disrobed of their mortal clothing. They are conscious, thinking, human-shaped, spiritualized intelligences, once vestured in mortality, now "clothed upon" with immortality. In their transition, they took with them to that next stage of existence, their memories, their consciousness, their interior tendencies—in brief, their conscious themselves; hence, they cognize themselves, and those that passed the crystal river before them.

The Special Mission of Each Influencing Spirit.

The next life is a continuation of this—a new edition of the book. There are specialities over there, as here. Sometimes one of the controlling intelligences of Mr. Underwood will occupy nearly all the evening in elucidating some subject; occasionally, four or five will entrance this sensitive during the evening. Possibly, the fixed band may permit a stranger spirit to step within the aural surroundings and deliver a message. Occasionally, this visiting spirit, not understanding the instrument, makes a dismal failure. This, to some extent, generally exhausts Mr. Underwood for a few moments; but this sympathizing circle of spirits keep their psychic doorway well guarded, otherwise the selfish, unskilled, undeveloped might enter the arena and do harm, absorbing vampire-like, the vitality of the sensitive, or leaving him in a nervous condition. Investigators should ever look out for obsessing spirits, who often take on great swelling names, prophesy of laurel-crowned fame, or being able to discover gold mines and so load the medium with the incoming wealth of a millionaire. This class, playing upon the approbativeness and acquisitiveness of their hypnotized prisoner, dazzle to blind and ruin. Such air castles float only to fall. Many such mediumistic wrecks are well known.

Is It Right to Be Made Unconscious?

This is a standing question. Let us see. Is it right to go into an unconscious sleep at night time and rest? "But that is natural," says one. Granted—and so a peaceful trance is just as natural on another and more spiritual plane of unconsciousness.

"But I do not believe in losing one's individuality."

Neither do I, and a magnetic entrancement by a higher order of spirits strengthens rather than destroys individuality, and at the same time improves the health. Is it not right for the skillful, educated physician to mesmerize his patient into unconsciousness, and then by psychic will force and gentle passes, remove the fever? Who will deny it? Were I to see a fellow-man half dazed, moving madly on to the brink of a yawning chasm, would I not be justified in rushing forward to rescue him? The act would be benevolent.

When Mr. Underwood complains, as he used to do in his earlier development, of being unconsciously entranced—not knowing a word of what he said or did, I gently suggested that I were drowning in a pond or billowy lake, I would not be too critical as to just how I was saved, whether by a thrown-out rope, hand-spike or log-chain. "You, friend Underwood, were sick unto death, paralyzed, blind, and spirits of beneficence and sympathy came to your relief, entrancing and throwing you into an unconscious state. You were given up to die. You are now well. This fact is patent—and this should, and does settle the question for you. It is undeniable that no good-disposed, enlightened spirit can approach into the presence of, or project an electro-current from his exalted plane upon a medium, whether conscious or unconscious, without benefit, for spirits, like ourselves, affect those whom they touch, or even think of.

Is There Danger of Evil Spirits?

Certainly there is, and so is there danger from water. Floods drown thousands yearly. There is danger from fire, but shall we dispense with it in cooking and eat raw food? The best thing conceived of may be abused, becoming a danger. "Evil spirits," or rather selfish, evil-disposed, diakka spirits, are capable of education and redemption. Good spirits, instead of luxuriating in a "devachanic" doze of a thousand or fifteen hundred years, are about and above us, impressing, inspiring and entrancing, to help mortals up to a better, higher and more spiritual life now. There are low, demon-like influences, causing obsessions. Seven-tenths of the so-called insane are in my opinion obsessed, and some are possessed.

"How shall I know whether a good or bad spirit entrances me?"

Can you not tell the difference between the sting of a thistle and the fragrance of the rose? Do you not feel different in a beautiful, elegantly furnished parlor, from what you do in some underground saloon-slum, where filthy men meet to smoke, and gamble and swear, and drink "liquid damnation?". Are you so worldly, so dry and callous, that you cannot sense—cannot know the good from the selfishly bad? Never play with fire. Keep away from promiscuous, dark seances. There are hells on earth.

Remember this—a good, intelligent, high-purposed spirit, whether impressing, inspiring or entrancing, always leaves the subject feeling better, stronger, healthier, happier. The tree is known by its fruit. Mr. Underwood knows in a flash which of his spirit friends influences him—knows by sensation and clairvoyance.

Is He in His Body When Entranced?

Both yes, and no! When partially entranced, and partially conscious, he—the ego, the inmost, higher self—is actually in his body. But when in a deep, unconscious trance, the himself—the Ego—is not within his circumscribed fleshly shell.

"But that is not my experience," says one.

Quite likely! But I am not writing about your experience. And further, your experience may not be the criterion for measuring and judging of everybody else's experience. The height and depth of mediumship has not yet been fathomed.

"But it has been said that the spirit never leaves the body but once."

Yes—and so the contrary has been repeatedly said. What then? Here is intuition, reason, the judgment, testimonies and facts to consider and weigh the matter. It is true that the infilling vitality of the body does not leave it but once, and that at death. But the vitality is not the ego—the conscious, divine ego. Man, remember, is a trinity—the physical body, the soul-body, and the conscious, essential spirit, the latter being a potentialized portion of God incarnate, and related to this infinite Life-principle something as is the crystal drop to the ever-flowing fountain. This soul-body, of which Plato and Paul spoke (not the "astral body"—just as well talk of the "moony" body, for "astral" means "starry"), is a refined, particled body, and the intermediary between the physical body and the ego, the immortal Spirit. This latter does at times leave the body, visiting localities and traversing the starry spaces, the magnetic relation being retained by that ethereal "silver cord," spoken of by seers past and present.

Honored with a call when recently in London, from Dr. George Wyld, an Edinburgh graduate, scholar and eminent author, he gave me some interesting facts in his own life. Here are some of his published words:

"Suddenly, to my great wonder, I found my ego, or inmost soul, or reasoning faculty clothed, and in the form of my body, standing about two yards outside of my body, and contemplating that body as it lay motionless on the bed."

This sketch of Mr. Underwood's life and mediumship has not been written at his request. He shuns rather than courts notoriety. I write it as a testimony to the good of Spiritualism in restoring health, in demonstrating a future life, in educating, harmonizing and spiritually uplifting humanity.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

Mormonism and Polygamy.

The Mormon Bible is probably the most inane and foolish of all pretended divine revelations. Its contents are little known to "Gentiles." Many, if not most people, believe it sanctions polygamy. Not so; on the contrary, it is condemned in these words: "There shall not any man among you have save it be one wife, and concubines he shall have none. For I, the Lord God, delighteth in the chastity of women."

This prohibition occurs twice in the same chapter, "Book of Jacob," vii. But these commands are annulled and superseded by a special revelation to Joseph Smith in 1843, by which plural marriage is allowed.

As for Mormonism, I wonder that it has any intelligent adherents. The pretended translator of the mythical plates was a blockhead. The grammar is shocking. For example: "When they had arriven;" "should have wore;" "had ye ought to?" "I have spoken plain;" "whose flames ascendeth;" "with all your whole soul;" "Him who has created you and art preserving you:" "I saw wars and rumors of war;" "did rebel against us, yea, against I, Nephi and Sam." Hundreds of similar instances can be cited. And the book repeats whole chapters from King James' translation of the Bible, with only the slightest variations, caused by careless reading. Twelve chapters in Isaiah (lixiv) are copied in the second book of Nephi. The entire sermon on the Mount, with some omissions and additions, is found in the "Book of Nephi, the Son of Nephi." In the first five pages of the Mormon Bible I find ample proof of the fraud: The story goes:

Lehi,, having incurred the wrath of the Jews, and being in danger of his life, is warned by God in a dream to depart from Jerusalem, with his family, consisting of a wife and four sons, the youngest of whom is Nephi. This is the first year of the reign of Zedekiah, the last King of Judah (610-688 B. C.) The family journey three days in the wilderness and pitch their tent "by the side of a river of waters," "near the mouth thereof," which river, the writer says, his father called "Laman," and it emptied into the Red Sea.

Here the fabricator has given himself away. Aside from the impossibility of a family making a journey from Jerusalem to the Red Sea in three days (the distance to the Eastern Gulf being 160 miles in a straight line, or to the Gulf of Suez, 200 miles) there is no river emptying into the northern section of the Red Sea, nor, indeed, any considerable stream in the southern half.

The book was doubtless written by an erratic preacher named Solomon Spaulding, who amused himself by composing historical and speculative romances relating to the origin of races that formerly inhabited this continent. One of Spauldings manuscripts was surreptitiously obtained by Sidney Rigdon, who took it to Joseph Smith, whose scheming brain devised the monstrous fraud of Mormonism, dictating behind a suspended blanket a pretended translation from his golden plates. The fraud was fully exposed by Spaulding's relatives, but the exposure was unavailing with the delirious converts. I myself have many times repeated in print the exposure, but the delusion of Mormonism is increasing and wide-spread. So let me say:

Truth crushed to earth doth writhe in pain,
Eternal years are seldom hers,
While error, wounded, strides again
And triumphs 'mid her worshipers.

WM. HENRY BURR.

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

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Clairvoyance in Time.

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

VISIONS OF THE REMOTE PAST—THE CONSCIOUSNESS OF THE LOGOS—DIFFICULTY OF EXPRESSING RECORDS—PSYCHOMETRIC DELINEATIONS—FORESEEING WHAT HAS NOT HAPPENED—TWO METHODS OF PREVISION—ANOTHER KIND OF PREVISION.

We examined last week the question of clairvoyance in space, and considered the various ways in which it is possible for a man to see what is taking place at a distance. To-night we have another problem—that of trying to understand how it is possible for a man to see what happened long ago in the past, or what will happen in the future. In this case I may again repeat what I said last week, that there is no question at all that this can be done, and has been done times without number. The authenticated cases of what is called "second sight" among the Highlanders of Scotland are in themselves quite sufficient to furnish evidence to convince the most skeptical. Once more, as with mesmerism, with apparitions, with Spiritualism, I am not speaking for those who are still ignorant of the facts of the case and therefore do not yet know that these things happen, but for those who wish to know how they are done. Those who are unfamiliar with the facts should study the literature of the subject, which is a very considerable one.

VISIONS OF THE REMOTE PAST.

Let us divide our subject into two parts which naturally occur as one thinks of it, and take up separately the power of looking back and the power of looking forward. We shall find that both these powers are possessed by different people in very varying degrees, ranging from the man who has both faculties fully at his command, down to one who only occasionally gets involuntary and very imperfect glimpses or reflections of the scenes of other days. Take first the case of a detailed vision of the remote past; how is it possible that this can be obtained? Broadly speaking, it is possible because there is such a thing as memory of Nature—a record of every occurrence made automatically as it takes place. Nothing can happen that does not indelibly impress itself, and the record which it leaves can be read forever after by the man who learns how this is done. Where and how is the impression made, you will say? In order to understand something of that, we shall have to try to carry our thoughts very high indeed, for we must raise them towards the consciousness of Him who made the system, and make an effort to image to ourselves how its events will be likely to present themselves to Him. His mind is far above our imperfect comprehension, yet we can reason upwards towards it to a certain limited extent. It is found, as I have said before, that it is possible for man to develop within himself the consciousness of higher levels, and though of course the highest of these is infinitely below the Divine consciousness, yet it is obvious that it must at least be nearer to it than the entirely undeveloped consciousness. So that if we note the line along which this exalted consciousness differs from that of the physical plane, we shall at least be looking upward toward the Divine; and by carrying on the same idea to the utmost limit of our mental capacity we shall form a conception of His consciousness which will be not inaccurate as far as it goes, though naturally hopelessly inadequate. Whatever we can imagine along that line of development, all that, and infinitely more, He must be. All religions tell us that the Deity is omnipresent; in our Theosophical study we reach the very same conclusion, though by quite a different line.

Those who have examined the illustrations of the higher bodies of man which I have given in my new book on the subject will recollect that, as the man developes, his vehicles not only improve in color and luminosity, but also grow in size. The aura, the luminous colored mist surrounding the physical body of man, may be seen by clairvoyant sight at various levels, because it contains matter of different degrees of density, so that whether a man be using the sight of his astral body, his mental body, or even his causal body, there will be something in it for him to see. But all the experience gained through these lower vehicles is all the while being stored up by the man himself, who is thereby steadily developing qualities and increasing his consciousness; he is, as it were, a reservoir of force, and more and more energy is being stored up within him. To retain this, and to give it due expression, he eventually needs a larger causal body, and so it comes that the highly-evolved man, as seen by the clairvoyant, is readily recognizable by this feature as well as by increasing splendor in light and color. This is by no means a new idea to students of these matters, for it may be found in the Oriental books. It is stated in Buddhist literature that the aura of the Buddha had a very unusual extension, and that its influence might be felt at a great distance from his physical body. We know that if we come into the presence of a strongly magnetic person we at once feel his influence, and this is in reality nothing but the vibration sent out from his higher vehicles. There are some people with whom we dislike to come into close contact, and others to whom we feel it a blessing to be near, and this again is because we sense their vibrations, though often without knowing it. In the case of the evolved man, we absolutely enter his aura when we approach his bodily presence, and so we are strongly influenced and brought for the time into harmony with his vibrations. We have only to extend this idea to understand how a great Adept may shower blessing upon a whole neighborhood merely by his presence, and how a still greater one may include the entire world itself within his aura; and from this we may gradually lead our minds up to the conception that there is a Being so exalted as to comprehend within Himself the whole of our solar system. And we should remember that, enormous as this seems to us, it is but as the tiniest drop in the vast ocean of space.

So of the Logos (who has in Him all the capacities and qualities with which we can possibly endow the highest God we can imagine) it is literally true, as was said of old, that "of Him and through Him and to Him are all things," and "in Him we live and move and have our being." I was once told in India by a Muhammadan scholar that this was the true meaning of the daily cry of the muezzin from his minaret, as he calls the faithful to prayer—"La illah il allah," which is commonly translated, "There is no God but God." The statement made by this learned man was that the true translation should be rather, "There is nothing but God"; and if that be so, we have here a very beautiful expression from an unexpected quarter of the eternal truth that all His system is a manifestation of Him, and that in all its worlds there can be nothing that is not He.

THE CONSCIOUSNESS OF THE LOGOS.

Now if this be so, it is clear that whatever happens within our system happens absolutely within the consciousness of its Logos, and so we at once see that the true record must be its memory. Furthermore, it is obvious that, on whatever plane that wondrous memory exists, it cannot but be far above anything that we know; consequently, whatever records we may find ourselves able to read must be only a reflection of that great dominant fact, mirrored in the denser media of the lower planes On the astral plane it is at once evident that this is so—that what we are dealing with is only a reflection of a reflection, and an exceedingly imperfect one, for such records as can be reached there are fragmentary in the extreme, and often seriously distorted. The medieval alchemists often employed water as a symbol of astral matter, and it certainly is a remarkably apt one. From the surface of still water we may get a clear reflection of the surrounding objects, just as from a mirror; but at the best it is only a two-dimensional representation of three-dimensional things, and therefore it differs in all its qualities, except color, from that which it represents and is always reversed as well.

But suppose the surface of the water is ruffled by the wind, what do we find then? A reflection still, certainly, but so broken up and distorted as to be quite useless or even misleading as a guide to the shape and real appearance of the objects reflected. Here and there for a moment we might happen to get a clear picture of some tiny part of the scene—of a single leaf from a tree, for example; but it would need long labor and considerable knowledge of natural laws to build up anything like a true conception of the whole obect by putting together even a large number of such isolated fragments of an image of it.

Perhaps such reflections are more often seen than people realize, for much that is taken for meaningless vision or dream is actually a glimpse of a record of the past. But the untrained clairvoyant can do but little with such a glimpse even when he gets it; he is usually quite unable to relate it to what occurred before or after it, or to account for anything extraordinary which may appear in it. The trained man who sees a higher reflection on the mental plane is able to deal very differently with his picture; he can follow the drama connected with it backwards or forwards to any extent that may seem desirable, and can trace out with equal ease the causes which led up to it or the results which it in its turn will produce. The record there is full and accurate, and cannot be mistaken. Even there there is still a difference between different observers—not that it would be possible at that level to see wrongly, but that a certain personal equation enters into the transference of the memory to this physical plane. Our observations in this world have precisely similar limitations. If a dozen people look at the same scene together, no two of them will give exactly the same description of it afterwards. Each will seize upon what interests him the most; the botanist will describe the trees and plants very fully, the geologist will scarcely notice the trees, but will carefully note the type of the soil and the age of the rocks; the farmer will note the quality of the soil from another point of view, while the artist will ignore all these points, but will have a keen eye for bits of color or for beauties of form, and will probably bring away a better grasp of the scene as a whole than any of the others.

DIFFICULTY IN EXPRESSING RECORDS.

In exactly the same way, though many observers may see simultaneously the same record on the mental plane, their accounts of it on the physical plane may sometimes be disproportionate, each attaching most importance to what appeals most to him individually. It is in the nature of things impossible that any account given down here of a vision or experience on the mental plane can be complete, since nine-tenths of what is seen and felt there cannot be expressed by physical words at all; and since all expression must therefore be partial, there is obviously some possibility of selection as to the part expressed. Still, allowing for these slight and unaccountable divergences, we find in practice that accounts from the mental plane agree, and so by long-continued experiment and verification we learn that we can depend upon the records at this level as correct. There still remains, however, the impossibility of fully expressing them in words. The difficulty is analogous to that which a painter finds in putting before us a landscape. The most perfect picture is simply a very ingenious attempt to make upon only one of our five senses, by means of lines and colors on a flat surface, an impression similar to that which would have been made if we had actually had before us the scene depicted. The picture itself really shows us but little, and it is the brain which from its previous experience supplies what is missing. Thus if we show a picture to a savage or to an animal, in many cases he is quite unable to understand what it means. If he has no previous experience, if he has never seen anything resembling the subject of the picture, it suggests but little to him.

The clairvoyant labors under just such difficulties, but to a far greater degree, in his efforts to describe in the terms of a three-dimensional world the facts of one which is built on a wider plan—which has an extension in a direction incomprehensible to the physical brain. If you try to study along the lines of the fourth dimension you will understand what I mean, and you will see how from that point of view the limitations which we call time and space are so much modified that they have practically ceased to exist. It is evident from the study of the highest consciousness in man, that in the Divine consciousness this record must be something very much more than memory; for clearly to Him the past, present and future cannot hold at all the same relation as they do to our sight; they must all exist side by side, they must be simultaneously present.

Thirty years ago I met with a very curious little book which tried to explain this scientifically from the orthodox religious point of view. Its arguments were so ingenious that I should like to reproduce the outline of them for you. It began by the undeniable statement that we see everything by light either emitted or reflected by it, and that that light travels through space at a certain recognized rate—186,000 miles per second. As far as anything in our own world is concerned, this may be considered as practically instantaneous, but when we come to deal with interplanetary distances we have to take the speed of light into account. For example, it takes eight minutes and a quarter for it to travel to us from the sun, so that when we look at the solar orb we see it by means of a ray of light which left it more than eight minutes ago.

From this follows a very curious result. The ray of light by which we see the sun can obviously report to us only the state of affairs which existed in that luminary when it started on its journey, and would not be in the least affected by anything that happened there after it left; so that we really see the sun not as he is, but as he was eight minutes ago. That is to say that if anything of importance took place in the sun, such as the formation of a new sun-spot, an astronomer who is watching the orb through his telescope at the time would be quite unaware of the incident while it was happening, since the ray of light bearing the news would not reach him until more than eight minutes later. The difference is more striking when we consider the fixed stars, because in their case the distance is so enormously greater. The pole star, for example, is believed to be so far off that light, traveling at the inconceivable speed above mentioned, takes a little more than fifty years to reach our eyes; and from that follows the strange but inevitable inference that we see the pole star not as and where it is at the present moment, but as and where it was fifty years ago. If to-morrow some cosmic catastrophe were to shatter the pole star into fragments, we should still see it peacefully shining in the sky all the rest of our lives; our children would grow up to middle age and gather their children about them in turn before the news of that tremendous accident reached any terrestrial eye. In the same way there are other stars so far distant that light takes thousands of years to move from them to us, and with reference to their condition our information is therefore thousands of years behind time.

Suppose we were able to place a man at the distance of 186,000 miles from the earth, and yet endow him with the wonderful faculty of being able from that distance to see what was happening here as clearly as though he were still close beside us. It is evident that a man so placed would see everything a second after the time when it really happened, and so at the present moment he would be seeing what happened a second ago. Double the distance, and he would be two seconds behind time. Remove him to the distance of the sun, and he would look down and watch you doing, not what you are doing now, but what you were doing eight minutes ago. Carry him away to the pole star, and he would see passing before his eyes the events of fifty years ago; he would be watching the childish gambols of those who at the very same moment were really middle-aged men. Marvelous as this is, it is literally and scientifically true, and cannot be denied. The same idea is taken up and worked out in Camille Flammarion's book, "Stories in Infinity." Our little treatise went on to argue that God, being omnipresent, must be at all these points of view at once, and also at every intermediate point, and that He must certainly possess such a power of sight as we have postulated. Consequently, to His sight everything that has ever happened must be happening now—not as a memory, but as a living fact. Now all this is materialistic enough, and on the plane of purely physical science, and we may therefore be assured that it is not the way in which the memory of the Logos acts; yet it is neatly worked out and absolutely incontrovertible, and it is not without its use, since it gives us a glimpse of some possibilities which otherwise might not occur to us. It does suggest to us that an infinite power must possess faculties which are utterly beyond our grasp, which would produce results far surpassing our wildest efforts of imagination.

PSYCHOMETRIC DELINEATIONS.

But, it may be asked, how is it possible, amid the bewildering confusion of these records of the past, to find any particular picture when it is wanted? As a matter of fact, the untrained clairvoyant usually cannot do so without some special link to put him in touch with the subject required. Psychometry is an instance in point, and it is quite probable that our ordinary memory is really only another presentment of the same idea. It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of any one who can read it. For example, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envelope and handing it to a psychometer who had no idea what it was, she at once began to describe that wonderful ruin and the desolate country surrounding it, and then went on to picture what were evidently scenes from its early history, showing that that infinitesimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. It would seem as though the very walls of our rooms were phonographs, which can be made to reproduce to a person trained to understand them, not only the sounds but also the pictures which have been impressed upon them. There is a separate literature of this subject of psychometry, and it is well worth our study. The best book that I know upon it is Professor Denton's "Soul of Things"; and there is also a valuable work by Dr. Rodes Buchanan.

It is quite possible that the human memory may be a phenomenon of the same nature. The old idea was that all the information possessed by a man was simply stored in the cells of his physical brain, but it is very evident that that is not so, because the man has been repeatedly shown to be capable of consciousness and memory when away from his physical brain altogether; though undoubtedly for work on the physical plane the brain is necessary. Still the storage theory seems unlikely; it may be that the scenes through which we pass in the course of our life act in the same manner upon the particles of our mental body as did the history of Stonehenge upon that particle of stone—that they establish a connection by means of which our mind is put en rapport with that particular portion of the record, and so we remember what we have seen.

The student who develops this power of psychometry has a very interesting field of research before him. Not only can he review at his leisure all the history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from the very beginning, watching the unfolding of the intellect in man through prehistoric ages, and contemplating the glory of mighty civilizations whose very traces have long ago been lost in the mists of time. Sometimes an even closer sympathy with the past is possible for the reader of the records, for he may learn to look back upon his own part in the earlier history of the world; he may awaken the memory of his previous lives, and thus identify himself once more with long-dead personalities. Probably this happens much oftener than we think; many a casual unidentified clairvoyant vision, many a dream of strange, incomprehensible surroundings, may be nothing but a half-recollection of days so very long ago that the world has greatly changed since then. Many among us now are approaching the borderland which divides the physical senses from the astral and we catch glimpses from the other side without recognizing them for what they really are. There are many who possess something of this power of psychometry without being at all aware of it, and they are constantly receiving impressions from letters, from articles of furniture, and from surroundings generally, even though they do not realize the source from which these impressions come.

FORESEEING WHAT HAS NOT HAPPENED.

Even though the average man cannot see exactly how it is done, he may yet readily understand and be prepared to accept the possibility of this impression of past events upon surrounding obects, guided thereto by such partial analogies as the phonograph and the photographic camera. But when we come to face the problem of the second part of our subject, there is for him a much greater difficulty. That which has passed may conceivably have left an impression; but how can that which has not yet happened be foreseen? There is no question at all that this does occur; the authenticated accounts of second sight among the Highlanders of Scotland alone would suffice to demonstrate the fact, even if there were no other evidence. But there is very much other evidence; and no one who has examined the question can doubt that the soul or ego in man possesses a certain power of prevision at his own level. Sometimes he is able to impress what he knows clearly upon his physical brain; sometimes he succeeds only very partially in that effort and probably there are many occasions when he fails altogether to produce his impression, and so in our waking consciousness we know nothing about it, or at most feel only a vague uneasiness or depression.

If the events foreseen were always of great importance, one might suppose that an extraordinary stimulus had enabled him for that occasion only to make a clear impression upon his lower personality. No doubt that is the explanation of many of the cases in which death or grave disaster is foreseen, but there are large numbers of instances on record to which it does not seem to apply, since the events are frequently trivial and unimportant. Let me give you an instance. A man who had no belief in the occult was forewarned by a Highland seer of the approaching death of a neighbor. The prophecy was given with considerable wealth of detail, including a full description of the funeral, with the names of the four pall-bearers and others who would be present. The auditor seems to have laughed at the whole story and promptly forgotten it, but the death of his neighbor at the time foretold recalled the warning to his mind, and he determined to falsify part of the prediction at any rate by being one of the pall-bearers himself. He succeeded in getting matters arranged as he wished, but just as the funeral was about to start he was called away from his post by some small matter which detained him only a minute or two. As he came hurrying back he saw with surprise that the procession had started without him, and that the prediction had been exactly fulfilled, for the four pall-bearers were those who had been indicated in the vision.

Now this was a very trifling matter, which could have been of no possible importance to anybody; yet it was foretold accurately weeks before it occurred, and though a man makes a determined effort to alter the arrangement indicated, he fails to affect it in the least. We can hardly suppose that any soul made a violent endeavor to bring through into his lower consciousness such valueless details as these. What may however have happened is that the ego of the neighbor was anxious to warn his physical manifestation of its approaching death, but found himself unable to affect his brain directly. In such a dilemma he may have impressed the nearest sensitive person (the seer), and in throwing the picture into the mind of that person he may have supplied all the details of the scene, as he naturally would do. But how is this prevision obtained?

TWO METHODS OF PREVISION.

There are two methods by which it may be gained. One of them is clearly comprehensible to us on this physical plane; the other is not so easily explicable, because of the limitations of our consciousness. There is no doubt whatever that, just as what is happening now is the result of causes set in motion in the past, so what will happen in the future will be the result of causes already in operation. Even down here we can calculate that if certain actions are performed certain effects will follow, but our reckoning is constantly liable to be disturbed by the interference of factors which we have not been able to take into account. But if we raise our consciousness to the mental plane we can see very much farther into the results of our actions. In fact, it may be said that at that level the effects of all causes at present in action are plainly visible—that the future, as it would be if no entirely new causes should arise, lies open before our gaze New causes of course do arise, because man's will is free; but in the case of all ordinary people the use which they will make of their freedom can be calculated beforehand with considerable accuracy.

Looking down upon man's life from this level of the mental plane, it seems as though his free will could be exercised only at certain crises in his career. He arrives at a point in his life where there are obviously two or three alternative courses open before him; he is absolutely free to choose which of them he pleases. But when he has chosen, he has to go through with it and take the consequences; having entered upon a particular path he may, in many cases, be forced to go on for a very long way before he has any opportunity to turn aside. His position is somewhat like that of the driver of a train; when he comes to a junction he may conceivably have the points set either this way or that, and so can pass on to whichever line he pleases, but when he has passed on to one of them he is compelled to continue along the line which he has selected until he reaches another set of points (or switches, as I think they are called in this country) where again an opportunity of choice is offered to him.

In looking down from the mental plane, these new points of departure would be clearly visible, and all the results of each choice would lie open before us, certain to be worked out even to the smallest detail. The only point which would remain uncertain would be which of them he would choose. We should, in fact, have not one but several futures mapped out before our eyes, without necessarily being able to determine which of them would materialize itself into accomplished fact. If we knew the man thoroughly well, we might feel almost certain what his choice would be, but of course that knowledge would in no sense be a compelling force. If we have a pet dog, we know fairly well what he will do under certain circumstances, but that does not in the least make him do it. It is quite possible to foresee without compelling and so it may well be that the Deity can absolutely foresee all human action, and yet that He in no way prescribes what that action shall be. He looks down upon us from a level so much higher, that all possible causes must lie open and clear before His sight. At however infinitely lower a level, the soul of man also is in its essence divine, and it shares this god-like faculty of prevision to a very considerable extent; it can see a vast number of causes which are concealed from mortal eye, and so it is sometimes capable of impressing a definite forecast upon its physical brain. This method of prophecy is at any rate quite intelligible, for it is merely an expansion of processes of induction with which we are familiar on the physical plane.

ANOTHER KIND OF PREVISION.

There is, however, another and altogether more exalted kind of prevision which is by no means so readily comprehensible. When a man raises his consciousness to the plane above the mental—that which in Theosophical literature is called the buddhic—no such elaborate process of conscious calculation is necessary, for in some manner which down here is totally inexplicable, the past, the present and the future are there all existing simultaneously. One can only accept this fact, for its cause lies in the faculty of the plane, and the way in which this higher faculty works is naturally quite incomprehensible to the physical brain. Yet now and then we may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Sir Oliver Lodge in an address to the British Association at Cardiff. He said.

"A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But this may be only one way of regarding them. The events may in some sense be in existence always, and it may be we who are arriving at them, not they which are happening. The analogy of a traveler in a railway train is useful; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence.... we perceive therefore, a possible fourth-dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are compelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end."

Time is not in reality the fourth dimension at all; yet to look at it from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through, point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of a conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from his world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from its own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future is possibly not dissimilar, and the view that is gained of any sequence of events from the buddhic plane corresponds to the view of the cone as a whole; and some glimpse or reflection of that higher consciousness, coming through into our lower world would constitute for us a perfect fragment of prevision. But without experiencing it, it is impossible fully to understand it. How that experience may be gained is the subject which we shall examine in our next lecture.

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THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Correspondent writes: "Mr. and Mrs. Sprague have been with us, giving us a general feast of good things. They are indeed doing a grand work for Spiritualism. They gave four lectures with large audiences and increasing interest at each meeting, the hall being crowded the last evening. I am sure no one ever heard spiritualism explained in a more able manner; everything was made so plain, it would seem there could be no idea of anything supernatural or ghostly left in the mind of anyone. As a result of these meetings we have the Spiritualist Investigating Society of Bridgman, Mich., composed of thirty charter members, and many people made to think on these things."

T. W. Sherk writes: "The services conducted by Mr. Coates, at Kenwood Hall, were perhaps more than usually interesting last Sunday. The afternoon subject, 'What Has Spiritualism Done for Me?' brought out so much interesting experience that the meeting was continued an hour longer than usual. 'Spiritualism, Ancient and Modern,' was the subject of an instructive lecture by Dr. Hewitt. Messages were given by Mr. Coates and others. A recitation was ably rendered by Mr. Arnold. The exercises were interspersed with good music."

Ralph H. Wilson writes from Joliet, Ill.: "Received 'Religion of Man and Ethics of Science.' I am much pleased with it. It should be read by every liberal-minded person."

M. W. Arnett writes: "I am doing all I can to extend the circulation of the best paper published that I know of—The Progressive Thinker."

R. J. Williams writes from Denver, Col.: "Sister Clara Stewart was here in the interest of the Whitewater College, but afraid she did not succeed very well. I was fortunate to hear one of discourses, and it was grand. Am out of town most of the time, so not able to be posted as to what is going on in our cause."

Mrs. John Lindsey writes of her work in Aladen Township, Mich. She gave soul readings, tests and lectures. She is glad to go out in the vineyard, there is so much work to be done. She is ready to make engagements with societies and camps. Address her at No. 363 South Division street, Grand Rapids, Mich.

G. H. Brooks is stopping for the present at the Kirby House, Milwaukee, and will respond to calls for funerals. Send mail and telegrams to Kirby House, Milwaukee, Wis.

We are glad to know that Lyman C. Howe, the veteran worker, is gradually regaining perfect sight, and he is now ready to answer calls for lectures, funerals, etc., and is open for engagements for May, June, and the fall and winter months; also for camp engagements for the summer. He speaks in Buffalo the Sundays of April and will answer calls for week-evening lectures at any place accessible from Buffalo. He says: "The Progressive Thinker is food and drink for the hungry and thirsty pilgrims of earth."

Mrs. Weakley writes from Galesburg, Ill.: "Enclosed you will find clippings from one of our daily papers of a wonderful colored boy working under spirit control. It was wonderful to hear him talk. When not under influence he is like any other child of his age. When he gets up to address the audience you can see a vast change come over his face and his words come like water pouring from a faucet." The Register, of Galesburg, says: "Lonnie Lawrence Dennis, nine years of age, the colored boy evangelist, and the youngest known preacher in the world to-day, who has been creating so much wonder in many of the large cities of the United States and Canada, is speaking to large audiences at the A. M. E. church for a few nights this week. The young evangelist is not yet nine years of age and has for the past two years and a half been preaching. He is accompanied by his mother, Mrs. C. G. Davis. Their home is at Atlanta, Ga. In speaking with a Republican-Register reporter this morning, he said: 'I never went to school a day in my life. When I was but two and a half years of age I began to talk about thinks in the Bible, understanding and telling things that were never told or read to me. It was God who told me this. Although I heard my parents read from the Bible this was not the way I came to understand it. What I know comes to me through the direct inspiration of God. As I grew older it was God who taught me to read and write. My mother never even taught me the alphabet.'"

The Galveston (Tex.) News has the following: "The attendance at the 'matinee' given at the Spiritualist Temple yesterday afternoon was very gratifying to those who have worked to prepare the programme. And the rendition of the programme was equally gratifying to the audience. Each child (twenty-two) was in her and his proper place, fully attired in colonial garb, and did their part with the spirit of determination which characterized those noble fathers of our land, whom the little tots impersonated. The famous story of George and the cherry tree was the opening tableau. The journey of Washington through the woods and across the Delaware were pleasing stage effects; the Guarding Angel moved through these pictures as surely some higher power moved for the liberty which we enjoy, and found a climax in the Creation of Our Banner when the flag was taken from the hands of the Daughters of Liberty and suspended above their heads. Toll Forgot for Joy's Tonic was laughable in the pleasant rendition of figures in dancing and marching. The audience was liberal in their demonstrations of appreciation of Yankee Doodle, Doodle Doo, when Washington and his lady led the chorus of Goody, Goody, Great Sea-wall, etc."

Mrs. K. Childs writes from Grand Rapids, Mich.: Hope cannot die while Thomas Paine, Theodore Parker, and an immortal Denton can pour out the fire of their undying spirit upon humanity. We have in Grand Rapids, a newly unfolded medium and speaker, Mrs. D. A. Morrill, a sweet little woman of herself, but when under the control of her masterful guide it seems as though all fields of wisdom were open to her and in open eyed astonishment we feel to exclaim, this is indeed a wonder!"

H. E. Pomeroy writes: "The real Christ-life is the only life worth living. It is the life of a moral hero and the only kind of a hero that does not die. Jefferson, Jackson and Lincoln, although not members of any religious sect, were actual, living examples of this life. They need no monument, for they do not die. They had no use for priest, creed or dogma, because they built on the rock of reason and human brotherhood instead of myth and superstition. We intuitively know and feel the true spiritual element and power of divine love that governed them and their acts, to be the same that we recognize in the life and acts of the man of Galilee."

Mrs. W. H. Dean writes from Dallas, Texas: "The Spiritual Society of Dallas is flourishing under the ministration of an able and efficient pastor, Rev. Nellie S. Baade, of Detroit, Mich., now the permanent pastor of the First Spiritualist church of Truth Seekers of Dallas. Starting with a few members we have made rapid progress in the way of membership and the lectures are now attended by the best people of Dallas. Last Sunday evening the spiritual baptism of a child was one of the most interesting and impressive ceremonies ever witnessed in Dallas. Mrs. Baade was at her best; the choir and soloist sang their sweetest; the lovely flowers sent forth their swetest fragrance and all were better for having been there. A series of euchre parties given by the Sunflower Club are meeting with great success. At the last evening party a beautiful piece of Battenberg, made by Mrs. Watkins, and being sold for the benefit of the society, was one of the principal attractions, everyone being only too glad to do what they could to add to the pleasure and profit of the occasion. We are also making great preparations for the anniversary of Modern Spiritualism, which we expect to make the greatest Spiritual event ever witnessed in Dallas."

Mr. Kizer, of Decatur, Ill., and M. W. Arnett, of Alexandria, Ind., and several others, send us large lists of subscribers. Thanks, all.

J. E. Walker writes from Battle Creek, Mich.: "This thriving little city, Battle Creek, has a large body of earnest and enthusiastic workers. Their hall, or church as some are pleased to call it, is located in the most central part of the city, and is known as Spiritualists' Hall. I wish to make special mention of the Ladies' Aid, which is a part of this society. In fact this part is the mainspring of the whole works, for on nearly every Saturday afternoon you will find these ladies at their hall not only working, preparing a Saturday evening supper which is served from 5 until 8 o'clock, but providing the provisions for said supper, laboring harmoniously together for one common purpose, the purpose of raising means to engage the very best talent in our ranks to teach the people of Battle Creek that Justice, etc., is the basis of Harmony. Is there a grander work in which any body of men and women can be engaged? We have no charge at the door and the society is maintained by the efforts of the "Ladies' Aid" and a free will offering taken at each meeting. We have had Brother and Sister Sprague with us several times this winter, and they have done by us as they do by everyone with whom they come in contact—lifted us up and made us feel more perfectly than ever before the force and truth of our beautiful philosophy. We have also had Mrs. R. W. Newton, of Kalamazoo, Mich., who is one of those earnest souls, who attracts the attentions of the angels in the higher life and through whom they are able to voice their messages to humanity. Harry J. Moore, of your city, has just completed a series of five lectures, and to say that we are more than pleased with him, is putting it mildly. Brother Moore is certainly master of the philosophy which he is teaching, and with his clear reasoning and eloquent delivery all intelligent listeners cannot help being pleased. We have re-engaged him for the month of April. For the month of March we shall have Oscar A. Edgerly, and we know we have a treat in store."

W. H. Leidigh writes from Villa Ridge, Ill.: "I am indeed very glad to add another new subscriber to The Progressive Thinker, and he is not an avowed Spiritualist either, nor has he ever witnessed any of the phenomena of Spiritualism, but I suppose from association he has absorbed some of our ideas. He called in at our home yesterday morning, and I was telling him some of the good things contained in Hudson Tuttle's grand Book, when my better half suggested to him that he had better add his name to the list of subscribers to The Progressive Thinker and get the book as a premium, and to our surprise he went down in his pocket and brought out the necessary $1.25. We are expecting Charlie Barnes to be with us now within a few days to labor with us for a short time, and I sincerely hope that our new subschibor will receive substantial evidence enough to fully convince him of the fact of the immortality of the human race, and that it is possible for the mortal to commune with the immortal."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Mrs. and Mrs. E. W. Sprague passed through the city last week on their way to lecture at Beloit, Wis. These faithful and efficient missionaries for the N. S. A. are doing a most excellent work.

Mrs. Alice St. Cyr writes from Springfield, Mass.: "Mr. R. Chester, the well known phenomenal psychic, who recently organized the First Church of Progressive Spiritualists of Springfield, Mass., is doing a grand, good work here. Mr. Chester's platform tests are very remarkable, for not only does he give the name in full to the one he is speaking to, but gives the name in full of the spirit, and the relationship. He has some week nights open for engagements, and can be addressed at 438½ State street, Springfield, Mass."

Mrs. May Flanders writes from Jackson, Mich.: "The book you sent me, 'The Religion of Man and Ethics of Science,' came all right, and I have it partly read, and enjoy it very much. I do not see how you can dispose of so many fine books for so little money. Many thanks for it."

Geo. H. Brooks writes: "Mrs. J. A. Murtha is serving the Englewood Spiritual Union for March. She is a wonderful message giver. Skeptics should improve this opportunity to hear her for she is thoroughly honest and interests all that have the pleasure of listening to her words of truth. Mr. and Mrs. Murtha are stopping at the Julian Hotel in Englewood Those desiring to see her for a message will find her at the above mentioned hotel most all the time, and Thursday and Sunday afternoon and Sunday evening at Hopkins' Hall, 528 W. Sixty-third street, Englewood."

H. F. Steely writes from Big Springs, Ohio: "Will you permit me to ask through your paper correspondence from lecturers and mediums? There is an excellent opportunity here for a large class. There is only one medium of any note who frequents this adjacent neighborhood. He seems to be private property. A few times I have been fortunate enough to be one of his circle, but there seems to be a select few who are not desirous of spreading the glad tidings, and this is not the way to spread Spiritualism. I am not blind and am not easily tricked in the dark. I have discovered two mediums attempting to accomplish something they were afraid spirit power would fail to accomplish, and have condemned them. Spiritualism is all right. It is just, it is noble, it is holy! But I can not and will not tolerate fraud or deceit. Honest mediums therefore interested, will please address me."

Mrs. Harry J. Moore writes: "I would like to make engagements with camps for the months of June and July, to take charge of the music, both vocal and instrumental, and assist in entertainments, etc. I desire the outing, and therefore make this request. Address me during March, at 645 W. 63rd street, Chicago; during April at Battle Creek, Mich., where Mr. Moore and I serve the Spiritualist society."

Mrs. M. Miller writes from Rochester, Ind.: "The society of the First Spiritualist Church at this place has been entertained and instructed, with appreciative audiences, by Dr. E. H. Denslow during February, and would have been glad to retain him longer if he could arrange his affairs to remain. There is one thing commendable in Dr. Denslow not found in many of our speakers and mediums. He does not worship the almighty dollar more than the good he may do hungry souls, who need consolation, but rather makes money a second consideration in his work for the spirit. His lectures are new, inspiring and spiritual. We have enjoyed the work of Mr. and Mrs. Kates with us the past week. They spoke to overflowing audiences and did much good, and whose presence will be welcomed at anytime. The time is now ripe for a great work to be done for Spiritualism in Rochester, and if there is any young man who is educated, refined and not afraid of doing too much for the money he receives, let him correspond with the president Mr. S. B. Fanning, and if all is satisfactory terms can be agreed upon. He will not find a more earnest people or better friends than he will find in this city."

Mary C. Von Kanzler writes from Elmira, N. Y.: "It is apparent that The Progressive Thinker grows better as years are added to the grand efforts put forth in behalf of its interested readers. The premiums are par excellence, and a great gift to all who improve such favoring opportunities to obtain such rich funds of information from so many gifted authors. I am busy as mortal mind and body will permit when not engaged in promulgating Spiritualism from the rostrum as settled speaker and medium for the First Spiritualist church of this city. I have now served this society eleven months. We but lately had additional number of 14 persons added to the church membership. The work so far has been supported by collections, membership dues, subscriptions, and through the earnest efforts of the Ladies' Aid, which gives a regular Thursday evening supper each week. The doors are thrown wide open to admit the inquiring public. I would like to correspond with camp associations as I have a few open dates. I would like to fill this coming season, and 1904. Having had years of experience in constructive work, I believe the only successful and lasting work must be wrought by the settled speakers, in which the society and speaker co-operatively progress and unitedly labor for a fixed organization."

Mrs. Harry J. Moore writes: "On Thursday evening, Mar 5, there was a spiritual meeting given in Hopkins' Hall, 528 West 63d street by Alice Gehring of Chicago, assisted by Emily Blake of Grand Rapids, Mich., and several others. They were greeted with applause by a good-sized audience. The writer was present and read one of Mr. Parker's beautiful poems entitled "A Prophecy." Mrs. Mary Cochnour, who is becoming quite a medium, gave a very interesting talk, or rather her spirit brother did, through her organism. The writer then rendered one of Longley's beautiful songs, after which Mrs. Blake and Mrs. Gehring gave many convincing tests, giving full names. Mrs. Blake and Mrs. Gehring are both excellent mediums. Another meeting will be held on Friday evening, March 13, and Mrs. Blake will be present again. She is stopping at 645 West 63rd street."

Edward C. Thompson writes from Bridgeport, Conn., the following appreciative letter: "A short time ago I sent you my subscription for another year for The Progressive Thinker, and you sent me for a premium, Hudson Tuttle's book, 'Religion of Man and Ethics of Science.' I wish to say that I have read the book, and I think it one of the finest things that I ever saw on that line. I wish that a great many people could read it; it would set them to thinking. I don't see how you can send out so good a book, BOUND SO NICELY, for the small price that you do, and all I have to say is that it seems to me most LIKE A GIFT, and not a PREMIUM. I wish to say to you, go on in the good work that you are doing. I thank you very much for so nice a book."

John Loth, President of the First Spiritual Society of Muncie, Ind., writes: "I wish to say that I feel that all of us ought to use our papers to let one another know when we find a good, true woman or man in our cause, and help them along. Well, Mrs. Sarah Dudley, of Newport, Ky., is such. She has been with our society since Sunday, Feb. 15, and will be the balance of the month, and I can truly say that she has done us much good as a speaker and her tests are all right. I think she will help us very much in aiding toward building a temple for our church here."

Albert W. Wadsworth, Lock Box 197, Cleveland, Ohio, writes: "Kindly allow me to answer an item in this week's Progressive Thinker, from one H. Coleman, of Cincinnati, headed "No Such Law." The party shows his inability to understand English, for the appeal refefred to does not say such a law was passed December 4, but that "Mrs. Wolff was arrested Dec. 4, (which she was). Again when one attempts to criticize or contradict, it is generally better to first "know he is right." As in this case the law referred to in said appeal was passed by the Ohio Legislature, is now in force (as quoted), and the arrest was made here under said law. If Mr. Coleman is competent, he might borrow a copy of Ohio Statutes, and read it himself, or if not, consult some attorney who will read it to him. The writer can furnish him the number of statute if he cannot find it."

R. E. Dutton writes: "The Virginia senate has passed a bill forbidding christian scientists to practice their faith cure in that state and charging therefor unless they have been duly examined and licensed by the state board of medical examiners. The United States Supreme Court decision in the Weltmer case gives freedom and the right as constitutional for people to take treatment according to their own dictates, the same as in religion to worship according to their dictates. This is an unconstitutional law just passed which prohibits the Christian Scientists from taking drugless treatment. This is an insult to the New Thought element and to free American citizenship, and I think that all the new thought people ought to wage war against any legislation made anywhere by drug doctors against the drugless healing art and knock out such laws as being unconstitutional, and it should be done by all means at once by taking legal action against it."

Mrs. D. E. Paine writes from Canton, N. Y.: "We have proved the truth of the old adage, 'All things good come to those who wait.' Mrs. Tillie U. Reynolds, state missionary of New York, came to us Feb. 25 and gave us three of the grandest lectures it has ever been our good fortune to listen to. She came not as a stranger, but a friend, having been here twice before, once to lecture and once to attend the funeral of our dear friend and sister, Mrs. Wm. H. Lewis."

Louise Zimmerman, secretary, writes from Elmira, N. Y.: "Through the columns of your valuable paper we wish to correct an erroneous report which has in some unaccountable manner become current in Rochester and other places, that the society of the First Spiritualist Church of this city is broken up and running down, the same as other societies have done. Through the interest and zeal of our working brothers and sisters, we have been able to raise and meet the interest on the standing debt of our church, since January 1, 1903, and efforts are now being made to raise the entire debt this coming year. The fortnightly socials at the different homes and weekly suppers at the church are a success, both socially and financially; the last social was held at the home of Sister J. E. V. Allen, an old-time and still earnest worker in our Truth, and was greatly enjoyed by all present, who voted her a royal hostess, and look forward to the time when she will again open her parlors to the society and friends for an evening's entertainment. 'Neewaukah' is not to be forgotten in her share of the entertainment, and truths voiced through her medium. Sister Von Kanzler is still with us, voicing the truths as given her by the intelligences from the spheres beyond."

The Muncie (Ind.) Herald says: "The Muncie Spiritualist Society will the coming summer, build a temple that will rival in points of elegance and completeness, any Spiritualist building in the state. John Loth is at work now on the plans which will be submitted to a committee in the near future, and the preliminary work will be taken up at once. The building will represent a cast of $5,000. The exact location of the new building has not been decided upon, but a number of suitable sites are under consideration. The society will purchase the favorite location and begin the new building which will be the future headquarters, in the near future. The building will be frame, two story, and modern in every respect. It will have a seating capacity of 1,200. The first floor will be utilized as a reception and sermon room. There will be a seance room at the rear. The second floor will be for mediums and other meetings. The building will be 40x160 feet; it will be furnished throughout with not pretentious but substantial and attractive furniture. It is not the intention of the society to construct an exceedingly pretentious building but a thoroughly modern home. The society has a largely increased membership and is seemingly in a flourishing condition. The building, the society hopes, will be completed during the early summer months and regular meetings held. During the summer there will be special conventions and other affairs relating to the religion held there. The Muncie society is comprised of some of the leading Spiritualists of the country, and considerable wealth is also represented."

The Chicago Record-Herald contains the following: "In the belief that the house was on fire, and in addition, filled with ghosts, four men, clad only in their night clothes, fled from the home of Mrs. Mary McKenzie, 136 Lake street, Oak Park, last night. The men are Joseph Kahler, Charles Mancinelli, John Burns and Charles Milton. Burns and Milton occupied one apartment and the other two had separate rooms. The men had retired and Mrs. McKenzie had dropped to sleep in her room at the rear. Suddenly the four men hurried from their rooms, grabbing overcoats and trousers in their flight. 'Fire!' they shouted. Their noise awakened Mrs. McKenzie. 'Where?' she asked, and leaped out of bed. But the men heeded her not and fled toward the door. Mrs. McKenzie looked around and could see no signs of the fire. But she heard a splash in the bathroom and learned that Kahler, mistaking the door to the bathroom for the exit, had fallen into a tub full of water. Mrs. McKenzie lighted a lamp, but could find no signs of a disturbance. Meanwhile the four men, shivering and nervous, took refuge in a fruit store. They said that suddenly the beds shot out toward the center of the room, and fire and smoke filled the apartments. Go back there? Never, they said. And they didn't. Friends went to the room while they stayed outside. No signs of any damage by fire or evidence of smoke were found. But the scared quartet decided that something was wrong, and they passed the night with friends."

Dr. S. N. Gould writes: "The Vermont State Spiritualist Association has arranged to hold its next quarterly convention at Hardwick, Vt., June 19, 20 and 21. In addition to the state speakers, Mrs. Effie Webster, a good test medium and speaker of Lynn, Mass., has been secured."

Sacramento, Cal.—T. J. Kirk, state superintendent of public instruction, informed Charles Schmitt and Oscar Hartig, a representative of the Turners, that he had ordered the trustees of the Jefferson school at Grand Canyon, Santa Cruz county, to compel the teacher to stop reading the Bible in the school under penalty of the withdrawal of state aid. The superintendent is acting upon advice from the attorney general that the practice is illegal.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

THE RESCUE.

An Honest Tale Speeds Best Being Plainly Told.

Many years ago a citizen of our place, a good mechanic, manufacturer and business man, through the curse of drink, from a position of influence and profit, capital, and friends only to be considered in the past, slid down the ways to the verge of the gutter brink.

A friend of years, knowing the sterling worth and warm, manly heart which throbbed beneath the threadbare coat, when kindness, supplication, and tears of loving wife and daughter proved as naught, resolved to try some drastic measure in spurring into life the dormant energy and will power, and gain a soul's reflection and realization of his true condition. Meeting on the street, the friend made some very pertinent remarks, in language complimentary to the scarlet coloring of his nose.

"No, Mr. Bell, you can't rub it off; it has cost you too much for that."

With clenched fists and flashing eye he replied: "Sir, I have always considered you as a friend. Have I ever wronged you, or given you a just cause to insult me as you have?"

"Yes, Mr. Bell; for several years you have wronged me every day."

"Why, how? Name it sir, and if in my power I will gladly correct it and humbly apologize. Come, sir, speak out plainly, that your true meaning may be comprehended."

"In the first place, Mr. Bell, by the downward and unmanly course which which you have been pursuing, you have entirely changed your relation or standing, socially, mentally, morally and financially, with the world at large; deprived your wife and daughter of their sacred rights of a husband's and father's love and protection; the community of a valuable citizen, and myself of a genial and intelligent friend."

"Granting all you say to be true, you can't assume the right to load me with intended insult, and in your conception of the weakness of others, you choose to be harsh, instead of appealing to reason and the beneficent laws of kindness."

"Mr. Bell, for months past, with much solicitude I have watched your course, and have caught your time on each quarter, and when the supplications and tears of your wife and daughter fall on ears that will not hear, what could any man in kindness say to strengthen or make that appeal more effective? And if there remains a spark of that sensitive nature, that pride of manly character, of which years ago you were so proud, my remarks were intended to reach them, in hopes that you might gain a thought reflection and in a manner realize the true condition in which your own folly has placed you."

Looking up, that once noble face (now bleared free from anger, with extended hand replied: "My friend, while your remarks are galling, I comprehend their intent. O, my God, it is all too true! What will I do? What will I do?"

"Mr. Bell, there yet remains a spark of selfhood, which only required some force, and cold facts to fan into a desire and determination to do, and it is well to realize that the remedy lies wholly within yourself."

In this connection I will only say that eighteen months from that time, Mr. Bell was again in business, and on the high road to prosperity. Noble soul, he has long since passed on, and let us hope that sometime (it can't be long) the friends may lovingly clasp hands and renew their friendship in the home over there.

D. C. MONTGOMERY.

Akron, Ohio.

Deaf and Dumb Spirits.

To the Editor:—A strange and most startling case has been reported in Boston where spirits, who were deaf and dumb while on earth, have been enabled under scientific test conditions to materialize their spirit hands and send messages from their side of life to a daughter in the flesh on this side. The case is one of those glorious old record-smashing achievements which make all the dead Advents laugh in their graves until the tears from their right eyes trickle down their left cheeks. The clerical gents are now up against it and will please explain to their deluded congregations how it was the trick was done. $500 for the one who duplicates it, without spirit aid, under the same conditions as this one. Scene: Public seance. Lights very good. Spirit requests for some stranger in audience. Name given, but no response. Second call for same name, and young lady in audience reluctantly admits it is her last name that was given. She is requested to step upon the platform before audience and soon two spirit hands are materialized before her face. She looks at them and soon they begin to form letters in the deaf and dumb alphabet system, which she reads and discovers that her dead father and mother in the spirit world have been enabled to communicate with her by this strange system. She admits being a stranger in the place; that her deaf and dumb parents died in Europe years ago; that she never attended but two or three seances or meetings of this character; that she was not a Spiritualist when she came in the place, but that she was now convinced of truth of incident and knew the spirit message was from her parents, etc. It was a great case, but I have seen similar ones.

G. E. LOTHROP, JR.

Boston, Mass.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

HYPNOTISM.

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Hypnotism in Mental and Moral Culture. By John Duncan Quackenbos, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price. $1.25.

A Complete System.

Hypnotism, a Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price $1. Paper, 50 cents.

The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price $1.50.

Hypnotism—Its Uses and Dangers.

Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

Its History and Present Development.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

W. H. Burr, Washington: Q. In communications of spirits to mortals, are any restrictions placed on their communications?

A. In the sense that there is a general supervision, by an arbitrary authority, the question is answered in the negative. In a modified form it is affirmed. In general terms, a spirit has perfect freedom to go where he pleases, and when it finds an opportunity to communicate, has unqualified liberty to do so. But there are many—a vast number—"held in bondage" by their beliefs while on earth, and reverence for authority. The ignorant and bigoted do not rise at once to knowledge and freedom. Especially is this true of those who by ages of training, reverence priest and pope; have as it were, their individuality submerged in the church, and their wills dominated by authority. The Catholic organization, which holds its votaries with iron hand, does not release them in the next life and its most insidious branch, the Jesuits, hold the same relation to the mother church as here.

Of all the vast number of spirit-beings belonging to and controlled by such church organizations, it may be correctly said they are under control of superiors, and only communicate when granted permission or are ordered to do so.

"When ordered," carries with it a vista of duplicity, wickedness and scheming deviltry beyond mortal comprehension. Wherever a benefit to the Catholic cause may be gained, or an injury inflicted upon its enemies, messengers are sent after the Jesuit plan. Spiritualism has opened a broad and prolific field for this work, and has been assiduously cultivated. This influence is not all exerted through acknowledged mediums. In fact a small part is thus manifested. There are many unconsciously sensitive, and thus made unawares recipients of ideas which they champion as their own.

The minds of statesmen, under such influence, are biased, or changed, and writers and speakers, made to support measures such as will advance the interests of the church. Their inconsistencies, reversions to old beliefs, the constant attempts to make the new harmonize with the old, are outcroppings of this insidious influence. It cultivates mediums for the purpose of teaching its doctrines through them. It ensnares others who will not yield, and brings them into disgrace.

John Horresy: Q. (1) Has God a visible form, or is he centrally located? (2) Is it not possible that human spirits had pre-existence?

A. (1) To answer this question in the language of theology, the infinitude of God is a part of the idea, and if infinite, he cannot have locality, for no point in infinitude can be without God. He cannot have parts, for all parts of an infinite are infinite. He must be commensurate with the universe, must be the universe, which is in this sense, his visible and tangible form.

(2) I understand that it is a fundamental precept of the spiritual philosophy, that all spiritual beings have been evolved from physical organisms. Modern Spiritualism differs from the old, in maintaining that the organism of all spirit-beings, and their growth, is by law, and that such individualized spirits are the product of evolution; that as man is the supreme fruitage of the great life-tree, his spirit is the supreme product of his physical organization, and evolved therefrom. Hence this Spiritualism does not recognize the possibility of spirit beings otherwise existing, for if there were, it would be by some power or force outside of law; a miraculous dispensation, the possibility of which it denies. This Spiritualism also teaches that only for the period of organization and growth of the physical body and spirit being, can the latter be incarnated. Further it holds that this first and only incarnation is sufficient, and the spirit in the realm of spirit, has vastly more improving opportunities than it would, were it to again return to a physical body.

C. A. H. Landon: Q. What is crystal gazing?

Can fire be controlled by the mind?

Can a spiritual being be fettered or bound?

You may think these idle questions, but the Lutheran church forbids the practice of these three things. If they are not possible, why does it prohibit them?

A. By gazing intently at a crystal, it is thought, scenes prophetic and otherwise, will appear. The natural crystal was supposed to be best, but the advertised "crystals", are simply cut glass. The crystal has the effect to concentrate the mind, and any bright object is equally satisfactory.

Those who believe that mind has occult power over the elements, may readily test their faith by attempting to "think out" the flame of a lamp, or the fire in the grate.

It is said (Peter I. 3:19) that Christ "preached unto the spirits in prison." If in prison, then such spirits were confined; hence the dogma that spirits can be confined, or "bound."

A spirit cannot be held by physical fetters. It can be bound only by its attractions and repulsions.

No question is idle or foolish to one asking for enlightenment. The teachings of the Lutheran church, as above expressed are no more opposed to reason and common sense, than many other prominent dogmas. Especially in the matter of binding of spiritual beings there has been a great deal of condemnation and to this we hear of the binding of Satan and the casting of spirits into the bottomless pit.

Lex: Q. Are the laws enforcing vaccination constitutional?

A. Many of the states have enacted laws making vaccination compulsory, and the legislatures of others are constantly besieged by lobbies demanding similar laws, and soon every state in the Union will have enforced vaccination, unless the people arise and resist the tyranny.

Clearly the states have no right, constitutionally, to thus invade the sacred sphere of personal liberty. Sec. 1, Art. XIV, of Amendment to the Constitution of the United States, makes this declaration: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

A citizen of the United States enjoys the high privilege of being vaccinated or not as he pleases. The state says he has no such right and no appeal from the tyranny of a Board of Health when it commands his children to be vaccinated. Should the legislature of a state enact a law making it compulsory to treat rheumatism with porous plaster, it would not be more absurd and unconstitutional than laws which enforce a certain prescribed treatment of small pox.

Would it not be well before yielding further to this empiricism, to have a test case before the United States Supreme Court?

Temperance: Q. After giving a long list of patent medicine, asks: "What per cent of alcohol do they contain?"

A. All patent medicines, with scarcely an exception, contain alcohol to preserve them and as tonics and stimulants. The exact per centage could not be determined by analysis, but it will probably average twenty per cent, or about that of strong wine. Some have much more and are simply cordials under other names, and are substituted for other liquors. The "patent medicine" habit may be easily acquired and is a delusive path to inebriacy.

THE OLD PIANO.

I sit by the old piano,
Petting its yellow keys,
Hungry for soulful music,—
Life's morning melodies.
Skylarks, robins and thrushes,
Out of the dreamy Junes,
Fly, and 'light on my fingers
Till the keys respond in tunes.

I see, near the old piano,
Sights from the yesterdays,
My laddie is at his practice,
His blonde head half a-craze.
Although he relinquished music,
Seizing life's sterner things,
Years since, he returns in fancy,
On childhood's gauzy wings.

Pit-pat, 'round the old piano,
A blue-eyed toddler goes,
Trying to "mate some moosic,"
Stretching up on her toes.
Dear little lily blossom!
Her feet did not journey far;
She went to the Dream-Dear Country
Where loving angels are.

The old piano aided
The ones who sang that day
When baby took her journey
To Paradise to stay.
When Grandfather, and Grandma,
Who cleared the woods away,
And built the house it stands in,
Had reached their burial day,

The old piano trembled
With every singer's tone,
Regretting that the aged ones
Must seek the vast Unknown;
Pre-empt another homestead,
Begin another life,
Forever leal and faithful,
Still husband and still wife.

It played the wedding marches
When fledglings flew away,
And quite enjoyed the "Two Steps"
And waltzes any day.
I see the children whirling,
In dreams, around the room;
They romp, and dance, and kiss me,
And vanish in the gloom!

One fine composer used it
In making songs galore;
They hung about it, growing,
Ere strong enough to soar.
Then on the winds went charming
The music-loving world,
Who learn love's holy gospels
From truths by song unfurled.

Dear relic of the household,
I could not from you part.
The ones who have caressed you
Were idols of my heart.
The tendrils of affection
Bind closely you and me,—
Now, let us play a welcome
To angel company!

EMMA ROOD TUTTLE.

Dean Clarke's Poems.

This well-known, earnest reformer, who has worked so hard and so long lecturing, writing prose, poems and talking sense into the people, grew tired after a while; at least his hands are a deal unnerved and it is difficult for him to write. He will doubtless regain their full use, but now he needs rest, and encouragement while he rests. He has published a didactic poem, "The Triumphs of Man," which will instruct and entertain both old and young. It puts in verse the history of the way man has advanced from an ignorant affair to a glorious triumph of evolution. The poem is a good study for the young; would make good lyceum readings for two or three Sundays, giving leaders a good chance to explain and amplify. Mr. Clarke will mail this beautiful production to any one who sends 12 cents to him at 7 Winthrop street, Roxbury, Mass. EMMA ROOD TUTTLE.

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WHERE HE WAS WEAK.

Letter That Failed to Reach the Clergyman for Whom It Was Intended.

Several weeks ago I heard you (I believe it was you) tell about Franklin convincing a Frenchman of the existence of God. You appeared to think the illustration conclusive; therefore it may interest you to learn why it did not seem so to one of your hearers.

The story was that Franklin had as a visitor a Frenchman who denied the existence of God. Upon the visitor being shown a fine drawing of the firmament, he asked who had made it. Franklin answered that no one had. The Frenchman declared this to be impossible. Thereupon he was taken to the door and Franklin pointed to the sky and said that if no one made the wonderful stellar system, then no one had made the drawing of it. It was said the Frenchman was convinced by this illustration. It is strange if he was.

Would it not have been natural for him to ask why it was not just as reasonable to argue that God himself must have had a creator, if the existence of anything proved that it must have been created? The Frenchman could insist that you might as well claim self-creation for the man who made the drawing, as to insist that God, whose personality must necessarily be a matter of belief, was always in existence. Would it not have been more effective to point out that life is progressive, and that since the most advanced man of to-day does not possess the power of self-creation and has not always existed as a conscious earthly entity, the conclusion is irresistible that there is an infinite and Supreme Intelligence far too great for human comprehension?

To those who believe in evolution the same problem is presented. Whether they believe that the species are separate and distinct, or that the lower species develop and advance into higher species until they reach mankind, they have still to remember that in tracing life back the degree of intelligence becomes less and less and self-creative possibilities increasingly difficult. How, then, shall they account for the first life germs, with their tremendous capacity for growth?

Though I agree with you in the belief that there is a Supreme Being, whatever name He may be given, I hold it to be error to credit Him with human weaknesses or imperfections, yet the imputation to Him of such failings is the essentially avowed basis of the Christian religion when logically analyzed Did you ever reflect that to deny that the existence of evil is by God's will is to impute to Him lack of either wisdom or power? Does He not know just how weak and foolish men are and just what each will do? A belief in the justice of God, therefore, can only be reconciled by the assumption that the suffering of each individual is necessary to Him or her and shall ultimately prove beneficial.

Since the attempt to prove the existence of God was based upon reason, may I ask which is most rational—to insist that whoever does wrong must pay the penalty, or to declare that by throwning your burden upon the Lord, "though your sins be as scarlet," you shall be washed "white as snow," and thus escape the consequences

The acceptance of the exceedingly remarkable spiritual manifestations recorded in the Bible, while rejecting the much less wonderful ones of to-day is not nearly so strange as some other phases of the Christian belief.

Should this letter merely be an irritant to you, instead of a help, I shall be sorry I sent it. It is written in a friendly spirit, with the thought that some phases of religious doctrine may be presented in a different light from that to which you have been accustomed. And though I cannot approve of teachings which I am convinced are erroneous, I hope that much good will result from your efforts, because I believe it is your wish to do all the good you can. And every genuine wish to do right is helpful.

The conclusions I have arrived at are the result of earnest mental analysis and fortunate spiritual experience, having as a starting-point the desire to become a thorough Christian. Early surroundings of a Christian home and Christian influences gave particularly favorable opportunities for the development of such feeling in one who was inclined even in early youth to accept religious teachings. It will not surprise you, therefore, to be told that I am confident you will eventually learn the grand truth of spirit communication, though it may be after you have left earth-life. On your part it is probable you expect I shall be eternally lost if I remain an unbeliever. While the tenet of eternal punishment is being forced further and further into the background, it is still an essential part of the Christian doctrine, is it not? How else can the Christian plan of salvation have cause for existence?

Possibly it is your lot to walk in the darkness here, that you may better reach others and rescue them from shadows of still greater density—may help them to conquer their weaknesses and thus make them more fitted for the higher spheres

I have neither the power nor the wish to compel others to accept my knowledge in place of their belief. Hence all I ask is that they shall strive to do right; that they shall let their words and actions be simply persuasive and eloquent, and that they shall not in any way attempt to abridge the liberty (not license) of dissenters.

ALEXANDER SPENCER.

Letter From a Worker.

To the Editor:—I have been a Spiritualist for over forty-five years, but my love for the cause never blinded me to the trash and nonsense that claims a spiritual source. I have constantly ignored a vast amount of what claimed to be Spiritualism, but never for a moment, since as good a test as was ever given to man, came to me in the year 1855, have I doubted that people live beyond the grave, and under certain conditions, do communicate with those in the physical form.

Your paper is a wonderfully important branch of spiritual literature. Not but what it contains trash, which is all right and essential—the kernel would not mature as nicely without the chaff. But because it also contains so much that is beautiful, grand, useful and instructive.

It may not be necessary, as it would probably be done anyway; but I want to suggest that the articles through the mediumship of Carlyle Petersilea from Wm. Denton and Henry Ward Beecher, and the one through Cora L. V. Richmond, from Dr. Jas. E. DeWolf, be preserved in book form for future use.

You have associated with you some of the noblest minds of the age. When we contemplate such souls as Beecher, Denton, DeWolf, Lincoln, Garfield, A. J. Davis, Hudson Tuttle, C. W. Leadbeater and a host of others, you may well be proud of your company. I feel like saying to you all, God bless you! Let the good work go on.

Duluth, Minn. JOHN T. DOW.

SOME REFLECTIONS

AS THEY SCINTILLATE FROM THE MIND OF MOSES WHISLER.

He Paddles Around on the Ocean of Mysteries and Tries His Hand at Solving Various Problems.

Much has been said about the existence of a God, Infinite Intelligence or somebody or thing of the kind. By your permission, I wish to have my say on the subject. About forty years ago I was publicly expelled from the Disciple church on the charge of my teaching that I did not believe in the existence of the devil, nor an edless hell. Having then broken loose from the moorings of my parental indoctrinations, I took to reading all manner of educational literature and for the first time in my life took to thinking for myself, and sure enough I soon reached the point that the officers and leaders of my church had predicted, and that was a disbelief in God.

Well, the thoughts of that awful condition of unbelief worried me, and for some time I packed that ugly chunk of unbelief secretly; yes, I really labored to keep God ignorant of the fact that I had grave doubts as to his existence, but in the fulness of time, after more careful study regarding the philosophy of existence, of noting "man's inhumanity to man," of the loathsome, horrible, inherited diseases, the crop of criminals and desperadoes in our penitentiaries, a field of almost incessant carnage presided over by the Gods from prehistoric times to present date—all these and many other existing evils caused me to think that if I had a God and no Devil, that my God was a sort of Devil of a God, and having been turned out of church on the devil's account, I was compelled to give up my god without any religious or ecclesiastical send-off; but we kept right on keeping house without any God, hell or devil, resting the case on the basis of an immutable, uncreated inexorable law, that like causes forever have and forever will produce like effect.

Intelligence is compelled to admit that space is infinite and boundless; never was there a time when space did not exist, and does any one suppose that there ever was a time when some great big God or Infinite Intelligence came strutting from some place—nobody knows where—and "Crusoe-like" discovered this (big hole) infinite space, pre-empted it, set up his claims and fixed up the law of adaptation, cause and effect, and then and there set in motion the great first cause and put the machine to grinding.

Say, now, I don't believe that there ever was such a thing as first cause, nor do I believe that there was a first shovelful of material thrown out to open the big hole that we call infinite space.

Curious belief, that of mine.

Yes, I believe that all phases of natural law and all matter are the peers of space in calendar count, or in other words, if one is infinite, all of them are infinite.

The finite can neither measure nor comprehend the infinite, and for me to say that space did not exist until a space-maker made it, or that all natural law as exemplified in space never existed until after the space-maker made the necessary room, does not seem to me to be true.

A builder of space, a framer or maker of natural law, a first cause to start all this thing going is a theory to my mind exceedingly rudimental.

Thus as I have stated, we accepted law and common sense as our rule of life, and bade the Gods farewell, for they are a pesky troublesome thing to care for.

If you clothe a god with desirable attributes, such as infinite love, power, intelligence, wisdom, etc., the critic will soon detect attributes in the fabric that really belong to the other fellow.

Some of our foresighted deistically inclined Spiritualists have introduced a god clothed with but one single attribute, but the greatest intelligence cannot command the best influence if void of power and wisdom. It appears to me that when all the evidence that human beings can obtain on any hypothesis whatever the God and first cause theory are the most weak and rudimental position that can be imagined and the greatest stumbling-blocks in the way of testing and enjoying spirit communion. If you hear footsteps on the boundary of another world right in your own room; if you hear raps, see forms or spirit manifestations of any kind, beware, for some have entertained angels unawares.

May not you be of this happy number?

Quench not the spirit by endeavoring to suppress everything pertaining to phenomena that is as yet a mystery to you. Grieve not the spirit by declaring that the Devil must have been at your house, for you know that God would not have your deceased friend tipping tables, materializing before you or whatever the facts in the case may be, meditate on this subject seriously; ponder it well. If you concede that space is infinite, on that hypothesis or mode of logic you are compelled to admit the infinitude of cause and effect, the infinitude of all spiritual—immortal entities; yea, the infinitude of all existencies. Yes, the origin of space, the origin of matter, the origin of natural law, the origin of personality or entity, etc., all are the identical same class of goods, and cannot logically be separated. All manner and all kinds of gods, potentates, bishops and priests, real or imaginary, in mundane or celestial spheres, are simply a necessary evil, a supply to meet the demands of thoughtlessness and rudimentality, and all kinds and phases of leadership will perish as soon as the evolution of individuality shall have accomplished her mission.

This world of ours is nothing more nor less than a grand panorama of materialization and dematerialization.

It is on this subject of existencies that the priesthood of all ages have domineered over us common people and gained a fat living. They have always kept the common mind befuddled by using Gods, origin and destiny, first great cause, etc., as finite gods, yes, as tools that the finite comprehension must use. But let any one investigate this subject and his thinker will adjust it in reason's own peculiar way if permitted to do so regardless of the indoctrinations of rudimental assumptions.

"The truth shall make you free" is a grand old text. How few seem to realize this fact. The person who builds on this foundation and stays with it, cannot be shaken. Truth is of far more real value than any theories or isms. Even the Spiritualist, if he be a thinker, should not be too sacredly shy of the Truth Seeker of New York City, or the Blue Grass Blade of Kentucky, or he will be in danger of a fit of spiritual pneumonia; or if he keeps his Spiritualism dried and boxed up or salted and pickled down for fear of criticism from Mr. Jamieson or any other son, he will wake up some fine morning and find his religion soured or otherwise damaged.

It is better to follow the dictates of one's own personal convictions, popular or unpopular. If there be a mistake in the statement of a mathematical example, figures cannot bring the desired result until after the statement is corrected.

It is a well authenticated fact in our history that, in order to successful leadership, an answer to the question of origin and destiny was the foundation of the enterprise; but I cannot accept any assumption except this one, that there never existed a time of the origin of anything.

To tell me that this earth has contributed an atom to my individual personal origin, seems to me absurd. True, I derive the power of manifestation to material senses through material means, but as for my own real organic self, I shall soon leave this rudimental scene, this educational land of banishment and astonishment, and in more exalted spheres greet millions of my old friends of million of ages ago—some of whom doubtless I have met many times here on the earth plane, but on account of malarial mists we failed to recognize each other; but I feel it my duty to assist Clara Watson and many other effective workers in that division of the vineyard to move some of those old stumbling-blocks out of the way.

The gods and devils have served their day and generation; it was a dreary, gloomy school, but possibly our mundane earth-tinctured denizens could not have learned in any other way. The law of adaptation and survival of the fittest has evolved present conditions principally on that line, and we don't wish to make a serious complaint; but we do feel like trying to usher in the better way when none shall say, "Know ye the truth," but when all shall share in true knowledge from the least to the greatest.

In concluding these sayings of mine, methinks I hear some reader remark thusly: "Well, here is a bit of wind." But I would like to have him tell what he knows about such matters. Talk is cheap—it is what he knows that counts.

Delta, Iowa. MOSES WHISLER.

MUSSULMANS AND CHRISTIANS.

Why the Former Despise the Latter.

The ancient Christian allowed himself to be devoured by lions rather than renounce his faith. The modern Christian goes to church when it does not rain and the service does not interfere with the hours of his meals.

The modern Christian does not go to church because he believes in the existence of God. He goes because he is afraid that there may be some truth in the rumor about the existence of the devil. If Christians could be absolutely certain that there are no such things as hell and devil the doxology works of all denominations would have to put up their shutters.

The Chinese pray before the images of the most horrible nightmares of devils that they may not hurt them. The Christians do the same. Their religion amounts to very little more than devil-dodging. It is a sort of insurance company to protect against fire in the next world. The Scottish people, are perhaps the most church-going people in the world, have a proverb which admits the truth of my assertion. They say, "If the de'il was dead, God wadna be served as weel."

The Mussulmans despise Christians from the bottom of their hearts. They have nothing to say against Christianity. On the contrary, they admire it; but they loathe Christians and call them hypocrites for pretending to believe in a religion not one great precept of which they follow. They call odious Christians who send them missionaries to convert them who are sincere and strict followers of the religion they profess to believe in. They call odious Christians who, on Sundays, yell out in their churches, "Peace on earth" and "Let us love one another," and who, on week days, despise and hate one another and wage war in the four corners of the earth. They call Christians the most conceited Pharisees in the world, a sect which Christianity was invented to destroy.

The Christian is told not to pray on the housetops nor at the corners of the streets. He is also enjoined not to make a long face when he prays, but to look cheerful and happy. And what does he do? Ask Heinrich Heine, who was once taken inside an English church by a friend, who inquired of him how edified he felt when the service was over:

"Well," said the German wit, "I should imagine that a blaspheming Frenchman was a more pleasing object in the sight of God than a praying Englishman."

The fact is that they all look sour and miserable.

European beggars, who know their business, will tell you that, when they want to make money, they post themselves outside the theatres about the time the performance is over. When they go outside a church at the time the congregation comes out after service not one of them receives anything, unless it is a wedding.

The Mussulmans also find it extraordinary that we should knock down a man who had smacked our face. "Why," they say, "aren't you told to offer the other cheek?" They cannot understand that we send people to jail for stealing. "Aren't you told," they say, "that if a man robs you of all your belongings, you are to call him back and offer him your mantle?"

But what irritates them most against us, those good Mussulmans, is that we should profess to follow a religion that says: "Do not do unto others as you would they should not do unto you."

The Mussulmans may not be theologians, as we understand the word. No doubt they do not understand the subtle delicacies of the language used in the different versions of the gospel, delicacies which enable our divines to interpret the Book exactly as they like and to suit their own beliefs and views. They do not understand that the Book is so written that it helps Roman Catholics, Episcopalians, Methodists, Unitarians and the other one hundred and ninety-five Christian sects to prove equally well that each is the only one who is right.

Maybe we have not yet had a proper translation of the Book. However it may be, Mussulmans, Buddhists and Brahmins agree that the conduct of Christians shows absolutely no sign of being influenced by Christianity.

Is it the fault of Christianity or that of the Christians?—Max O'Rell in Chicago American.

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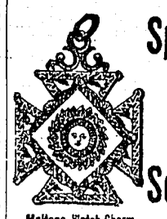
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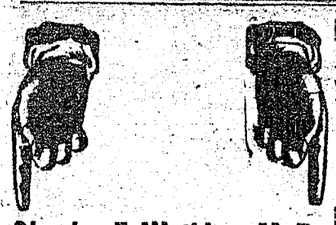
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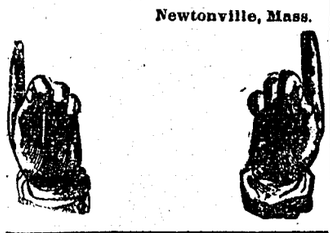
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BOOK REVIEW.

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The author is a distinguished attorney, ex-senator, and author of "Tramp Law," and other works on the relations of capital and labor. There have been many books written since the wonderful success of Looking Backward, evidencing the spirit of unrest which pervades the nation and the world Especially at this time, when the coal magnates and railroad kings have brought such wide-spread suffering and disaster, is a panacea for the prevention of threatened recurrence, of interest. They have by their greed forced the issue. Had they gone a little further, a mild socialism would have changed to anarchy. The socialistic doctrine of government possession of mines and natural sources of wealth, which men in official places would not speak of in a whisper a year ago, is boldly advocated in legislative halls as the one alternative to protect the people against the all-devouring trusts. The people begin to see that they have given away their heritage without compensation.

Mr. Dague's book is timely. He weaves his ideas of social reconstruction into a story, of itself holding the attention. What is to be remarked in the treatment of his subject is, that while he would realize Utopia, his theories are not Utopian. We may not agree with all his conclusions, yet they are worked out with the simplicity of truth, and appeal to the reader by their clearness and apparent perfect practicability. What the government can best do is for its province, and the individual is left in freedom to do that which is best for individual development. This point is stated with greater clearness than we have seen it anywhere else. Mr. Dague is a Spiritualist, and his exposition of that philosophy furnishes some of the finest passages in the book. Those who wish to be entertained and instructed in socialistic principles at their best, will not err in securing and reading this book.

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"Thus through long ages man has grown,
Till now he sits on Nature's throne;
He rides on Lightning's tireless wing,
And is of Earth the Lord and King."

Yet the last and greatest conquest is over Death, through direct communion with departed friends:

"Electric currents throb between
This world of ours and realms unseen;
And though proud science scoff and laugh,
There is a spirit telegraph!"

And finally:

"The rounds of progress he has trod
From beast to man, from man to God;
And he is raised by inward-leaven,
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ARZELIA C. CLAY.

Another of our old Spiritualists has passed out and on into the home of souls—Major W. Packard, at his home, 815 West Washington street, Bloomington, Illinois, on February 28, 1903. He was nearing his 83rd birthday at the time of his departure from earth life. He was for many years an ardent Spiritualist, and on all proper occasions an open advocate of its teachings by pen and voice. He was an able lawyer, an honest upright cultured man, held in highest respect and esteem by all who knew him. W. L. S.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

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Stanton, Mich., Jan. 19, 1902.

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I still remain your friend,
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Portland, Oct. 5, 1902.

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

VOL. 27. CHICAGO, ILL., MARCH 21. 1903. NO. 695.

How Clairvoyance Is Developed.

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

INJURIOUS METHODS—THE USE OF DRUGS—DANCE OF ECSTASY—SELF HYPNOTIZATION—TENNYSON'S EXPERIENCE—REGULATING THE BREATHING—MESMERIC TRANCE—CURATIVE MESMERISM—DESIRABLE METHODS—MENTAL AND MORAL DEVELOPMENT—CONCENTRATION — MEDITATION—CONTEMPLATION.

When a man has studied the subject of clairvoyance sufficiently to realize that the claims made on its behalf are true, his next enquiry usually is, "How can I gain this power for myself? If this faculty be latent in every man, as you say, how can I so develop myself as to bring it into action, and so have direct access to all this knowledge of which you tell me?" In reply we can assure him that this thing can be done, and that it has been done. There are even many ways in which the faculty may be gained, though most of them are unsafe and eminently undesirable, and there is only one that can be thoroughly and unreservedly recommended to all men alike. But that we may understand the subject, and see where lie the dangers that have to be avoided, let us consider exactly what it is that has to be done.

In the case of all cultured people belonging to the higher races of the world, the faculties of the astral body are already fully developed, as I have explained in earlier lectures. But we are not in the least in the habit of using them; they have slowly grown up within us during the ages of our evolution, but they have come to us so gradually that we have not as yet realized our powers, and they are still to a great extent untried weapons in our hands. The physical faculties, to which we are thoroughly accustomed, overshadow these others and hide their very existence, just as the nearer light of the sun hides from our eyes the light of the far-distant stars. So that there are two things to be done if we wish to enter into this part of our heritage as evolved human beings; we must keep our too-insistent physical faculties out of the way for the time, and we must habituate ourselves to the employment of these others, which are as yet unfamiliar to us.

INJURIOUS METHODS.

The first step, then, is to get the physical senses out of the way for the time. There are many ways of doing this, but broadly they all range themselves under two heads—one comprising methods by which they are forced out of the way by temporary violent suppression, and the other including methods much slower but infinitely surer, by which we ourselves gain permanent control over them. Most of the methods of violent suppression are injurious to the physical body, to a greater or less extent, and they all have certain undesirable characteristics in common. One of those is that they leave the man in a passive condition, able perhaps to use his higher senses, but with very little choice as to how he shall employ them, and to a large extent undefended against any unpleasant or evil influence which he may happen to encounter. Another characteristic is that any power gained by these methods can at best be only temporary. Many of them confer it only during the limited period of their action, and even the best of them can only dower the man with certain faculties during this one physical life. In the East, where they have studied these matters for so many centuries, they divide methods of development into two classes, just as I have done, and they call them by the names laukika and lokothra, the first being the "worldly" or temporary method, any results gained by which will inhere only in the personality, and therefore be available only for this present physical life, while whatever is obtained by the second process is gained by the ego, the soul, the true man, and so is a permanent possession for evermore, carried over from one earthly life to another. For most methods of the former class little training is required, and when there is training it is of the vehicles only, and so at the best it can affect only this present set of vehicles, and when the man returns into incarnation with a fresh set all his trouble will be lost; whereas by the second method it is the soul itself which is trained in the control of its vehicles, and naturally it can apply the power and the knowledge thus gained to its new vehicles in the next life. Let me mention to you first some of the undesirable ways in which clairvoyance is developed in various countries.

THE USE OF DRUGS.

Among non-Aryan tribes in India it is often obtained by the use of drugs—bhang, hasheesh and others of the same kind. These stupefy the physical body something as anaesthetics do, and thus the man in his astral vehicle is set free as he would be in sleep, but with far less possibility of being awakened. Before taking the drug, the man has set his mind strongly on the endeavor to train his astral senses into activity, and so as soon as he is free he tries to use his faculties, and with practice he succeeds to some extent. When he awakens his physical body, he remembers more or less of his visions, and tries to interpret them, and in that way he often obtains a great reputation for clairvoyance and prevision. Sometimes while in his trance he may be spoken through by some dead man, just as any other medium may be. There are others who obtain the same condition by inhaling stupefying fumes, usually produced by the burning of a mixture of drugs. It is probable that the clairvoyance of the pythonesses of old was often of this type. It is stated in the case of one of the most celebrated of those oracles of ancient days, the priestess sat always upon a tripod exactly over a crack in the rock, out of which vapor ascended. After breathing this vapor for a time, she became entranced, and some one then spoke through her organs in the ordinary way so familiar to the visitors to seances. It is not difficult for us to see how undesirable both these methods are from the point of view of real development.

DANCE OF ECSTASY.

Probably most of us have heard of the dancing dervishes, one part of whose religion consists in this curious dance of ecstasy, in which they whirl round and round in a kind of frenzy until vertigo seizes them, and they eventually fall insensible to the ground. In that trance, worked up as they are by religious fervor, they frequently have most extraordinary visions, and are able to some extent to experience and remember lower astral conditions. I have seen something of this, and also of the practices of the Obeah or Voodoo votaries among the negroes; but these latter are usually connected with magical ceremonies, loathsome, indecent, horrible, such as none of us would dream of touching for any purpose, whatever results might be promised to us. Yet they certainly do produce results under favorable conditions, though not such results as any of us could possibly wish to obtain. Indeed, none of the methods mentioned so far would at all commend themselves to us, though I have heard of Europeans who have experimented with the Oriental drugs.

SELF HYPNOTIZATION.

Nevertheless we also have undesirable methods in the West—methods of self hypnotization which should be carefully avoided by all who wish to develop in purity and safety. A person may be told to gaze for some time at a bright spot, until paralysis of some of the brain centres supervenes, and in that way he is cast into a condition of perfect passivity, in which it is possible that the lower astral senses may come into a measure of activity. Naturally he has no power of selection in receiving under such circumstances; he must submit himself to whatever comes in his way, good or bad—and on the whole it is much more likely to be bad than good. Sometimes the same general result is obtained by the recitation of certain formulae, the repetition of which over and over again deadens the mental faculty almost as the gazing at a metal disc does. It may be remembered that the poet Tennyson tells us that he was able by the recitation of his own name many times in rapid succession to pass into another condition of consciousness. The account is given in a letter in the poet's handwriting, which is dated Faringford, Freshwater, Isle of Wight, May 7, 1874. It was written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anaesthetics. Tennyson says:

TENNYSON'S EXPERIENCE.

"I have never had any revelations through anaesthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words? This is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration."

Now here is undoubtedly a touch of the higher life; no one who has practical experience of realities can fail to recognize the description as far as it goes, even though the poet just stops short on the brink of something so infinitely grander. He seems to have held himself more positive than do many people who dabble in these matters without the necessary instruction or knowledge, and so he gained a valuable certainty of the existence of the soul apart from the body; yet even his method cannot be commended as good or really safe.

REGULATING THE BREATHING.

We are sometimes told that such a faculty can be developed by means of exercises which regulate the breathing, and that this plan is one largely adopted and recommended in India. It is true that a type of clairvoyance may be developed along these lines, but too often at the cost of ruin both physical and mental. Many attempts of this sort have been made here in the United States; I know it personally, because on my previous visit many who had ruined their constitutions and in some cases brought themselves to the verge of insanity came to me to know how they could be cured. Some have succeeded in opening astral vision sufficiently to feel themselves perpetually haunted; some have not even reached that point, yet have wrecked their physical health or weakened their minds so that they are in utter despair; some one or two declare that such practice has been beneficial to them. It is true that such exercises are employed in India by the Hatha Yogis—those who attempt to attain development rather by physical means than by inner growth of the mental and the spiritual. But even among them such practices are used only under the direct orders of responsible teachers, who watch the effect upon the pupil of what is prescribed, and will at once stop him if the exercises prove unsuitable for him. But for people who know nothing at all of the subject to attempt such thing indiscriminately is most unwise and dangerous, for practices which are useful for one man may very well be disastrous for another. They may suit one man in fifty, but they are extremely likely not to suit the rest, and myself I should advise every one to abstain from them unless directed to try them by a competent teacher who really understands what they are intended to achieve. You may be the one whom they will suit, but the probabilities are against it, for there are far more failures than successes. It is so fatally easy to do a great deal of harm in this way, that to experiment vaguely is rather like going into a chemist's shop and taking down drugs at random; you might happen to hit upon exactly what you needed, but also you might not, and the latter is many times more probable.

MESMERIC TRANCE.

Another method by which clairvoyance may be developed is by mesmerism—that is to say, if a person be thrown by another into a mesmeric trance it is possible that in that trance he may see astrally. The mesmerizer entirely dominates his will, and the physical faculties are thrown utterly into abeyance. That leaves the field open, and the mesmerist can at the same time stimulate the astral senses by pouring vitality into the astral body. Good results have been produced in this way, but it requires a very unusual combination of circumstances, an almost superhuman development of purity in thought and intention both in the operator and the subject to make the experiment a safe one. The mesmerist gains great influence over his subject—a far greater power than is generally known; and it may be unconsciously exercised. Any quality of heart or mind possessed by the mesmerist is very readily transferred to the subject, so if he be not entirely pure, we see at once that avenues of danger open up before us. To be thrown into a trance is to give up your individuality, and that is never a good thing in psychic experiments; but beyond and above that element of undesirability there is real danger unless you have the highest purity of thought, word and deed in your operator; and how rarely that is to be found you know as well as I do. I should never myself submit to this process; I should never advise it to any one else.

CURATIVE MESMERISM.

I say nothing against the practice of curative mesmerism by those who understand it; that is a totally different matter, for in that it is unnecessary to produce the trance condition at all. It is perfectly possible to relieve pain, to remove disease, or to pour vitality into a man by magnetic passes, without "putting him to sleep" at all. To this there can be no possible objection; yet the man who tries to do even this much would do well to acquaint himself thoroughly with the literature of the subject, for there must always remain a certain element of danger in playing, even with the noblest intentions, with forces which you do not understand, which to you are still abnormal forces. None of these are plans of clairvoyant development which can be unreservedly recommended for trial by every one.

DESIRABLE METHODS.

What, then, it may be asked, are the desirable methods, since so many are undesirable? Broadly, those which instead of suppressing the physical body by force, train the soul to control it. The surest and safest way of all is to put oneself into the hands of a competent teacher, and practice only what he advises. But where is the qualified teacher to be found? Not, assuredly, among any who advertise themselves as teachers; not among those who take money for their instruction, and offer to sell the mysteries of the universe for so many shillings or so many dollars. Knowledge can be gained now where it has always been available—at the hands of those who are adepts in this great science of the soul, the fringe of which we are beginning to touch in our deepest studies. There has always been a great Brotherhood of the men who know, and they have always been ready to teach their lore to the right man, for it is for that very purpose that they have taken the trouble to acquire it, in order that they may be able to guide and help. How can we reach them? You cannot reach them in the physical body, and you might not even know them if it should happen to you to see them. But they can reach you, and assuredly they will reach you when they see you to be fit for the work of helping the world. Their one great interest is the furthering of evolution, the helping of humanity; they need men devoted to this work, and they are ever watching for them; so none need fear that he can be overlooked if he is ready for that work. They will never gratify mere curiosity; they will give no aid to the man who wishes to gain powers for himself alone; but when a man has shown by long and careful training of himself, and by using for helpfulness all the power that he already possesses, that his will is strong enough and his heart pure enough to bear his part in the Divine work—then he may become conscious of their presence and their aid when he least expects it.

It is true that they founded the Theosophical Society, yet membership in the society will not of itself be sufficient to bring a man into relationship with them—no, nor even membership in that Inner School through which the society offers training to its more earnest members. It is true that from the ranks of the society men have been chosen to come into closer relation with them; but none could guarantee that as a result of becoming a member, for it rests with them alone, for they see further into the hearts of men than we. But always be sure of this, you whose hearts are yearning for the higher life, for something greater than this lower world can give, that they never overlook one honest effort, but always recognize it by giving through their pupils such teaching and such help as the man at his stage is ready for.

In the meantime, while you are trying in every way to develope yourselves along the path of progress, there is much that you can do, if you wish, to bring this power of clairvoyance nearer within your reach. Remember that it is not in itself a sign of great development; it is only one of the signs, for man has to advance along many lines simultaneously before he can reach his goal of perfection. See how highly developed is the intellect in the great scientific man; yet perhaps he may have but little yet of the wonderful force which devotion gives. See the splendid devotion of the great saint of some church or religion; yet in spite of all that progress along one line he may have but little yet of the divine power of the intellect. Each needs what the other has; each will have to acquire the faculty of the other before he will be perfect. So it is evident that at present we are unequally developed; some have more in one direction, and some in another, according to the line along which each has worked most in past lives. So if you particularly long for devotion in your character, by striving in that direction now you may attain much of it even in this life, and may assuredly make it a leading quality in your next life. So with intellect, so with every quality; so also with this faculty of clairvoyance. If you think it well to throw your strength into work along this line, you may do very much towards bringing these latent faculties into action. I am not speaking here of a vague possibility, but of a definite fact, for some of our own members in this society set themselves years ago to try to train the soul along the path of permanent progress, and of those who persevered without faltering almost every one has even already found some definite result. Some have won their faculties fully, others only partially as yet, but in all cases good has come from their efforts to take themselves in hand and control their minds and emotions.

MENTAL AND MORAL DEVELOPMENT.

If you have this desire for higher sight, take yourself in hand first in the same way; make sure first of the mental and moral development, lest you should succeed in your efforts, and gain your powers. For to possess them without having first acquired those other qualifications would be indeed a curse and not a blessing, for you would then misuse them, and your last state would indeed be worse than the first. If you consider that you have made sure of yourself, and can trust yourself under all possible circumstances to do the right for right's sake, even against your earthly seeming interest, always to choose the utterly unselfish course of action, and to forget yourself in your love for the world, then there are at least two methods which will lead you towards clairvoyance safely, and can in no way do you harm, even though you should not succeed in your object. The first of these, though perfectly harmless and even useful, is not suited for every one; but the second is of universal application, and I have myself known both of them to be successful.

This first method is a purely intellectual one, a study to which I have already on several occasions had to refer, the study of the Fourth Dimension of space. The physical brain has never been accustomed to act at all along those lines, and so it feels itself unable to attack such a problem. But the brain, like any other part of the physical organism, can be trained by persistent, gradual, careful effort to feats which appeared originally quite beyond its reach, and so it can be induced to understand and conceive clearly the forms of a world unlike its own. The chief apostle of the fourth dimension is Mr. C. H. Hinton, of Washington, D. C. He is not a member of our society, but he has done many of its members an excellent piece of service in writing so clearly and luminously on his wonderful subject. In his books he tells us that he has himself succeeded in developing this power of higher conception in the physical brain, and several of our own members have followed in his footsteps. One of these has developed astral sight simply by steadily raising the capacity of the physical brain until it contained the possibility of grasping astral form, and thus awakening the latent astral faculty proper. It is simply a question of extending the power of receptivity until it includes the astral matter. But I suppose that out of a score of men who took up this study, not more than one would succeed as well and as quickly as that; but at any rate the study is a most fascinating one for those who have a mathematical turn of mind, and where it does not bring increased faculty to see, it must at least bring wider comprehension and a broader outlook over the world, and this is no mean result, even if no other be attained. Short of absolute astral sight, it is the only method of which I know by which a clear comprehension can be gained of the appearance of astral objects, and thus a definite idea of what the astral life really is.

If that line of effort commends itself only to the few, our second method is of universal application. It also is not easy, but its practice cannot but be of the greatest use to the man. That is its great and crowning advantage; it leads a man towards these powers which he so ardently desires; but the rate at which he can move along that road depends upon the degree of his previous development in that particular way in other lines, and therefore no one can guarantee him a certain result in a certain time; yet while he is working his way onward, every step which he takes is so far an improvement, and even though he should work for the whole of his life without winning astral sight, he would nevertheless be mentally and morally and even physically the better for having tried. This is what in various religions is called the method of meditation. For the purpose of our examination of it I shall divide it into three successive steps: concentration, meditation and contemplation, and I will explain what I mean by each of these three terms.

But remember always that to attain success, this effort must be only one side of a general development, and that it is absolutely prerequisite for the man who would learn its secrets to live a pure and altruistic life. There is no secret about the rules of the greater progress; the Steps of the Path of Holiness have been known to the world for ages, and in my little book, "Invisible Helpers," I have given a list of them according to the teaching of the Buddha, with the characteristics which mark each of its stages. There is no difficulty in knowing what to do; the difficulty is in carrying out the directions which all religions have given.

CONCENTRATION.

The first step necessary towards the attainment of the higher clairvoyance is concentration—not to gaze at a bright spot until you have no mind left, but to acquire such control over your mind that you can do with it what you will, and fix it exactly where you want to hold it for as long a period as you choose. This is not an easy task, it is one of the most difficult and arduous known to man; but it can be done, because it has been done—not once, but hundreds of times, by those whose will is strong and immovable. There may be some among us who have never thought how much beyond our control our minds usually are. Stop yourself suddenly when you are walking along the street, or when you are riding in the car, and see what you are thinking, and why. Try to follow the thought back to its genesis, and you will probably be surprised to find how many desultory thoughts have wandered through your brain during the previous five minutes, just dropping in and dropping out again, and leaving almost no impression. You will gradually begin to realize that in truth all these are not your thoughts at all, but simply cast-off fragments of other people's thoughts. The fact is that thought is a force, and every exertion of it leaves an impression behind. A strong thought about some other person goes to him, a strong thought of self clings about the thinker; but so many thoughts are not by any means strong or especially pointed in any direction, and so the forms which they create are vaguely-floating and evanescent. While they last they are capable of entering into any mind that happens to come their way, and so it comes that as we walk along the road we leave a trail of feeble thought behind us, and the next man who passes that way finds these valueless fragments intruding themselves upon his consciousness. They drift into his mind, unless it is already occupied with something definite, and in the majority of cases they just drift out again, having made only the most trifling impression upon his brain; but here and there he encounters one which interests or pleases him, and then he takes that up and turns it over in his mind, so that it departs from him somewhat strengthened by the addition of a little of his mind-force to it. He has made it his own thought for a moment, and so has colored it with his personality. Every time we enter a room we step into the midst of a crowd of thoughts, good, bad or indifferent as the case may be, but the great mass of them just a dull, purposeless fog which is hardly worth calling thought at all.

If we wish to develop any higher faculty, we must begin by gaining control over this mind of ours. We must give it some work to do, instead of just letting it play about as it will, drawing into itself all these thoughts which are not ours, which we really do not want at all. It must be not our master but our servant before we can take the first step along the line of the true trained clairvoyance, for this is the instrument which we shall have to use, and it must be at our command and fully under our control.

This concentration is one of the hardest things for the ordinary man to do, because he has had no practice at it, and indeed has scarcely realized that it needed to be done. Think what it would be if your hand were as little under your control as your mind is, if it did not obey your command, but started aside from what you wished it to do. You would feel that you had paralysis, and that your hand was

(Continued on second page.)

STEPHEN GIRARD.

Interesting Reminiscences of His Noble Career.

To the Editor:—In The Progressive Thinker for February 28, you have this sentence:

"When the cholera plague visited Philadelphia, and people fled from the city panic-stricken, Stephen Girard went into the hospitals as a nurse, and until the cholera abated cared for the sick and dying who had been deserted."

If our friend, the late Dr. R. B. Westbrook, was alive, he might tell the story better than I can. If my memory serves me correctly, Mr. Girard died in 1831. I was a school-boy at the time and read of him in the papers. The cholera did not visit America till 1832.

What Mr. Girard did do, however, was in no wise less noble than what you state. In the latter quarter of the eighteenth century he established himscribed by Longfellow in Evangeline, time he had a brother in partnership. He often went with his own ships. It was told me that on a return from one of his voyages he found that the sanctity of his home had been violated by a priest, and that from that time his antipathy to clergymen was ineradicable. Probably if he is now conscious of worldly matters, he regards the invasion of the sanctity of Girard College by unordained priests as an offense of similar tenor.

In 1795 occurred the most disastrous outbreak of yellow fever in Philadelphia. In the romance, Arthur Mervyn, one of the very first works of fiction ever published in America, there is a description of its ravages. As described by Long fellow in Evangeline, "Wealth had no power to bribe, nor beauty to charm. "The fatality was terrible, and the panic terror was even greater. The president and cabinet left the city till it abated. The local government was practically suspended. The physicians very generally were remiss or unable to do anything to check the epidemic or restore patients. Everybody who was able to leave Philadelphia did so.

Stephen Girard then stepped heroically into the breach. He took steps to organize hospital facilities for the reception and care of the sick. Another man co-operated with him, whose name I am sorry that I do not remember. They divided the work. The other man supervised the internal management, and Girard took charge of everything outside, purchasing supplies and superintending the removing of patients. He used his own funds unstintingly, and bestowed his time and effort day and night. This continued till the epidemic passed over.

It is said that he gave little to private charity. He had little confidence in many enterprises which were undertaken and advertised. He was a Frenchman, and only an American by adoption. Active as he was in business circles, he probably had neither taste nor leisure for the social life, but on occasion, he gave and did it generously.

One one occasion he saw a boy idling in the street. He hired him for the day, and being pleased with his diligence, paid him five dollars. The father could not believe that his boy had got the money honestly and came to Girard. "It is all right," said the Frenchman. "I gave him the money to encourage him to be faithful and industrious."

He was a Freethinker, and named his vessels after the French authors. When the head of the Baring house was in Philadelphia, one of them returned from her voyage. Thinking to give Mr. Girard a pleasure, he made him a visit. The Frenchman was at his country seat engaged in haying. Mr. Baring found him at the barn hard at work stowing away hay. He hurried down the ladder in alarm, and asked his errand.

"I came to tell you," said Mr. Baring, "that your ship, the Volney, has arrived safe."

"Is that all?" demanded Girard, greatly relieved. "My ships always arrive safe. But Mr. Baring, you must excuse me. I am very busy with my hay."

And back he went into the hay-loft.

It was his mode of relaxation. Years afterward Mr. Baring came again as Lord Ashburton, to negotiate a treaty.

In the war of 1812 the credit of the government sank so low as to create alarm. Mr. Girard placed his fortune at its disposal to enable it to carry on its operations.

The famous lawsuit over his will is not to be forgotten. A will disposing of millions can hardly pass unquestioned. It seems to be a maxim of the legal profession that dead men's estates belong to the lawyers, and the Jarndyce experience repeats itself with Vanderbilts and Tildens. It is to be regretted that Girard did not build his orphan's college himself. The money would then have been more judiciously expended; the institution would have been just what he contemplated and desired, and so vastly more useful and extended in its scope; and there would probably have been an honorable and faithful carrying out of his wishes.

As it is, Girard College is a monument to the memory of the man whose name it bears, and a beacon to warn others of like benevolent purpose to refrain from depending on a will to regulate the bestowment of their fortune.

ALEXANDER WILDER.

They could neither of them speak for rage and so fell a-sputtering at one another like two roasting apples.—Congreve.

Give what you have. To some it may be better than you dare to think.—Longfellow.

The United States imports a million lobsters a year.

In persons grafted in a serious trust negligence is a crime.—Shakspeare.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters. From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER ONE.

The instrument that is being used to give these messages to the world was not unknown to me when I was with you in the mortal part. I once tried to give readings from my book, "Uncle Tom's Cabin," to the public, and Professor Carlyle Petersilea was the pianist on that delectable occasion. If I made a failure of the reading, he did not of the playing, for loftier, sweeter music I never heard. I did not have an opportunity to thank him for the part he took in the proceedings, for after the audience was dismissed, on looking around, I could not find him—he had quietly disappeared. I never knew whether he received any recompense for his artistic playing; but whether he did or not, he should have been heartily thanked, and although many years have passed since that time, it is not too late to thank him now, which I do most heartily and with all my soul.

I often thought I should like to hear him play again, but never had the opportunity, as I do not remember that we ever met again while I remained in the mortal part. Is it not a little curious that after all these years, together with the change that has come to me, that once more I should require his services?

At that particular time neither he nor I knew much of Spiritualism; but great changes have come to both of us. He now understands much about the soul of man, and I now know a great deal about the spirit body and the spiritual habitations of all the races of men. He has always been ready and willing to give his services, as a musician, when they have been needed, without money and without price, to those who were not able to pay, or where he thought he could help on some good work; and I now find a friend indeed in him.

Long before I departed from the mortal part, I became fully convinced that the spirits of those who had thus departed, could return and hold converse with those who still remained. I longed to write on the subject, but the mortal part being weak and infirm refused to obey my will. The mortal eyes had failed, the mortal hand trembled, the mortal brain was weak and weary, and the mortal frame could not endure the strain; but the spirit body was developing very rapidly, and soon it became too large and powerful for the mortal part, and strained at the connecting magnetic cords until they snapped asunder and the joyful soul and spiritual body went forth free—free as the ethereal air in which they disported themselves—but the desire to write continued with me and grew stronger and still stronger as time went on. I had wanted to write about the spiritual man, woman and child, but could not; and, perhaps it was just as well, for I did not then know so much about them as I do now, and might have made many fatal mistakes. I do not think I shall make such mistakes now, for the instrument that I shall make use of is exceedingly pliable, and I think I shall be able to write as I wish, and I wish to write all about my home here in the skies; not so much about my own personality, as about my work here, and the people, or spirits rather—we call the spirits here people—with whom I come in contact. I have tried to make myself acquainted with all nations and tribes and have endeavored to find out what was most needed among them, and it is of this I wish to write.

When I wrote "Uncle Tom's Cabin," I wrote as it was given me to write. I could not write the sentences that were given me as fast as was entirely necessary, yet I believe the interest of the story was kept up to the end. I find that this medium cannot write the sentences as rapidly as I am able to give them, but still I hope to keep them connected enough to tell of things as I find them. I have found many "Uncle Toms" since coming here, many Eliza Harrises, a few little Evas, a great many Legrees, Topsys without number, many a good old mammy. I have often been surrounded by a number of these black skinned people. With upturned faces and streaming eyes they have kissed my hands and with groanings and sobbings thanked me again and again. Rise up, O my people, and be glad, for the day of your redemption came at last. They call me their "savior," and I call them "my people."

I thought I received my earthly mission direct from God, but I now find that I was an instrument in the hands of the spiritual world—that a band of spirits gathered about me and gave me that which I should write. I felt the spiritual afflatus and thought it direct from the Almighty, and so I said I did not write the book, but God wrote it. Well, that which was higher than myself did write it; and at that time this was God. Now when people write thus, they know it to be from spiritual beings, and now I am writing thus through another one of earth—or one who is still in the mortal part.

Of course, as a woman, I am more interested in wives, mothers, children and families, than in many other questions of the day which mostly interest men. Wives and mothers are the mainsprings of the world, but most people think men are. How mistaken—how very mistaken they are. I feel now that my work and mission to earth is mostly with and for women. I want to help the great world of womankind. I want to show them what to do and how to live. I want to show them how we live here. I want to write a series of letters entirely for women and children. This is the crying need of the hour and the day. The blacks are free, but woman is not. A few may think they are, but they are mistaken. They are being stirred by the angelic hosts, but they are only stirred, they are not free. O, that I might write another book that would help to set the captives free; but this book can be written as a series of letters better than any other way; for, written as a book in the usual way, it might never see the light and consequently the time and labor of the medium be entirely lost as well as my efforts in that direction.

The medium tells me that fifteen or twenty books, that have been written by spirits, have thus been lost to the world; for, not being able to publish them, they have lain as useless trash about the house. Now this ought not to be—and the few that have been published, although worth their weight in gold, lie stacked in an unused chamber like helpless and imprisoned creatures. The same weight in gold, lying there, would not be as precious as they are, if the people only could be made to understand it. Why, every page contains jewels far more precious than pearls or diamonds. What a rush there would be if the world, or even the neighborhood, were told that caskets could be purchased for one dollar, that contained four hundred diamonds and pearls each; some a few less and some a few more; and many were filled with solid gold. Now that is precisely what those books do contain for the souls and spirits of men and women, youths and maidens—truths, eternal truths, that they can carry with them forever; pearls of purity, and diamonds of truth, and written by enfranchised beings who have dropped the mortal part and gone up higher. I hope that my letters will not meet with such a fate.

The immortal Dickens has written a number of these books. Franz Petersilea has written others.. I have met him here and he is intelligent and noble indeed, ever reaching upward for the good and true. Mary Ann Carew Petersilea, his former wife, and mother of Carlyle, also wrote one most beautiful book, one that I desire to emulate but may not equal—it deals, as mine shall, with women and children. Carlyle's brother also wrote an exquisite little gem. An ancient ancestor of his wrote a most remarkable book which he named Philip Carlisle. Nearly every detail in the book is true and, although written a few years before the departure of Robert Ingersoll, prognosticates his departure to the spiritual realm, for the spiritual world had need of him, and on the earth he was like a man shouting from a well. I am down here and I don't know whether there is a world above or not. I sometimes catch a glimpse of light, and occasionally something like a star gives me hope, and then all is dark again."

The spirit of a lady—a good and beautiful lady, a wife and mother herself, dropped the mortal, leaving two young and lovely daughters on earth—wrote "Amy Lester," another jewel of great price; and this book was also the story of the real life of a little girl who, all unknown to the world about her, was a medium. Poor child! She did not even know it herself, and she went through with untold suffering in consequence.

Every mother and daughter in the world ought to read this book. Talk about one of my books, "Uncle Tom's Cabin," for instance, why, I, myself, Harriet Beecher Stowe, think this book worth ten of it.

The medium says, "Oh, Mrs. Stowe! Don't write that." But I will write it. My book dealt with earthly things, and this book deals with heavenly things. My Eva cannot be compared with little Amy Lester; but Amy lived and Eva died. Amy is yet on earth within the mortal form, and Eva—Ah! where is she? Amy was a real, living, suffering child; but Eva was an imaginary one. The heart of the real child was torn with anguish. My poor little Eva had neither heart, spirit, body nor soul, therefore could not suffer; and I feel glad that it was and is so. I do not like to see little innocent children suffer, and I will do all I can to mitigate their woes.

Then there was "Juno," written by spirit guides; and another, "The Princess Amee;" and still another, "Guy and Lucy," a book of the wild, wild West. Another by the Spirit Dickens, "A Celestial Wanderer." O, this is indeed a beautiful book, detailing much of his experience in spirit life. Then there was "Solon and Mary," a sequel to "Mary Ann Carew," written by the spirit of the soul mate of Mary Ann Carew.

These are not novels, my friends, but the true experiences of spiritual beings who have lived and suffered as you do, who still live but do not suffer; they have learned better as you ought to, and as you would learn by reading these book jewels. Then there is the "Discovered Country," "Oceanides," and others, written by Franz Petersilea; also his letters, published in The Progressive Thinker; the letters of Ingersoll, and the letters of Madam Blavatsky. I shall not hesitate to give her name although she withheld it. But, no doubt, the dear lady had good reasons for so doing. I do not wish my name to be withheld. It is altogether wrong, and a great injustice to the spiritual being who desires to thus communicate with the people still in the mortal part. I have just as good a right to my name now as I had before I dropped my mortal body, and my indignation would be very great and, really, I do not think I would write, if my name was withheld.

Mr. Dickens tells me that his name was withheld in the story or book called "Mark Chester;" and he feels the injustice most acutely. It is a falsehood to say the book was written by Carlyle Petersilea. Those who are so chary about foisting falsehoods upon the world and crying fraud, are falsifying and defrauding. They are withholding the name of the real author of the book and foisting upon the public the name of one who did not write the book. The spirits are determined that these things shall not be. One might as well say that a saw did the work of a carpenter, and the carpenter had nothing to do with it. A saw is an instrument that a carpenter uses. Mr. Dickens used an instrument, and now it has been foisted upon the world that the instrument did the work instead of Mr. Dickens.

Mr. Dickens and his instrument told the truth. The other is false, and we are all determined that justice shall be done. The medium does not want credit for the work of another. It is enough that the humble instrument is willing and passive.

If justice is withheld from the spiritual world it will react most disastrously upon those within the mortal part. So, be very careful, all of you, that you hinder not the spirit or his work; for he who stands in the way will be removed or cut down like a blasted tree. Heed the warning, you who think you know better than the spirits—those of you who think you can guide the spirits and tell them what they shall do and what they shall not. "The wind bloweth where it listeth. Ye hear the sound thereof but cannot tell from whence it cometh or whither it goeth."

Carlyle Petersilea is not a writer. He could not write a book to save his life, unless, indeed, it were a musical work. Of course he is himself, and at home there, when he is not inspired by some of the old masters that are here. Ah, how they gather about him as he plays. What a glorious instrument they have in him, well fitted in every way for the work they desire to accomplish; and there are many others as well as he. Give everyone their rightful place and their just dues. Let no man take to himself the credit that does not belong to him. If a spirit writes a book and the credit is given to a mortal man, the book falls like a dead weight. The book is not written for money nor fame but a free gift from the spirit. Can one do less than to give credit where credit belongs? Will you turn and rob the spirit who gives you the gift? That is just what many of you are doing to your own shame and at length entirely discomfiture. Let me warn you in time, for disaster will surely be the result. You say you want to work for Spiritualism, at the same time you withhold from the spirits and the world of mortals, the products of the spirits, thereby saying that the spirits did not do it, but it was done by a mortal; falsifying and belittling, warping and turning backward the good—and truths that the spirit world desire to give to the mortal world—exalting yourselves and putting the spirit world, if that were possible, beneath your feet. He that exalteth himself shall surely fall, but he who does the work of the spirit faithfully, without money and without price, turning neither to the right nor the left, him will the angels glorify, and it shall be said of him: Well done thou good and faithful servant, enter thou into the joys of the spirit, or soul, which is Lord of All.

Yours in all Truth and Sincerity,

HARRIET BEECHER STOWE.

(To be continued.)

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the heather
Pierced to the heart: Words are keener than steel,
And mightier for woe than for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding his hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain—
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow down into the dust?
God pity us all! Time left soon will tumble
All of us together, like leaves in a gust
Humbled, indeed, down into the dust.

—Joaquin Miller.

A church in which services should be devoted to setting before men an ideal of true, just, and pure living, where those weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life that is possible for all, though attained by so few.—Ideal church of Huxley.

It has often and confidently been asserted that man's origin can never be known; but ignorance more frequently begets confidence than does knowledge. It is those who know little, and not those who know much, who so positively assert that this or that problem will never be solved by science.—Darwin.

HOW CLAIRVOYANCE IS DEVELOPED.

(Continued from first page.)

useless. But if you cannot control your mind, that is dangerously like a mental paralysis; you must practice with it until you have it in hand and can use it as you wish. Fortunately concentration can be practiced all day long, in the common affairs of every-day life. Whatever you are doing, do it thoroughly, and keep your mind on it. If you are writing a letter, think of your letter and of nothing else until it is finished; it will be all the better written for such care. If you are reading a book, fix your mind on it and try to grasp the author's full meaning. Know always what you are thinking about, and why; keep your mind at intelligent work, and do not leave it time to be so idle, for it is in those idle moments that all evil comes.

Even now you can concentrate very perfectly when your interest is sufficiently keenly excited. Then your mind is so entirely absorbed that you hardly hear what is said to you or see what passes round you. There is a story told in the East about some skeptical courtiers, who declined to believe that an ascetic could ever be so occupied with his meditation as to be unaware that an army passed close by him as he sat under his tree wrapt in thought. The king, who was present, assured them that he would prove to them the possibility of this, and proceeded to do so in a truly Oriental and autocratic way. He ordered that some large water-jars should be brought and filled to the brim. Then he instructed the courtiers each to take one and carry it; and his command was that they should walk, carrying this water, through the principal streets of the city. But they were to be surrounded by his guards with drawn swords, and if one of them spilled one single drop of his water, that unfortunate was to be instantly beheaded then and there. The courtiers started on their journey filled with terror; but they all got safely back again, and the king smilingly greeted them with a request to tell him all the incidents of their walk, and describe the persons whom they had met. Not one of them could mention even one person that they had seen, for all agreed that they had been so entirely occupied with the one idea of watching the brimming jars that they had noticed nothing else of any sort. "So, gentleman," rejoined the king, "you see that when there is sufficient interest concentration is possible."

MEDITATION.

When you have attained concentration such as that, not under the stress of the fear of instant death, but by the exertion of your will, then you may profitably try the next stage of effort. I do not say that it will be easy; on the contrary, it is very difficult; but it can be done, for many of us have had to do it. When your mind is thus an instrument, try what we call meditation. Choose a certain fixed time for yourself, when you can be undisturbed; the early morning is in many ways the best, if that can be managed. It is not always an easy time for us now, for we have in modern civilization hopelessly disarranged our day, so that noon is no longer its middle point, as it should be. Now we lie in bed long after the sun has risen, and then stay up, injuring our eyes with artificial light long after he has set at night. But choose your time, and let it be the same time each day, and let no day pass without your regular effort. You know if you are trying any sort of physical exercise for training purposes how much more effective it is to do a little regularly than to make a violent effort one day, and then do nothing for a week. So in this matter it is the regularity that is important.

Sit down comfortably where you will not be disturbed, and turn your mind, with all its newly-developed power of concentration, upon some selected subject demanding high and useful thought. We in our Theosophical studies have no lack of such subjects, combining deepest interest with greatest profits. If you prefer it, you can take some moral quality, as is advised by the Catholic church when it prescribes this exercise. In that case, you would turn the quality over in your mind, see how it was an essential quality in the Divine order, how it was manifested in Nature about you, how it had been shown forth by great men of old, how you yourself could manifest it in your daily life, how (perhaps) you have failed to display it in the past, and so on. Such meditation upon a high moral quality is a very good exercise in many ways, for it not only trains the mind, but keeps the good thought constantly before you. But it needs to be preceded generally by thought upon concrete subjects, and when those are easy for you, you can usefully take up the more abstract ideas.

CONTEMPLATION.

When this has become an established habit with you, with which nothing is allowed to interfere; when you can manage it fairly well without any feeling of strain or difficulty, and without a single wandering thought ever venturing to intrude itself; then you may turn to the third stage of our effort—contemplation. But remember that you will not succeed with this until you have entirely conquered the mind-wandering. For a long time you will find, when you try to meditate, that your thoughts are continually going off at a tangent, and you do not know it till suddenly you start to find how far away they have gone. You must not let this dishearten you, for it is the common experience; you must simply bring the errant mind back again to its duty, a hundred or a thousand times if necessary, for the only way to succeed is to decline to admit the possibility of failure. But when you have at length succeeded, and the mind is definitely mastered, then we reach that for which all the rest has been but the necessary preparation, good though it has also been in itself.

Instead of turning over a quality in your mind, take the highest spiritual ideal that you know. It does not matter what it is, or by what name you call it. A Theosophist would most probably take one of those Great Ones to whom we have already referred—a member of that great Brotherhood of Adepts, whom we call the Masters—especially if he had the privilege of having come directly into contact with one of them. The Catholic might take the Blessed Virgin, or some patron saint; the ordinary Christian would probably take the Christ; the Hindu would perhaps choose Krishna, and the Buddhist most likely the Lord Buddha himself. Names do not matter, for we are dealing with realities now. But it must be to you the highest, that which will evoke in you the greatest feeling of reverence, love and devotion that you are capable of experiencing. In place of your previous meditation, call up the most vivid mental image that you can make of this ideal, and, letting your most intense feeling go out towards this highest One, try with all the strength of your nature to raise yourself towards Him, to become one with Him, to be in and of that glory and beauty. If you will do that, if you will thus steadily continue to raise your consciousness, there will come a time when you will suddenly find that you are one with that ideal as you never were before, when you realize and understand Him as you never did before, for a new and wonderful light has somehow dawned for you, and all the world is changed, for now for the first time you know what it is to live, all life before seems like darkness and death to you as compared with this.

Then it will all slip away again, and you will return to the light of common day—and darkness indeed will appear by comparison. But go on working at your contemplation, and presently that glorious moment will come again and yet again; and each time it will stay with you longer, till there comes a period when that higher life is yours always, no longer a flash or a glimpse of paradise, but a steady glow, a new and never-ceasing marvel every day of your existence. Then for you day and night will be one continuous consciousness, one beautiful life of happy work for the helping of others; yet this, which seems so indescribable and so unsurpassable, is only the beginning of the entrance into the heritage in store for you and for every child of man. Look about you with that new and higher sight, and you will see and grasp many things which until now you have never even suspected—unless, indeed, you have previously familiarized yourself with the investigations of your predecessors along this path.

Continue your efforts, and you will rise higher still, and in due course there will open before your astonished eyes a life as much grander than the astral as that is than the physical, and once more you will feel that the true life has been unknown to you until now; for all the while you are rising nearer to the One Life which alone is perfect Truth and perfect Beauty.

This is a development that must take years, you will say. Yes, that is probable, for you are trying to compress into one life the evolution which would normally spread itself over many; but it is far more than worth the time and the effort. No man can say how long it will take in any individual case, for that depends upon two things—the amount of crust that there is to break through, and the energy and determination that is put into the work. I could not promise you that in so many years you would certainly succeed; I can only tell you that many have tried before you, and that many have succeeded. All the great Masters of Wisdom were once men at our own level; as they have risen, so must we rise. Many of us in our humbler way have tried also, and have succeeded, some more and some less; but none who has tried regrets his attempt, for whatever he has gained, be it little or much, is gained for all eternity, since it inheres in the soul which survives death. Whatever we gain thus we possess in full power and consciousness, and have it always at our command; for this is no mediumship, no feeble intermittent trance-quality, but the power of the developed and glorified life which is to be that of all humanity some day.

But the man who wishes to try to unfold these faculties within himself will be very ill-advised if he does not take care first of all to have utter purity of heart and soul, for that is the first and greatest necessity. If he is to do this, and to do it well, he must purify the mental, the astral and the physical; he must cast aside his pet vices and his physical impurities; he must cease to defile his body with meat, with alcohol or tobacco, and try to make himself pure and clean all through, on this lower plane as well as on the higher ones. If he does not think it worth giving up petty uncleannesses for the higher life, that is exclusively his own affair; it was said of old that one could not serve God and Mammon simultaneously. I do not say that bad habits on the physical plane will prevent him altogether from any psychic development, but I do very emphatically and distinctly say that the man who remains unclean is never free from danger, and that to touch holy things with impure hands is to risk a terrible peril. The man who would try for the higher must free his mind from worry and from lower cares; while doing his duty to the uttermost, he must do it impersonally and for the right's sake, and leave the result in the hands of higher powers. So will he draw round him pure and helpful entities as he moves onward, and will himself radiate sunlight on those in suffering or in sorrow. So shall he remain master of himself, pure and clean and unselfish, using his new powers never for a personal end, but ever for the advancement and the succor of men his brothers, that they also, as they can, may learn to live the wider life, may learn to rise from amid the mists of ignorance and selfishness into the glorious sunlight of the peace of God.

Some Thoughts in Regard to Spiritualism.

To the Editor:—It is the love I have for Spiritualism and all those who have a love for the doctrine that prompts me to write. I had been a church member for many years, yet I am free to confess I was not converted to the true doctrine of Spiritualism till six months ago, when I visited Camp Chesterfield, and oh, what joy, peace and consolation I have found. It is a never-ending source of happiness. Some say that Spiritualism is no religion.

Well, it does more for mortal man than any other thing that I know of. It elevates us to a plane of spiritual men and women. Instead of being earthly minded, we become spiritual minded, and we seek not earthly treasures but spiritual.

Let us be spiritual minded so that when that grand change—death—comes, we won't be so earth-bound that we cannot accompany our spirit friends on the way. It is not necessary that we spend all our time preparing to live here in this time world, we should devote the most of it trying to build a nice mansion on the other shore. We can make beautiful walks and drives, and plant beautiful and sweet-scented flowers, by doing good deeds and scattering sunshine among our friends while here.

Let me relate a test that was given me one evening this winter. It was about a man standing by me who had passed out into spirit life. He said he had come to my house once as a tramp, and I fed him, clothed him and put shoes on his feet. This test did me much good.

It does not always take money to help our fellow-man—a cheerful countenance and a kind word have all in the world to do with a person at times.

I am sorry to say that I meet many who claim to be Spiritualists in whom I can see but very little Spirituality. Friends, this should not be so. It grieves me to see people so worldly-minded. It puts me in mind of those who followed Jesus for the loaves and fishes. I have been in circles where the questions would run about like this: How am I going to succeed in this or that trade; or am I going to lose my job, and will I get another one? and a score of such questions. I would rather have one word from my friends and be sure it was them talking, than all else. We need not fret about our fortunes. We can make a living if we are not lazy and only try.

We have not heard a lecture since last fall at Camp Chesterfield. We have been doing about as well as Elijah who traveled 40 days in the wilderness after he had been so peculiarly fed, yet we have had many pleasant seasons of rejoicing. We have met some precious brethren and sisters. We have read some good books and The Progressive Thinker comes to us regularly.

We have been trying to find the whys and wherefores. Let us remember that the judgment day passes right along with our daily walk, for every wrong we do, we will have to make full and complete restoration. We cannot place the wrong we do onto the shoulders of a brother. This like all other wrongs becomes a personal affair and will be tried as a personal affair in the courts.

Who is the devil? Well, it won't take me long to answer that question. If he is a personal devil, I never made his acquaintance. If I thought there was such a being I believe I'd have just as little to do with him as possible. All the Devil I know anything about is that spirit of wickedness, selfishness and wrong-doing that I find lurking in one's own mind, and the least we have to do with him the better.

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HENRY WARD BEECHER.

His Work and That of the Martyred Presidents.

I have been deeply interested in the letters of Henry Ward Beecher through the mediumship of Carlyle Petersilea, published in The Progressive Thinker. They sound and conform to the style of the great preacher when in the earth life, but his thoughts are different. He has fully discarded all of the myth and mystery of the old theology, and strikes out boldly for truth, justice and law.

He shivers with his added knowledge, at a single blow, the fallacy of a personal God, and the myth of the great white throne, with legions of angels sounding cymbals and playing on harps forever and ever for the edification of his august majesty and the glorification of the saints. In a word Mr. Beecher has demonstrated that what he preached in the earth life, that there was one God in three, and three in one, was false, and has learned that the only God is law—the infinite spirit that pervades and controls all formations and all matter.

This is a great bound forward and upward for a great mind, now an exalted spirit.

Mr. Beecher in the earth life was a strong man and great force in the theological world. He did much to enslave the earth mind, and he did much to emancipate it. His old man-made creed largely bound and fettered him in his efforts to build up a better and more humanitarian religion. His impulses were strong to do this, but the worshipful, infallible creed cried, halt! Thus far shalt thou go and no further.

The impulses of the great preacher were for liberty, freedom of thought, action and purpose, for the elevation of his race to higher and better conditions, but like the fabled Samson he toiled, the giant he was, amid the coils and myths and fetters of those who claimed to be his friends, and who would not let him develop and unfold to them a better and more glorious religion of humanity.

The old theologic creed, bound as it is, has a fetter and manacle upon its every limb, and when driven to the wall for force and power, hurls back at you that malignant shaft it has used for centuries—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

This is the last shot, the conclusion of the whole matter.

There, now, keep still! If you want to be saved, believe; if you will not, then be damned! No mitigation, no escape, no reprieve and no release. This is the religion of power and hate—not love. No wonder that under its ministrations, and its grasp for power, the world has been deluged in blood, and continues to be enthralled.

We can imagine, but very faintly realize, the shock which came to Mr. Beecher's life when ushered into the intelligence of the spirit life and its realities, to find all his earth-life conceptions of God, heaven and hell dissipated like a fog in the presence of a bright morning sun, and saw looming up before him that God was Law, and that heaven and hell were each conditions of the unfoldment of the spirit's progress, and that each struggling soul must work out its own salvation under the operation of laws, the product of the universal infinite spirit of the great whole.

Indeed, the gist of this great change of thought and life may be intelligently expressed in one of Pope's broad and comprehensive couplets: "All are but parts of one stupendous whole, whose body nature is, and God the soul."

From this time on Mr. Beecher from the spirit side of life will be a great power as a pulverizer and disintegrator of the man-made and mythical religions of the earth sphere.

It was most fitting that the good Lincoln and Garfield and the renowned preacher should first meet the spirit of the martyred President McKinley, he who had been so foully slain and abruptly forced out of his earth-life and forced into the realms of spirit life, and instruct him in the duties of his new life. President McKinley was a very devout man, one of great ability and more; more than this he was a thoroughly honest man in all the relations of life, public and private. He dearly loved his mother who was a devout Methodist. He believed in her implicitly and did not question that she might be mistaken. At her side in his boyhood days and later on in his younger manhood, he trusted and confided in her implicitly. These impressions and thoughts became crystallized in his younger life, and when called to face the stern duties of his after stirring and prominent life, he did not stop to question the truth of his early religious training. Millions of men, strong and intelligent, have lived and passed to spirit life with their faith alone for a guide, that what had been taught them must not be questioned, and when ushered into spirit life they found no God upon a great white throne with a redeeming Christ on his right hand; no legion of angels to chant the glories and praises of the king of kings; no local heaven and no local hell.

At the first view, all smashed into smithereens.

Under his early training in a religious way, the great mind of the martyred president believed he would see and face all this, and he thought that, perhaps, Mr. Beecher might be the one commissioned to usher him into the presence of God. How strangely this mythical man-made system of salvation has warped and fettered and forced unnumbered fallacies upon great minds of the world as well as the millions who do not think, but who are slaves to the dictum of the theological world.

well did Mr. Beecher choose the strong point in his attack upon this old colossal system of theological fraud—not only to better the condition of those in the earth sphere, but also the deluded who have passed to spirit life, and who find nothing true in spirit life as they were taught in the earth life relating to God, Christ, a local heaven and sulphurous hell, with millions of angels circling around the throne of the triune God, singing and chanting his praises forever and ever.

Mr. Beecher's position is a strong one. He has truth on his side and his point of attack is invulnerable. It is the battle of truth against hoary-headed error entrenched behind centuries of deception. Let the battle proceed, and in the conflict truth will always come uppermost.

Mr. Ingersoll was an agnostic, and in his fight in the earth life against an infallible Bible and the long train of fallacies that followed its teachings, did a great work and greatly aided in liberalizing millions of minds from the thralldom of degrading superstitions.

Mr. Lincoln was a mind of different mold. He was a natural psychic. He was himself mediumistic and an impressional medium. He held seances frequently in the White House. He was a far-seeing and a brave man, and always had the courage of his convictions. The communications he received through mediums in the White House had much to do in the conduct and success of the war. His emancipation proclamation, freeing the slaves, was an inspiration from the spirit side of life. No president of the great republic ever lived so largely the interior life as Mr. Lincoln. He had formed many correct views of the spirit world, and in his talk with the emancipated spirit of President McKinley, said to him that in his earth life he had formed pretty correct views of spirit life, and was not very much disappointed relating to it when ushered into it.

The world owes much to Mr. Lincoln. Spirits took him in charge when a boy, and through his impressional mediumistic mind trained and educated him up to be the director of the forces of the great civil war which, under his guiding hand, saved the nation from dismemberment. It was the ambition of his presidential life to put down the rebellion, and if he could, free the slave, save the union, and to preserve intact the principle of self-government. This he did, and perhaps as we see it now no other mind could have been found to do it so well as he, and perhaps none other could have been found that could have done it at all. His peculiar combination of mind rendered him susceptible to psychic control which enabled him to take daily counsel from the arisen fathers of the republic, who were equally deeply interested in preserving the nation's life.

President Lincoln and President McKinley were alike in many things. Both were thoroughly honest. Both equally had the courage of their convictions. Both were deeply imbued with humanitarian thoughts. Both stood and were anchored on the deep bedrock of principle. Both were far-seeing and highly impressional.

The towering ambition of each was to better and ameliorate the conditions of the toiling millions. To this end all the energies of their lives were devoted. And the result of the labors of each will be far-reaching on the future progress and destinies of mankind.

All honor to the memories of the three martyred presidents of the Republic.

From their serene higher life, from their spirit homes, with their larger knowledge of all human and spirit life, they will still remain powerful forces and factors in helping to guide the great republic through the storms and strifes which will menace it in the future.

I hope the letters of Mr. Beecher will be published in pamphlet or book form when concluded, and that they can be furnished at such a price that they may reach the millions.

A. MUNSON.

Medina, Ohio.

A BAND OF HOPE.

An Excellent Suggestion for Organic Work.

Why not organize a Brotherhood of Hope?

After reading "A Wanderer in Spirit Lands," and finding therein a description of a band of spirits working for the uplifting of souls out of darkness, the impression came to me, why should not Spiritualists in the flesh organize a Brotherhood of Hope on earth to co-operate with the spirit workers?

Would not such a move very much strengthen the spirit band, and would not the spirit workers very much assist such mortals in good works?

Spiritualists have few, if any, organizations which have become organic for good works; and there are many who would be only too glad to become members of such a Brotherhood or Band of workers. They know that spiritual progress can only be made by good works. Good thoughts are the buds on the great tree of life; good words are the blossoms; but good works or deeds are the fruits; and by our fruits shall we be known. By our deeds shall we grow, being only the fruiting of good thoughts and words.

What may be the form of an order of this kind I am not prepared to set forth in this suggestion. This must be determined by the wisdom and love of those who have become workers in the Band of Hope.

That there is a great work to do to give light to hungry souls as spiritual food; that there are those who have fallen in despair and need physical assistance as well as spiritual strength and life, all good Spiritualists know. And by becoming organic for good works, what a power for the uplift, Spiritualists could become. As ye lift up others, so will those above you come to you and give you more strength and lift you up, is the spiritual law of all progress.

So long as Spiritualists are merely spongers to seek tests and signs and wonders, they are not fulfilling the great mission our spirit friends design that we should.

If we would fulfill our own mission, we must not merely form ourselves into spiritual societies, to get speakers and spirit messages, etc., but we must come together for a high and noble purpose. To do, to act in this world. No wonder there is no unity among spiritual societies, and they soon fall apart and rasp at each other. Why? Because millstones that have no grist to grind proceed to grind themselves.

To become organic for good works will make more harmony among Spiritualists than anything that has ever been done. We will find our spirit friends will be with us in heart and soul.

Good works is a wide field in which to operate. In the first place to learn to live for others will involve the teaching of the Brotherhood of Man and how best this may be brought about. This will bring the assistance of the higher spheres to our aid, the more enlightened ones, instead of only the earth-bound. Your spirit friends and relatives, who long to reach to brighter, happier states of existence, will join in this work and you will help them to progress, instead of holding them back by their own and your selfish desires.

Good works must follow good, noble, pure, exalted thoughts as to how best to live that we shall no longer enslave and live off from the toil of others. These thoughts can be expressed in their organic societies, and so the blossoms will shed their fragrance upon this organization and if the worms of selfishness, greed and impurity are kept off, the fruit will be peace on earth and joy in spirit life among the dear ones.

But to become organic for good works is to gain power. Isolated effort is little good. Organization creates and dissolves worlds.

To put in practice the one precept, "Love thy neighbor as thyself," will make Spiritualism the savior of the world, from sin, sorrow and suffering. They can do it by being organic, and co-operating with the spirit powers on the other side.

Let the Band of Hope in spirit life have its band of mortal helpers for a few years, and see what will be the result; Spiritualists will then hang together.

Let those who favor this speak out in meeting, through the columns of the great Progressive Thinker.

E. K. WALBRIDGE.

Pittsburg, Kans.

SPIRIT MESSAGE.

A Communication From Abby A. Judson.

May I come in for a few moments, my good friends? I wish to try and tell you some things of interest, if I am able to control this sensitive.

I have witnessed Mrs. Abby Hutchinson Patton's successful efforts to write a good letter to her husband, and though this is my first trial, and I feel so weak from my sudden release from my earthly form, on this my near approach to earth, feeling many of the conditions of my last hours, I will do the best I can.

Oh, the blessed change, the sweet relief, the joyous reunion with my loved ones gone before, when my spirit was wholly free from my suffering form! Yes, "Nearer, My God, to Thee!" that beautiful hymn expresses the rapture of my arisen spirit when I fully realized that I had left my burden on the cross, and my many earth trials, and by the help and purification of that daily cross I bore for so many long years, I am now living in perfect joy and peace, and truly experience the glorious reality of the words, "Nearer, My God, to Thee."

How thankful I feel that I was allowed to take my departure from the earth plane at the time, and in the way I did! I was called at the right, the ripe and the fitting time from my field of labor here below, to this glorious sunny land of peace and love, where I can continue my life work for suffering humanity, under better and brighter conditions more favorable to my longing, aspiring nature.

Oh! my friends! my many noble, appreciative, loving friends of earth! How gladly do I now send you all this message, that I am now rewarded beyond my wildest dreams, for my earnest work and devotion to the Cause of Truth, to the grand philosophy of Spiritualism.

I wish I could tell you all I have witnessed since I became a denizen of this glorious spirit land. Would that I could describe to you the meeting, the joyful bliss of reunion with my dearest loved ones, my parents, and many other noble souls.

My father was the first one to greet me. He took my spirit form tenderly in his arms, as soon as the cord was broken which held me enchained for hours in my suffering body, and like a tired, weary child, I clung to him with a happy heart, at rest at last in his loving embrace.

He bore me swiftly to his spirit home, where my dear mother was waiting to receive me with outstretched arms, and radiant face beaming with joy and happiness, too deep for words. Together they cared for my new-born spirit, for a long time weak as a babe from the strain and suddenness of my release.

Oh! the exquisite joy of those first hours of reunion! Free from all worldly cares and anxieties, free to enjoy that blessed communion. For the first time then, I fully realized the true meaning of that sweet word, "Rest." Yes, my dear, life-long friends of earth, at last I have found rest, true rest. At last I have found time to enjoy, time to breathe, to drink in with every breath the sweet, revivifying influence of a perfect home life. Home! how few on the earth plane ever know what a blessing and comfort is contained in the full realization of words, so oft repeated, but seldom understood, "Home, Sweet, Sweet Home!"

As I now look back upon my earth life, as I review the many long years of my experience among you all, as I recall the many sad changes, the many deprivations, and cruel, bitter misunderstandings which fall to the lot of many who strive to obey the promptings of their higher nature, and to live the true life of the spirit when encased in the fleshly body, words cannot do justice in describing the thrill of exquisite joy I feel now, and the gratitude which pervades my whole being, that I am allowed this privilege to live on, and to progress here, and continue my work for humanity, with renewed life and vigor. No longer a white-haired old lady, but now, my friends, could you see the wonderful transformation which has taken place in me, by the opening of the door called death (though that misnomer should be called by its rightful name, birth, not death) could you now see the youthful maiden, with light, elastic step, tripping merrily over the grassy lawn of her father's home, you might well exclaim, "Why! can such a miracle be possible?"

Yes, our loving father above has so created us, and so planned the whole of this grand universe for His loving children, that each step on the onward road of progress, is full of delightful surprises.

To a true child of nature all paths that lead upward to the God-centre, to the Divine Source of all love, wisdom and knowledge, each path that is trod is full of needed lessons, and replete with a wonderful joy and peace; and the trusting, loving, aspiring natures will always blend, and unconsciously merge their own selfish wills and human desires in the overshadowing, protecting, and all-powerful ruler of the universe.

Now, as this sensitive is weary tonight, I will defer to a future sitting, the enlargement of a subject of such thrilling interest, that it will be my earnest endeavor to paint a vivid picture to my friends of a few scenes and delightful experiences of my spirit life. Though but a short time here I have lived already an eternity of happiness.

This first attempt to control has given me satisfaction, and another time I will succeed even better. Will now say, good-bye to all, but look forward to another spirit message of far greater import. With my grateful thanks to you, Miss Porter, and with a hope of entering soon again this open door, I bid you, good night.

ABBY A. JUDSON.

Miss Ella F. Porter, Medium, Brooklyn, N. Y.

I LOVE YOU DEAR.

"I love you, dear!"
There is no phrase so worn and old
In all the world, nor one so sweet
To lover's lips and maiden's ear,
As this refrain: "I love you, dear."

"I love you, dear!"
There is no change as time goes on;
No new words seem to mean so much
As when they're uttered fondly near
In trembling tones: "I love you dear."

"I love you, dear!"
No night so dark, no day so long,
But hope brings comfort to the heart,
If only "some one" standeth near
To murmur low: "I love you, dear!"

—Form.

Cancer, Tumor, Piles, Catarrh, Ulcer and Skin Diseases.

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SPIRIT MESSAGE.

Reflection on the Thoughts and Aims of Life.

Man was created in God's own image, not the outward man but the inward man, the soul, the ego, and it is capable of cultivation. The higher, the purer the thoughts and aim of life, the more will the soul grow; but neglect it and give the thoughts over to sensualities and things pertaining to the physical life, and the soul will shrivel, as the kernel in the nut dried and weakened, but unlike the dead kernel the life in it still remains, and as the resurrection plant when watered will spread its tendrils and take on new life, and bloom in purity and sweetness, so the soul will grow when watered by divine love and longings. How necessary that man should understand these things and give more time and thought to things that are of so much more value to life than the mere striving for gain and worldly honors, which in this world, unless rightfully earned, diminish in effect like unto one looking through the large end of a telescope. The laurel wreaths are here granted to those that have overcome the dragon of self-indulgence, passion, appetite and the struggle for supremacy; not to those glorious in battle array, calling on men to follow in mad frenzy to take the life of God's creatures because they dare to differ from them in their beliefs, and doom them to pass their lives in caves and dungeons, instead of in the pure air and sunshine that was granted free to all.

Fanaticism does not stand for Christianity, and the shedding of blood in the name of the Lord is just as unholy, just as criminal as that of taking life for personal spite. There is no monopoly to God's love, his creatures from the lowliest to the highest are of his Dominion and no man can say to another, I am your leader, follow me; but we were created brothers and should strive to follow in those paths marked out for us by the teachings of the gentlest of mankind, Jesus of Nazareth, who found none so lowly that he might not stoop to comfort, and none so high that he would not censure, thereby proving that in God's sight all men are created equal and that he is no respecter of person.

What is man that he should judge his brother because he has made a worldly success, perhaps by unhonest means; should he be set above his plodding brother that is striving to help his neighbor and has the welfare of all in his heart? Man is too prone to judge by the outer appearance and neglecting to seek for the jewel that is implanted in each nature, but sometimes hid by an uncouth covering, and are neglected on earth only to shine more brilliant and with radiant colors where man is judged by what he really is and not as people think he is.

What more natural than that one who is striving after the higher part should see the beauty in every nature and realizing that naught is created but is good, and all will be well in the end; that there is one that is over all, and through all, and we are his children being trained for future usefulness in our home he has prepared for our occupancy when our time on earth shall be no more. He considers it a privilege and not a disagreeable duty, to do the work that is allotted to him and takes up the burdens of life cheerfully and uncomplaining, knowing that a cheerful heart lightens the burdens and that when bravely facing danger it fades as do the mists before the sun. One can not help but admire the man or woman who stands undaunted amid the storm and stress of life, never wavering in the duty, in the storm but not of it, calm and serene. The waves dash high, but their feet are planted firmly on the rock of ages, and they have no fear for they have the consciousness of well-doing. A cowardly conscience is the most demoralizing factor in the human make-up; it may be likened to a weathercock that turns with every change of the wind, and no dependency can be put in one so afflicted.

Better have one idea and stand firm in that one, than to have one idea to-day on a subject, and then to-morrow another, and so on until you become a human chameleon. Let people know just where you stand after you have thoroughly made up your mind on a subject, and be not turned by every argument you hear.

Stability is an attribute to be desired, you can not but respect a man that stands firm in his convictions although he may differ from you. It is not given that all should see alike and perhaps he is seeing things correct in the light that is given him, therefore condemn him not, but rather cover him with the mantle of charity, remembering that the human mind is apt to err and that none are perfect.

When it is given to you to see the vastness of the universe, and then to know that God has given his finest work to the human being, you will then have more regard for his children. How marvelous the working of the human mind when it is cultivated to the highest plane, it can be, the direct reflection of the Divine, but just so, too, can the unholy be reflected. Then how careful you should be that no unholy thoughts should be allowed to linger and take root and grow and bear fruit in your life, for thought is the father of the deed and its offspring will bear a very close resemblance to its parent; so by good thinking you will be doing something to help the world along, for one can not think unless he act and bring into actual existence the thought; so that all who run may read the trend of his thinking.

Our thoughts control our lives, they are written in bold characters upon our features. See the thief, how sneaking, his eyes fearing to meet your gaze for fear his guilty looks will betray him, the one who makes a study of character can almost always tell a person's occupation by the little things that he unconsciously does. See the look of grim determination and endurance in the gambler's face, no look of his betrays the beating of his heart as he anxiously awaits his partner's call, and if everything he has on earth is lost he never moves a muscle, but takes it as a man resigned to his fate.

Back of the giggling school girl there is as yet a shallow mind, but perhaps when time has sobered her it may shine forth and astonish the world. And so on through life as you go you will see the truth verified and repeating itself over and over. You will find some so ignorant on this subject that should you endeavor to enlighten them they would laugh you to scorn and point to their heads as though you were light in the upper story. So it has been through all time, the reformers and thinkers have been scoffed at and jeered until their lives have been unbearable, and instead of sympathy, sneers have met them at every turn, and not until death has relieved them and some one else had reaped the reward of their labors, did the world give a tardy recognition of their worth, when if their lives had been made more peaceable while living, their usefulness might have increased ten-fold and the world been the gainer thereby.

If you were working for the material world alone, you might well be discouraged, but you are only laying the foundation of the structure that will be completed in this world beyond the skies where disappointments never come. Be very careful of the material which you choose, for a poor foundation weakens the whole structure and if you wish it to stand the test of time it must be mortared, joined and every crevice filled with good thoughts, good deeds, good actions, then you will have a foundation not made by hands eternal in the heavens.

And now, my friends, I will say this has been a very pleasant time to me, to be able to commune with the earth sphere is not one of the least of our pleasant occupations, you may be sure; it is a great satisfaction to us to know that we can still have influence in running the affairs of the old world, and benefiting man in a marked degree.

I thank you for this opportunity of reaching them through the material plane, and for the good you have done to me and mine. Yours truly,

CHESTER A. ARTHUR.

Mary L. Kaiser, Medium, Fort Scott, Kansas.

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DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

Is it that the earth at large is growing worse, or because the improved system of news-gathering gives us a broader scope of the minute items of the world's constant activity? But really, our morning papers are becoming abnormal monstrosities of the records of the evil of the world. It is not enough that the crimes are told in apt, forceful words, but the artist's pencil, pen and engraver's tool are stretched to their utmost capacity to depict the likenesses and deeds of thieves, thugs, burglars, murderers, suicides, and all others who make and believe lies, may have full scope. Terrible accidents, fields of war and carnage, brutality of all sorts are brought into the news focus. When a good man dies they will let us see how he looks, if there is a crack somewhere amidst the awful details of tragic horror. It seems often as if good men and their deeds were no longer needed upon the earth, the wholly bad having become the only famous exemplars of humanity. No wonder that society is burdened by the influx of youthful scoundrels and criminals hurled into our vortices of evil terrors.

The greatest wonder is, that a good human being can find a place to stand upon, when they have brought themselves to the sticking point of enduring a new reincarnation. If this state of affairs was taking place only in our city and state, we should feel as if all the rest of the nation were justified in holding us up as a "frightful example." But so far as we are able to gather up the shreds of information, the same condition of affairs exist wherever any great news-gatherer exists.

Why in heaven' name are we treated, ad nauseam, with the crime of the world, garnished by all its filth and diabolism, rather than with the good that belongs to the real, the truthful, and the harmonious? It is with relief we turn to the columns of The Progressive Thinker, as one turns from the turmoil of crowded dusty streets to cool waters in shady pastures.

Of course, everybody knows Cuba has sense enough to perceive, the fullness of her good-fortune in being conquered by the United States will come when she shall become one of the said States. It is reported by those who ought to know, she is "getting anxious" to be one of the great sisterhood of the Union. But with Arizona and New Mexico "out in the cold," it does not seem probable the admission will be soon. One of our leading newspapers, whose brain and purse is backed by the largest sugar operator of the West, opposes the admission of Cuba, on the ground, that once in the Union the Government will lose the tariff duties, it now claims on the imported sweetness. The compassion exhibited toward the financial department at Washington can be summed up thus: Immense sugar interests in the West would at once be competed with by the Cuban product. The people might possibly have an opportunity for cheap prices. How disinterested we always are!

William K. Vanderbilt and his lovely wife, after allowing the elite of this city to suppose they meant to linger on the Pacific coast for a time, have suddenly departed for New York City. It bothers the brains of those who would like to know all things, why this is thus? The great drawback in the life of men who have achieved distinction, or had it achieved for them, is that "on dit" people insist that it is their right to know all, even the minutest details. For them, all the privacy of other people, in their estimation, should cease and the actors never leave the boards of public expression, not even for a change of costume. We are glad to know enough of the old Commodore runs in the veins of William K., to repeat in act his paternal ancestor's little sentence, at the time so fraught with the situation, "the public be ——." We, as a public, have no right to know the things which are the motives for actions and movement on the outer. What the outer receives is a gift from us, and not their right.

The days of gold discoveries and excitements have not yet passed away from this coast. The truth of the matter is, only a skimming has been made, as yet, of the immense bulk of gold contained in the mountain vaults of this wonderful state. The last stampede with its accompanying rush is to Grass Valley. But these periods do not stir those whose business has become fixed, they affect only the transient population. When the whole population was transient, they could and did move almost everybody to go and see. Now, the majority stay at home, trusting to buying and selling, to get their toll from any new impetus to circulation in the stock market or elsewhere. Thus they do not risk physical discomfort or exposure of any kind, and Chance is really more beneficent to those who stay.

Now we are "up to" Carrie Nation, who has landed in the midst of this city. It is said she is attended by a press agent, and is evidently out for the coin in some shape. If her former fierce work, persistence and endurance of persecution were born of genuine desire to help the world, it looks bad for her to even have with her the means for driving bargains for gain, out of her short-lived notoriety. The public prints depict her, clothed with a hatchet much the worse for wear, and a little smaller than herself. At the crowd reception in the depot, somebody asked her of the hatchet. She produced a Bible, declaring it to be her only offensive and defensive outfit.

W. P. PHELON, M. D.

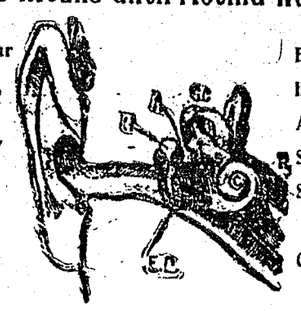
San Francisco, Cal.

DEAFNESS AND CATARRH

Curable by no Means until Actina was Discovered

Wonders of the Ear

A Department of Human Anatomy that Defies the Surgeon.



E. D.—The Drum Head
H.—Hammer
A.—Anvil
S.—Stirrup
S. C.—Semicircular Canals.
C.—Cohlea

The human ear is an organ the interior of which the physicians have never been able to get at, hence their inability to remove the causes of Deafness.

CAUSE OF DEAFNESS.

NINETY-FIVE PER CENT of all cases of Deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones (hammer, anvil and stirrup). Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure **Ear Drums** are worse than useless.

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SATURDAY, MARCH 21, 1903.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Moral Obliquity.

William Booth, who dubs himself "General," as head of the Salvation Army, in a speech in Boston, said that in the ranks of that army were 13,000 criminals. He wanted rich people to contribute of their funds to sustain the army, and keep these criminals out of temptation. If they did not, he proposed a strange and novel scheme to force them to give. He would make out a list of the rich who refused to contribute, and turn these 13,000 criminals loose to collect the funds!! In other words he would give these criminals permission to go out and raid the rich, by any and every means, robbery, theft, even murder, to bring in shekels to the treasury of the Army, so that these criminals may be preserved and other criminals converted!

In law this is blackmail, high-handed and punishable. Is a man with an extra dollar in his pocket under obligations to give it for the furtherance of the promulgation of the dogmatic arrogance of the Salvationists? No Christian sect has before threatened violence when the contribution box has been sent around. The threat shows how little confidence "General" Booth has in the "conversion" of his 13,000 criminals. If truly converted they would not go out forcibly collecting, even if commanded. Booth does not believe they are so completely converted, that they will not return to their old ways, for Christ's and Booth's sake.

The threat is so appalling that it appears impossible it could have been uttered. We hope it was not, for the sake of our lingering faith in humanity.

The Pope Wants Spain Restored.

The Pope recently had an audience with a Spanish Grandee, and expressed a hope that Spain would soon regain her former greatness. Coming from the Pope by whose influence the dogma of papal infallibility has been thrust on the Catholic church, a hope is equivolent to a desire that Spain should again become all that she was at the height of her glory, and for the success and world empire of that church there is no doubt that the Pope earnestly wishes it might be.

What was that greatness Leo desires and hopes for? It was the possession of half of Europe and half of the New World. Then she had ships in all seas, that poured into her lap the treasures of the world. Her commerce had no competitor, and her pirate crews were the scourge of the nations who attempted to compete with her. She fostered the slave trade in its most detestable form, and in the name of religion blotted out the incipient civilization of two great races, the Incas and Aztecs. Hence to "regain" her former position she must conquer Europe, wrest half of the continent of the west from the hands of its occupants, drive all other ships from the high seas, with its own superior navy, restore the slave trade and piracy, and renew the inquisition in restraint of heresy.

So Pope Leo XIII would turn back the hands on the dial of time three hundred years!

Oh, no. Spain has been the darling and obedient daughter of the church, and from world empire and unbounded opulence, has sunk to a fourth-rate power, whose people are stupefied with ages of ignorance and bigotry fostered by the Catholic church.

The world is not hankering for this greatness of Spain, and it will never come, however much the foxy Leo may hope for it.

SPECIAL PAPER.

This number of The Progressive Thinker is worth a year's subscription to every reflective mind. Mr. Leadbeater's fourth lecture on Clairvoyance will attract the attention of occult students everywhere. It will be read with deep interest. The lucid account of the assassination of Abraham Lincoln will also attract attention of thinking minds everywhere. Other articles of interest in this issue.

The Negro Problem Solved.

As long as the preachers keep to the lines of the Bible, and vigorously thresh the old straw their ancestors have been flailing since no one can remember when, they are uncriticisable, because their subjects and treatment are beyond the range of reason, and their reiterations a jargon of words, which if ever meaning anything are senseless now. But when they break into politics or live issues, they are as impractical as children.

The negro question just now is exciting attention. What shall be done with the negro, calls out verbose editorials and high-sounding remarks from pulpit orators. The negro has not asked to have anything done with him, and is content to be let alone. Until he does, common sense would suggest he be allowed to work out his own salvation with such assistance as opportunity offers the whites to give.

The great trouble with the negro is that he has not been let alone. When it was first advocated by philanthropists to free the slaves, every minister of Christ's gospel from Bangor to New Orleans, preached from Bible texts that slavery was the proper condition of the black race, because Ham had done something when he came out of the ark, for which God branded him and sent him and his offspring into the earth as slaves to the more godly offspring of the other sons. And when William Lloyd Garrison assisted in the attempt to secure liberty for a runaway slave, a preacher headed the mob which put a rope around his neck and dragged him through the streets of Boston.

Then the churches advocated colonizing the negroes in Africa. The impossibility of transplanting several millions of people across the ocean never occurred to these preachers. They had been so busy digging up Hebrew roots so they could exactly know what God was doing with the little horde of savages, known as Israelites, that they had never become acquainted with the practicalities. Why, the negroes would breed faster than they could be carried away!

Now comes Bishop Hamilton, of the Methodist church, with a perfect cure-all. In a sermon recently delivered in San Francisco, he advocated intermarriage. He said he had married whites to blacks, and whites to Chinese, and he had no scruples. He said further that it would "sweep away caste lines," and when asked if he would be willing for his daughter to marry a negro, replied that he should, if the general prejudice against such unions could be removed. As in the church all were equal, he argued they should be in contracting such marriages.

It is quite true the negro question can be solved in this manner. The color line will be washed out. We shall have then a distinctively "American race," with kinky hair and a cream-colored complexion. The black man will come up and the white man will go down, but the white man will go down much faster than the black will come up. The mongrel race will be noted, as all mongrel races are, for retaining all the bad qualities of both ancestral lines, and few of the good.

We advert to this ministerial utterance not because there is the remotest chance of it being acted on, but as an example of the incapacity of the ministerial mind to grasp living issues.

Such sermons through their wide circulation by the press, have influence, and many a marriage of the diverse races may be encouraged thereby. In most states these are justly forbidden by law. The opposing sentiment to such unions may be all wrong, yet it exists, and if the contracting parties are so enamored with each other that they can bear the social ostracism, they have no right to subject their children to the burden, and bring them thus handicapped into the battle of life, hard enough to the best equipped.

Patching-up Orthodoxy.

From the time that the doctrine of the trinity was first promulgated, unto the present, theologians have endeavored to explain and simplify the doctrine, to make it apparently reasonable to the minds of people who might not find it easy to swallow the dogma in its bald literal assertion.

And now comes Rev. Thomas D. Ware, a student at the University of Chicago, who is doing post-graduate work, and who delivered an address before the Baptist ministers' conference, in which he attacked the theory of the trinity. He declared that there are not three persons in God, but that the trinity is simply a symbol representing three conceptions of the one personality.

He said the Athanasian theory of three persons in one God was unsatisfactory.

"Is there not some theory that will square itself with Christian experience, the scripture statement of Father, Son and Holy Spirit, and yet conserve the great truth of the unity of God and the deity of Christ?" he continued. "Until we have this we can never hope to have a satisfactory theory of the being of God."

Rev. Mr. Ware is 50 years old and has been a pastor of a church or a student in a theological seminary the last twenty-five years.

Mr. Ware's theory is certainly more reasonable than any hitherto broached. But if it be accepted as soundly orthodox, what becomes of the previous theories that have heretofore borne the brand of orthodoxy? Must they now be relinquished as unorthodox?

Did one "conception" die on the cross to make satisfactory atonement to another "conception" for the sins of the world?

What is orthodoxy, anyway?

Whatever it is, it is sadly in need of patching—but the more it is patched the worse it looks.

NOW IS THE TIME!

Attention, Spiritualists of Illinois!

Spiritualists of Illinois, Attention! Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their labors convince the wavering, rally the scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brother Sprague immediately at Sturgis, Mich., or advise Ella Johnson Bloom, secretary, 971 South Homan avenue, Chicago. Act at once:

GEO. B. WARNE,
President Ill. S. S. A.

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

Spiritualism is All-Embracing.

Spiritualism, embracing spirit manifestations, is not circumscribed by the waters of the ocean, the sands of the desert, the burning sun of the tropics or by any creed, sect or cult. It is world wide! Kings, princes, earthly potentates, or popes or priests can not limit it to any one locality. It exists simply because the method to open up communications between those on earth and those who inhabit the celestial regions, are well known to the latter. It is simply an extension of our social relations, bringing to our side our spirit friends and relatives, and is no more marvelous or extraordinary than the system of wireless telegraphy, a message being accurately sent across an ocean of water.

WHEREVER SPIRIT MANIFESTATIONS ARE INTRODUCED INTO A PARTICULAR SECT, CULT OR CREED, THEY OFTEN CONFORM THERETO — TEMPORARILY AT LEAST—AND WORK ALONG THEIR RESPECTIVE LINES.

Take, for example Lonnie Lawrence Dennis, a colored boy about 9 years of age. He is an extraordinary evangelist, with an orthodox God, a personal Devil, a good-sized sulphurous hell—in fact he has a complete sectarian working outfit. As a boy in his normal condition, he is not to any great extent unlike other boys of his age. He likes to play; shows no marked intellectual brilliancy, and no indication of being a religious exhorter or enthusiast.

BUT IN THE PULPIT, THIS BOY LONNIE IS SUBLIMELY TRANSFIGURED; HIS FACE BECOMES ILLUMINATED; HIS FORM ASSUMES THE ATTITUDE OF THE ORATOR; HIS VOICE SEEMS TO CHANGE, AND UNDER THE COMPLETE CONTROL OF A SPIRIT, HE SWAYS AN AUDIENCE OF 2,000 PERSONS AT GALESBURG, ILL.

Lonnie Lawrence Dennis is a medium—a first-class medium controlled by an orthodox spirit—one who at least assumes to be orthodox, for he has a complete working outfit of the ordinary revivalist, each part so admirably adjusted that an impressive weird influence is exerted over the colored population as well as many others.

Here we have an example of the all-embracing, all-absorbing, and cosmopolitan character of spirit manifestations. Of course the ignorant congregation doesn't recognize the real fact in the case that the boy Lonnie is merely a medium under the control of a spirit.

HERE IS THE SCIENTIFIC ASPECT OF THE CASE. SPIRIT MANIFESTATION OR CONTROL IN SUCH A CASE AS LONNIE, ADAPTS ITSELF MEASURABLY TO THE ENVIRONMENT OF THE MEDIUM. IT WOULD IN NO WISE BE ACCEPTABLE TO THE IGNORANT HORDE UNLESS IT COMES ALONG CERTAIN ESTABLISHED LINES OF THOUGHT AND ACCEPTED BELIEF.

There is a lesson—an important one—to be learned from this: Communication with the spirit world is simply kaleidoscopic—colored by custom, environment and the flexibility of those ministered unto to receive the exact truth, or a distorted truth, or what is assumed to be the exact truth served in an acceptable dish to render it savory or palatable.

A spirit coming to earth to control a little colored boy, with a full-fledged scare-crow, orthodox creed to promulgate to genuine ignoramuses, may find some excuse for pursuing such an erratic course under the pretense that he can better their conditions with such utensils of an effete theology whereas with the exact truth presented to them, chaos would follow—they not being prepared for it.

HENCE WE HAVE EXPRESSED IN SPIRIT MANIFESTATIONS THE GRANDEST TRUTHS EVER CONCEIVED BY AN ANGEL OF LIGHT, AND AT THE SAME TIME JUST ACROSS THE WAY THE MOST CONSUMMATE FOLLY AND TWADDLE COMES IN ONE FLOWING STREAM FROM THE LIPS OF THE INSPIRED MEDIUM.

THUS WE FIND IN SPIRIT MANIFESTATIONS AN ENDLESS, RATTLING CHAIN OF CONTRADICTIONS, (JUST AS WE FIND IT IN THE 600 DIFFERENT RELIGIOUS SECTS) AND HOWEVER PROMINENT OR UNSAVORY THEY MAY BE THEY ALL LEAD TO WHERE WE WANT THEM, — DEMONSTRATING COMPLETELY THAT SPIRITS CAN AND DO COMMUNICATE WITH MORTALS.

According to the Register of Galesburg, Ill., 2,000 persons heard Lonnie Lawrence Dennis, the colored boy evangelist, at the Central Church in that city. For three-quarters of an hour, the little preacher, following out a line of thought, talked fluently, talked earnestly, talked wonderfully! His voice could be heard in every part of the church. When he had finished there was a great rushing and crowding to get to the front and speak to him. The evangelist stoutly refused to allow any one to shake hands with him. One woman asked to be allowed to lay her hand on his head; one wanted to touch his garment, but even that privilege was denied. "It makes him too tired," the mother said.

As a scripture lesson Lonnie read a chapter of Isaiah. The Bible was almost too large for him to handle, and he tottered, as he tried to lay it on the desk.

DURING HIS DISCOURSE HE MADE ATTACKS UPON WHAT HE TERMED THE FORMALITY OF PRESENT-DAY CHRISTIANS.

He doesn't believe in theological seminaries and said that they generally educated preachers instead of Christians.

After a most eloquent and earnest prayer the evangelist called for converts. Not any one responded to his call at the church, but at the evening service in Beecher chapel, after a discourse on "Lazarus, the Rich and the Poor," seven came forward. At Beecher chapel his mother told the story of his life. Here, too, the audience crowded the aisles and the hallway, and many were turned away.

During the afternoon discourse the little preacher said:

"I want every heart here that knows the value of prayer to keep in prayer, while I speak for a few moments."

He began his discourse with the story of Saul of Tarsus, his approach to Damascus, his conversion and then drew practical lessons from the life of Paul. His description of the conversion was dramatic.

"Paul was not one of those half-way Christians, who attend church and have no religion or who exhaust all their religion in the pulpit and are simply the product of a theological seminary. Paul was a man of God, preaching the religion of God. O, that we had such Christians to preach the gospel today, not men educated in the theological seminaries, who, seeing a job with a good salary, go to preaching, but men called of God to preach.

"One trouble with America to-day in her religion, is that men are preaching that have never been converted. How can I or anybody preach religion to you sinners, if I, myself, have not been converted?

"I would that the Bible would lead men as it did of old, when there was not so much finery, so much put on, so much pretense. We have quit falling on our knees, shouting and praying. We have quit going at the work full speed. We have picked up formal ways."

SPIRITUALISTS SHOULD CONTINUALLY BEAR IN MIND THAT SPIRIT MANIFESTATIONS ESTABLISH ONE IMPORTANT FACT—SPIRIT RETURN!—AND IN THAT ONE IMPORTANT RESPECT ALL AGREE, AND CONTRADICTORY MESSAGES MAY EXIST IN PROFUSION, AND MEET ONE AT EVERY TURN, YET THEY ARE EXCEEDINGLY TRIVIAL IN IMPORTANCE AND HARDLY WORTH MENTIONING WHEN COMPARED WITH THE WELL-ESTABLISHED AND ALL-EMBRACING FACT THAT THE SPIRIT SURVIVES THE CHANGE CALLED DEATH, AND CAN RETURN TO EARTH, AND COMMUNICATE WITH FRIENDS THERE. KEEP THIS CARDINAL PRINCIPLE ALWAYS IN MIND.

Christianity as Exemplified.

"O watch, and fight, and pray,
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore,"

From the time of Constantine until the present, or from the time of the dominance of Christianity, so-called, to the present it has been characteristic of what are known as Christian nations to be engaged in warfare not only against non-christian peoples but against each other.

The spectacle afforded by the present existing great nations of the earth, those supposed to be most imbued with, and under the influence of the prevailing type of christianity, is a sad illustration of the fact of the militant or fighting nature of the christianity of the present and the past. Millions upon millions are expended every year—wrung from the labor of the people who produce the wealth of the world—to maintain huge armies of soldiery, and to build huge ships of war, and forts, and implements of destruction and wholesale carnage.

It is to be noted that each nation calls upon God, its God, to favor its arms with victory; and each nation gives thanks to God when its soldiers or battle-ships win a great victory over the enemy. Each Christian nation gives glory to God for helping it to out-slaughter and conquer the other Christian nation.

It would seem that, in the case of Christian peoples praying and fighting go together, hand in hand over the bloody highways of human history.

On a smaller scale and in a milder form the same characteristic is observable in neighborhood, social, political and municipal affairs; the call from both sides is upon God to help "our" party, "our" friends, and "us." The spirit of militant selfishness reigns and rules, even in the objects of prayers.

Coming closely to home surroundings, we might say that a phase of the militant type of Christianity is exemplified in the case of Dowie, as reported, launching objurgations against those who oppose his plans and methods and treatening God's curse upon them, in one form or another because they do not conform to his wishes and will. But however much people may feel to object to his style and manner, it must be conceded that his ways are in accord with the ways of Christianity all along down the ages, as it has been exemplified by the professed followers of the Christ.

We have been led into this vein of thought by the fact as stated in the daily press, that the policemen of Zion City are required to meet for prayer, at a certain hour daily. Why not? Regiments of soldiers have their chaplains—and policemen as well as soldiers have need to "watch—and fight—and pray."

THE CHRISTIAN COAL TRUST.

"The interest of the miners will be cared for, not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given control of the property of this country."

Thus spake Baer.

Now rich how the Christian men have cared for the miners. This is a part of the testimony before the arbitration committee appointed by President Roosevelt. It was never shaken by the trust.

John McGonnigle was placed before the choice of either working in a dangerous mine and risking his life for the profit of the coal trust, or of going without employment and starving. Andrew Hannik and other miners were evicted for presuming to gain better wages by a strike.

Henry Coll, 37 years in the employ of the Markle Company, lost one eye and one leg, and had his hands crushed, his ribs broken, and his skull fractured during this time. He had a sick wife. Her mother, over 100 years old, was blind and unable to walk. Two minor children belonged to the family. During 17 years, they had only received fifty dollars from the company, and this was given to them after they had been on the injured list for two years. They were turned out of doors in a drenching rain. His wife was driven from a sick bed, her blind mother was carried out and placed on the wet sidewalk. The two women and the children had to stay out in the storm, while Coll walked seven miles to Hazleton to secure a shelter. All the while, the Christian men of the coal trust were snugly resting on sumptuous couches, and reveling in luxuries. And the solemn bells were ringing out their message of good will to all men, when Mrs. Coll died from the effects of the exposure, and her old mother driven to insanity by the cruelty of the Christian men, was wrestling in the embrace of death.

John Gallagher worked for 18 years in the employ of the Markle company and never received a cent of money. The work allotted to him was such that he always remained in the debt of the company for rent and provisions from the company store. His boy worked in the mines from his eighth year, until he lost one arm in an accident. The boy had to turn to school teaching in order to assist his father in paying off their debt. They had almost succeeded in clearing themselves, when the strike threw the father out of work, and they were evicted.

Thus cared the Christian men for the interests of the miners!

* * * * * * * * *

A twelve-year-old boy, whose father had been killed in the mines, had to work for the company as breaker boy to pay off his father's debts. His mother had to scrub the company offices, wash for the neighbors, and take in boarders to keep alive. The longer they worked the more they ran into debt.

The boy was earning four cents an hour! Let the children come unto me!

The companies charge from ten to twenty per cent more for their goods than other stores. But the miners cannot secure any employment, unless they trade at the company stores. The Christian men robbed their employes on one end of the line, and the public on the other.

Before election, when the cry for national ownership of the mines was threatening, the Christian men of the coal trust supplied the dealers with coal. After election, when the cry for national ownership had subsided, they cut off the coal supply, and proceeded to screw the prices up to the top notch. There is no reason for this shortage of coal but the greed of the trust. The Christian men must have their pound of flesh.

People are dying of cold within a stone's throw of the richest coal mines. Coal riots have broken out. The American people are suffering, because the Christian coal barons have a right to do with their property as they wish. And they wish to make profits, even if every cent of profit costs a human life.

The railroads, the friends of the coal barons, are not suffering from the coal famine. One capitalist hand washes the other. You give us cheap rates, and we'll give you coal. The law forbids this, of course. But divinely appointed rulers are above the law. The will of the Christian men is the supreme law in this free country.

Yes, this is a free country—for the trusts. They freeze the people to death for profit. They kill the husbands, and force the wives to sell themselves and their babies for bread. They spread desolation and misery over the whole land, in the name of profit.

* * * * * * * * *

But the Christian men are nothing but insolent pretenders. The god that appointed them is Mammon. The wisdom that has given them control over the wealth of this country is cunning.

The real power in this country are the wage workers and small farmers. The flower of American manhood and womanhood is found among them. Only their patience and generous endurance permits the robber barons to ply their nefarious trade.

The wage workers and farmers have followed the false leaders of parties. Honest and trusting themselves, they have relied on the deceitful words of the tools of the capitalist class. But you cannot fool all the wage workers and farmers all the time.

The American proletariat in factory, office and on the farm is opening its eyes. Their ears are no longer closed to the message of freedom from oppression by the Christian men, to whom Greed and Cunning have given control of the property of this country. They have heard the cry to unite as a class. They are clasping hands with the class conscious workers in the international party, that alone can meet and defeat international exploitation.

The American proletariat will soon break the chains of the capitalist bondage by a united vote for the party of their class.—Appeal to Reason.

Good Shepherd Nunneries.

A terrible state of affairs is that revealed during the course of a trial in the Court of Appeal at Nancy, France, of charges of cruel ill-treatment of young girls and women, entrusted to the nunneries for education and training. As stated by Secular Thought, of Toronto, the evidence of women who had been inmates of the Good Shepherd nunneries proves that for many years the nunneries have employed the labor of some 50,000 infants, girls and women, anywhere from five years old, in field work, sewing, and other occupations, generally for about sixteen or seventeen hours a day, feeding them scantily upon the coarsest food, making not the slightest attempt at educating them, but realizing a profit from the "sweat, tears and blood" calculated to amount to about $10,000 a day or $3,000,000 a year. One witness, describing the routine of work, said that the girls were sent into the fields to work at 5 o'clock in the morning, and after working all day, were set at needle-work in the evening when it was too dark for field work. This was pastime after a hard day's work.

In many cases the girls are no doubt sent to the nunneries in order to get rid of them; but the evidence of witnesses proves that the girls were kept practically as prisoners, only being allowed to see their friends through an iron grating and in the presence of officials; that they were entirely uneducated; that they were entirely unpaid for their labor except by their scanty food and clothing; and that all attempts at escape or insubordination were very severely punished. The full extent of the villainy of this charitable nunnery business will be seen when it is stated that in some cases as much as 35 francs (about $6.50) a month was paid by relatives of the children. Maitre Prevost, in summing up the case against the nunneries, said that, while the majority of the pupils are respectable, they are kept in prison like criminals, being permitted to see their parents only through gratings, a sister being present. Letters were intercepted, forgeries committed, and it was almost impossible for girls to communicate with their parents or recover their liberty, even years after they had come of age. The poor girls on leaving the Good Shepherd are almost fatally compelled to become criminals or prostitutes. M. Theophile Roussel, the French sociologist, writes: "It is noticed that several licensed prostitutes in the Pas-de-Calais are former Good Shepherd girls, and this is the case in other departments." The Bishop of Nancy says that the nuns can compel the young women to stay by refusing to give them money when they wish to leave; and that the cases of girls being cast adrift penniless, after working in the service of the nunneries for twenty or thirty years, thus being driven to suicide or prostitution, are "crimes that cry to heaven for vengeance." And so say we. But wherever the Church of Rome is allowed to carry on its propagandism without restriction, there we shall see such things as these, and others as shameful, if not so cruel and mercenary. "Semper eadem" is truly the motto of the Catholic Church, in the vicious, unscrupulous, and tyrannical aspects of its methods, wherever it gets a free hand; and we have only to read its literature to see that, in every case, its action in these directions is only limited by want of opportunity or the opposition of its intended victims.

In our judgment, any inquiry into Catholic methods in such cases will always reveal—as they always have revealed—a similar state of affairs. An institution the stability of which depends upon secret methods can only be exposed in such cases as the present, where some extraordinary circumstances produce a rebellion or some dispute among the authorities. The Jesuitical system hides a multitude of outrages. The fact that this great crime has been carried on successfully for so many years in "infidel France" without an exposure, proves that the mass of the French people are still subject to the harshest form of priestly tyranny.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass.. Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale at this office. Price 25 cents.

Note From Dean Clarke.

I desire to inform my kind patrons that I have four other poems, printed as tracts, which I will enclose with "Triumphs of Man" (which is 12 cents), at two cents each. They are "The Old Soldier's Funeral," "The Old Heaven and Hell and the New," "Evolution of the God-Idea," and "A Song for the A. P. A." (arranged to tune of "Marching Through Georgia). These are among my best, and I hope all will send for and distribute them.

DEAN CLARKE.
7 Winthrop street, Roxbury, Mass.

A RECOMPENSCE FOR PAIN.

A man is better for having loved,
Though all of the sweets have perished,
And years have only the baseness proved
Of the woman he once had cherished.
The more of charity now he feels
For hearts 'neath the weight of sorrow,
His past is gone, but he fervent kneels
At the shrine of a sweet to-morrow.

A sweet to-morrow that yet may hold
The joys that a false one shattered,
He scorns the love that is bought with gold,
Like rose peals fallen, scattered;
'Tis only fit to be trodden deep,
In the turf of a quick forgetting;
He still dreams on in his troubled sleep,
Of a passion no scars begetting.

And sooner or later to all men come
The bliss of a love that's lasting,
That's better far than the other one,
Made sweeter the while contrasting
The truth 'gainst error, the false 'gainst true,
What priceless joy in the proving!
Till all is tenderness long years thro'—
A man's the better for loving.

—Roy Farrell Greene.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

MR. AND MRS. E. W. SPRAGUE

Missionary Report for February, 1903.

Our work in the state of Michigan during the month of February, was very successful.

During the 28 days of the month we held 32 meetings, organized 6 new societies, chartered them with the Michigan State Spiritualists Association, and helped to strengthen other societies, adding a number of new members to them.

We love the work of Spiritualism and are happy in the success of the missionary work, though the work in this field is very hard and tiresome. Every day is full of work, from the time we waken in the morning until we retire late at night, writing letters, holding meetings, press correspondence, etc., keeps us busy. We like the work, but often feel we would like to spend a quiet day at home or in some secluded spot where we could lay aside every care and responsibility for a few hours. It is seldom we are granted this privilege, because of many calls to make.

The people everywhere we go are famishing for spiritual food, and we are happy in the work of assisting them to find it.

We have both been having lagrippe for the past week. We were cared for by Mr. and Mrs. J. R. Francis, of The Progressive Thinker, one night in Chicago, and by Mr. and Mrs. C. Munson, in Beloit, Wisconsin, four days.

These good people did everything in their power for our relief, making us feel at home, which meant much to us, and for which we are truly thankful.

We filled our engagements, not missing a single meeting. Mrs. Sprague was unable to attend one meeting and I carried it on alone, though I was too hoarse to do justice to myself or the audience, I should have been in bed at the time.

We very much appreciate the kindness of all our people with whom we meet. Everywhere we go we are treated with the greatest kindness.

At this writing neither of us is entirely free from the unpleasant grip of lagrippe but we keep on with our work, ever pushing ahead.

The missionary work is awakening the people to a realization of the need of united action through thorough organization.

If everyone would contribute something to help along our beloved cause, and each would lend a hand to aid in the work, our organization would soon grow strong and would be recognized by the world at large as a great factor in the civilization of the race, and in human progression.

Contributions to the missionary work will be gladly received and receipted for. Parties wishing our services as missionaries may address us until April 1, at Sturgis, Mich. Home address 618 Newland, avenue, Jamestown, N. Y.

E. W. SPRAGUE.

To the Spiritualists of Iowa.

I have been engaged by the Iowa State Association to serve you as the state organizer for the month of April. The time is near at hand when that work will be taken up. In order to make it effectual I must have the co-operation of all the Spiritualists in the state. I desire to visit as many places as possible during the month and organize as many societies as I can. I want the friends to give me the use of the hall or parlor, take up as liberal a collection as they can, and entertain me. Then I want them to organize and band together for the bettering of their own conditions, and help the state in their work. All money taken in for the work, to be turned over to the state association.

I will go anywhere. Just give me a chance to come and help you, and I will do all I can to build you up. The time is short, my friends, and I want responses at once. So please send to my home address, 114 President street, Wheaton Ill. I desire during the month to visit fifty places, and you good people of the state can help me by sending for me.

Come, friends, let us all go to work and show the world that there are many Spiritualists in the great state of Iowa, and all are ever ready to go to work. Who will be the first to respond?

G. H. BROOKS.
114 President St., Wheaton, Ill

"SLEEP'S MYSTERY."

"The night-time of the body is the daytime of the soul."—Jamblichus.

O, Platonist, thou didst write well;—
And yet, of sleep; pray can'st thou tell,
Of its companionship, as soul
Essays its flight 'mid Being—all?—
"Our dreams of immortality":—
Are they but dreams of fancy free?
Or hold we not a mighty tryst,
With loved ones, all; that day hath missed?
En rapport we, with myriad host
(E'en God is known as Holy Ghost,)
Is sleep a seance with earth's "dead;"
And by their counsels are we led?
Wearied, is sense, by what it sees
In this great world, to hate, to please;
The soul would sink in tired despair,
If sleep came not, relieving care.
The curtain falls o'er wearied eyes—
The soul steps forth—(O glad surprise!)
And finds itself informed of life,
And given strength for coming strife.
Aye, taught of God (the mighty host
We personate as Holy Ghost)
Why may we not, in morning's light,
Receive these messengers of night?
O, hour of sleep; thou hour with life,
Above earth's turmoil, care and strife.
Aye, may we not in morning's hour,
Receive thy word, receive thy power?
Ah, then, we would not write of sleep—
A mystery, that is so deep,
That man cannot solution find;
Nor by our dreams, the human mind;
For we would know of angel guest,
And watch for word of love's behest;
Nor wait for sleep's enchantment deep;
Nor need we tell the "soul's restorer," Sleep!
Yet soul grows weary of its load
The load of earth—weary the road
By which it gains of earth, to keep,
And welcomes still "Death's Twin"—its "sleep"!
But then: "The sleep that knows no waking,—
"The soul its load of earth forsaking;"
We dread it not; for it is rife
With all that is, of human life!
We know by it; the Life Sublime;
The worshiped life of every clime;
And too, we know our seance-hour,
Is but reveal of its great power!
Aye, sleep is life!—"The dreamless sleep,"
As Death is named, this life doth keep,
And we may know as we are known,
As sleep comes on—assumes its throne,
Aye, Sleep is Life set free from earth;
A daily death? A daily birth!
And man in seance grows apace,
In love and wisdom, truth and grace.

DR. J. O. M. HEWITT.
Chicago, Ill.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

The Assassination of Abraham Lincoln.

Planned and Executed by Jesuit Priests

"President Lincoln expressed at the last cabinet meeting before his death his assurance that something serious was about to happen."—Washington Post, July 6, 1902, on "Prophecies and Omens."

Was the "assurance" expressed by President Lincoln a mere presentiment or omen?

The first intimation that came to the ears of Abraham Lincoln that he was to become a victim to the vengeance of the Romish priesthood was in October, 1856. Twice in that year he defended a Catholic priest, the late Father Chiniquy, of St. Anne, Illinois, before a jury, on a false accusation of crime. The first trial was in May, 1856, at Urbana, seventy miles distant from the home of the accused. Mr. Lincoln demolished the testimony of two perjured priests, and his client would have been acquitted but for the blunder of allowing a single Roman Catholic on the jury.

The case was tried again in October following. The testimony of a priest named LeBelle, against the character of Chiniquy, was of such a nature as to horrify everybody. The cross-examination by Mr. Lincoln did much to break the force of the direct testimony, but he feared its effect on a jury unacquainted with the character of the accused. When the court adjourned in the evening Lincoln said to his client:

"My dear Mr. Chiniquy, though I hope tomorrow to destroy the testimony of LeBelle, I must concede that I see great danger ahead. I feel that the jurymen think you guilty, and that you will be condemned to a heavy penalty or to the penitentiary, though I am sure you are perfectly innocent. It is very probable that we shall have to confront LeBelle's sister tomorrow, who will confirm the false testimony of her brother. Her alleged sickness is doubtless a feint, in order that her evidence may come in after that of her brother. Perhaps we shall have to meet her testimony as taken before some local justice, which will be all the harder to rebut. That woman is evidently in the hands of Bishop O'Regan and her brother, ready to swear to anything they order her. Nothing is so difficult to refute as female testimony, particularly when the woman is absent from court. The only way to be sure of a favorable verdict tomorrow is, that God Almighty would take part and show your innocence. Go to Him, for He alone can save you.'

These words are recorded by Father Chiniquy in his book, "Fifty Years in the Church of Rome." They are perhaps a little colored, coming through the medium of a very pious and conscientious priest, who was soon to renounce the error of Papacy and become a devout Protestant. Sadly did he betake himself to his room, where, through the night, he wrestled in prayer. But at 3 o'clock there was a loud knocking at his door. Quickly the tearful priest opened it and there stood Abraham Lincoln, who said:

"Cheer up, my dear Chiniquy; I have the perjured priests in my hands. Their diabolical plot is known, and if they do not fly away before the dawn of day they will surely be lynched. Bless the Lord, you are saved."

The next morning the court house could not contain the crowd that came to see the result of the trial. The Catholic priest, LeBelle, had fled, but there were numerous other reverend fathers present, hoping to witness the condemnation of the French Canadian priest. Judge David Davis took his seat on the bench, and the complainant, Spink, a tool of Bishop O'Regan, rose, pale and trembling, to ask to be allowed to withdraw the prosecution. The motion was of course granted, but the miserable priests in attendance were then regaled with a most eloquent and scathing speech by Lincoln on the rascality of the prosecution and the infamous character of the Romish priesthood in general.

Accepting a fee of only fifty dollars for his services in the two trials, Lincoln turned to his client and said:

"Father Chiniquy, what makes you weep? You ought to be the most happy man alive; you have beaten your enemies and gained a most glorious victory."

"Dear Mr. Lincoln," answered the priest; "the joy I should naturally feel for such a victory is turned to grief when I think of its consequences to you. Not less than ten or twelve Jesuit priests came from Chicago and St. Louis to hear my sentence of condemnation. But instead of that you have brought the thunders of heaven on their heads; you have made the walls of the court house tremble with your denunciation of their infamy. They are enraged and I feel that I have read your death sentence in their bloody eyes."

At first Lincoln treated the warning lightly, but afterward he said: "I know the Jesuits never forget or forgive; but what matters it how or where a man dies, provided it is at the post of duty."

The election of Lincoln to the presidency, four years later and again to a second term, was unanimously opposed by the Catholic priests. The Church of Rome looked upon the division between North and South as her golden opportunity in America. She ordered her elder son, the Emperor Louis Napoleon to send an army to Mexico, so as to be ready to help crush the Northern States. She bade the bishops, priests and people to vote in opposition to Lincoln. Only one bishop dared to disobey!

Father Chiniquy had now renounced the Papal creed and become a Protestant. At the end of August, 1861, a Roman priest whom he had persuaded to renounce Popery, disclosed to him a plot to assassinate the President. Chiniquy thought it his duty to go and tell him of it. He was received with great cordiality by Mr. Lincoln, who said:

"You see that your friends, the Jesuits, have not killed me yet. But they would have done it when I went through Baltimore had I not defeated their plans by passing incognito a few hours before they expected me. We have proof that the company selected and organized to murder me was led by a rabid Roman Catholic named Byrne, and that in the gang were two disguised priests. I am sorry I have so little time to see you, but I will not let you go before telling you that a few days ago, Prof. Morse told me that when he was in Rome, not long ago, he found a formidable conspiracy against this country and its institutions. It is evident that it is to the intrigues and emissaries of the Pope that we owe, in great part, this horrible civil war."

The next day Chiniquy was received again by the President. "I want your views," said Lincoln," about a thing that is excedingly puzzling to me. A great number of Democratic papers have been sent to me lately, containing statements that I am an apostate Roman Catholic. No priest of Rome ever laid his hand on my head. Tell me what is the meaning of these falsehoods."

"IT MEANS YOUR SENTENCE OF DEATH," said Chiniquy, "and I have it from the lips of a converted priest that, in order to excite the fanaticism of Roman Catholic murderers, the priests have invented the story of your being born a Catholic and baptized by a priest. An apostate from the Church of Rome is an outcast who has no right to live. Here is a copy of a decree of Gregory VII, [Hildebrand, 1073-1085] proclaiming that the killing of an apostate or a heretic is not murder. Such is the canon of the church."

Realizing the imminent danger, Mr. Lincoln said:

"I repeat to you what I said at Urbana in 1856, when you first warned me against the Jesuits. But I will now add that I HAVE A PRESENTIMENT that God will call me through the hand of an assassin. Let his will be done. I feel more and more, it is not against the South alone we are fighting, but against the Pope of Rome and his perfidious Jesuits, who are the principal rulers of the South. The great majority of the Catholic bishops, priests and laymen are rebels at heart, and, with few exceptions, they are pro-slavery. I understand now why the patriots of France were compelled to kill so many priests and monks; THEY WERE ALWAYS THE ENEMIES OF LIBERTY."

Again, in June, 1862, Chiniquy called on the President to warn him against impending dangers, but could only shake hands with him. It was just after the grand victory of the Monitor over the Merrimac, and the conquest of New Orleans by Admiral Farragut, and Mr. Lincoln was too busy to grant an interview.

Once more in June, 1864, came Chiniquy to Washington, and the President managed to have an interview with him by taking him in his carriage to visit the wounded soldiers in the hospital. Mr. Lincoln said:

"This war would never have been possible without the SINISTER INFLUENCE OF THE JESUITS. We owe it all to Popery. I conceal this from the knowledge of the nation because, if the people knew what I do, this would become a religious war and assume a tenfold more savage and bloody character. If the people could know what Prof. Morse has told me of the plots at Rome to destroy this republic, if they could realize that the priests, monks and nuns who land on our shores, under the pretext of propagating their religion, teaching our children, and nursing the sick in our hospitals, are only the EMISSARIES OF THE POPE and the other despots of Europe, to undermine our institutions and prepare a reign of anarchy here as they have done in Ireland, in Mexico and in Spain, the Protestants both north and south would surely unite to exterminate the priests of Rome."

The President then asked Chiniquy if he had read the letter of the Pope to Jefferson Davis, and if so, what he thought of it. The ex-priest replied:

"My dear President, that is just what brought me here again. That letter is a POISONED ARROW aimed by the Pope at you personally. You know how many liberty-loving Irish, German and French Catholics have been fighting for the Union. To detach these men from the ranks of the Northern armies has been the aim of the Jesuits. Secret and pressing letters have been addressed from Rome to the bishops, ordering them to weaken your armies by detaching these men. The bishops answered that they could not do it without exposing themselves to death, but they advised the Pope to recognize at once the legitimacy of the Southern republic, and to take Jeff Davis under his protection by a letter which would be read everywhere. By that letter his blind slaves understand that you are outraging the God of heaven and earth by continuing this bloody war to subdue a nation whose legitimacy is recognized by God's vicegerent. That letter means that you are not only an apostate whom every Catholic HAS A RIGHT TO KILL, but you are a lawless brigand whom every Catholic ought to kill. This, my dear President, is not a fanciful interpretation of my own; it is the unanimous explanation given by a great number of priests of Rome with whom I have had occasion to speak on this subject. I conjure you, therefore, to protect your own precious life."

The President replied at great length saying:

"You confirm me in my views of the Pope's letters, and Prof. Morse is of the same mind with you. Since the publication of that letter there have been many desertions. But Gen. Sheridan remains true to his oath of fidelity and is worth a whole army by his ability and courage. Gen. Meade has gained the battle of Gettysburg, but he was surrounded by such heroes as Reynolds, Wadsworth, Slocum, Sickles, Hancock, Howard and others, and yet he let the REBEL ARMY ESCAPE. When he was to order the pursuit, a stranger came to him in haste; that stranger was a disguised Jesuit. After ten minutes' conversation with him, Meade made such arrangements for the pursuit that the enemy escaped almost untouched, with the loss of only two guns. The New York draft riots were the work of Bishop Hughes and his emissaries. We have the proofs in hand of that. I wrote to Bishop Hughes, telling him that the whole country would hold him responsible if he did not stop the riots at once. He then gathered the rioters around his palace, called them his dear friends, invited them to go back home peacefully, and they obeyed. The Pope and his Jesuits have ABETTED AND SUPPORTED THE REBELLION from the first gunshot at Fort Sumter by the rabid Romanist Beauregard. They are helping the Roman Catholic Semmes on the ocean. I have the proof in hand that Bishop Hughes, whom I sent to Rome in the hope that he would induce the Pope to urge American Catholics to be true to their oath of allegiance, and whom I thanked publicly, under the belief that he had acted honestly according to his promise to me, is the very man who advised the Pope to recognize the Southern Confederacy. My ambassadors in Italy, France and England, as well as Prof. Morse, have warned me against the plans of the Jesuits. But I see no other safeguard AGAINST THOSE MURDERERS than to be always ready to die, as Christ advises it. We must all die sooner or later, and it makes very little difference to me whether I die by a dagger thrust through my breast or from an inflammation of the lungs."

Then, taking his Bible, the President opened and read from Deuteronomy iii: 22-28, where God told Moses to go up to the top of Pisgah and behold the promised land, for he would not be allowed to pass over Jordan. "My dear Father Chiniquy," said Lincoln, 'I have read these strange and beautiful words several times in the last five or six weeks, and the more I read them the more it seems to me that God has written them for me as well as Moses."

On the 14th of April, 1865, ten months after this last interview, at ten o'clock in the evening, President Lincoln was assassinated by John Wilkes Booth, at Ford's Theatre, and at the same hour Lewis Payne attempted to murder William H. Seward. Two or three hours before these assassinations occurred a Catholic landlord at St. Joseph, Minn., told Francis A. Conwell and Horace P. Bennett that Lincoln and Seward were assassinated. The two men make affidavit of the fact, sworn to September 6 and October 18, 1883. Landlord J. H. Linneman, purveyor for the priests in charge of the college at that place, refused to swear, but made a written declaration October 20, 1883, duly signed, saying that he told Mr. Conwell and Mr. Bennett that "he heard this rumor in his store from people who came in and out; but he cannot remember from whom." That lapse of memory probably saved the landlord's life. The priests of St. Joseph were cognizant of the plot to assassinate Lincoln and Seward.

Mr. Conwell was chaplain of the First Minnesota regiment. Mr. Bennett was a resident of St. Cloud, eight miles distant from St. Joheph. The two men drove up to the village hotel not later than 6:30 p. m. While Mr. Bennett was attending to the horses in the barn, Landlord Linneman told Mr. Conwell that Lincoln and Seward were assassinated. Allowing for difference in time between St. Joseph and Washington the news of the assassination had apparently reached St. Joseph at least two hours before it occurred!

Early next morning the two men journeyed to St. Cloud, arriving there about 8 o'clock. There Mr. Conwell told the hotel keeper, Haworth, what he had heard about the assassinations. He told it also to several other men. None of them had heard such news. The nearest railroad station from St. Joseph was 40 miles, and the nearest telegraph 80 miles.

The next day, April 16, Chaplain Conwell started for church, where he was to preach. On his way a copy of a telegram was handed him announcing the assassination of Lincoln and Seward.

On Monday, April 17, Mr. Conwell addressed the St. Paul Press the following paragraph:

"A STRANGE COINCIDENCE.

"At 6:30 p. m., Friday last, I was told, as an item of news, eight miles west of this place (St. Cloud), that Lincoln and Seward had been assassinated."

This was published, but the fact being discredited by the editor, another communication was sent by Mr. Conwell, which was printed, as follows:

"The integrity of history requires that the above coincidence be established. And if anyone calls it in question, then proofs more ample than reared their sanguinary head to comfort the traitor will be given."

Some Spiritualists at that time interpreted the matter as a mediumistic foresight. But after seventeen years Father Chiniquy procured the affidavits and adduced facts which proved that the murder of Abraham Lincoln was planned and executed by Jesuit priests.

Were all the convicted conspirators Roman Catholics? General Baker, in his report of the military trial says:

"I mention, as an exceptional and remarkable fact, that every conspirator in custody, is, by education, a Catholic."

Atzeroth, Payne and Harold, it is true, asked for Protestant ministers, when they were to be hanged. But on the subsequent trial of John H. Surratt, Louis Weichman testified that he was in the habit of going to St. Aloysius church with Atzeroth and that there he introduced him to another Catholic named Brothy. Booth and Weichman were perverts to Catholicism, and among their companions were Payne, Atzeroth and Harold. When Payne, after his assault upon Secretary Seward, knocked at Mrs. Surratt's door, it was opened by Major Smith, a detective. Being asked his business, Payne said he was a laborer, and had come to dig Mrs. Surratt's gutter. She being called and asked if she knew this man, answered: "Before God, sir, I do not; I have never seen him and did not hire him to dig a gutter for me." But it was proved that he was her personal friend, and that he had been to her house in company with his friend Booth.

Had father confessors appeared with Payne, Atzeroth and Harold on the scaffold, that would have opened the eyes of the American people to clearly see that the ASSASSINATIONS WERE PLANNED by Jesuit priests. The murderers were instructed to conceal their religion. Such is the doctrine of the church. St. Liguori says:

"It is often more to the glory of God and the good of our neighbor to conceal our religious faith, as when we live among heretics we can more easily do them good in that way; or if, by declaring our religion, we cause disturbance, or deaths, or even the wrath of the tyrant."—(Liguori Theologia, ii:3).

Dr. Mudd, at whose place Booth stopped in his flight, was a Catholic, and so was Garrett, in whose barn Booth was killed.

After the murder, Chiniquy came to Washington in disguise. He found the influence of Rome at the capital was almost supreme. The only statesman who dared to face the influence of Rome was General Baker. But several other statesmen confessed that without doubt the Jesuits were at the bottom of the plot, and sometimes this would appear so clearly in evidence before the military tribunal that it was feared it could not be kept from the public. Mrs. Surratt was a Catholic, and her house was the rendezvous of the priests. With a little more pressure on the witnesses many of the priests would have been compromised. But the civil war was hardly over, and the Confederacy, though broken down, was still living in millions of hearts; formidable elements of discord were still existing, to which the hanging or exiling of the guilty priests would give new life. Riots upon riots would follow. It was, therefore, concluded to be the best policy to punish only those who were publicly and visibly guilty, so that the verdict might receive the approbation of all, without creating new bad feelings. And this, they said, was the policy of the late President; for there was nothing he so much feared as a war between Protestants and Catholics.

It is evident that a very elaborate plan of escape for the murderers had been arranged by the priests of Rome. The priest Charles Boucher swears that a few days after the murder John H. Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage from the end of April to the end of July; that then he took him back to Lapierre, who kept him in his own father's house, under the very shadow of the palace of Bishop Bourbet, where he remained until September; that thence he was taken in disguise by himself and Lapierre to Quebec. It further appears that he was taken from Quebec to an ocean steamer, September 15, by Lapierre, who introduced him as McCarty. And who was Lapierre? The canon and confidential servant of Bishop Bourbet of Montreal. Lapierre and Boucher, who accompanied Surratt in the carriage, were the ambassadors and representatives of the Pope. Surratt was sent to Rome, where he enlisted as a Zouave under the name of Watson. Our government found him out, and the Pope was forced to give him up. But in so doing the Jesuits managed to have him escape to Egypt. There he was arrested and extradited. Being brought to Washington and tried, he escaped conviction in consequence of the disagreement of two or three jurymen who were Catholics. He has since died.

As a further item of evidence of the plot to assassinate President Lincoln, I have a letter from an aged correspondent, dated May 24 1896, in which he says:

"A few days before the death of Lincoln I read in a Richmond paper: 'We have a little surprise in store for the Yankees.'"

THAT WAS A SURE WORD OF PROPHECY BASED ON A JESUIT PLOT, TO BE EXECUTED ON FRIDAY, APRIL 14, 1865.

WM. HENRY BURR.

Washington, D. C.

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BUR-OAK KIDNEY CURE

In order that every sufferer from Kidney and Bladder troubles may learn what a wonderful remedy the Bur-Oak Kidney Cure is, The Bur-Oak Chemical Co. of Des Moines, Ia., will send a trial treatment free of all charges to all who write for it. Address, THE BUR-OAK CHEMICAL CO., Station D, DES MOINES, IOWA.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

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The best scientific argument in favor of a future life that has ever before been made.

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Or Orthodoxy from Headquarters...Price, 6 cts.
A newspaper reporter goes up to heaven and interviews Jehovah.

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Its, Origin, Career and Destiny....Price, 10 cts.
One of the best and most comprehensive summing up of the absurdities of the Christian Theology that has ever before appeared.

Holy Smoke in the Holy Land.
Price, 10 cts.
Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or 'the Holy Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

The Plan of Salvation. Price, 10 cts.
In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it.

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An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899.

The Master's Masterpiece,
Or the Sermon on the Mount.....Price, 10 cts.
This is the most thorough exposition of the fallacies of this noted "sermon" that was ever before published.

Modern Theology and Its Ideal Jesus
Price, 10 cts.
The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks

"THE DREAM CHILD,"

A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday Times.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cents

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Rev. G. C. Love has changed his address to 247 Hermitage avenue, corner Van Buren, West Side, where he may be addressed until further notice. Mr. Love stands high as a lecturer in behalf of Spiritualism and its philosophy.

Mrs. Catharine McFarlin's lectures in Chicago were much appreciated. She is now stopping at No. 166 Juneau avenue, Milwaukee, Wis., where she can be addressed for engagements.

The Sun, of Aurora, Neb., says: "The Hastings Republican states that on Feb. 7, Mrs. F. Gibout visited Dr. Schlesinger, the Spiritualist, who told her that her stomach contained a living lizard. He told her the kind of diet to take and that if she followed his directions she would soon get rid of the tormenting thing. Mr. F. Gibout, husband of the lady, and who represents the Fraternal Life Association in Hastings, relates the following: 'Mrs. Gibout has been suffering for fifteen years from a malady causing unusual symptoms. The affection was of the stomach, and at times she was afflicted with a sensation as if something were revolving in the stomach accompanied by scratchings and bitings. By physicians it was variously diagnosed from dyspepsia to angina pectoris. Upon consultation with a Spiritualistic medium who has been in the city recently, she was informed that the sensations were caused by a living lizard within the stomach. This was on February 7, and the following Tuesday the lady was rid of what appeared to be the tail and hind leg of a lizard, and on Thursday morning last the remander of the reptile, nearly one foot in length, was passed from the stomach. This reptile however, was in such a state of decomposition as not to allow of positive identification as a lizard, but it was the body of some creature which had lived in the stomach.' It is supposed that the reptile was swallowed when very small by drinking water from a spring down on the Blue river. This is the theory advanced by Mr. Gibout. He states that during the process of passage and dieting his wife suffered great pain and the utmost agony."

Speaking of the book that explains the tricks of bogus mediums, Harry McAuley says: "This is, I think, a work that will do a great deal of good, and I am glad that some one has the courage to go after the syndicate of scoundrels who are stumbling-blocks in the way of the honest investigator."

Sarah M. Dudley writes from Muncie, Ind.: "I have been filling an engagement at this point since February, and I am happy to say I have by my inspirational speaking and public and private test work given universal satisfaction. Since my coming there has been organized a Ladies' Aid and Children's Lyceum, which promise well. I should like to correspond with secretaries of societies who might desire my services for short engagements. Can furnish best testimonial as to character and ability. Address me at 502 S. Franklin street, Muncie, Ind."

The St. Louis (Mo.) Chronicle says: "Over the body of Henry Nulte, an aged boarding-house keeper, who died last Wednesday night at his home, 151 Louisa street, Mrs. E. B. Price, a Spiritualistic medium, preached a funeral sermon Sunday afternoon while presumably under spirit control. Mr. Nulte was a member of the South St. Louis Spiritualist Society, and the sermon was in accordance with his expressed wish. The room was darkened and Mrs. Price, clad in a long black robe, went into a trance. The sermon occupied half an hour or longer. The medium claimed not to have remembered any of the words she had uttered after she had passed from under the control of the spirit. Several hundred curious people gathered about the house, but none of these were admitted. The funeral closed with the singing of hymns. The interment was in St. Marcus Cemetery."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists Association was favored by having for their speaker on March 1 and 8, Rev. May S. Pepper. We wish some of our Spiritualistic friends who think the cause of Spiritualism is declining, could have seen the audiences that came out to greet Mrs. Pepper; all available space in the hall and ante-rooms was completely filled long before time, later comers being unable to gain admittance; and the best of it is, they are not all merely curiosity-seekers, but many of the representative business men and women of the city could be seen in the audience. Etter's full orchestra furnished music, and circles were held by many different mediums between the services. March 22, Dr. George A. Fuller will be with us, and on the 29th, we shall celebrate the anniversary with appropriate exercises."

SPECIAL NOTICE.

G. W. Kates and wife can be addressed at 3015 Pine street, St. Louis, Mo., in which city they will help at the Anniversary of Spiritualism, March 29, 30 and 31. They have the months of April, May and June open for calls in the middle-west, where their services as N. S. A. missionaries should be actively employed. They report that the month of April is open to calls in either Missouri or Iowa. If places further west desire their services, the calls must be made at once.

Captain G. W. Walrond, the veteran worker and lecturer on Spiritualism and Astrology, has completely recovered from the paralytic troubles which he had last year, and will resume his meetings and lectures again the first Sunday in April, and every Sunday and Wednesday afterwards. He has leased a large hall and offices at 1510 Glenarm street, Denver, Colo., where all letters and orders should be addressed to him. The Sunday evening meetings will be devoted exclusively to the Spiritualistic science and philosophy, with tests and demonstrations of spirit return. The organization of a strong Spiritualistic society in Denver, and the building of a suitable place of worship has been delayed and retarded by Mr. Walrond's illness; but steps are now in progress for bringing this project to a successful issue. We wish Mr. Walrond and our Denver friends every success.

Mrs. H. M. Hoppock writes from Fresno, Cal.: "Brother Allen Franklin Brown and wife came here to Fresno, and helped to start a society, which is increasing all the time. Brother Brown is a fine inspirational speaker and psychometric reader from the rostrum. Sister Brown is an accomplished astrologer. She is great help to her husband socially, and has made many friends in and for the society. One of her good acts was to organize the Ladies' Helping Hand Society of Fresno."

The Journal, of Racine, Wis., says: "Ghosts are said to be haunting the vicinity of the place where the recent Hebblethwaite-Riemer double tragedy was enacted. They appear nightly and resemble images of the suicide and his victim, both of whom are robed in white. At first the residents of that neighborhood regarded the reports as purely imaginations on the part of some of the more superstitious, but since the apparition has become quite frequent the skepticism of the unbelievers has weakened considerably. Two girls who live on Hagerer street, are said to have been the first ones to notice the presence of the supposed spirits of the two dead. It was four days after Hebblethwaite had been buried and the body of Mrs. Riemer shipped to Two Rivers. The girls had attended a dance that evening and came home about one o'clock in the morning. According to their version of the story a half a block ahead of them on the same side of the street they saw two forms which resembled the murdered woman and the suicide and which were promenading back and forth arm in arm near the spot where the deed was committed. Their actions portrayed them as being in a happy and contented mood coupled, seemingly, with a feeling of elation over the fact that at last they could be together without being disturbed. The sight of the apparition of course frightened the young ladies and for a moment they stood transfixed. As soon as they recovered from the shock they hurriedly retraced their footsteps to the corner and then walked around the block to reach their homes."

Irving Jackson writes: "Sandusky, Ohio, is experiencing quite an awakening in spiritual matters. Albert W. Wadsworth, president of the Ohio Spiritualists Association, who delivered two lectures here a few weeks ago, was secured for a return engagement Sunday, March 8, and delivered two splendid addresses to large audiences. The seed sown by the N. S. A. missionaries, Mr. and Mrs. Sprague, is beginning to bear fruit, the Society for Psychic Research, organized by them in January, is adding new members at every meeting, and doing much to spread the truth. At the close of Mr. Wadsworth's lectures, messages were received through the mediumship of Mrs. H. C. Ebertshauser, which were recognized and pronounced correct by the recipients. Mrs. Ebertshauser is a conscientious and honest sensitive, who is well known for her work at Lake Brady for several seasons past."

The Chicago Tribune has the following from London, Eng.: "The Court of Chancery to-day heard the evidence in the extraordinary suit of Henry H. S. Cavendish to have set aside the deed by which Maj. C. H. Strutt is alleged to have obtained almost complete control of Cavendish's estate. Cavendish is a wealthy African explorer, who married Isabel Jay, leading actress of the Savoy theater, in April last, and whose name had been connected with that of Edna May previously. Cavendish explained to the court the working of the planchette, or writing table, through which the spirits are supposed to communicate with mortals. He said that his experiments culminated in Mrs. Strutt writing with the aid of the planchette upon an open Bible. 'I believed the communications were from my mother,' he said. These experiments in Spiritualism continued daily, being interrupted only long enough for meals. Continuing, Cavendish said: 'We also had communications from angels and archangels. All sorts of messages came from them—prayers, poetry, and stories of processions in heaven. Sometimes the angels made reference to business matters. Their advice always coincided with that of the Strutts.'"

Captain Geo. W. Walrond writes: "Moses Hull, one of the foremost Spiritualistic lectures and Bible interpreters in America, reached Denver last week and gave four sermons in the Unity church to very large audiences. On Friday he lectured on 'The World's Bibles and How to Use Them"; on Saturday, "Biblical and Modern Spiritualism Compared"; Sunday, 2:30 p. m., "Resurrection of Jesus in the Light of Modern Spiritualism"; Sunday, 8 p. m., "Angels—Are They Spirits of the Dead, and Do They Communicate with Earth's Inhabitants?" He certainly (notwithstanding an attack of grippe) was more than usually eloquent and masterful; he held his large audiences spellbound, for they listened with rapt attention, and yet frequently there were outbursts of universal applause. His Biblical illustrations of Spiritualism, mingled with his personal reminiscences and experiences had a most convincing effect on his hearers. His visit to Denver will most certainly rekindle an interest in Spiritualistic thought as well as in the Bible. Mr. Hull returned to Whitewater, Wis., on Monday evening to resume his duties as president of the Pratt Institute."

When writing for this paper use a pen or typewriter.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

TAKE NOTICE.

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

John Oswald, Chicago, writes: "A social farewell was held at the parlors of Mr. and Mrs. John Oswald, 5823 Aberdeen street, Wednesday evening, in compliment to Mrs. Catharine McFarlin who served the Englewood Spiritual Union for February. The early part of the evening was devoted to music and cards, after which the audience was greeted with some finely rendered selections by the clever child reciter, little Caroline Keller, who is a host herself. Then Mrs. McFarlin assisted by the gifted test medium, Mrs. A. Nelson, gave tests and messages, and the guests were highly delighted by their accuracy. Then followed another feast more material, provided by Mrs. Oswald, good coffee, cake and sandwiches. Everyone seemed to enjoy the evening. Many regrets were expressed by those present in taking leave of Mrs. McFarlin at her departure from Chicago. The best wishes of her friends go with her, wherever she may go to scatter the seeds of truth. We only hope she may return to us again with her loving ministrations. She is a true, conscientious minister of Spiritualism, and her guides are educated and exalted souls."

Frank T. Ripley, speaker and test medium, has the Sundays of April, May and June not engaged. He can be engaged for lectures and tests. Address all mail matter to 404 East Fourth street, Newport, Ky., during March.

A. T. Levick, M. D., writes from Mt-Vernon, Ill.: "Mt. Vernon, Ill., is a good field for a good medium or speaker, or both combined."

Allen Franklin Brown, inspirational speaker and psychometrist, will spend the summer months in the northern and central states. He wishes engagements with camp-meetings and local societies. He is a successful camp chairman. Address 1429 Market street, San Francisco, Cal.

L. S. Hoover writes from Muncie, Ind.: "Mrs. Sarah M. Dudley, M. D., is creating a deep interest among the Spiritualists here, not only the Spiritualists but the thinking masses of this place. She is one of the finest speakers and test mediums that has ever been here. We cannot speak too highly of her."

Mattie E. Hull writes: "A pretty home wedding occurred at the home of the bride's parents, in Brodhead, Wis., at high noon, on Tuesday, the 3rd inst. None but relatives and immediate friends witnessed the ceremony. The contracting parties were Miss Mae Evans and Mr. Rodney Bucklin. Mr. Bucklin owns a home in South Dakota. He will soon return and take with him as pretty and as agreeable a companion as ever entered a young man's home. The young couple are beloved by a large circle of friends and embark upon the matrimonial sea with every prospect of a happy voyage. 'May their wedding tour be through the spheres, eternity their honeymoon.' The marriage ceremony was conducted by the writer."

C. H. Figuers writes from Cleveland, Ohio: "Cleveland is not to have a general meeting on Anniversary day this year. Why, it is not so easy to say. The West Side Spiritual Society will hold its meeting on Sunday, March 8. The East End Spiritual Society have hired Memorial Hall, 170 Superior street, and holds its meeting at that place, Sunday, March 29. A fine programme has been arranged. The afternoon will be mainly devoted to Lyceum work, and there will be a contest for the Angell Silver prize, by the children of the East End Lyceum. The Mattie E. Hull Social Club will serve supper in the annex. The proceeds of the supper will be devoted to the Lyceum. We intend using home talent as we believe that there is some as good test mediums in Cleveland as are anywhere, and their work ought to be better appreciated. We have several good speakers who live here, and we intend giving them a fair show. The Spiritualists in the adjacent towns can come and bring their lunch, and they will find a good place to eat in. Mrs. Charles Henwood has charge of the music and judging from our past experience we may look for something good. Mr. R. R. Mills will have charge of the lyceum work, and his team of lyceum children will give an exhibition of fancy drilling, using a small United States flag in the exercises. So come out, friends, and let's have a genuine home celebration. Remember the date and place of meeting. All street cars in the city pass in front of Memorial Hall, corner of Bank and Superior streets."

H. F. Coates writes: "Just a few words as to what we are doing at Kenwood Hall, 4308 Cottage Grove avenue. Our afternoon meeting, 3 o'clock, on Sunday, March 8, was unusually interesting. We had with us Mrs. McFarlin, who has been serving the Englewood society the past month. While this was my first time to meet Mrs. McFarlin, I cannot say too much in her praise. Mr. J. G. Becker and T. W. Sherk were also among the speakers to give us some very beautiful thoughts. At 8 p. m., Dr. Hewitt, gave one of his interesting and instructive talks which attract the intelligent mind. Messages are always given by myself and others. Master Howard Sherk has consented to assist the music with his violin. Our audience is increasing and we hope to outgrow our present hall in time. The Progressive Thinker is always to be found upon our table where anyone wishing a copy can procure one."

E. R. Fielding writes from Washington, D. C.: "Mrs. Lees Edson has finished a three months' course of lectures for the First Association, Masonic Temple, followed with tests. Miss Aneta Truman speaks for this society for the month of March. She will give lessons in the parlors of Mrs. F. A. Wood, 402 A street Southeast, every Monday evening. Miss Truman is well known as an advanced thinker. The Ladies' Aid met at the residence of Pierre O. L. Keeler. A progressive euchre party will be held at Mrs. Chatman's, 110 C street S. E. The next card party will be held at Mrs. Keeler's, and Ladies' Aid at Mrs. Wilbur's. The Progressive Spiritual Church meets at Temple Hall, 12th and H streets, Northeast; lecture by Mrs. E. E. Compton, assisted by Mr. A. H. Terry in giving tests. The Educational and Religious Society of Spiritualists holds services every Sunday at 8 p. m., at Smith's Hall, 516 9th street Northwest. Mrs. E. E. Compton is the speaker. After the lecture she gives messages from the spirit side of life. Other mediums will be present."

A. Y. Gordon writes from Massillon, Ohio: "The Spiritualists of Massillon and vicinity procured a charter from the Ohio Association of Spiritualists, and have perfected an organization to be known as the Church of Spirit Communion, with fifty charter members. Brother Matthew Miller was elected president, and Brother Thomas Burd secretary. The attendance at the meeting was not all that could be desired on account of rain falling steadily nearly all the day. After the organization was completed, Sister St. Omer Briggs delivered a fine address. The course of lectures delivered here lately by Brother G. W. Kates and wife is largely the cause of the present enthusiasm among our people; also lectures by Brother Moses Hull that were heard here in Massillon six years ago have not been forgotten. Some of the physical medium that have been with us in the past have done good work; likewise our home circles are making many converts to the true philosophy of Spiritualism."

Mrs. Dora Dean writes from Dallas, Texas: "Sunday, March 8, the First Spiritualist Church of Truth Seekers of Dallas, had one of the most interesting meetings of the season. Our lyceum is being well attended. The orthodox ministers were present to listen to our able and eloquent speaker and medium expound our philosophy. In the evening the hall was filled, many sitting on the floor and others standing. At the close of the address, the subject being Marriage, while the wedding march was being played, Mr. Joe Yates and Mrs. Milda Palmer marched down the center aisle to the front of the rostrum which was elaborately decorated with choicest flowers and foliage. There the Rev. Nellie S. Baade united these two in the sacred bonds of matrimony. The bride was beautifully gowned and looked sweetly while she responded to the questions relating to her vows, while the groom looked manly and noble while he promised to love, cherish and protect the lady of his choice during their natural lifetime. The ceremony was most impressive, and we wish to say no society or people make any mistake in securing the services of our worthy representative to officiate on any and all occasions. If the Spiritualists of Dallas and other cities of Texas realize what is for their best good and spiritual advancement they will certainly keep this worthy lady in this state as long as possible. Under her ministrations our cause is increasing in numbers and interest daily."

Eva L. Stewart writes: "At our social given on Feb. 18, we were very successful. Mr. Stillman for the musical and Miss Harold as reader, did themselves credit. Mrs. Elmo being sick, she sent her better half and we were entertained by tests by him. Mrs. Hodge gave good tests. Mrs. E. Kline is our test medium. We all feel that we can't give her enough praise. We had with us for the past four weeks, Madam A. Lazhell, who has given good tests by psychometric readings. On March 14, we hold a Harmony Circle at Mrs. Mann's parlors. The object of this for the members to become more acquainted with each other. On March 21, we are to have a social entertainment at our hall, 323 East 55th street, to consist of music, tests, messages and dancing. Lunch will be served. A hand-painted velvet sofa pillow will be raffled off that evening. The pillow is valued at $5. Last Sunday we had a talk from Mr. E. Dierkes on how he was forced to become a Spiritualist. He is a fine speaker and anyone wanting his services will do well to correspond with him. His address is 743 West 66th street. March 22 we are to have Rev. J. M. Green, of Oak Grove speak for us. On the 29th we art to hold a jubilee in honor of the anniversary of Modern Spiritualism, and invite all good mediums and speakers to be present and help us in the good cause. Lunch will be served at the hall between the two sessions."

J. Shaw Gillespie writes from San Francisco, Cal.: "It is with pleasure that I announce that arrangements have been effected whereby the permanency of the Philosophical Journal is assured. At a meeting of the board of directors, on Friday evening, Mr. J. Munsell Chase and myself associated ourselves with the management. Mr. Chase has been engaged as editor. The Journal will appear regularly, and we trust as time goes on improvements will be made."

W. J. Elmo writes: "Crowded to the door—that is the kind of meeting the Chicago Spiritual Alliance Society of Lakeside Hall, 3103 Indiana avenue, are having. The Hon. R. Gilray will speak Sunday, March 22. Come early. Mrs. Elmo, assisted by Mr. Charles J. Peterson, will give tests and messages."

C. D. Benner writes: "A quiet wedding took place in Washington, D. C., Thursday, March 5. The contracting parties were Dr. J. M. Temple and Mrs. S. B. Packard. The ceremony was performed by the Rev. Alexander Kent. Only immediate friends of the family were present."

Mrs. Hattie G. Webster writes from Columbus, Ohio: "The West Side Spiritual Church has had exceedingly interesting meetings during the months of January and February. Prof. J. O. Drummond served the society as speaker and test medium during the month of February, and the church was filled to overflowing. He is a trance speaker, and is new in the field and gives promise of great future success. He is a thorough Spiritualist, and is working for higher results and the betterment of humanity. He has been very pleasantly associated with the West Side church since its origin some two years ago and has contributed his talent as well as money towards the fund for the payment of the church, and the officers and members are very grateful to him for the same. Mrs. Edith McClossen is serving the society for four Sundays this month as lecturer and test medium, with excellent results. Mr. Homer Green, a test and trumpet medium, has also done good service for the church. He followed Mrs. McClossen with tests and readings, and has also given the society two fine trumpet seances which netted the church neat sums toward their payment as well as to spread the philosophy through the demonstration of the phenomenal. He has expressed his desire to see the West Side Church grow, and says he will do all he can to help us. The last Sunday in March will be celebrated as the Fifty-fifth Anniversary of Modern Spiritualism, with conference service and an appropriate programme for the auspicious occasion. A number of speakers and test mediums will be present with us, and help to make the event one long to be remembered. We will decorate with plants, flags and cut flowers."

C. J. Barnes writes: "I am now at Villa Ridge, Ill., stopping with Brother and Sister W. H. Leldigh. I am having some good manifestations. The people seem to be pleased with my trumpet seances. I will be here until the First of April. I will make my stay as long as I can do good for our cause."

Mrs. Lily LeSieur writes: "At our last Band of Harmony, March 5, at our afternoon session, Kate Field was the inspirer of the address. It was deeply interesting. We had a large attendance, both afternoon and evening. We shall hear from Marietta Holly at our next meeting, March 19. After supper a few articles left over from our bazaar, were disposed of at auction. Miss Hallie Messenger drew the red and white quilt."

Franklin Smith, Weymouth Heights, Mass., has incomplete files of the Banner of Light from 1860 to 1880, and odd years since which he will dispose of at a very moderate price. Also complete file of Mind and Matter, and many other spiritual papers, English and American. Also several books published in the early days of Spiritualism and now out of print. Correspondence solicited.

Mrs. Harriet Heyne writes from Spiritualist Temple, Galveston, Texas, that they have been favored with not a few very nice articles for their coming bazaar, March 28, 30 and 31, for which she is very grateful, but hopes that others will kindly respond to the call for fancy or useful household articles for their bazaar.

Correspondent writes from Beaver Falls, Pa.: Spiritualism in this place is spreading rapidly. The society, although young, gives promise of a bright future. Mrs. Emma Nutt-Moore, of Jackson, Mich., is serving the society for this month. The audiences are large, and thoroughly interested. There will be appropriate anniversary exercises held. The lyceum is a bright feature of the society, and under the able ministration of its efficient officers is doing well. Dr. G. W. Renner, trumpet medium, is doing good work. Mrs. Moore's home address is 111 West Mason street, Jackson, Mich., where she will be pleased to hear from societies desiring a speaker and medium."

J. F. Stafford writes: "There was a meeting held in Hopkins' Hall, March 13, at which time some of the most convincing tests that I have ever listened to were given. We have had Mrs. Emmliss Blake, the noted medium of Grand Rapids, Mich. Her tests are of the highest order. Calling people in the audience out by name and relating circumstances that occurred in some cases years ago. Mrs. Alice Gehring, who is a resident of our city, gave tests. She can convince the most skeptical person that spirits come to each one of us when the chance is given them. Then comes Mrs. Mary Concannon, who is fast developing as a speaker."

Mrs. Ben Knowles writes: "To all who love the beautiful in nature, and are interested in the spiritual welfare of mankind, I would like to say a word in regard to Island Lake Camp. I think it is one of the most beautiful spots on earth. It is also a great place to recuperate the health, being supplied with drinking water that is better than all the medicine in the world, also good boating and fishing. We would like to interest every one to come and enjoy a few weeks with us, and we know you will all go away satisfied, and coming once you will be sure to want to come again. All who are interested in the camp and will kindly donate something to the Ladies' Auxiliary, will receive our most heartfelt thanks. Send all donations to me, secretary I. L. C. A., 386 Twenty-third street, Detroit, Mich."

SPIRITUAL SUGGESTION.

The Pleasure of High Personal Endeavor.

The great object to be attained by the propulsion of Spiritualism into our earthly thought realm was to teach us of ourselves, and all projections of mental effluvia into our aural bodies is for the same purpose.

With many persons to know is to do, but there are those with large powers of perception who are wanting in the essential of character-building, viz., will power.

As we have from time to time presented the trinity of creative principles which builds all that is built, in Nature's beautiful way, we have found the third principle, Will, to be as necessary to production of anytning as the first, Love, or the second, Intellect. Unless the doing is accomplished the desiring to do or the knowing how to do amounts to nothing, there is no expression.

In the doing, then, is to be found the extreme pleasure of achievement, no matter how trivial the act may be; and as Nature in us, as in everything else, is ever seeking a state of happiness, anything that gives sensation of pleasure is in just so much heavenly. The pleasure, then, of personal endeavor is in the accomplishment of desire. This is as true of low desires as of any, but the low desire does not satisfy the craving of the highest within us, so in time has to be abandoned; the highest seeks to lead, so all efforts in this direction give most pleasurable, heavenly effects.

The joy in personal endeavor is greatest in the unfolding from within, from the consciousness of achievment, which means to us greater sense of power, of enlargement.

One great difficulty among people who come into Spiritualism and to the knowledge of the fact of having guides, helpers on the yon side, is that they immediately fall into the error of looking to them for help and lean on them, as a loafer does against a lamp-post, not realizing the office of a true guide is to assist in unfolding themselves, their own true selfhood. To this end suggestions are given, then the individual is left to profit by the suggestion.

These helpers might use their advanced knowledge to do our work for us; but would that unfold us, would we be happier, stronger? No; for it is out of ourselves we draw to benefit, and in this alone is the real satisfaction. Then to be true to ourselves is to so use our powers as to be able to reach a plane of happiness, a heaven.

Virtue is its own reward, in the practice of itself; so the great, lasting pleasure of endeavor is in itself, in the doing.

MRS. M. A. CONGDON.

Washington, D. C.

MINE FOREVERMORE.

Across the land does Winter make its way,
The little birds—ah, they have taken wing;
Dead is the leaf that murmured yesterday,
The forest is so lonely—Till the Spring.

Across my heart does sorrow make her way,
With him I love has pleasure taken wing;
Pain is where all was gladness yesterday,
And I—I am so lonely—till the Spring!

Oh, Mother Earth, to sleep while you are sleeping!
To dream of all that happiness of yore!
And when the flowers through every field are creeping,
He will come back to me—Forevermore. —Princess Louise.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Healing, Causes and Effects." By W. F. Pinion, M. D. Price 10 cents.

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BOOK REVIEW.

"The Other Side of Death. Scientifically examined and carefully described." By C. W. Leadbeater.

Readers of The Progressive Thinker have had the pleasure of reading quite a number of Mr. Leadbeater's lectures, and are not unacquainted with his style and tone of thought. This book is an expansion of the author's views and conceptions on life, death and immortality. Spiritualists will find the work exceeding interesting and instructive, even though they may not accept all its teachings. It will give them clearer views of the teachings of Theosophy, of which the author is an acknowledged and authoritative exponent.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

N. B. Freeland, Oklahoma: Q. The N. S. A., and many writers, use the expression, "Infinite Intelligence." If growth in equality and power is a law of matter and spirit, as revealed in Nature, can there be any such thing as "Infinite Intelligence?" Does not the expression if correct, preclude progress? Should we not rather speak of this all-pervading power, as universal intelligence—not infinite as having reached the limit of power and growth?

A. The real signification of infinite, is that it is something beyond our comprehension. To a Congo negro a thousand is an infinite number. A billion to most minds, is as infinite as a trillion, for there is failure to appreciate the difference between them. The history of creation reveals the remarkable fact that if an intelligence exists, and has wrought through matter, it has not been all-wise nor all-powerful. Thus in the creation of worlds, the result was not a success. In fact, it would appear to human reason, that the best only came as an accident after countless failures. In our solar system the outer planets are so far from the sun that they have a winter climate, the nearest broils in the heat. The inclination of the axes of the planets makes a greater portion of their surface untenable by living beings. The zone of the planetoids utterly failed in producing a planet, forming instead innumerable fragments. Saturn alone is given rings. Now it is an advantage or a disadvantage for a planet to have rings. Saturn's inhabitants, with the heavy shadows of these rings constantly sweeping over them, must regard them as a nuisance. We are glad there are no such useless appendages attached to the earth.

The progress of living beings from the cell of protoplasm—or amoeba—to man, is marked by innumerable failures to one success. These creations, swarming land and sea, proved to be "unfit" and perished to make room for those more "fit," which in turn were blunders of creative energy. Again and again they perish; again and again their places are filled by new attempts, each time experience is profited by, and the last are most "fit." Sometimes the last is least "fit" of all, and the efforts of creative energy in that direction comes to an end. If we call this creative power God, we shall be under the necessity of believing that God is a being of growth and a learner by experience. This history of creation is a record of mistakes and blunders, as a man in darkness sees a far-away light and with unsteady and faltering steps makes his way toward it, always guided by it, and going in the same direction. Creation has proceeded on exactly the same lines that finite inventors work in perfecting their inventions. Thus take the steam engine as illustrative. What an uncouth thing it was at first, but the best its maker could then evolve. It was improved and improved, each machine being more "fit," until after thousands and tens of thousands of failures, an engine that by fulfilling all requirements and conditions of the laws of heat and water, is perfected.. Had the first inventor been infinite to the degree of having the knowledge of those who came after him, he could and would have made his first engine as perfect as the last.

Hence, if we were to suggest a designation for this world-force, it would be Progressive Intelligence. It is "Infinite," as surpassing human understanding; it is universal, as it must be in every part of creation, and it is progressive, for it advances by growth. We may speculate, and build theories on the definitions we give to words, but let us be modest, and honestly confess the evolution and growth is before us, and our descriptions and classification of the phenomena, we call science, but of the force, the resistless energy which pushes the mighty tide of events onward, we know absolutely nothing.

Lewis Erickson: Q. Is it possible for a human body with its organic elements to be produced except by birth and growth?

A. This question arises from the claims made by believers in materialization that it is possible. If, however, we pause for a moment to consider, we shall conclude that it is self-evidently impossible. Could a body be thus materialized, it would be able to remain indefinitely, and not subject to momentary "dematerializations." There is one process and one only by which a living body can come into existence.

H. Augir: Q. Have we any reliable knowledge of the condition of Napoleon Bonaparte on his entrance into spirit life; and his present condition?

A. When the spirit of Napoleon escaped the confining bars of his physical body, and the fetters of his keepers, he was bereft of all the gaud and tinsel, the power and prestige he possessed in earth life. The material world had passed from him. There was nothing in the spirit world for this selfish, unscrupulous human butcher to rule over, or exercise his genius for diplomacy or war. He carried with him not a single thing that served his purposes in this life. Yet, most potent of all, he retained his love of power, ambition, and selfishness. His marshals, captains and deluded soldiers who had been sent to slaughter by his command and given up their lives for his advancement and glory, had been drawn together by the feelings and sentiments which had actuated them in this life, and these had patiently awaited the coming of their great chieftain. His dazed spirit was met by the former courtiers, generals, and officials and a court established, in exact correspondence with the glories of the Napoleonic empire. That court is yet maintained, and will be until the delusions cherished by those who sustain it are outgrown. In the grand councils which convene campaigns are planned, and pushed to imaginary conclusions, and in social parties, the deeds of earth-life recounted. All these plans are subjective—that is exist only in fancy, yet such is their vividness they become objective realities, as the illusions of insanity.

M. H. Darrow: Q. I come to you for help in my Bible studies. I find that Cain, the first son of Adam, was a tiller of the ground, and at a certain time took of the fruits of his toil an offering to the Lord, his Grandpa. There had been no demand or hint that anything was expected of him, so he must have come in genuine thankfulness. Yet his Grandpa did not receive Cain or his offering with favor. Abel was a keeper of sheep, and also brought an offering, the most choice of his flock, and he and his offering were received with favor. This resulted in a strike, for which Cain and his descendants have ever since been blacklisted. As both brothers had done the best they could, without promise of reward, was not the Lord a respecter of persons? Would it not have been better to use the "flaming sword" on the walking delegate before he entered Eden? How can we reconcile this action of the Grandpa with justice?

A. As a folk-lore story, embodying the earliest ideas of mankind, that of Cain and Abel has few equals. It portrays the simple faith of the childhood of man; the trusting confidence with which he approached his gods and his implicit faith in their nearness and interestedness in his welfare. It is a version of the ever-recurring attempt to explain the cause of evil. Here it is because of the quarrel of two brothers, the good brother is killed, the bad one remains, and God makes life a hardship for him and all his descendants, because he is evil.

Why is Cain, the first born, evil? Because his father was the Evil One. Eve's sin was a great deal more than eating the forbidden apple. She partook of the fruits of the tree of life. Hence Cain, product of that infinite crime, merited the anger of the good God. After all I have a whole-hearted sympathy for Eve, even if she did by her curiosity bring tribulation to the world. According to all the accounts, Adam was the most contemptible sneak that ever hid behind a fig leaf. If this correspondent insists on literal interpretation of an infallible text, he will have to consult an infallible priest whose inspiration is drawn through the Pope, from Christ himself. The priest will tell him to believe just as it is written, and stop thinking about it. If he is unsatisfied, and continues his investigation, he will find this one of the easiest passages to harmonize with reason. For instance, when Cain had killed Abel, Adam was the only man beside himself on the earth, yet he complained to the Lord that "Every one that findeth me shall slay me." So the Lord put a mark on Cain and sent out a proclamation, that if any one did kill Cain, he would take seven-fold vengeance. From Cain's anxiety, we would be led to think that the country swarmed with people. Whom did he fear? How came a nation in the Land of Nod, where Cain went to get a wife?

My friend, if you want to believe this story "as she reads," don't think, don't reason; just believe!

HOW OLD AM I?

"How old am I?" Do you ask to-day,
And how many years do I count?
And what does Time on his dial say?
Will I figure the real amount?

To tell the truth—the real truth to you—
'Tis a power I do not possess.
Since I must speak from my point of view,
From my sorrow, or happiness.

For Time and I can never agree,
On the varied dates that he writes,
Because the years are so full, you see,
Of life's moving shades and its lights.

And, too, we cannot judge by the signs,
For the face of youth may be old,
And care may draw on the brow its lines,
And the heart be cankered and cold.

This body I live in—though 'tis mine,
To "use" or "abuse," as I choose,
Is only my house, my name and sign,
To keep for a time—and to lose.

The longer "I" live, the more "I" feel,
That "I" shall forever be young;
The youth of the soul, all shall reveal,
Its glories forever be sung.

"How old am I?" Do you ask to-day?
Just as old as I feel—no more—
'Tis heart-beats, not years that build life's way,
And the deeds that we keep in store.

ELLA DARE.

FLYING FISH.

Out where the sky and the sky-blue sea
Merge in a mist of sheen;
There started a vision of silver things,
A leap and a quiver, a fish of wings,
The sky and the sea between.

Is it of birds from the blue above,
Or fish from the depths that be?
Or is it the ghosts
In silver hosts
Of birds that were drowned at sea?

—Mary McNeil Fenollosa.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

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ANNIVERSARY POEM, 1903.

BY DEAN CLARKE.

The wheels of Time have brought around
The ever welcome day,
When first we learned a way was found
To talk with spirits passed away.

With thankful hearts once more we meet
Upon the shores of time,
With speech and song the day to greet
Which brought this light sublime.

Events more grand have oft occurred
As view by human sight;
Than those strange raps at Hydesville heard,
On that eventful night.

But no event on history's page
That more important seems,
Compares with that which gilds this age
With heaven's refulgent beams.

Nay, e'en the light of Beth'lem's star
Will pale in coming years,
Eclipsed by this through "Gates Ajar"
Which now on earth appears.

Far brighter than the "Star of Hope"
Dawned this great Sun of truth,
Which leaves no shade through which to grope
To find immortal youth.

Those signal sounds that then were heard
Announced a mighty power,
Which came to give God's Living Word;
Adapted to this hour.

Those tiny raps had import great
Of mighty things to come,
Of world-wide change in Church and state,
To country, and to home.

They ushered in an era grand
For freedom, truth and right,
Which shall prevail in every land
Upheld by God's own might.

The hosts of heaven then came once more
As in the ancient days,
The spirit on all flesh to pour
In many forms and ways.

They bore the seals of God's decree
Discourse with man to hold,
And spake with His authority
As angels did of old.

They were the promised comforters
Returned from spheres above,
Truth's authorized interpreters
And almoners of love.

They came to preach a gospel new—
Glad tidings to all men,
And peace on earth once more renew,
Good will to bring again.

They came to do God's will on earth
As it is done in heaven,
To teach mankind the precious worth
Of life that here is given.

They came to bring the bread of life
To feed our hungry hearts,
To banish want, and woe, and strife,
And teach diviner arts.

They came to comfort those who mourn,
And wipe away their tears,
To bind up hearts with anguish torn,
And banish all their fears.

They came to set the people free
From every yoke that binds,
Or holds in thrall the liberty
Of bodies, souls, or minds.

They came to heal the sick once more,
To cure the halt and blind,
And all the spirit gifts of yore
Restore to bless mankind.

They came to prove there is no death,
But 'tis a second birth
When mortals yield their vital breath
And leave their mother earth;

That soul and spirit rise above
To realms of endless day,
Where all shall meet the friends they love
And dwell with them for aye.

They came to teach us of the spheres
Where they as spirits dwell,
Where every grade of soul appears
And finds a heaven or hell.

They also taught that heaven and hell
Conditions are of mind—
That he who does each duty well
No future hell will find;

But he who lives a selfish life—
A slave to lust and pelf,
Will enter spheres with sorrow rife—
A hell within himself!

They came to teach Progression's plan
Which works without a flaw,
To elevate the race of man
Through Evolution's law;

That it continues through the spheres
Uplifting every soul,
Until no stain of sin appears,
Nor evil gains control.

But most of all, they came to teach
Our duties here below,
That we must practice what we preach
And good on all bestow.

Belief they tell us will not save
From retribution just,
A soul that is a willing slave
To evil thoughts and lust.

But we must work Salvation out
By duties well performed,
From sinful lives must turn about
And be in thought reformed.

Through education we must rise,
To gain the higher light,
And e'er aspiring to be wise
Must work with all our might.

For every blessing that we crave,
We must by effort, earn,
And when our souls we seek to save
We must from evil turn.

No martyr's blood, nor "saving grace"
Atones for human sin,
But Love and Truth redeem the race
And makes them pure within.

Such was in part the mission grand
For which the Angels came
Proclaiming truth in every land
In God's most holy name.

O'er all the earth the news has gone
And millions now rejoice,
That though their friends are spirit-born,
They hear their "still, small voice."

No more we weep in blind despair
Uncertain of their fate,
We know they've found a world more fair
Than was their earthly state.

We know they're neither dead nor damned,
Nor waiting for their doom—
The Christian hell that once was crammed
Is now an empty room.

The revelations they have brought
Have changed the old belief,
And horrid creeds that once were taught
Have come to final grief.

The grave has now its victory lost
And Death has lost his sting,
For souls no longer tempest tost
The glorious tidings bring.

Then let us raise our standard high
Of "Truth against the world,"
And vow, while we its foes defy
It never shall be furled!

For freedom, truth, and righteousness
Let each do all he can,
And trusting God the whole to bless—
Bless each his fellow-man.

Then strike your harps ye angel choirs
And join each earthly throng,
To chant the theme that now inspires
Our hearts with joyous song.

Let heaven and earth their love display
For truth that makes all free,
And make its glorious "Dawning Day"
Both worlds' Grand Jubilee!

[The above excellent poem was written by Dr. Dean Clarke, well known as an orator, editor, poet and recently, as the author of "The Triumphs of Man," a masterpiece of poesy, history, and up-to-date scientific facts and discoveries. All scholars and thinkers highly commend it. Everybody should have one. Sold by the author for the mittance of a dime and a 2-cent stamp, or 10 copies for $1.00. Address him at 6 Winthrop street, Roxbury, Mass.]

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PROGRESSION.

Changes in Belief—An Old-Time Spiritualist Passed On.

How the world changes; progression marks each step in human life. It seems sometimes as if we were almost living in the spiritual to-day, there is such a growth of new ideas, broader views for the benefit of mankind, a nearness to the Infinite in individual thought and action. Only now and then we see the other side, the Gethsemane of mortal existence. War and oppression, law unjustly administered, men bowing before the mighty god of mammon, rolling in untold wealth; while perhaps within a stone's throw of their elegant homes little children, half-starved, half-clad, go supperless to bed. What a contrast! but the mills of God are grinding sure, though slow. And when viewed from a higher standpoint, only that which ennobles the character, uplifts and elevates the soul, will be of any real worth, in the continued life that is to be.

These thoughts were suggested by an article recently published in the Congregationalist and Christian World, in which the writer refers to the fact that many eminent clergymen, both among the Congregationalists and Unitarians, believe that the time is coming when these two denominations will ultimately unite as one. And then, after giving a brief summary of past and present ideas as regards the Unitarian belief, he adds: "Congregationalists no longer affirm as a dogma the total depravity of the human race, while they give greater emphasis than formerly to the humanity of Christ as the manifestation of God," etc.

Not believe in total depravity! How my mind goes back to the old white church of my childhood; again I see the dear, care-worn faces of those men and women who, Sabbath after Sabbath, never failed of being found in their accustomed place, listening with awe and reverence to the severe truths, so forcibly expounded from the high pulpit. Ah! it was a pitiless creed, but they tried to conform their lives to its precepts, and died in the full hope of a blessed immortality beyond the tomb.

How their hearts would have been cheered by this clear light of the twentieth century, fear and superstition giving place to reason and the inspiration of a heaven-born hope. But somewhere, still working for the good of humanity, who can say that they were not unseen agents, in bringing about this new dawn, for whose noon-day radiance we wait?

We know to-day that the strongest powers are silent ones, and that the material universe is permeated and acted upon by spiritual forces. Science, sculpture, music, the crowded mart, and the deep quiet of peaceful homes, are oft touched by a vanished hand.

Sunday, Feb. 8, there passed to the eternal shores, one who was in full harmony with the present religious movement, Daniel P. Wilder, in the 85th year of his age. He was one of the early pioneers of Spiritualism in Vermont; at whose home Achsa Sprague first gave to the world her messages from another life, and later on through his assistance, commenced her career as a public speaker in the stone church at So. Reading. About thirty-five years ago he built a large hotel at Plymouth Union, whose hall was dedicated to the use of Spiritualism. Here, year after year, in the beautiful month of June, the state association met in a three-days' convention. What a long list of lecturers and mediums, most of whom are now on the other side, have stood upon that platform. Warren Chase, Isaac P. Greenleaf, Melvina Townsend Wood, Joseph Stiles, Geo. A. Fuller, Jennie Hagan Jackson, and many others which space forbids me to mention.

And our own state speakers, Nellie Kenyon, Sarah Wiley, Austin Simmons, Fannie Davis Smith, Abbie Tanner Crosset, while here in the early days came Maud Lord Drake, bringing to so many saddened hearts messages of joy and comfort from their angel loved ones.

Near by stands Liberal Institute, which for a while, as its name indicates, flourished under undenominational instruction. But it is long since those rooms echoed to the joyous laughter of merry students—all is silent and deserted; the old bell hangs speechless; and in the belfry tower, doves build their nests, flying to and fro at pleasure.

And he who took such an interest in all this, whose hand was ever open to aid the cause he loved, was almost the last of the old co-workers for Spiritualism to cross the river. In the great parlor of the home he held so dear, Mr. A. F. Hubbard, inspired by the influence of Achsa Sprague, conducted the simple funeral service. And over the quiet threshold he was borne to the little church-yard on the hill-side, and laid to rest beside the wife who, twenty years before, had preceded him to the shores immortal.

One after another they whisper low, good-bye, yet only for a little while; for us the day and night of earthly experience, for them a better land and better love—then we shall meet.

ALICE M. WARREN.

Proctorsville, Vt.

LYCEUM SOCIAL.

First Spiritualist Church, Buffalo, N. Y.

The pupils of the lyceum of the First Spiritualist Church of Buffalo, N. Y., had a grand treat on the evening of Feb. 26, at the church. A party was arranged for them to honor Rev. Victor Wyldes, who during his two months' engagement with the church gave the children much attention. Mr. Edward Penn, a member of the church and a lover of the lyceum work wished to have the honor of defraying all expenses, which was granted him with many thanks, and which practically made it Mr. Penn's party to the children. It was an evening long to be remembered. Each pupil received two invitations, one for themselves and one for them to invite a young friend or parents. The church was arranged in parlor effect and handsomely decorated with palms and potted plants.

At 8:30 o'clock Miss Florence Beebe, pianist for the evening, commenced the evening's enjoyment by rendering a two step. Soon the floor of the dance hall was filled with young dancers, many of them being masters of the art, while some were just learning to step to the music. Every face beamed with happiness, which made questions as to their enjoyment unnecessary. The leaders of the different classes and a few adults who were present, assisted the young dancers, also the infants to amuse themselves by different games in the lecture room. If the amount of noise they all made is any indication of a good time, the effort to describe their happiness would be a task. They were all too animated to talk in the ordinary pitch of voice, and therefore had to give vent to their enthusiasm with greater force, which privilege was granted them all beforehand. It was the children's night, and we were glad to see that they realized it. It was a case of the adults to "go away back and look on."

At 10 o'clock the conductor of the lyceum, Miss Bessie Starr, called the children to order and arranged them for a grand march. The strangers all took part in the march, the different colored flags being used which made it a beautiful sight. The march was nicely outlined and every pupil kept perfect time to the music. Mr. Wyldes, Mr. Penn and President W. L. Albee were requested to be seated in front of the rostrum, and as the line of march passed them the children all waved their flags over the heads of honored guests. After the banners had been delivered and a countermarch with a few fancy circles around the hall, the two columns were marched up on opposite sides of a long table that had been prepared for them. At the signal of the conductor all were seated and every voice was raised to its utmost volume in singing that beautiful song, "Love One Another," composed by their loving and esteemed former conductor, Mrs. Mattie Hull. Next a letter was read from Mr. and Mrs. Hull, from Whitewater, Wis., in reply to their invitation, in which they expressed a heartfelt appreciation, and regretted their inability to be present. They extended their love and benediction to all, and especially Mr. Wyldes in whose honor the children had assembled, wishing him God-speed and much success in his good work for humanity. Thank you, Mr. and Mrs. Hull, for your kind words to us all and the many grand lessons we have received from you in the past. With the letter and the song we realized your presence in spirit.

At this point of the proceedings, Mrs. Barr was called on to perform a duty that had been her lot to take the lead in, by request. With appropriate words a beautiful gold watch was presented to Mr. Wyldes by the children and friends of the lyceum, in recognition and appreciation of the good work he had done during his stay here. One of the things so much appreciated by the children is, that he gave each pupil of the lyceum an examination of the head and face, putting into writing the principal traits and characters for which they were best adapted, which will no doubt be of great benefit, coming from one who is thoroughly versed in that science. Many of the readings have been confirmed by parents, as to the tendencies of their children. Inside of the watch were engraved the words, "Lyceum and friends of the First Spiritual Church, Buffalo, N. Y., Feb'y. 1903," and on the outside the monogram "V. W." was beautifully engraved. Mr. Wyldes was almost riveted to his chair by the surprise; he arose to respond amid great applause of the children, but something seemed to make his voice quiver as he tried to find words to express himself, and the friends who were seated close enough detected something in his eyes that expressed the depth of his appreciation. Among his remarks he said: "I am not worthy of this, I am only a servant in the hands of a power that molds every human being to what they are. I have not done as much as I would like to, but all that time would permit. I will try to earn this reward by serving you in some way that I may become worthy of your expressions of love and good will."

Mr. Albee next made some very good remarks, calling attention to the necessity of the young to choose good company and keep themselves respectable both in appearance and in mind, and not let themselves go down the path of ruin by yielding to influences of others of a less refined type. He paid his respects to Mr. Penn and thanked him for his generosity, and hoped that the children would all grow up in this cause, and when they reached his age would still continue to support the cause of reform.

Mr. Penn seemed happy through and through at the children's enjoyment, and in his remarks said that he was fully repaid by seeing the children having a good time, and as no doubt he would soon pass to the other side of life, his best heaven would be in coming back and seeing this lyceum and other lyceums prospering and the children growing up to manhood and womanhood in the Spiritual cause. He closed by saying he hoped the tree of spiritual truth would grow and expand until its branches reached from pole to pole.

The children all listened very earnestly to all that had been said, and the next thing was to partake of the delicacies of which there was an abundance. Ice cream, a variety of cakes and fruits of all kinds. The table was beautifully decorated with potted flowers and flags of different colors fastened to every third chair, giving the table an artistic effect. Sixty-seven children in all were seated.

After refreshments, dancing was resumed for a time and then an intermission, at which time Master Harold Roberts, a visitor, favored us with a number of songs, and Master Ralph Taylor, one of our lyceum pupils, with a beautiful melody in the form of warbling. Master Taylor manipulates his lips exceedingly well and is destined to be a master of the art. Master Roberts has a beautiful voice, and will no doubt make a success as a singer if he should choose that as his vocation. Dancing was again resumed until about 11:30 o'clock when the party came to a close. All the children thanked Mr. Penn in person for their good time, and each face as they departed bore a happy smiling expression, indicative of a good time. We believe the children were benefited and that our lyceum will be benefited in the way of growth, by this assembly.

Those who arranged for the party and assisted the children in their merry time were Mrs. Starr, chairwoman, Miss Starr, Mrs. Barr, Mrs. Phelps, Mrs. Van Buskirk, and Messrs. Beesing, Eddy, Phelps, Hanson and Dr. Hagen.

We thank this paper very much for the publication, as the children will all want a copy with this account, being the first party held especially for them, and may also be of interest to other lyceums. HENRY L. HANSON.

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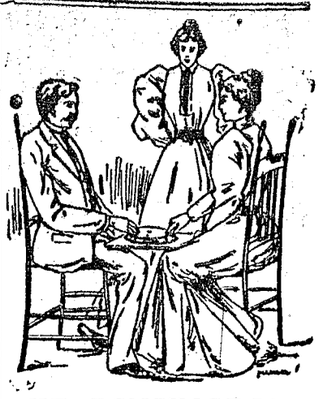
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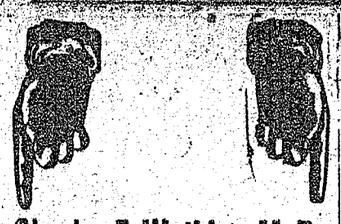
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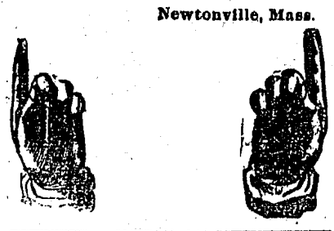
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Mr. and Mrs. E. W. Sprague in Whitewater, Wis.

I desire to say through the columns of your widely-read journal, that our beloved and well-known workers, Mr. and Mrs. E. W. Sprague, have recently favored the Morris Pratt School with a visit and blessed the friends at this point with their ministrations. They arrived on the 5th inst., and remained until the morning of the 7th. They held two meetings in our beautiful Temple Hall, and were greeted by large audiences, considering this town is largely orthodox in sentiment. The Normal School was well represented by teachers and students.

Unfortunately for myself, I was confined to my room by temporary illness while they were here, but so many good reports have come to my ears, relative to Mr. Sprague's lectures, and his talks with those of Mrs. Sprague to the students in the class-room, I feel in justice to make this acknowledgment through the press.

These two missionaries of the N. S. A., were not only generous of their time and talents toward the Morris Pratt School, they turned over one-half the receipts of the two evenings (which, considering the circumstances, was liberal), and the hearty thanks of teachers and students are due these untiring workers. I would emphasize the fact to our brother and sister that their words, especially in the class-room, were an inspiration to our hard-working pupils. We bless them for their efforts. Bro. Sprague expressed himself as delighted with the school, and of the Temple he aid: "If the Spiritualists knew what there was for Spiritualism in Whitewater, they would not only feel proud, but they would desire to encourage the enterprise and help as much as possible."

To my dear friends in the cause, whether in the active field or in the home, I send a loving greeting, and ask for your strong, helpful thoughts on behalf of our work here.

Blessed indeed is he who can understand that under all seeming confusion and jargon, the spirit forces are at work. One cannot reasonably judge of results from the transient things of the to-day; we should feel we are working for the permanent. Truth is triumphant to all who can discern the moral and spiritual law underlying the great fabric of Spiritualism. Eventually all variances will blend in unity.

MATTIE E. HULL.

A Second and Revised Edition.

A second edition is announced of "Vaccination a Curse and a Menace to Personal Liberty," by Dr. J. M. Peebles. The first edition of this book, an unusually large one, is all sold, and this second edition just from the press, has been revised and enlarged. The vaccination question is still a burning one, and far from being settled, even in the minds of our legislators. In many sections of our country the matter is being actively and compulsorily dealt with, to the extent of keeping children from the public schools.

Vaccination, according to Dr. Peebles, is one of the worst "fads" that the medical profession has yet practiced, and it is bound to follow the footsteps of such other fads now obsolete, as bleeding, dosing with calomel and jalap to the extent of catharsis, etc. It is a beastly poisoning of the whole system through the circulation, and sows the seed of many ills for future years. The Doctor claims—and justly—that it is not only wrong for doctors to poison the blood, and thereby the whole system, of their willing but ignorant patients, but that it is grossly unrighteous, and legally and morally a crime to force parents who are conscientiously opposed to this practice, to have their children vaccinated. It is now an admitted fact by the most learned physicians that vaccination does not prevent small-pox. "Nine of the Medical Hospital staff at Bologna," says Prof. Ruata, "were revaccinated, and later five of them took the small-pox and one died." This book of Dr. Peebles' is without doubt the best that we have seen opposing the practice of vaccination, and this issue of a second edition speaks well for the success of the book. All persons wishing to know the true and honest status of the vaccination question should procure this book at once. It can be obtained at this office. Price $1.25.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

A Unitarian Minister Speaks for Spiritualism.

On Sunday, February 15, Rev. T. Grafton Owen, of Arcadia, Wis., lectured for the Philosophical Society of Spiritualists at Clinton, Iowa, his subject being "The Cosmic Process in the Evolution of Man." The lecture was a most scholarly and able argument in support of the claims of Spiritualism, from a scientific standpoint. The evolution of man as disclosed by scientific research prophesies for him a spiritual life, and Spiritualism proves the prophecy to be correct. To say that his audience was delighted, would but poorly express the pleasure and appreciation with which we listened to Mr. Owen's magnificent lecture. I think we are not claiming too much when we declare that nothing equal to it in depth of thought and beauty of expression has ever been heard in Clinton.

Mr. Owen's forthcoming books, "Drippings From the Eaves," and a volume of poems, soon to be published, will meet with a hearty reception from his multitude of friends and the thinking public generally. The society here is steadily growing, and is doing some good work for Spiritualism.

EMMA J. KNOWLES.

Clinton, Iowa.

MR. GRABALL.

Mr. Graball is rich in vast railroads and lands,
He holdeth the lives of the poor in his hands,
Of steamships and coal mines, of silver and gold
His treasure is vast like the barons of old.
He is the great foe of the hard toiling men,
He lives in a palace—the poor in a pen;
He owns all the earth and now longs for the sky,
To grab the air mansions to rent by and by.

Mr. Graball is selfish, his sensitive brain
Is under control of the spirit of gain;
The cries of the poor are unheeded by him;
He sees not the spectre of want gaunt and grim;
The cupboard quite empty he does not behold,
Nor the famine-drawn faces frozen with cold;
He sees not, he feels not, he knows not the crimes
He commits on the poor by stealing their dimes.

Mr. Graball's a type of the prosperous man,
Who in business ways exacts all he can;
In church he is known as a man purified
By the blood of a man who was once crucified;
He is not a thinker, his God is bright gold,
By his faith he expects to enter God's fold;
He does not look inward to know his own soul—
To be just to mankind will win him the goal.

HENRY M. EDMISTON.

"Jim; or the Touch of an Augel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1. For sale at this office.

A NEW TREATMENT

The Sick Rejoice at the Discovery of a System of Treating Chronic Diseases That Is Curing Thousands Formerly Termed Incurable.

Read His Valuable Booklet, "A Message of Hope." It Will Fully Explain This Wonderful System of Treatment, and Tell You How You Can Be Cured.



Dr J. M. Peebles, the famous physician and scientist, of Battle Creek, Mich., after twenty-five years of study and experimentation, has made discoveries and perfected a system of treatment that promises **Health and Strength to All.** The Doctor claims that disease is abnormal and can positively be overcome. At the age of eighty-one he is as hearty and vigorous as most men of forty, and he says all can be cured and command good health as he has done if they wish to.

Dr. Peebles has, no doubt, done more for suffering humanity than any other one man living. With the aid of a corps of distinguished scientists and specialists, he is curing more Chronic sufferers than any other physicians in America. **Many of their cures are of cases that had been pronounced incurable by some of the most celebrated physicians of the country.**

Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

E. G. Griggs, of Portland Ore., says "Many doctors tried to cure me of my kidney and private trouble, but all failed until I took yours. It was just what you claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

Ward Norman of Doe Run, Mo., says: "I suffered from fits for twenty-one years, and when I began with you had two every nine days, I took your treatment one month and was cured—have not had a single attack since."

Mrs. Belle Anderson, Palouse, Wash., who suffered for years from kidney and private troubles, says: "You did me more good in the few months I treated with you than all the doctors I treated with in the ten years I was doctoring."

FREE The Doctor has written a book called "A Message of Hope," for the sole purpose of explaining his wonderful method of treatment to the sick and suffering. **If you are sick, or have a sick friend, you should write for it, as it is very valuable to those in poor health.** Write for it to-day; **it will give you the key to perfect health, and will brighten the rest of your life!** If you desire it the doctors will give you a complete and full diagnosis of your case. Just write them a plain, truthful letter about your case, and they will confidentially consider the same, and tell you just what your trouble is, and how long it will take you to get well. Write to-day, and adress Dr. Peebles Institute of Health Ltd., 23 Main St., Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

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

Another of our old pioneer Spiritualists, Manson B. Woodcock, of Battle Creek, Mich., passed to spirit life, Mar. 6, aged 76 years. He served in the civil war. Funeral services were conducted by Dr. P. T. Johnson.

D. W. DIXON.

Passed to spirit life, Feb. 25, 1903, Ida A., wife of Wm. N. Bennett, aged 51 years. She was a firm believer in the Spiritualist philosophy, and read The Progressive Thinker and the premium books with much interest. She was a true and loving wife. She leaves a husband to mourn her loss, but who expects to meet her on the other side.

Bristol, Vt. B.

Mrs. Katie Calvin passed to the higher life, from the home of her sister, Mrs. Will Raymond, March 6, aged 46 years. She leaves a daughter and two sons who realize that their physical loss is her spiritual gain. Services conducted by the Rev. Mr. Craig, from the home of her uncle, Mr. Ansel Goodspeed, Hartford, Mich.

MARCELLA GOODSPEED.

Joseph Warren Smith passed to spirit life, Mar. 6, aged 71 years. He was an able spiritual lecturer for a number of years. The cause of his death was heart failure. He was born in this state and lived in it the most of his life. He leaves two sons. He was loved and respected by all who knew him.

GEORGE H. SMITH.

At the home of Mr. and Mrs. Danforth, 3746 Dearborn street,, March 9, May Park, after a long illness and great suffering, passed into the realm of spirit. The funeral services were held at the above address, March 11. Miss Park, by kindness and charity, won for herself a host of friends whose love and sympathy gave her strentgth to endure the awful pains that attended her illness. She was known for many years past as an earnest defender of Spiritualism, and at all times she was in readiness to give proofs that Spiritualism was true. Truly a grand, good woman has entered the kingdom of truth, to send back messages of love to those she held in high esteem. By her request the funeral services were conducted by Rev. G. C. Love. COR.

Passed to spirit life, Feb. 16, at the age of 78, Charles E. Sanders, Gilroy, Santa Clara county, Cal. He was a native of Nova Scotia. He took ship at Boston in '49, came around the Horn to California. He was a pioneer worker in the mines a few years, and then settled on a farm where he passed away in the firm belief in the truth of the Spiritual philosophy.

MRS. A. P. SANDERS.

Mary Ellen Childs, of Elyria, Ohio, aged 60 years, passed to the higher life, March 7. She was a true Spiritualist for fifty years, having demonstrations of the truth at ten years of age. She leaves a husband and one brother to feel the loss of her presence in the body, fully realizing her spiritual presence. Funeral services conducted at the home by Mrs. Alice Baker, of Cleveland, Ohio. COR.

Passed to spirit life, from Los Angeles, Cal., George W. Logue, aged 38, on January 3, 1903. The son of Mrs. M. A. Logue, of Butte, Mont. A kind and loving son. He knew the beautiful truth, there is no death.

MRS. M. A. LOGUE.

March 10, 1903, Calvin P. White, of the township of Penfield, county of Calhoun, and a pioneer of the state of Michigan, having attained the ripe old age of 84 years, heard a voice we did not hear and hastened to obey. He fell into a sweet sleep, awoke and found it morning in the spirit world. His transition was beautiful, peaceful and painless. He was one of the first to accept the truth of the continuity of life as demonstrated by the natural undeniable philosophy of Spiritualism. He had no fear of the dissolution. On the contrary, he waited patiently yet longingly, for the coming of the "beautiful, tender, white mother death" to guide him to his many loved ones gone before. Blessed are they who pass onward and upward to the higher realms of life and love, with the knowledge "there is no death." All that was mortal was by loving hands consigned to the bosom of Mother Earth on the 12th inst. Mrs. Marian Carpenter, of Detroit, that good, zealous, noble and self-sacrificing exponent of the truth, officiated at the funeral. The beautiful, eloquent and inspired words of truth uttered by her, have left an impress that time cannot efface. May she be spared in the mortal for many, many years, that she may by her grand teachings and good example, show humanity how to live, that they may be prepared for the final change that demonstrates "there is no death."

N. H. B.

SPECTACLES SENT BY MAIL.

If you wish the best spectacle made in this mundane world, your eyes fitted to see near and at a distance, I will fit your eyes by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices of my Magnetized Melted Pebble lense, and frames, and full directions how you will be fitted at your own home, with this superior lense, with the guarantee if not pleased, the money to be refunded.

Magnetized Compound; no other remedy equals it for inflamed or weak eyes. Four ounces sent for five 2-cent postage stamps. B. F. POOLE.

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B. F. Poole:—Your Melted Pebble lense and frames give the most perfect satisfaction. Yours truly,

Albin, Miss. JERRY ROBINSON.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

"Jim; or the Touch of an Augel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1 For sale at this office.

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

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

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

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Man and the Spiritual World, as Disclosed by Spiritualism," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound; Price $1.

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Mrs. Dr. Dobson-Barker.

TESTIMONIALS OF CURE.

Would Have Been in Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,

AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,

MRS. A. C. BARNARD.

Portland, Ionia County, Mich.

NICHOLAS BECKER,

Readings by mail, Impressional and Clairvoyant. Description and names of spirit friends with messages; advice. Instructions for psychic unfoldment. Send own handwriting and 50cts., Dixon, Ill. 697

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A reading, or five questions answered. Write yourself if practicable, inclosing one dollar and a stamp to Mrs. E. R. Williams, 516 E St., S. E., Washington, D. C. 698

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Mrs W. L. Spalding, 359 State St., Des Moines, Iowa, has discovered a harmless remedy for the tobacco habit which cured her husband in 15 days, after being a slave to the weed for over 30 years. It can be given secretly and is harmless. Mrs. Spalding will send the prescription free to any one sending stamped envelope to pay postage.

SPIRIT PHOTOGRAPHS PORTRAITS ARTISTS.

Send two dollars, your photograph or lock of hair, and receive three finished pictures from some loved ones that are waiting to reach you from the summerland.

Mr. and Mrs. A. Normann.—The three photographs were handed me to-day, and I recognize every face upon them, and I can truthfully say these pictures are genuine, and will recommend you to the world; for such evidence is what proves life eternal, Mrs. Dr. Gregor McGregor.

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Address with stamp enclosed and receive proof

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Dear friends, you can greatly help me care for my blind sister. Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford, Mass.

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Gives sittings by mail. Cut this ad out and send with your order and get two extra pictures. Send for circular to F. N. FOSTER,

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THE BOY MEDIUM.

Mr. P. E. Walker:—Dear sir:—I received your reading to-day, and I am more than pleased with it. You accurately described my uncle and aunt: you said they were my parents. Being left an orphan very young, they were the only parents I had. The other two were my father and mother, and the young lady, yes, she was my sweetheart, and died with a fever in California. Yes, they have all passed beyond to the better world where pain and sorrow are no more. I would like to correspond with as good a medium. I remain yours respectfully, J. V. Chism, Tow, Tex.

I will give you a sample life reading for $1.00. I will cheerfully refund all money to the dissatisfied, and where I fail to describe accurately your spirit friends and loved ones. Address P. E. WALKER, Lock Box 361, Findley, O.

"NO BEGINNING."

An Excellent Work for Thinkers.

This book, "No Beginning," is by William H. Maple. The Arena says of it: "The argument is unanswerable. The book will at once appeal to the reason of every reader, and leave him more amazed than ever at the prevalence of the theory of Creation." The Two has always been a fateful num- Free Thought Ideal says: "We found it full of glittering thoughts for thinkers, and the very death warrant of Christian superstition shines upon its pages." Price 75 cents.

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By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

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This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

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

VOL. 27. CHICAGO, ILL., MARCH 28. 1903. NO. 696.

Sar'gis to the Front.

This Eminent Thinker Has Something to Say of Theosophy and Kindred Matters.

To the Editor:—The Progressive Thinker is an exceptional publication. Devoted, distinctively, to a particular department of knowledge, yet it is so diversified in the character of its contributions and contents as to be really eclectic in interest. Particularly is this conspicuous in the last few weeks.

The letters of Beecher through Carlyle Petersilea, the lectures of Prof. Leadbeater, of Mrs. Richmond, the weird statement of Baba Bharati, the "holy man" Hindoo, the interview with Dr. Peebles, together with other matters make a variety of reading that provokes the admiration of those free to think.

It is not the purpose here to be even critical much less censorious on the one hand or to go into conniptions one way or other over any of them. It would be a very stale world if everybody agreed with everybody. It might be the beatific state of the universal brotherhood devotee, but an invertebrate existence to the ordinary vulgar.

The object of this talk is to comment on some of the things suggested by Baba Bharati on the one hand and Leadbeater on the other. It is a blessed peculiarity of the average human to most seriously discuss things he does not and cannot know. The callow call this mental exercise religion, and the learned style it metaphysics, while some even assume it to be philosophic. But the text book savant insists that we receive it as scientific. But when the iconoclastic outlaw comes along the show begins to exhibit its real tinsel and the posturer before the shrine of the occult becomes simply an actor before the painted scenery. But when we read the well-constructed sentences of the Theosophist and the forest wanderings of the holy Hindoo after the divine influx, efflux, or the conflux of the two, we are at a loss which to do—deplore the rudimentary state of our intelligence or egotistically to thank our stars that we live in a practical age, in which the conditions that most contribute to human happiness and content are basically dependent on the ease and abundance with which the necessary three meals a day are obtained by the average man, women and child. For after all, human progress and happiness rest upon the possession of these essentials.

HINDOO IDEALS.

Now, nobody, no scholar, no thinker for a moment seeks to undervalue the knowledge that comes from the past through Hindoo ideals and literature. But when we essay to adapt them to modern or what we call western civilization, their impracticability becomes at once overwhelming. If they are the true way, they are simply nonsense to us. For thousands of years these dreamers have taught and held these same things—and yet they have been the prey of every spoiler from Alexander to Clive. Its people instead of following some leader, bold to undertake their protection or emancipation, chose rather to go after their "holy men" who consulted and invoked the divine guidance by sitting cross-legged in caves or at the cross-roads, tailor fashion, looking down their noses at their navels. It won't do to say that this is exaggeration, for it is of daily observation by travelers in India. But just turn to Baba Bharati's own account of how he attained divine wisdom, and then his assurance that they "are the same to-day as thousands of years ago."

TRAMP ENTHUSIASTS.

But what seems so strange is that modern men, schooled by heredity and environment in the condition of modern civilization should go to these tramp enthusiasts for the wisdom divine. The prisoners of the middle ages confined in filth and fed on bread and water are by common consent by our civilization canonized as martyrs, but when such are voluntarily assumed in India the ecstasy of communion with the divine is the reward. The human mind is a curious thing after all.

A HIT AT REINCARNATION.

To read Prof. Leadbeater's lectures one is attracted by his clearness of style, the seeming spirit of fairness, liberality and charity that pervades his assurances and the courtesy toward all other forms of opinion. But when you come to his defense of his own views or the argument by which he seeks to support them, you can plead astonishment at their character. It matters not that there is not a scrap of evidence to support the dogma, you are simply told that when you know more you will understand. Here are a series of postulates, many of them as familiar in ethics as the multiplication table in mathematics, and from these a theory projected. If you cannot agree, it is consoling to be commisserated for the partially developed condition of your mind and to be assured that as you grow wiser you will be able to see the truth, even though it is veiled in a mere hypothesis. This assumed superiority is, in the discussion of ethical questions insufferable and in face to face discussion would be insulting.

Again, they tell you that such and such things are so, that what a man gains by experience in one life, like deposits in a savings bank, is available in another, and so on indefinitely. And when you ask them for a reason they tell you it must be so, because they cannot think it out any other way—that this life is too short for one to acquire everything, that it is a reproach to Divine economics to deny a farther chance or opportunity and so to got graduating equipment. Then, if you tell them that you cannot think their reincarnation theory either, it is then the great consolation is vouchsafed—"when you know as much as we do, you can think our thoughts"—but until then become a chela and accept a gooroo as a pilot—a sort of ascetic trainer who prepares you to live on charity and sleep on the bare ground. This may not be a reverent form of speech as to our theosophic friends, but in essence there is no exaggeration. The man who reasons, who requires with a postulate a fact or two thrown in to give it character, becomes impatient of this ever assumption with an always absent color of fact, and to be turned down as ignoramus, or waiting for that illumination of mind that accepts hypothesis without a single fact to work with it.

These theosophic brethren are very considerate of Spiritualists as long as they can get access to our platforms and newspapers. But when it comes to neighborly returns they are as close as close-communion baptists. And when the skin of diplomacy is scratched the dogmatism of uncharitableness is disclosed, full armed as that of the fretful orthodox porcupine. It is refreshing once-in-a-while to hear from a robust mentality like Brother Peebles, on these things.

Theosophy, aside from its incomprehensible terminology, its quackery in Hindoism, is the perpetuation in western mentality of all the vagaries about "spooks," "elementals," "astrals," "shells," etc., that have been the stock in trade of these navel-gazers from time beyond tradition. Every healthy, informed brain knows that abnormal physical training and practice will promote abnormal nervous and consequent mental activity, and the observer of hysteria needs no theorizing about Samchita, Prarabdha, or Kriomana Karma to understand the situation.

The trouble about Spiritualism is that it is too simple and matter of fact to breed a sacerdotal class.

Without too much preliminary writing it may be well to refer to views coming through mediumship. What is said is the thing, important rather than who says it.

ETERNITY OF MATTER.

The great lack of Theosophists is that they fail to conceive of the eternity of matter as well as spirit, and fail to connect the two as correlated in the cosmos. Science tells us that the planet is not in the same condition as in its earlier stages. It shows to-day that life-forms are controlled by the varied conditions of planetary localities—the reptilian and saurian preponderate in the tropical while the mild, grass-eating fauna are found on the elevated habitats of the temperate zone. And so in degree of man. If so in this age what of that time when the normal life temperature of planetary forms was higher than now. The men and animals—the cave man and the saurians of that age are now extinct—because the planet is unsuited to their existence.

Human forms, animal forms, vegetable forms, mineral formations are all results of planetary forces, and that they subsist from planetary sustenance ought of itself to settle the fact to thinking minds. And all life-forms are from planetary relations—they are embryotic. To assume then, that this embryonic life, evolved by the chemical corelations of the planet—the original or mother form—can be ousted by a vagrant with a bad karma is to let go reason, science and clear thinking. And when our theosophist friends "get to know more," they can understand it as we do. Planetary life is the beginning of form-life—the planet being the first form. Even evolution has no standing at the bar of intellect until it presents this as its credential.

The oriental mind has ever reasoned in the apriori manner. It begins with a spirit in control of everything, from which grew the mythologic gods of the western nations, who were not equal to the subtleties of the Hindoo mind. But our modern theosophists while plagiarists in some respects carefully eschew that which even to them is inadmissable. They do not tell you that one of the most effective ways to escape a bad karma is to pass out of this life in infancy. And they don't tell you that growing out of this idea infanticide has had to be suppressed by the civil power.

MODERN BRAHMINISM.

Modern Brahminism, with its reincarnation, is not the original teaching of the vedic religion. That teaching was essentially in accord with the Spiritualist phenomena of to-day. It taught of eternal life, its nature and the methods by which spiritual happiness was to be secured. One of which was the return of the spirit to earth to manifest to mortals—thus demonstrating immortality—and that such return would be determined by the mental bias of the individual. How, suggestive is this teaching. It is the key to all rational thinking in things spiritual. But in the hands of a caste priesthood this return was in time made to embrace reincarnation, as the great mass of mind could not comprehend how this could be without a body to manifest through—hence re-incarnation was devised, and taught by the priests as it formed a strong influence in the perpetuation of caste.

EFFECT OF REINCARNATION DOCTRINES.

One effect of this doctrine, as we learn through mediumship, is its influence upon the spirit world of India, where myriads of spirits hover over mortals seeking for opportunity to become re-embodied in order to realize their promised relief from their imperfect development in earth life. So deplorable is this condition that it infects the mental atmosphere of India. The effect of this condition on the sex impulse may account for much that is otherwise a mystery regarding the relations of that in many respects wonderful people.

Instead of the profound thought that once characterized the Brahmin in the days of long ago, when the great minds of the world sought wisdom in India as to the science of the soul, it has degenerated in spirituality to a cunning and sophistical subtlety, and closed its eyes to the higher light of Brahm.

OBJECT OF VEDIC RELIGION.

The object of the Vedic religion and its early teachers was to open to the mind of man all knowledge. Its cosmogony was evolutionary, idealized, and symbolized by the egg that floated in the vast waters, over which Brahm brooded and from which was born the earth. It is thus easy to see the sequence that by their cosmogony all life-forms, all souls are the offspring of planetary conditions and originate in the concentration of forces which enter into planetary construction in individualization. Here really is the oriental form of the doctrine of evolution.

But not to be too tedious: What has this life to teach? Simply the development of form powers, and when this is secured what call or use for farther form life—for all that earth can teach is what is embraced in the perception of the five senses. Spiritual unfoldment belongs to the spirit and can be achieved in the spirit world after the planet has done its preliminary work.

KARMA CRITICALLY EXAMINED.

It is not the purpose here to enter into an argument on an admitted hypothesis, for that is treading a circle, but more as a form of protest against the assumption of superior wisdom, if not the last word in knowing. Suffice it in that direction to say: That conceding what has the support of scientific demonstration and of spirit endorsement both—that life-forms are from the planet and embryonic, there is but one logical conclusion—that to destroy this embryonic life is to destroy an individual-life-germ. The common law recognizes infanticide as murder. Nature is only a synonym for eternal law. There is no haphazard or caprice in her working. Therefore all human beings in the body must be reincarnations and have destroyed an embryonic life in order to get a new body—what human law punishes as infanticide. Or, put in parliamentary terms—the planet on motion of a bad karma suspends its rules and allows an embryo soul to be ousted or obliterated at the instigation of a selfishness that wasted its own opportunity. Or to sum it up: A spirit with a bad karm is to kill a soul without a karma that it may work out the consequences of its own imperfections. But there is no end to the stultifications the working out of this reincarnation hypothesis involves.

But to return: After carefully reading over the lecture by Prof. Leadbeater in The Progressive Thinker of December 27, its statements and its data, and then its assumptions, the feeling is simply one of amazement. Aside from his notice of Spiritualism, which with all due respect is not worthy a public teacher, there is not a single experience in it that is not obtainable and has been obtained through mediumship and Spiritualism. And the same may be said of his propositions. He tells us that certain great names of modern men are to be quoted in favor of a continuous life—but why not tell us that every name is that of a Spiritualist, who obtained their proof through mediums. And why does he soil the otherwise good taste of his lecture by the fling at Spiritualism, that "many people think there is nothing to be found along that line but fraud and deception," when he has to admit that himself did find otherwise? It is time Spiritualists resented this pharisaical superciliousness in those who seek their audience only to abuse their hospitality. The task is not an agreeable one to so criticise a gentleman so sincerely esteemed as Prof. Leadbeater, but his very eminence in the courtesy of opinion makes the exception the more notable.

He tells us it has taken him some twenty years to study what he teaches. Well, for this writer, that is about the time elapsed since the study of Spiritualism began. That study was undertaken with the idea that if its postulate was correct the fact was eternal and universal. A village philosopher once said that "it takes all kinds of people to make a world." So of the spirit world—for all those people go from this world to that. So the investigation was not confined to the 400 of either world. But all manifestations were sought and welcomed. And all mediums as well—intelligent or ignorant—of the highest personal character, and without reference to repute—white, black and red. The one story was always told and proved—it was a spirit returned to confer and convince that life was continuous, and that man is immortal simply because he is. And not one of them ever announced that they were reincarnations—though some mediums like "the masters" or Dowie, so declare they are. But while theosophy was not in the study yet the information and lessons of those twenty years of Spiritualism are better told in the Professor's lecture than had the task fallen to the undersigned. He calls the facts recited as theosophical, on the other hand the same experiences and lessons are those of Spiritualism. While it may illustrate the different view different minds may take, the result is for the illustration that a common truth is not affected.

And so it comes at last in this instance that Theosophy has no message that has not been anticipated by mediumship—save its specialty which is hypothetic only. Why, controls have advocated reincarnation, but never has one said that they had ever known one who could experimentally testify in its favor. And it may not be out of order here to say, that in every such case a careful observation would reveal the individuality. Again, children of the same parents never look exactly alike, nor have the same voice, tendency, desires, aptness, etc., even with the same environments and training; only inherent ailments of either parent may be transmitted to the tiny bodies, but the spirits or real "selves" differ.

About thirty-five years ago when the question of reincarnation was first actively discussed, some men shrunk in holy horror away from the idea, while others reasoned on its possibility; and it was made apparent then that mostly those of our brothers who had made this life a failure were the ones decrying it. This is a grand old world with its everyday lessons, its beauties, its advantages and its commodities over the age a century ago. It is a world of grand opportunities for the unfoldment of self-hood; and by studying what life is, and how to make the best use of it, man will bless his destiny's star for its guidance, **BE IT THROUGH OTHER EARTH EXPERIENCES OR THROUGH OTHER PROGRESSIVE CYCLES, AS HE INTUITIVELY MUST KNOW THAT WHATEVER IS NEEDED FOR HIS HIGHER DEVELOPMENTS, HE WILL HAVE TO PASS THROUGH IF HE LIKES IT OR NOT.**

Pocatello, Idaho. C. J. JOHNSON.

A Few Words by the Editor.

We have received many articles in reference to reincarnation—some favoring it, others opposing it. We select one article, by Sar'gis, one of the foremost thinkers of the present age, and spread that before our readers. It contains, nicely elaborated, all the essential thoughts contained in the shorter articles we have received against reincarnation. We follow his article by one from C. J. Johnson, an Idaho medium and philosopher, and there we will let the matter rest for the present; nothing can be gained by continuing the discussion at the present time.

Next week we shall publish an admirable lecture from Mr. Leadbeater, on **THEOSOPHY AND SPIRITUALISM.** It is chockful of thoughts sustaining every phase of Modern Spiritualism, and he gives some excellent advice. It will be read with deep interest. All of Mr. Leadbeater's lectures have been read with deep care by the students of the occult. They constitute a veritable mine of valuable information, and they have done Spiritualism good and helped the cause of Truth, and given a healthy tone to thought. He is entitled to the thanks of every one in our ranks.

REINCARNATION.

ITS NECESSITY VIVIDLY POINTED OUT.

The Views of a Prominent Spiritualist.

Men have been born in late centuries, who by common consent are acknowledged as born ahead of the age in which they lived, while many whose names never appeared in politics and print were likewise great, and a power for good in the land. Let us consider these men passing into spirit life with the lessons they had learned from their own and past ages, and with their own selfhood pre-eminently cultivated to the noblest and highest status of true manhood, they naturally would step in upon a bright and elevated stratum in spirit life, and there onward learn still higher lessons.

Necessity for Reincarnation.

Three thousand years prior to the lives of these noble men, others were born, through the same law, and each working out his own destiny. To them this little world was flat, and the majority of them born into servility. They might have been as honest as the majority of men in these days, but of the three thousand years' progress following this **THEY COULD NOT KNOW.** They also passed to the spirit world, but unless following close to the earth-plane, they would to this day be ignorant of this progress.

Still Farther Evidence of Its Necessity.

Three thousand years still farther back among the ancients others were born, probably as herders of their flocks like the Laplanders, whom by a hundred years of modern training could not be enlightened; nor would they know of our six thousand years progress, and the blessings and conveniences we enjoy to-day. As this was prior to the Age of Conquest, their food and scant raiments were all they cared for. These also fulfilled their destiny. Reason was in its infancy, and but by instinct they complied with nature's demands. They also passed over the River Styx to a stratum according to their understanding—shorn of the grand earth lessons of future ages.

Evidence Cumulative.

Merging into earlier antiquity, retrospectively, another ten thousand years, men were born as they are now; their animal propensities predominating; their weapons for defense against mammals were crude; their language a jargon only understood by their associates; their lives but little above the fierce brutes surrounding them; their food fish and what animals they could by chance destroy. These crude men also at death went into the spirit land half man and half animal in instinct. They were born by the same law of propagation of the species, but, alas, what opportunities had they, compared to the present; and would it be decreed for them to follow the workings of earth's progress for sixteen thousand years to the present in order to become enlightened? **IT WOULD SEEM AN EXTREME INJUSTICE FOR THEM TO BE CHAINED TO EARTH AS A PUNISHMENT FOR A LIFE THEY HAVE NOT CHOSEN.**

Another Argument in Favor of Reincarnation.

Still another ten thousand years farther back in the age of this planet, men were also born by the same law, but they burrowed in the ground like the fox and the bear, fearing their enemies, the wild brutes—the tiger, lion, cave bear, and others. Their organs were so limited that naught but a grunt or a shriek was capable for them to utter. They had no weapons but the rocks and stones to defend themselves with, and their food the same as their enemies—the brutes. These also were mortal beings, and at death went to the spirit land. Now, is it possible or probable that these children of humanity who were only taught this first lesson of mortal existence, and debarred from knowing of its later possibilities, or is reincarnation a probable fact?

Pointed Questions.

IF, ON THE OTHER HAND, IMMORTALITY IS SHUT OFF FROM THESE MORTALS, WHERE IS THE DIVIDING LINE? IF IMMORTAL, WHERE WILL THEY LEARN THE LESSONS OF THE PAST AND PRESENT WHICH BLESSES US TO-DAY IF THERE IS NO MORE EARTH EXPERIENCE FOR THEM? A PUPIL TAKING BUT ONE SHORT LESSON IN MUSIC WILL NEVER THRILL THE HEARTS OF MEN WITH MELODY, NOR WOULD UNIVERSAL LAW BE JUST IN GIVING ONE ALL OF THIS WORLD'S ADVANTAGES WHILE DEPRIVING OTHERS OF BIRTH, SURROUNDINGS, OPPORTUNITIES, FACULTIES AND EXPERIENCES. A special law for a certain few is a lawless law, and every reasoning leads on to a recompense somewhere in this broad universe for everyone who has been unequally dealt with.

Another Important Point Considered in Favor of Reincarnation.

If soul life commenced at conception it must of necessity end at death, which we have had proof of through all historic ages, and more particularly this last half century, that it does not, but that man's individuality is fully retained; hence he must have been in possession of full individuality or selfhood prior to conception. Also, that the spirit does not take possession of the mortal body at birth, but at conception, as a child will be active and demand nourishments prior to birth, which proves its individuality.

We have found after a great deal of investigation, that there exists a very wide **DIVERGENCE OF OPINION** among Spiritualist teachers—one flatly contradicting the others—hence we should be exceptionally mild before we commence to criticise Theosophists, who are doing a grand work in liberalizing and advancing the world to a higher plane. Before spending our time in bitterly criticising them it would be well for us Spiritualists to try and harmonize some of our many flat contradictions.

CONSISTENT SPIRITUALIST.

THE TRIALS OF LANDAHL.

Translated From "Voices and Visions From the Hidden World."

A student at the University of Upsala, Sweden, of the nation of Westgothia, by the name of Landahl, roomed during the fall term of 1821 together with two of my friends, Q. and T., with the former of whom I had for several years been connected by the bonds of a close friendship. The house was located at the Dragarbrunns-street and belonged to a blacksmith. As is the habit of students they had crowded themselves together in two rooms. The outer one was perfectly dark and could only be used as a store-room for trunks, clothes and other things. In the inner one Q. and Landahl slept in the same bed, while T. had his resting-place on a sofa at the opposite wall.

October 14, Landahl intended to leave Upsala in a couple of days, and towards the evening he called the attention of his friends to the fact that he never slept for the last night at a place, where he had lived for some length of time, but the rooms were haunted. "Why," as he expressed himself, "it also might happen that something would be heard this or the next night." This, however, was only said "en passant," and they paid little attention to it.

Meanwhile after Q. and Landahl for a while had been lying in their bed reading, and T. already had fallen asleep, the candles were extinguished at a quarter of 11. About two minutes thereafter Landahl's matchbox fell down from the mantelpiece shelf, together with sundry other trinkets. They could not discern what it was. The matchbox, in which the steel was movable, and could be turned around, commenced to move to and fro on the floor, approach the bed, jumped up and rolled around on the quilt.

"Well, now it is here," Landahl exclaimed, and pulled the quilt over his face. Q. kicked off the quilt with his feet so it fell on the floor. For a while there was a silence. Soon, however, it commenced to rap in the wall, and straightway there was heard a hard knock at the door to the dark room. After the candle was lit we found it was Moller's Church History, which before had been lying in the window, but now from the floor had rebounded so far as to be found lying at the center of the floor. After a little while the chair on which Landahl's clothes were lying, commenced to rock to and fro, to creak and scratch the floor and move forward. The two bedmates then became rather scared and Q. exclaimed: "No, now I get up and tip the table myself to make an end to this." In the same moment the chair was overturned and the matchbox, together with certain other things and trinkets jumped up towards the bedstead, so that Q. again retired under the quilt. While this was going on T. awoke, and upon hearing Q. and Landahl talking aloud he asked what was the matter, and they told him what had happened.

In the same moment the water decanter, which they had standing near the bed, turned around, and after a little while it fumbled and rapped at the door to the outer room. This increased their fear so much the more as Landahl, on being asked what this might mean, said he believed the door would fly open, and his trunk, which was standing in the outer room, come marching in to be opened and receive his belongings for the intended departure, as they once before of themselves had been thrown into it. For such an occurrence they were not willing to wait but with one voice asked Landahl to rise and light the candle. After some hesitation, from fear not to find the matchbox, he was prevailed upon to do it on condition that his chums should keep up a constant conversation thus to deaden the noise made by the unruly furniture. At last fire was struck from another matchbox from the one which had moved around. Two candles were placed on the table, which was put between the two beds. It was then about 12 o'clock.

After it had been quiet for rather a long while some trinkets again commenced to move. The flint flew from the chair to the wall, the prop flew from Landahl's inkstand and hit the wall, his seal dropped down from the mantelpiece shelf, and at last the chair on which his clothes were lying was seen to move, scratch to and fro, tip over and in its fall take with it another chair. Moller's Church History, which had been taken up from the floor and put in different places, was not willing to lie still anywhere. Now the chums feared that the table also would like to shake off the candles, so much the likelier as T. had uttered that he had noticed some suspicious motions. Then Q. grasped one of the candles, and no sooner had he got it in his hand than the table was turned over. After they had put it up again and replaced books and other things, which had followed in the fall, Q. and Landahl held one candle each. Now the table was shaken again and fell upside down with such force that the floor trembled. They helped it to its place again and under an uncanny silence waited for what was going to happen next.

After awhile one of Landahl's rubbers approached the bed, and when he with one of his hands shoved the spittoon closer to the bed, the rubber followed, touched Landahl's hand slightly, and raised itself up towards the brim of the spittoon. The water decanter now also showed great signs of unrest and rocked so the water splashed in all directions. About the same time Landahl's seal, which was lying beside or in Q.'s pipe, jumped high in the air and fell down on the floor. The table now lifted one of its sides as if it intended to throw itself over the bed where Landahl was lying. But Q., who had moved over to the sofa at the opposite wall, got hold of the table, and said: "I protect Landahl"; and as he uttered this it turned in the opposite direction, threatening to visit Q. But it quickly sunk down again. Landahl rose, produced the New Testament and placed it on the table. Nothing further occurred that night. It was past 1 o'clock when all the noise ceased.

The following day Q. and T. called on E. to tell him what had happened, and be at once went home with them. The noise was continued in full daylight upon their return.

The door between the two rooms was open, and into the outer room, where Landahl's trunk was standing, came flying from the inner one (one at a time) his pocket-knife, candle-snuffer, matchbox, flute, shaving set, razor strop, and seal. Landahl was absent when this happened and no man except the above-mentioned three persons was present. About 1 o'clock they went out to eat their dinner, and on returning, met a countryman, O., who joined company with them in order to also witness something wonderful in the rooms where they lived. Neither was it very long until his curiosity was satisfied, for diverse trinkets hurried of themselves right before his and his friends' eyes, from the inner chamber to Landahl's trunk in the dark closet. At two o'clock, and after O. had left, a book jumped from a corner in the dark room and was slung forward over the floor. Thereupon everything was quiet for that day.

For the next night two countrymen, O. and D., were invited to be present. The light was put out at a quarter to 11. The table which was standing in the center of the floor soon made certain meaning motions, advanced a few steps and with a loud noise threw off two pairs of paper scissors, which were lying on the top of it. After a while T.'s keys flew across the room with a clinking sound. D., (as he afterwards confessed) opened his mouth for a solemn exorcism, when suddenly a slipper comes flying from the floor and hits him on the mouth. But not allowing himself to get scared, he exclaims with a loud voice: "In the name of the triune God, the Father, the Son and the Holy Ghost, I conjure and ask thee, for what purpose does this happen?"—to which, however, there was no other answer than that the table swiftly fell over and dragged a chair with it.

The candles were lit and after the New Testament had been placed on the table, which was put on its legs again, the light was put out for the second time. The caidle-stick now seemed very dissatisfied with its position and the candle-snuffer fell to the floor. Then O. lit the candle again. It was not put out any more. All remained quiet. It had struck 12.

The previous day towards the evening Q. and T. had gone out. D. and Landahl were home alone. The latter one opens the door to the closet, saying, "Now I will conjure the spirit," but he rushes back into the room again pale and haggard, and grasping D.'s arm, exclaims, "Come with me and you shall see him!" But when D. resisted him, Landahl dropped down on the bed—apparently fainted.

Landahl left Upsala, became a minister in the diocese he belonged to, and died not long time thereafter. As the causes for the trials he suffered, he has given several explanations. At one time he said that an artisan in the city of B., on his deathbed had accursed him; at another time that he himself at a certain occasion and without his own fault and guilt had committed a grave crime, which here on earth only in that way could be punished. So the story goes! What is told above is true.

REV. A. LUNDEBERG,
Translator.

ABOUT REINCARNATION.

Some Advice by a Consistent Spiritualist.

To the Editor:—We have been delighted with the lectures of Mr. Leadbeater, the English psychic, and we desire to express our appreciation of the grand work he is doing. He teaches reincarnation, as one of the Theosophical tenets, and he gives cogent reasons for his belief. Mrs. Cora L. V. Richmond, brilliant and versatile—one of the best mediums that ever stepped on the Spiritualist rostrum, and an author of wide repute, also teaches reincarnation, or rather, as she terms it, **RE-EMBODIMENT.** She receives the information she imparts, from the spirit spheres. She talks eloquently on the subject, and has a large and enthusiastic following.

W. J. Colville, a wonderfully brilliant speaker, and a medium known the world over, also claims that reincarnation is a fixed fact in the spiritual and material universe. He has a large following. In a body the Spiritualists of France are staunch believers in reincarnation, having adopted the views of the medium, Allan Kardec. Scattered all through Europe are devotees of this doctrine. The proper way to do is let each one quietly believe as he desires on this subject, and avoid acrimonious jars or vibrations. There can be no particular harm in believing, or **NOT BELIEVING,** in the doctrine of reincarnation. If true, all will come under the law, whether believers or not; if false, then, too, each one will remain undisturbed.

We have found after a great deal of investigation, that there exists a very wide **DIVERGENCE OF OPINION** among Spiritualist teachers—one flatly contradicting the others—hence we should be exceptionally mild before we commence to criticise Theosophists, who are doing a grand work in liberalizing and advancing the world to a higher plane. Before spending our time in bitterly criticising them it would be well for us Spiritualists to try and harmonize some of our many flat contradictions.

CONSISTENT SPIRITUALIST.

THE PILGRIMS.

Their path who shall unravel,
Their purpose who unroll?
From out the past they travel,
The future is their goal.

Theirs are the forward faces,
The spring's Arcadian airs;
The old eternal graces
Of youngling Time are theirs.

Or gold the sky or ashen
There broods within their breast
The sleepless pilgrim passion,
The sweet divine unrest.

They neither flag nor falter,
They tarry not nor tire;
Their aim they will not alter
Although a king desire.

They fear not frost nor fever,
Nor fire nor famine they;
They follow fate, the weaver,
Forever and a day.

Now tell their eyes the story
Of more than mortal tears,
Now gleam with starry glory,
The passing pilgrim years.

—Lippincott's Magazine.

CONSOLATION TO MOURNERS.

Naught e'er is lost in death, so-called,
Though loved ones pass from view,
And we look on the corpse appalled,
Death only makes them new.

In death all earthly fetters fall
And spirit is set free;
Ah! this great change must come to all,
Though worm or man it be.

We look upon the form in death
And sorrow dark and deep
Seems grasping for our heart and breath,
Yet peaceful is that sleep.

The pulse is gone, the life is gone,
The life to us so dear,
The liberated soul goes on
To seek a higher sphere.

We, left behind to weep and mourn,
So lonely every day,
Try hard to look beyond that bourne
For those we laid away.

We seem to know that they are there,
For love looks back through space
And smiles and beckons us somewhere,
To meet them face to face.

Man shuts his mortal eyes in death
And gasps, and all is o'er;
A sigh, and with the sighing breath
Flits to the other shore.

Lay off the old, put on the new;
Thus rise we from the low
Of earth, and pass from mortal view
To scenes we do not know.

He glides about from place to place
And meets old friends in awe;
They never look into his face,
But silently withdraw.

There hangs about the earth a screen
Through which but few can see,
A kind of curtain drawn between
Earth-souls and souls set free.

Could all perceive with spirit eye,
Disjoined from mortal clay,
They might discern that those who die
Are not so far away.

We find the earth a lonely spot
When loving ones pass on;
They may be nearer than we know;
The soul may not be gone.

We wonder why we see no more
A sister's smiling face;
No doubt she wonders from that shore
If we her form can trace.

No doubt she oft stands very near
And looks into our eyes
And wonders why she can't appear
And bring a sweet surprise.

Some day, some time, we shall behold
The loved ones free above,
Where none grow weary, weak and old,
And there renew our love.

DR. T. WILKINS.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.

It is not my intention to write a detailed account of my own entrance into the spiritual world, or of my private experiences therein. This does not properly belong to the public any more than my private home life did on earth. I shrink now from the gaze of the spiritual public as much as I shrank from the gaze of the curious and the vulgar of earth. I could not associate here with the low, the vulgar, and the vile, more than I could have done there; but a very little of my experience I will relate.

For two or three years before I departed from my body entirely, I was in the spirit world much of the time, and really inhabited two worlds at the same time, not entirely unconscious of my earthly surroundings, yet fully alive to my spiritual estate and conscious of all appertaining thereto. My mortal brain was too weak and dim to make this known to those who were with me in the mortal; still, sometimes I was able to say a few words which I thought might be understood.

Visitors often expressed sympathy and pitied my condition. This surprised me very much, and annoyed me also, until at last I desired to see no one outside of my own immediate friends.

I could not tell these visitors of the heavenly life I was leading and that it was their joyful congratulations that should have been given instead of their commiseration. It was with me like this: No doubt many have known persons of earth whose home was in an old and dilapidated house. They wanted a new and better one and as they could now afford it they commenced to build a new home. The new house should be very substantial and beautiful, fitted up with all modern conveniences and elegantly furnished. While this was being done they were constantly flitting back and forth from the old home to the new, looking after all the details of the new until it should be ready for occupancy, and they did not wish to leave the old until all was ready. In this they took great delight; but their neighbors were constantly bewailing their anticipated departure. What a pity for them to leave the old home; and as these neighbors had never seen the new one, and as the departing ones could not make them understand about it, they continued to annoy the departing ones with their bewailings.

Now I think I have made it clear to many what my condition was at that time; but I was eager to get away from the old tenement of clay entirely, and only through a kind natural law remained until my new home in the spiritual world was complete and ready for me to take up my abode within it. Friends, in many respects it is very beautiful; in some it might be improved, and I am now busy making those improvements. I hope that he who runs may read my true meaning in this metaphor.

There is one other point, concerning myself, that I wish to touch upon. While thus roaming away from my earthly, or the old house of clay, to the beautiful new home in the astral world, I often visited people still in the material world; people who attracted me by their thoughts of me; and I often heard them say: "We are sure that Mrs. Stowe must have departed this life. Surely, we feel her presence near us, together with impressions and messages from her to the people." These good friends were not mistaken. I was near them and did impress them. Still I was not wholly disengaged from the material body. I had not entirely vacated the old home but flitted a great deal; and allow me to tell you, dear friends, that a spirit nearly disengaged from the body is always more plainly visible to those within the mortal part than one who has been away a long period of time. The astral, or spectral form of one considered among the living, is more dense and clearly to be seen by those of earth than one who has entirely vacated the premises never to return to live in the old house again.

So, when a medium makes a mistake, and in seeing the astral form of one who is considered not dead, describes it and gives messages from it, do not say that medium is a fraud. That medium may have been truthful and sincere, but not understanding all the hidden forces of nature, has innocently made a mistake in the interpretation of them; and in my case, many made this mistake. I now desire that justice shall be done them. This is all I wish to say of my own private affairs at present. I may touch upon some of them a little later on.

Wives and mothers, women and children, together with their homes and schools in the spiritual or astral world—my present work is with and for them, and we carry much of this work down to earth, thus uniting our work here with our work below.

The female element is the nucleus around which all other elements revolve, even to the formation of worlds. The point of magnetic flame at the heart of each atom is female, the attractive power that holds the male or material element about it. Many have been taught to say father God and mother Nature; thus conveying the idea that the female is lower in the scale than the male; that the great Almighty God, or male principle, is the creative force acting upon matter, or the passive female. Here, in the spirit world, we are taught entirely different. The female, or magnetic force, is the nucleus that binds and holds together all the worlds in space.

Magnetism shields or covers itself with matter, and then makes use of matter toward forming all material things. The magnetic—the mother—the female element—is the central force or power which moves all things. In that sense God, or the creative, moving power is a woman and not a man, or a female and not a male. It should be mother God and father Nature.

Now I am well aware that men will sneer and cavil at this. Let them, if they are so pleased to do. Women have borne for ages, without demur or cavil, the assertion from men, that the great creative energy was male, or a man God. It is high time that the tables were turned and man should now bear the stigma—if stigma it be—that the male is lower in the scale than the female; that the female is the creative energy and not the male—that the female makes use of the male for creative purposes and not the reverse—and the same principle that creates the atom, that is, the magnetic flame which covers itself with matter or makes use of it for a shield or covering, continues on and on until at last woman and not man stands at the apex. He represents all material things, she all spiritual things. He is matter or nature, and she is spirit or God. Man, in his material physical strength, has trampled upon and put beneath him woman so long, that when one should say that woman is higher in the scale than man, a great universal shout of derision would arise, and men would commence to hammer away with all their greater physical strength, their dominant bluster and bravado, at the great eternal truth; calling the truth not truth but falsehood. But truth smiles at them serenely and evades them spiritually.

Truth never bullies nor blusters, nor dominantly hammers, but stands firm, serene, and patient, biding her time which is sure to come at last. Her smiles are like a refining fire, or like the magnetic flame, at last attracting and holding all things. The male is attracted to the female and not the female to the male. She attracts the male and then holds him by the power of her attractive force. The man does not attract the woman and then hold her by the power of his attractive force—no, oh, no—just the reverse, and if a woman lets a man go she has lost her attractive force, or power. The truth is she does not love or want him any longer. He may be too coarse or repulsive to assimilate with her. He is not a proper shield or covering for her.

Why are homes constructed? That they may cover and shelter women and children; and the woman is the heart and core of the home. Around her all home life revolves. She is the magnetic center, the true flame that reaches out and draws all these things to herself. She is the queen of home —the spiritual creator—in other words, the God of home, and the man her worshiper. But for her no man would ever exist or come into being; and unless matter and spirit—or magnetism—were joined in wedlock, or matter covering spirit—or the magnetic flame—there could be no atoms. So, unless woman, the magnetic center, attracts to herself, weds, weds, or holds the male, nothing can result or come into existence. But she attracts and weds the male and the result is the world of human beings and the world of spiritual and angelic beings.

Now when gross matter is thrown off all these things become clear to the spirit. The male and female elements are never lost throughout eternity. A man is a man forever and ever, and a woman is a woman. One cannot exist without the other, or if they exist, they are useless in the creative world. If there was no matter for magnetism to attract, there would be no worlds in space. Magnetism and matter must wed or there would be no result.

I do not intend to enter into the formation of worlds. Only of men and women, homes and children, and their results shall I continue to speak; but it was necessary that I should speak of the atoms which form the nebulae that go to make up worlds, thus tracing the true principles down until we get to woman, the female principle in nature or within nature, and man the material or male principle which surrounds, protects and conceals woman at the core of his being or the center of his heart.

Thus one perceives that woman is the governing power of the world, although man thinks he is; but he is mistaken.

Now when man puts woman below him in his mind, he is reversing the natural order of things, he is trampling down the spiritual and exalting the physical or material: That is just where the earthly world stands to-day. It has gradually crept up from the lower animal nature until it has arrived at the intellectual physical, but the spiritual is still hidden beneath or within the coarser covering of matter. One condition is always the type of another. As the male is still dominant, holding the female in subjection, so spiritual things are still hidden to the masses, or but dimly discerned, and covered over with a mass of error and rubbish that time alone can remove together with much labor.

Now woman must work diligently and strengthen men's hands for the herculean task; but woman being the secret or spiritual principle, must work with the spirit, or spiritually. The moment a woman becomes unsexed she loses her spiritual power. Be very careful, my sisters, that you do not become unsexed or strive to take the place that natural law intended for man; but you should strive to inform yourselves where your naturally rightful place really is; and to give you some information on this point is the purpose of these letters.

Woman, as yet, does not always know where she belongs; she does not always fill the position intended for her by nature, but when she gets very far out of her place, nature usually scourges her back again, for when natural law is broken, great suffering is the result.

Now you ask me, "Where is her rightful place?" and I reply: In the center of her husband's heart, at the very core of his being, the queen of the home or covering. He provides for her, the mother of his children, the central moving power and creator.

Paul said: "If a woman wants to know anything, let her ask her husband at home." But I say unto you: "If husbands want to know anything, let them go straightway to their homes and ask their wives in secret to tell them what they want and ought to know; and any man who does not do this will always go wrong, for true spiritual knowledge can only be obtained where it really exists, with the spiritual part of himself, the interior core of his heart and home, his wife. If you want to know anything, husbands, go home and ask your wives, and if the wife is wrong and not right, all the men of the world will never be able to make the world go right. If the woman is wrong the husband can never be right.

My sisters, think of the awful responsibility that rests with you. O, I know that many men will cry out at this; but let them cry, and then if they have good and true wives at home, let them go there and ask the wives what they think about it, providing these wives are intelligent and spiritually-minded.

One may ask, "How about the unmarried or single men?" There should be no unmarried or single men except boys and youths who have not arrived at a proper marriageable age, and these should yet be under the mothers' care and influence. All nature points this out most clearly.

A young man should marry immediately he is of a proper age, set up his own home and place his wife within it. The young and beautiful girl is the magnetic flame that will attract and hold him fast. All that is good, pure and holy should belong to woman, for all things hinge and rest upon her; and if she is wrong then heaven pity the world. If the world is wrong it rests with woman to set it right or it will never be set right.

Man's duty is to woman; and it lies nowhere else; her duty is to man and to her children, and it is nowhere else. It is useless for her to go about trying to reform the world and leaving her own home unreformed or not formed at all; or for him to go about telling others what they ought to do, and not doing anything for his own wife or children, not forming a covering or home for her or them. Let each man and each woman begin to reform the world right at home; let them begin directly with themselves. Let the woman begin with her own spiritual being, then let her rays of light attract and hold the husband in his proper place and then let her teach her children; let her, as she ought to be, be the mainspring or moving power around which all the others revolve; and, for all the foregoing reasons, communism will never be a success upon the earth, and is not at all practiced within the heavens, or not the highest and best heavens.

Nature again points out the right direction here. All nature moves in circles or families. The primary atom is magnetic flame and material covering. A nebulous mass is a congregation of atoms and molecules—the molecules being a congregation of atoms. The nebulous mass at length forms suns, Suns at length form a family of worlds; and this is a type of all things. All nature on the earth forms into groups, or circles, each one being a family. Man and woman unite and form a family, and by families congregating, towns, villages, cities and so on, but all must depend on the private family or home circle with the wife and mother hidden within it as its power and moving cause; consequently all spirits who write through this medium, believe and write only of the home; not a great home for many single persons, but a small private home for each family. These can be gathered into a community if necessary, but the home must forever remain intact.

Now within the home reigns the mother supreme. She is queen in her own domain and she need not aspire to be a queen anywhere else on the face of the earth, and is not anything else within the heavens. She need not be a queen in society. Society does not need her and she cannot be queen in society and at home at one and the same time. If she is a queen in society her husband has no queen, her children have no mother in the proper sense of the word. She can not be the core of her husband's heart and the queen of many other men at the same time.

Now what do I mean by the queen of many other men? I will tell you. A woman goes into what is called fashionable society. What for? To be admired, principally. Admired by her husband? No; he is generally the last one thought of. To be admired by other men. Many fashionable women will now cry out, "O, no! That is not true," but in the face of it, I repeat my assertion—to be admired by other men. She does not care particularly, for the admiration of other women, for she well understands that other fashionable women are, as a rule, jealous of her. They do not admire her. They usually despise her in their hearts, especially if she be very handsome and exceedingly charming. No; she seeks the admiration of other men, and does all in her power to obtain it, and when obtained, of what value is it to her? Can she be the queen and heart's core of more than one man? Certainly not; for to be other than this is to be a courtesan—in thought if not in deed—and as one thinketh so is one.

(To be continued.)

WHY NOT BETTER SUCCESS?

Picking Out the Obstacles That Prevent Advancement.

In the spiritual papers for the last two years I have noticed that a great many new societies have been formed, and I also notice that there has been a large number re-organized.

This looks well and encouraging, but there is an undercurrent of thought in this last word "reorganized," which has led me to investigate to some extent, and by looking over the records of the past we find many places where there has formerly been a flourishing society, and where there is none to-day, and truly there must be some reason why societies go down, some reason that is either not understood or not heeded, and we ask the question, why is it for we feel that if there is any teaching that is high and holy, sweet and pure, it most truly comes to us in the sweet message, the inspirational lecture, and the holy communion with our loved and lost.

Nevertheless we quite often hear of some strong society going down, and in its place we find a few Christian Scientists, a few Occultists or Theosophists, and a few Spiritualists, and besides these a few that cannot quite accept the teachings of either of these divisions. They usually want a God-made and God-governed universe, and reincarnation; yet nearly all accept the continuity of life as set forth in real Spiritualism. Why this separation?

Is it not a fact that, in trying to hold a liberal platform, we have allowed Occultists, Reincarnationists, and many others to come on our rostrum and to advertise the lectures as if the speakers were really Spiritualists?

I attended a mass-meeting; the bills were sent out with an invitation to all to come and hear the able lectures; one of the supposed best was an Occultist, who there and then had much to say against mediumship in any form; in fact ridiculed some who had given some fine public tests to entire strangers, pointing them out in the audience. This Occultist said you must get these things yourself, but never give up to become a medium; you don't have to be a medium; I can teach how to get it yourself.

This talk was very disgusting to many who had come expecting to hear a spiritual lecture. To others it was grand; they were ready to learn, and a little later they did pay their dollars for the lessons, but at last reports not a single case of spirit communion from following the lessons, but said Occultist gained a good many dollars from those who were persuaded to take the lessons, and they have become so enthused, that now after three years they have only a few of them got out from under that mesmeric influence far enough to begin to think for themselves.

The above is given only as an illustration of what results ofttimes, by advertising everyone with any pet theory or money-making scheme, as a Spiritualist lecturer. But this is not all. We find there are many professed Spiritualists who attend a few lectures and then stop. On enquiry they say, "Well, if I attend lectures and spend my time and money for them, I want to hear something pertaining to Spiritualism."

I have attended as many as four lectures in two years all from one speaker, who I know can, and sometimes does give fine lectures, but these four were, each of them, at least one hour's talk about the speaker's travels here and there; little personal incidents which might be interesting to some, but it was not what was expected as a grand lecture for a spiritual grove meeting where hundreds had come to hear a grand spiritual lecture by the noted ——, of ——.

Many brought their friends who were not Spiritualists, hoping they might get a taste of the true bread of life.

At another time an hour and a quarter was given to discussing, and afterwards about three hours by many, cussing, "the fourth dimension of space."

At another time an hour and a half to "Reincarnation;" and so it is that our rostrums have been filled with some one speaking on some unproved and unprovable theory, something that does not correspond with, in fact, something diametrically opposed to the teachings of nature in any phase.

What we need taught from our rostrum to-day is, more Spiritualism, less theosophy; more true science and less vague theory; more evolution and progression, less creation and creator; more humanitarianism and brotherly love, and less jealousy and selfishness; more about what we know, and can demonstrate, and less about what we don't know, and no one knows.

Do we not know that teaching as true what they do not know is the fault with theology in the past and to-day?

Shall we copy the faults of others, and with them their mystical three in one personal creator? or shall we teach what we know to be true? There is plenty in the line of truth that may well be taught to the waiting hungry masses. Enough in Spiritualism, its phenomena, philosophy and teachings to keep our speakers busy for years to come; these under the irresistible force of evolution (which may well be a subject) are constantly broadening, growing, comprehending more of the mighty laws that be, more of the subtle power of soul.

If we are, or are not teachers, let us be candid with ourselves. Let us strive for the purest, the highest and best. Let us live good, noble lives. Let us search for knowledge, forgetting not that all knowledge was primarly gained by investigation of natural phenomena.

We are conscious of life, can say "I am."

Would we know of a life after physical death? If so, let us investigate spiritual phenomena, get the proof of the continuity of life, then study the philosophy and teachings.

As a basis for true spiritual knowledge, we find that careful, candid investigation is essential, being sure at each step that each thought or theory is in harmony with natural law.

We find that Spiritualism embodies in itself all that is true knowledge; by this I mean all that nature demonstrates to be true and right, and all that can be demonstrated to be in harmony with nature.

Spiritualism takes it name from the fact that it teaches spirit communion and continuity of life, without the fear of hell or an angry God whom it was supposed created and governs all things.

Instead, Spiritualism teaches that all will reach a condition of happiness, exactly according to what they are, which is the exact measure of what their mentalities are prepared to enjoy, basing this belief on the principles of evolution.

Now to look the matter carefully over, we find the continuity of life has been demonstrated, in all ages by spirit messages and manifestations; not usually assisted by man's efforts, but generally and wherever they could, but we find those phenomena could only be produced when proper conditions occur.

We have also found that by studying these conditions, we have learned how to make conditions such that said phenomena can occur more frequently and successfully. It is found that natural law governs every case of said phenomena. It is not supernatural.

And to bring about conditions that will produce harmony between the spirit forces and the natural law governing, or in other words conditions that will make it easy for our spirit friends to operate through or by the laws governing the special phenomena, is the prime object of trying to make conditions.

With a mixed circle it is quite difficult, ofttimes impossible, to make good conditions. But this I will suggest:

First, there are both positive and negative mediums; with the positive medium the presence of persons radically opposed and ready to criticise would not injure results so long as such persons are honest with themselves, and ofttimes such conditions strengthen results, while with the negative medium the case is directly reversed, hence he who would investigate must be fair and honest at least, to get the best results; not necessarily a believer in the phenomena or philosophy, but simply honest, and herein lies the real value of that principle of honor which is indeed one of the corner stones of spiritual growth, and it is that self-improvement in goodness, fairness, friendship, sympathy, and advancement in knowledge of man's higher self, that prepares him for the best results, and most substantial proof of the continuity of life; so we see that Spiritualism is not based upon ignorance or wrong, but upon the best and highest that in us is.

And it is after all a natural science, and the science of life, for the laws of nature have much to do with the production of its better and higher phenomena, physical and mental.

We do not hesitate to say that in Spiritualism we have a scientific religion as demonstrated,—first, by the fact that the phenomena occur where all the parties are ignorant of the laws governing it or are radically opposed to it, showing it to occur only through natural agencies and in harmony with natural law; second, by the fact, that having some knowledge of the conditions and laws, and acting in harmony with them we obtain better results.

Nature likewise demonstrates evolution, if we can but rid ourselves of the idea of a three-cornered personal creator and ruler (whom evolution is rapidly forcing out of recognition into the fields of mythical past), then we shall be ready to look at past records (not writings filled with myth), records such as nature has recorded them

In tools of stone,
In skulls of bone,
Or in the coal beds o'er the land;
In monster form
That stood the storm
Till evolution brought a hand.

Such as these are the records that prove evolution, Nature's work showing slow progression, from tools of stone and bone to the softer metals and to steel of to-day, the slow ages of progress from reptile to man, the development from the low narrow skull of prehistoric man to the high and broad, indicating the modern reasoner and thinker.

Yes, evolution takes us from the cave to the mansion; from the ox and cart to the mighty rushing train; from the foot or mounted message boy to the telegraph and telephone; from the tallow dip to the arc light; from the bark canoe to the monster steamer; from darkness to light; from ignorance to knowledge, and who shall say that it will not take us from death and torment to life and happiness?

H. L. CHAPMAN.

Marcellus, Mich.

The writer of the above wants MORE SPIRITUALISM and less THEOSOPHY; more TRUE science and less vague theory. But he must remember there is an ENDLESS CONTRADICTION going on among our own speakers, in reference to SIMPLE PROBLEMS—some declaring that the moon is a DEAD WORLD, and some asserting it is just evolving into a condition to prepare it for HUMAN LIFE. Leading speakers declare that the idiot is NOT IMMORTAL, while others assert that his condition is the RESULT OF MALFORMATION, and at death he LIVES ON ETERNALLY in the spirit realms. The critical mind realizes THIS SAD STATE of affairs, hence looks around for a solution, and naturally steps into a Theosophical meeting to see if he can DISENTANGLE HIMSELF from the web of CONTRADICTIONS that encircles him; hence it is strictly as legitimate to hunt for truth in THEOSOPHY as it is in SPIRITUALISM. What the critical mind wants is THE TRUTH, and he often finds it OUTSIDE OF SPIRITUALISM.

A MAN'S SOUL.

What is the soul?
Whence comes it to mankind?
Is it nature's natural
Spark the crowning touch that
Turns the dark into
Day? Ah, who shall say!

Does it inhabit the
Body? Or does the body inhabit
The soul, like the mole dwells
In the ground? Or does it
Hover around, vainly trying
To make its influence felt?
It may. Ah, who shall say!

Is the soul but the
Conscience? That mysterious
Impulse, that dares to whisper
"Right and wrong" to the motley
Throng, who now and then
Feel its presence, that helps
To dispel the dread of the
Day when we shall know?
It may be so. Ah, who
Shall say!

Is the soul of man
A thing apart? Oh, is man
A mere reflection of
His soul? Does he exist for
Nobler ends? Or, is he but
The husk that attends
The soul in transit from
Whence it came? Does
He defame, or lift it up
According to his moral
Self? It may be.
But who shall say?

Is the soul the silent
Voice of God? Or, is it a
Gift from him to the corpora
Self—a part of his very
Being, which he will claim
When the time comes for
Mortal man to descend
And the soul to ascend.
I hope it is so;
But who shall say?

—R. Bronson Peck.

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Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday school class, that he regarded his success in life largely to his ability to influence others. Lincoln, Lee, Napoleon and Alexander the Great, all won name and renown by their wonderful power of personal influence. Jay Gould piled up millions by this same power. J. P. Morgan organized the billion dollar steel trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a trust, but they have not sufficient power of personal influence. Personal influence, will-power stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who were fortunate enough to possess it.

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BEAUTIFUL DEATH.

The Passing of a Spiritualist Lady.

Believing my mother's death and funeral to be quite unusual, and thinking that an account would be interesting to the readers of The Progressive Thinker, I give the following:

For eight years my mother, Mrs. Margaret M. Joslyn, has been an interested and very active member of our family circle. Ever ready to help all weary spirits on the road to a new light and life. Although she was not a medium herself, the aid she gave the circles for the past years would have been indispensable. Her unselfish nature, her great desire to help others, drew many a spirit to her side in sympathy for strength. Being both clairvoyant and clairaudient myself I was always able to communicate for them and thus we have been the means of helping many on their way to better conditions.

But at last she was called to join those she had helped. After six weeks of long, weary suffering, her spirit was severed from its earthly home to begin the long journey into eternity. Four weeks previous to her death we believed we were called to give her up, as there was then every indication of death, but we worked so hard to keep her, and the ever ready spirit power came to my aid and she was called back to better prepare us all for the change that was inevitable. Through them I was able to give her strength almost to the time of her death, and during the last four weeks of her life she became quite strong and even walked to her chair and sat up an hour at a time.

But the change came suddenly at last, although this time we were all quite prepared and her spirit was enabled to do that which will always be a satisfaction to those present, especially those most dear to her. It seemed necessary that we should suffer that a lesson might be taught.

For two night previous to her death I was unable to wait upon her during the night. About four hours before she breathed her last I saw her spirit making an effort to draw away from the body. (To us she seemed unconscious.) The hands reached up in an almost distracted manner; the face was drawn and showed deep lines of mental anguish. Her great trouble was in leaving us, she felt it would be so hard for us to endure. As I was unable to do anything more for her weary body, I passed out into the cool air of the night and fervently prayed that I might be given strength when the last hour finally came to help the struggling, anxious spirit.

I then went to the neighbor's to care for my baby boy, whom I had taken away in the early evening. At five o'clock a. m., my husband came for me to tell me our mother had passed beyond physical suffering. I calmed myself as soon as possible for the time had come when I felt I was called upon to help her all I could, for I knew it was so hard for her to leave us. Her unselfish nature made her feel she must stay to help us longer. I passed into the room, placed my hands upon the body which was still warm, and then turned away and sat down to the organ, for it had been about fifteen minutes since she had taken her last breath. Friends who were not Spiritualists came to lay out the body, but I asked them to please be seated and I began to play softly the pieces she liked. I saw her spirit standing by the body undecided and bewildered, seeming to know not what to do. I spoke to her gently saying, "Come, come, mother, come." I called several times before she seemed to hear me, and neither did she see her spirit mother and sister who were waiting or her.

At last looking almost fondly at the body, she said, "You'll take care of it;" and then supported by her mother and sister she came slowly toward me with that mother love and anxiety. "Oh, Inza, you've got it all to do now, and with the baby to care for." Still playing softly, I said, "All we care for now is that you may be happy in the new life."

She complained of being tired and wished to lie down, so as my cot stood near the organ she sat down, and then for the first time she saw her sister and spoke to her, but as she caught sight of one of the friends who had come to lay out the remains, she said, "Oh, I am so glad you have come to help them." This seemed to awaken her senses more than anything else, because she felt we would be relieved.

During the day she went with us to the cemetery and helped us select a grave.

Quite early in the evening, when I was preparing the sleeping-rooms that we might all retire, I saw her coming up the stairs alone. I told my father who was with me, that she was coming. As she walked toward me she said, "Oh! we have all had such a long, hard time, and are tired and need rest and sleep. No home can yet be so dear to me as this where I have been so kindly watched over and cared for. Come, let us all retire, for I am going to stay here to-night with you that I care more for than any one else."

All the disturbances around the body in the room below did not annoy her; to be with us was all she desired.

In the morning she came to me and said, "I wish you would all gather in the front room and play again the pieces you played yesterday morning, for I wish to talk to you." I uncovered the body and she then requested us to also send for a neighbor lady and her daughter, that they might realize her presence and be helped to look upon death as something beautiful. This neighbor had been with us so much during my mother's sickness, her many kind acts made her seem near and dear in our trying time.

My mother then talked to us freely, arranged her funeral services all with a view to helping those left behind to look upon death as something to be desired when our time should come each in their inevitable turn.

At last she said to me, "I wish you would talk to the friends for me to-day." I thought she was asking something that would be impossible for me to perform, but I replied, "I'll do the best I can, mother, I can only try." There would be but three or four that I knew of among those that would attend the services that believed in spirit return, but as they were our friends and people that she had cared for, I felt if I did speak for her that it would certainly leave a lasting impression upon some minds at least.

When the hour came, I felt my strength had gathered for the occasion. I took my position at her head. As she requested, the body lay outside the coffin in a bed of beautiful green leaves, sprinkled here and there with bright flowers. The face had taken on a very pleasant expression and seemed to almost speak that which she desired we all should feel. The services were opened with a poem that had been written through me some years before, entitled, "A Misguided Soul, or the Outcome of Wrong Teachings." This was a favorite of hers, and as I read I explained it for her. She then spoke directly to those present, saying that although the body lay lifeless and cold, her spirit was fully alive and in sympathy with and still interested in their lives.

She added words of encouragement, and hoped that the time might soon come when there would be a general belief and understanding of spirit return. Everyone sang as she desired and then the spirit of a man well known to all present while in mortal form, then took advantage of the opportunity and gave a short but forcible address.

At the grave my mother entreated the friends not to think of her as lying beneath the sod, but to endeavor to believe that the real woman that they had known was among them though unseen.

After the funeral she felt that she had done all she could, so the most of her time since has been spent with spirit friends. She has earned the reward that that new life brings, yet will be ever seeking to help others.

INZA JOSLYN BARRY.

Equality, Wash.

CLARA L. STEWART.

Her Work Checked But Not Abandoned.

Dear Readers:—I promised to keep you informed of my whereabouts when last I wrote you from Topeka, Kans. But my movements have been so slow that I have waited to put distance as well as time between reports.

I remained in Topeka one week meeting friends privately and at the Sunday evening meeting. There are many progressive Spiritualists in Topeka, but the average attendant has not yet learned, "It is more blessed to give than receive." Their interest is centered on receiving tests and holding local circles, caring little for co-operation or assisting anything that does not promise personal, present gain. However, I found those who believe that "in union there is strength," and such are always ready to assist any cause that will benefit the world, consequently I received some help for the Institute.

From Topeka I went to Abilene where I was entertained at the home of J. D. Haskell and made to feel the warmth and comfort that is such a contrast to the life at a hotel, where at best one is conscious of being simply a traveler with the transient public. Mr. Haskell had arranged for two meetings in the court house, that being the only available hall and an excellent meeting-place. These were the first Spiritualist meetings that were ever held in Abilene, and although both nights were stormy with promise of a blizzard in the air, the house was well filled, and the meetings received with intense interest. Mr. Haskell is a prominent man, much respected, and the fact that he endorsed the subject gave us prestige and good audiences. I would advise our reliable workers in passing through Abilene to stop and give our Brother Haskell a lift in his missionary work, as he stands alone in that section, but unless straight work is done, I will say it would not be advisable to stop, for they will meet with but little sympathy.

My next stop of any consequence was Ellis, Kans. Here I was met by that noble-hearted woman, Mrs. Ella Ross, and taken to her home where I remained during my stay in the town. I held two meetings in the G. A. R. hall which were well attended and which created considerable stir, as several of the ministers were present and took occasion to speak against Spiritualism the following week, being careful to make sure I had left town before attacking my position. I am ready to prophesy that the next speaker who holds meeting in Ellis will draw still larger crowds than I did, as in this place also there had never been a Spiritualist meeting held, and the people are ready and hungry for these grand truths, having been led by one woman who "through the valley and shadow of death" has herself learned, so that she can teach others "There is no death." Mrs. Ross is not only a noble woman but a consistent Spiritualist as well, and her genial husband and darling little daughter, with flowers and birds, make you feel their home is one of the "rest" places of this world, as the oasis is the blessing of the desert.

My next stop is at Denver, Colo. Here I arrive at 7 a. m., a stranger in a strange city, 10 degrees below zero. Where shall I send my baggage and get breakfast? Where find a friendly face that will greet me in behalf of the work that has sent me out into the world to solicit, and find friends that shall help place our religion before the people where it can compete with other progressive lines of thought? I had been unable to secure any addresses and was of course obliged to go to a hotel, therefore I took a room at the Albany where I remained over a week; in the meantime as it became known that I was there I met many beautiful people and interested them in the effort being made to educate our public workers. I have found no place so far in all my work, where the need of such an institution is more visible than in Denver; it seems to me that nowhere else is there more of a demoralized condition among so-called Spiritualist workers. To prevent the wholesale practice of the "fakir" and "vampire," the city has passed an ordinance that imposes a license of one hundred dollars on mediums and fortune-tellers, but a certificate of ordination exempts one from paying this license, and as the law of Colorado permits three people to organize as a religious body and then ordain, it can readily be seen how easily these papers can be secured, and the very persons the law would reach are the ones to hide behind its skirts, while the honest mediums are the sufferers. I am told that at least a dozen persons claiming to be a society are selling these papers for from five to twenty-five dollars, and as they are legal, must be recognized by other states, the result is that instead of one, two or three good strong societies, that support their speakers comfortably, and own their meeting-house, there are numerous little knots where a few assemble to go away little or no wiser than they were, while the Christian Scientists and Divine Scientists have magnificent homes of their own, and are drawing largely from the ranks of Spiritualism for recruits.

There are good workers in Denver, honest, sincere workers who are doing all in their power to hold the banner aloft; among the number is our friend and brother, J. K. P. McCallum, who is editing and putting out an excellent little weekly paper called Humanity. It should have a local support alone that would insure success, but while from my heart I wish it might be so, I fear for it, as the lethargy that characterizes our people will, I fear, so blind them that they will not recognize it till it is too late, as is the case with some of the others. Many of the workers have no education and the representative people who wish to learn say they cannot attend those meetings, that "the leaders have done very little for themselves and can do nothing for others."

Consequently persons of means who could and should, and who under different conditions would, support the work, will not even identify themselves with the name, yet they would gladly promulgate these truths and further the cause if it could be done in an acceptable manner. This was clearly demonstrated to me when it became known I was there in the interest of education and the Morris Pratt Institute. A number of the prominent business men came to me and requested me to write Mr. Hull and ask him to come to Denver and deliver a course of lectures, saying they would subscribe to a fund for the purpose of meeting the expense. I wrote him and he responded to the call, the Unitarian church was engaged for the lectures and Mr. Hull arrived the afternoon of the 5th inst., but when he left home was suffering from la grippe and on reaching the high altitude was prostrated, still he delivered his Friday evening discourse, and Saturday evening when about half through was obliged to sit down, but never in his life has he done better work than on Sunday afternoon and evening. However, when relaxed from the strain of necessity he was completely overcome, the doctor ordering him out of the state immediately on Monday, and advised me to accompany him as they did not consider it safe for him to travel alone. We arrived in Whitewater at 1:15 Wednesday afternoon, and he has gained steadily since, so that at this writing he is out of danger and on the way to rapid recovery.

Think of this, friends of the cause, could a more eloquent appeal be made in behalf of an educated ministry? When men will beg for a Spiritualist speaker, and pay his way across almost an entire continent that he may deliver three or four discourses on what is in that locality an unpopular subject. It seems to me that every Spiritualist in America should take this as an object lesson and rally to the support of the institution over which he is president, and in which he is teacher, that many may be enabled to receive instructions from this "grand old man" before his work is done, that they may go out in the world equipped with the knowledge, wisdom and logic that shall command the attention of all thinking people. Moses Hull has few equals and no superiors in this world, he is far on the road to laying aside the responsibilities of a long, active life in behalf of liberating the human mind from the thraldom of superstition and slavery. This is his final great effort, and should appeal to, and enlist every Spiritualist in an effort to support and sustain this school for the education of our workers and teachers.

I shall soon return to Colorado and continue my trip to the coast. I will be glad to make appointments en route with any who wish me to stop and hold meetings in the interest of Spiritualism in general, and the Morris Pratt Institute in particular. Please let me hear from you. Yours for the work's sake,

CLARA L. STEWART.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

A SPIRIT'S WORK.

Helping the Spiritually Needy in Spirit Life.

It seems to me expedient that I should try to write a few words of comfort and of warning from this the land immortal. To say I am somewhat surprised is putting it mildly, very mildly, indeed. This world is a world of work, and to some of us of worry also. To us who have given so little thought to the common things of spirituality, the lesser things I might say, it is with pain and sadness we begin to learn of them here.

To be able to preach good sermons on the earth planet, and have them copied in some of the leading papers, is a nice thing for the earthly man. I found it so, and I think I voice the sentiments of a great many. To come here and find we have neglected some of the rudiments of knowledge of this place, is not so pleasant. Here also I voice the sentiment of a great many.

My life was, I am glad to be able to say it, a fairly good one, and I trust I did something to better humanity, but alas! I missed some very essential things. To do good to the human family in some way is granted to every one. Some can lessen the burden of poverty, some the burden of sorrow, some the burden of sin, and each and every one may, if they will, find some work, so they may shine forth as a star on a cloudy night.

There is so much to be done in this wilderness of woe, so close, and yet so far from earth, I would not if I could, go to any place of rest while there are spiritual men and women struggling as I never have seen people struggle before, for light. "Light," the eternal cry is "light" Who could go away and be content, with that cry in their ears? And what will give them light? Only the knowledge of the world, and their duty to others.

Never have I even dreamed of the brotherhood of man as I see it now. We must be helpful to our fellow-men, lest in some trying time the "spirit of Power" may leave us, and we would be in a worse plight than we were before we accepted the "Ruler" of all as our Guide.

We change but little by leaving our mortal bodies. I seem to be the same man, only younger and stronger, and more determined to "press on toward the mark of the high calling." I am not resting in peace, as you may think. I have much to do ere the judgment day shall dawn. I have nothing to say regarding how and why I am sending these few words to earth. In all beliefs, please God, there is truth, and for the belief of the woman that allows me to give my thoughts to her, I am exceedingly thankful. Much has been said about me and my work, more may be said before the sun of eternal day shall rise, but I shall try more diligently than of yore to do good to all.

Some one may like to know my work, as I shall not be apt to touch upon this subject again. I will say I teach. I am a teacher in a very lonely neighborhood. My pupils are not overly strong, they are, many of them, sick, sinful spirits that came from earth with the disgust of living on their faces. Can you tell earth friends what class of people they are? I will tell you; they are the suicides. Some of the most deplorable of all people are among them.

Oh! how dreadful to take your life and throw your spirit into this world with nothing, and in many cases a clouded mind. The Bible says, "as a tree falleth, so shall it lie." And I have found it so in all cases. Why I was chosen for this work I cannot see, but I came here one day and they seemed glad to see me, and I concluded if it was the will of the Power above that I remain and try to teach them, and get them to undo the many evil things that must be made right ere they can have peace and light, I would do so, and hearing no voice to the contrary I remained, and to-day finds me busy. My spirit still lives and strives to help the more unfortunate in the shadowless land. A land so beautiful I cannot try now to describe it. I hope to be allowed to write at greater length some day, and on some more interesting topic than myself. For this time my message to earth is, Strive all with one accord to help fallen humanity, and lay up for yourselves treasures in the spiritual world. Farewell.

T. DEWITT TALMAGE.

Through Madame Roberts.

ANNIVERSARY THOUGHTS.

The World's Indebtedness to Spiritualism.

The world is growing better. Projects most commonplace to-day would have staggered our forefathers. There is coming into being the religion of the heart to balance the march of intellect, to lighten the cold peaks of the intellectual mountain chain. Fierce hatred burns in the bowels of ecclesiasticism to see signs of the downfall of hierarchal authority which only makes a babel of human thought. A half century has marked great changes in thought and knowledge in contemporaneous history—a bold swing of the pendulum of progress that enables men to look at the truth without quaking.

There is the soul's emancipation and the establishment of liberty yet to be outwrought, and myriads are leaping into the divine fray that shall make the twentieth century memorable and important. The church is being absorbed by infidelity—its members are beginning to think—its preachers beginning to move onward. A few intrepid souls have dared to walk behind the throne and the altar and told the world what they saw there. A few brave theologians have hurled bombshells against the myrmidons of tyranny. The brightest writers have cast their allegiance on the side of development and progress, and this gives new life and great impetus to progressive thinkers.

Some knowledge of the future life is being drilled into the churches—preachers preach it, to some extent—church-members visit our mediums and are convinced of the continuity of life, and some of them have private mediums developed in their own homes. We often hear it said that the churches are endeavoring to capture and absorb Spiritualism. That is good; let them capture all they can find of it, and this truth will be a great help to them. There is plenty of it for all the world.

The Scientific American said many years ago of Spiritualism: "If true, it will become the one grand event of the world's history, and will give an imperishable lustre of glory to the Nineteenth century." This "if" no longer exists in the minds of millions who know "the grand event" has been demonstrated of the spiritual dispensation, fraught with inestimable blessings to the human race.

The darkness of centuries is illumined and the kingdom of heaven is at hand. The goblins of superstitious fear have vanished—gloomy forebodings concerning the future are gone—death has lost its sting and the grave holds no terror. Angry gods are dethroned—devils are cast out—burning hells have dropped out of sight. The morning light of a glorious new era is breaking, and coming events of vast import send their joyful portents to light our toilsome pathway. "The foot-prints of angels" in our homes and along our daily lives make bright the hours of trial and temptation. Progression's rugged march is made easier by sweet companionship of returning friends, who cheer us on to high endeavor and noble daring.

Grief is changed to gladness and tears are chased away. "The touch of a vanished hand, and the sound of a voice that was still" have made thousands of mourners rejoice with unspeakable joy. The sick receive the balm of healing from ministering spirits who heal both body and soul. All true seekers after knowledge who have heard the "knock" of the visitants and opened their doors to receive the truth, are instructed without the aid of priest or clergy. The evil-doer hears the kindly voice of warning of guardian spirits, who show him the harvest of sorrow and suffering he will inevitably reap in spheres of darkness he shall enter, unless he ceases to do evil and learns the better way.

The great problem of human destiny, which has been hitherto as dubious as the riddle of the Sphinx, is now clearly solved. Life and immortality are now far more distinctly brought to light than ever before. What prophets have foretold and bygone generations vainly hoped to see, is ours to possess and utilize. The altars of science have been lighted by descending fires of inspiration, and spirits reveal the great secrets of nature to her savans and prophets, and harmless thunderbolts drive the machinery and light the streets of the civilized world.

The evangels of new revelations which startle the drowsy sentinels upon "Zion's walls" are heralding new truths to all nations, kindreds and tongues. In the light of these revelations the myths of antiquity vanish like morning mists before the rising sun.

Creeds and dogmas framed in the darkness of the dead past wither in the sunlight of Spiritualism, and fall like autumn leaves. The "Tree of Life" now bears no forbidden fruit, but whoever will may pluck and eat, and be filled with mental and spiritual knowledge. Man's spiritual faculties and powers are now unfolding as never before, and spiritual things are discerned with psychometric, clairvoyant and clairaudient powers transcending the "spiritual gifts" of ancient seers and prophets.

Guided and inspired by great souls emancipated from the flesh, the scientist and philosopher are formulating new theories, new systems and better methods for evolving civilization and social, ethical development.

In the new spiritual Era nothing is held more sacred than Truth. Traditions and customs, however venerated by others who live in fog-land, are set aside by spirit-illumined minds that have no further use for swaddling clothes, or nursery tales of theologic lore. Bibles and rituals, fanes and cloisters, genuflexions and incantations, are all forsaken when the inspired soul is filled from living fountains, and divine messengers need no invoking.

A scientific and philosophic religion has been revealed to us from the high heavens, which harmonizes with Nature, reason and intuition. It demands obedience to Nature's laws, and requires no formal worship of the spirit who gives them force and sway. It enjoins altruistic service to our fellowman who needs it, but none to manmade idols, seen or unseen. It asks man to do his duty and take what comes of it, grief or gladness. It teaches us there is no pardon till we have worked out our salvation—then we are in harmony with the harmonies of Nature, and peace abides with us.

A. H. NICHOLAS.

Summerland, Cal.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

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LAKE HELEN, FLORIDA.

Close of the Southern Cassadaga Camp.

The last bell has rung, the last sermon preached and lecture given, of the camp season of the Southern Cassadaga Camp of the season of 1903. Never in the history of this camp has there so many people attended the meeting and remained upon the grounds so long, and never before has there been such a desire for homes here that has taken hold of people enough to make their desire true to lease lots and build.

The "Blue Bell" cottage, belonging to Mr. and Mrs. J. D. Bartholomew, of Buffalo, N. Y., is one of the prettiest and largest cottages here, and they have leased a lot directly in the rear of their cottage upon which they will build a seance-room and use the remainder of the lot for garden and shrubbery.

A. K. Skeels, of Cleveland, Ohio, is getting along finely with his new cottage. He works with a happy heart, for his wife that was given up by the physicians of the north last year, and came upon the grounds looking more likely to cross the "little step of sea" to spirit land than to remain here, is well and planning for the new home.

Mr. M. H. Clark, an old camper here, is putting up a roomy cottage on Woodworth hill.

David Sherman, of North Collins, N. Y., although he has leased a lot which he has been beautifying for the last year, has bought the cottage of Mrs. Carrie Pratt, of Attleboro, Mass. Mrs. Pratt with the aid of competent nurses, and many sympathizing friends, still watches by the bedside of her husband, who now only prays to be released from his poor suffering body. It is sad that he who has spent his life and strength for others must so long linger near the gateway of pain, when hope for his recovery is abandoned.

J. Clegg Wright has returned to his home at Amelia, Ohio, previous to filling his engagement for April at Washington, D. C. His class has been well attended, which was held in the Budington parlors.

Prof. W. F. Peck starts for St. Louis to-day. He has never been more interesting as a speaker, and never displayed his versatility as a worker from the most scientific lectures to the conducting of entertainments which have been most excellent, he having had very willing helpers, and the evening of March 11, when we had a minstrel show, capped the climax. The woods were full of people, and nearly two hundred enjoyed the show, and some city people said they had paid a dollar in the city to see shows which were not as amusing and creditable as our last entertainment. His niece, Miss Grace Hawtin, who has been the sweetsinger of the camp, accompanied him, also Auntie Hampton, who is known north and south, and from sea to sea, and who has aided in all the entertainments, took leave of us. She plays upon a guitar she has used for forty years, and with her fingers to touch the strings there is sweet music yet, and the old plantation songs have a sweeter meaning when coming from her lips.

The hotel has been well patronized. The ladies of the dining-room have had a large patronage and have kept up the excellence of quality and quantity.

There are many things about people and events that I would like to mention, but have taken up so much space in the past, I cannot do it.

The election of officers and trustees resulted in the election of all the old trustees excepting W. F. Peck, who felt he must be excused. As it stands now it is E. W. Bond, president; G. N. Hilligoss, vice-president; Mrs. J. D. Palmer, corresponding secretary; H. S. Twing, secretary and treasurer; A. A. Butler, M. H. Clark and F. E. Bond, trustees.

Financially the season has been a success.

The ladies' Aid officers are as follows: Carrie E. S. Twing, president; Mrs. Eva Carrigue, vice-president; Mrs. Eliza Philbrook, secretary and treasurer. The ladies, ably assisted by the brothers, have accumulated $355 this season, $260 of which they have placed in the treasury of the association.

Again we thank those at a distance who have helped us, and ask you to continue to do so; all articles sent can be sent to our secretary, Mrs. Eliza Philbrook, who will remain upon the ground during the summer, and any one who desires to begin helping us can send articles to her.

And now let me again ask the readers of The Progressive Thinker to turn their attention this way; secure a lot and have a home here, where it is summer all of the time, and if you have money to invest, build a cottage or two to rent, and you will make a good investment, and in doing so enlarge the capacity of this camp for the entertainment of the fast increasing numbers who are coming this way. Again I thank you all for all courtesies extended to us. CARRIE E. S. TWING.

THE EFFICACY OF PRAYER.

I don't know what the birds would do
To me if they were told
That I'm the little feller who
Brought on this turr'ble cold.

I'd hate to face the boys that's got
To stay out in the storm,
A shiv'rin' 'long the street, with not
'Nough clothes to keep them warm.

An' when I go to bed at night
I cannot sleep; instid
I lay there in a fearful fright,
To think of what I've did.

I got my sled a month ago,
When all the ground was bare,
An' not a single patch of snow
Near, far, or anywhere.

I waited for it every day,
An' when it didn't come,
I thought I'd just kneel down an' pray
Fer them to send me some.

Then, hopeful, I went off to sleep,
An' in the mornin' found
The pretty feathers' two feet deep,
'An coverin' all the ground.

* * * * * * * *

My sled is in the basement now;
The coastin's just as good,
But I don't go—fer I, somehow,
Don't feel as if I could.

Last night I found a little bird
Out on the sidewalk dead,
I choked, an' couldn't say a word,
But I took home that sled.

A little boy was nearly froze,
Ma said the papers say;
He didn't have no good warm clo'es
To keep the cold away.

An' all because I prayed for snow
For that there mis'ble sled;
I hope the boys and birds don't know,
They'd ought to kill me dead.

I prayed for it to go away,
But since I killed that bird
I can't expect that what I say
To heaven will be heard.

An' when I think about the Spring,
With grass that's soft an' green,
An' birds, that's still alive, an' sing,
I feel so dreadful mean

That I just wish my ma'd forgot
Her 'ligion that there day—
When I was jus' a little tot—
She learned me how to pray.

—James Montague.



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SATURDAY, MARCH 28, 1903.

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MARY T. LONGLEY,
N. S. A. Secretary.
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A Genuine Haunted House at Brainerd, Minn.

When, in broad daylight, it is told that a certain house in any community is haunted, people smile incredulously, scoff at the idea and say they would like to see the ghost; but in silence and at night, when the wind is howling, doors and windows creak and the flickering shadows come and go, things unnoticed before take on form and life. Let the story be told then; children creep closed to the paternal knee and even grown up people glance hastily around when any unusual noise is sounded. So it is in Brainerd.

The present story is not entirely new but is being related with recurring frequency as days go by, how a certain house on the north side is the scene of nightly visitations of spirit verisimilitude of her, who in the years gone by, occupied it in the flesh.

Residents of Brainerd will easily recall a memory of a distinctly odd character, Miss Agnes Gillis, odd almost to idiosyncracy. She had never married, but had lived in Brainerd years and years; modest, retiring, well-educated, refined and ladylike. She had relatives somewhere in the east, but she never visited them nor did they visit her. She had property but in the hard times that the city has seen she became, in the vernacular, land poor, and it is told that at such times actual want stared her in the face and she must have suffered save for the kindly interference of neighbors. Yet, withal, she was proud and in that pride, assistance was ofttimes rendered in difficulty and the most marked delicacy had to be exercised. Sad little stories are still told of her, but nothing is to be gained by their repetition. Some four or five years ago she died and with her was buried a story of her earlier life that must have been stranger than anything else that was known to her here. The relation of this much is but incidental to the real purpose.

A short time ago a family moved into the house. Among the members was a young man who arose early on the first night of their stay in the house. He did not wish to go back to bed, yet it was too early to go to work, so he lay down upon the floor. Of this he seems to be certain, that the spirit of Miss Gillis appeared to him and told him of the sorrows she had experienced on earth. The next day the family moved out. Other families have since moved in, have said they saw and heard similar things and sought other habitations.

The above version is from the Brainerd Arena. Now comes Mrs. W. Holmes, of that city, who writes as follows:

"We were acquainted with Miss Gillis, and I attended a seance where she was present. While tests were being given she said, 'I wonder if spirit return is true. If it is, when I die the people in Brainerd will all know it. I will show myself,' and she has done so without a doubt. Two of the men who saw her were strangers in Brainerd and had never known there was such a person, and they described her perfectly. Mr. and Mrs. Ausdahl, and Mr. and Mrs. Hussey have seen the parties who left the house so suddenly, and talked to them on the subject. They say that they were not believers in spirit return, and thought people who did were crazy. They have now changed their minds. I visited the house and SAW THE SPIRIT OF MISS GILLIS."

The evidence seems conclusive that the house above referred to is haunted, and that Miss Gillis has kept her promise and made her presence known.

Bible in Public Schools.

We have all heard about the dear, kind-hearted old lady who found good in everybody, and was quite sure everybody must commend the devil for his virtue of perseverance.

It is very much the same with certain Christian zealots—their spirit of perseverance is commendable, even though it is exercised in a wrong cause.

Thus the Congregational Ministers' Association of Chicago, at a recent meeting, appointed a committee to draft resolutions, to be sent to the Board of Education, of Chicago, asking for the reading of the Bible in the public schools.

These well-meaning Christian gentlemen seem to be entirely unaware that there are non-Christian people who are taxed to support the public schools, and have rights that should be respected, and to whom the reading of the Bible or any other distinctly religious book in the schools is highly objectionable and offensive.

If the Bible is read in the schools it must be by someone who is either a sectarian believer or the contrary. A sectarian's rendition of the Bible will be in accordance with his sectarian views; while, on the other hand, if he is not a religionist, the object of the promoters of Bible reading is defeated.

Catholics, Protestants, Jews, agnostics, atheists, and men of all shades of religious belief and disbelief are entitled to equal rights and privileges in the public schools, by natural law and according to the genius of American institutions. It is not right that any of them should be offended by the course of instruction in the schools they are taxed to support.

It is for religious reasons alone that Bible-reading in the schools is advocated.

If religionists insist upon Bible reading in the schools, non-religionists of all classes have an equal moral right to insist on the reading of Paine, Voltaire, Ingersoll as a part of the school exercises.

The Bible—any version, Catholic, Protestant or other—will breed discord and result in harm instead of good. It is wholly out of place in the public schools, and the Board of Education should deny the petition of the Congregational ministers in the premises.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

Glints, Gleams, and Flashes of Memories.

BY DR. JAS. M. PEEBLES,

It is richly worth something to write something concerning something that somebody will criticise. Stupidity abounds. This great throbbing world is not moved forward by merely bringing sluggish laggards up to the present mental and moral standard, but by advancing the standard itself. The advance guard is always necessarily under fire. A man who slides smoothly along, carrying and balancing water on both shoulders, creating no ripples, antagonizing no one, had better consider what a useless wart he is upon the rugged face of society. The man who thinks, reasons, has opinions and breathes them; or who bravely voices the profoundest convictions of his soul, must expect to have enemies. Briars exist where berries grow. But enemies do not seriously concern the truly conscientious man. He moves on, jealous of none, and with malice towards none: He considers that infinity stretches outward and upward before him, and so he climbs and sings. If he falls, he falls to rise,—to climb and to sing. Life is a mighty orchestra of music, with discords enough to make the melody better and richer by contrast.

Brahmins in This Country.

Are there any? Hindoos come like the spring showers, burdened with the professed lore of the ages. They come criticising Emerson, and most graciously telling us how little we of the West know. Before me lies the card of Babu ——, by way of London, a "high caste Brahmin." He came to England to teach "mental science," "mahatmic adeptship," "astral clairvoyance," "occult illumination," and "pneumatic magic." How clever! How self-sacrificing to come so far!

We had an Indian Jainist (a genuine, unpretentious, good man) with us in Battle Creek some three years ago, and of whom I took a few lessons in Sanskrit; but I soon dropped it. He returned to India some two years ago. But when a "high caste Brahmin" comes, vestured in robes fantastic, smoking cigars, and eating beef-steak, my rising doubts will not down. Remember, reader, that no solid, orthodox Brahmin comes to this country. It is strictly against their religion. Should one come, he would lose his caste. True, there are Brahmins and Brahmins, as there are graded Christians—high church and low church. The Mormons pronounce themselves "the Latter Day Saints of Jesus Christ." But I am writing of the genuine, orthodox Brahmins, with whom caste is everything. Bogus Brahmins find excellent pastorage in America.

Judge Sarvothanna Roa, of Tinnevelly, India, says, "No orthodox Brahmin could cross the ocean, mingling with foreigners, eating forbidden foods, failing in his temple offerings and worship, and maintain his caste. This possibly, might be regained, however, by passing through penances and prolonged purifications." Superstition and bigotry are quite as prevalent in the Orient as in America. The Hindoo masses are poor and ignorant. Nevertheless, I hold the Hindoo Indians, the Mohammedan Indians, and even the half-clad Pariah Indians in high esteem. They were originally Aryans, and so were we—brothers all—all of every land and clime.

Wisdom suggests, however, that we be a little shy of these "high caste Brahmins," who for money so readily vaccinate their patronizing students with the gifts of "illumination," "astral clairvoyance," and "divine adeptship."

Clairvoyance—The True and the Genuine.

There is nothing miraculous, or even marvelous about clairvoyance. Some are born clairvoyant. They were in childhood clear-seers. In others, it is induced, sometimes by influencing spirits, sometimes by mesmerists, and often by normal unfoldment through right thinking and right living.

Clairvoyance, stripped of all seedy, mossy, astral orientalisms, is simply seeing with the spirit eyes. Reduced to the last analysis, it is the spirit, the conscious Ego, that sees. Sometimes it sees through the intermediate soul-body, and occasionally leaves the latter and sees, knows, without reasoning. Seldom in my writings have I ever referred to my own clairvoyance. It was not and is not for public peddling. When leaving in quiet midnight hours my two envelopes, the physical body and the etheric soul-body, I neither sense time, or know anything of space. I see—I know, and that without any syllogistic reasoning, or inductive ratiocination.

Clairvoyance was largely brought before the modern world by Marquis de Puysegur, a disciple of Mesmer. There is independent clairvoyance, dependent clairvoyance, and psychological, pictorial presentations. There are also other phases with different degrees of lucidity. Spiritualist mediums, being the adepts—the real adepts of this period—are the legitimate exponents and elucidators of planes, spheres and the etheric strata of the worlds invisible, soon discover and describe the different shades of auras, and psychic conditions that their lucidity so clearly sees and reveals. Such clairvoyants as Davis, Tuttle, and others, are the truly "trained." In independent clairvoyance, when discarnate spirits are the helpers, the clear-seer should and does exercise his own judgment, demanding of the spirit-pilot the where, the why, and the what of clairvoyant purpose and practicability.

In years agone, I listened by the hour in rapt attention, to hear Judge Edmonds describe his clairvoyant visions. Dr. A. J. Davis, Hudson Tuttle, and others, were, and doubtless still are independent clairvoyants. Many mediums, or psychic sensitives, are both independent and dependent. In the independent state, sensitives at will enter into direct touch and correspondence with intelligent spirits. In this condition, they are aided in diagnosing disease, and further, by the wisely directed will, they may come into sublime relations with those grand hierarchies of extramundane intelligences who people the elysium fields of immortality. Swedenborg was a superior clairvoyant; and yet his descriptions were doubtless, somewhat warped by his theological education.

A Clairvoyant Sensitive in My Library.

Every week a "medium," or rather, a sensitive intermediary, comes to my library room, and is either unconsciously entranced, or clairvoyant. Sitting for a few moments quiet, passive, he glides into the clairvoyant state without a facial motion. Then, he sees spirit substances, forms, auras, sublime scenery, encircling emanations of both mortals and immortals, talks with wandering, obsession demons, then with exalted spirits, and then again with celestial angels whose dazzling brightness, almost for the moment blinds him.

It greatly gratifies me to learn that our Theosophical coworkers are giving more attention to clairvoyance in their "branches"; for as all know, clairvoyance is one very important department of Spiritualism. For nearly a quarter of a century, our co-assistant Theosophists have been among the best patrons of Spiritualist mediums, especially those gifted with clairvoyance. This was both liberal and admirable. We alike, seek the overthrow of a dreary materialism, and an ecclesiastical priestcraft.

When the news was flashed to Australia that Madame Blavatsky had died in London, Col. Olcott, being in Sydney, hastened to Melbourne to consult the noted materializing medium, George Spriggs. Naturally, he hoped to hear from his Theosophical founder-friend. Mr. Spriggs refused the Colonel a sitting. He then appealed to Mr. Terry, editor of The Harbinger of Light, to use his influence with Mr. Spriggs, to give him a seance-sitting for Madame Blavatsky to materialize or in some way manifest. It was useless. Friend Spriggs declared most positively that he "did not deal in astral shells,—decaying astral shells, real or alleged."

The Non-Satisfaction of Materialism.

The direct antithesis of materialism is Spiritualism. They are as stubbornly disunited as oil and water. The atheistic materialist's confession of "unfaith" may be thus summarized:

1. I believe in all unbelief about God, ghosts, heaven, and any future conscious existence.
2. I believe we came into the world by some chance-force, were organized without a conscious, purposing organizer, and are moving, whirling on towards some vast unknown, purposeless nowhere.
3. I believe in matter, in all the varieties and all the assumed attributes of matter, polarized and non-polarized; yet do not know what even a single atom of matter consists of.
4. I believe it my privilege and imperative duty to undermine, so far as I can, every man's belief in God, in the Christ-spirit of love, his trust in immortality, and his knowledge of angel ministries and present spirit communications.
5. I believe in the folly of faith and prayer, in the destruction of all religion, all churches, all bibles, in my own final destruction and dissipation into mud, dust, and drifting gases.
6. I believe that I, and every human being, so far as consciousness and personal intelligence are concerned, will ultimately be "snuffed out," rotting away into the absolute nothingness of annihilation—dreary, icy, unending! And I further believe that if people would be good members of society, and be happy, they should believe in my unbelief—that death, cold, grim and eternal, ends all!

Is this a cheering outlook—a desirable consummation? If not, investigate Spiritualism, and get what you have a right to know, namely, that death is but a masked seraph opening the gateway to a future, brighter existence.

London "Light," and Our N. S. A. Resolutions.

This very able English journal—an honor to Spiritualism—commenting recently, upon some of our National Spiritualist Association's resolutions, says: "Fancy an English convention adopting resolutions relating to trusts, woman's suffrage, vaccination, intoxicating drinks, and tobacco." I cannot do it. Though my hopes and aspirations admit of considerable stretching, such a "fancy" is away beyond me. It must be relegated to the category of the unthinkables. However, to my conception, a Spiritualism, that, finding evidences of a future existence, sits down, rests, dozes and petrifies into the one fact that spirits communicate—that and nothing more, is not a whit in advance of old Babylonian necromancy.

I go further; any "blessed Spiritualism" that does not take tobacco out of the mouth, trichina-infected pork, and beer out of the body, envy and jealousy out of the heart, bigotry and ecclesiastical superstition out of the brain, is little better than an old wind-shattered, last year's bird's nest; for this bird's nest is a fact.

Spiritualism, as I understand it, is connected, or should be, with every uplifting reform of the age, a mighty motive power; more than this, it should lead the van, shouting to the millions in the valleys, "Come up higher." What the wrong, then, in the N. S. A. passing resolutions against great soulless trusts, intoxicating liquors, tobacco-using, and all expensive stimulating articles harmful to humanity? True, it is said that "hell is paved with good resolutions"; but, had it not better be so paved than not paved at all? When a boy I so often heard preached the biblical "bottomless pit," that I wished it might be both bottomed and securely paved, for an everlasting "falling" down through a "bottomless pit," I thought, would be more terrible and tantalizing than the ordinary Sunday-preached hell.

Lyman C. Howe's Views and A. J. Davis.

The excellent writings of Brother Howe always interest me. His trance utterances have not only charmed, but often thrilled me with delight; but in saying that "it does not appear probable that Mrs. Britten ever made so sweeping a statement" as the one I referred to in her published letter, with no desire for controversy, I beg to say to Brother Howe that there is no "probability" about it. Mrs. Britten did write the statement that A. J. Davis "uniformly denounced, ignored and frequently spoke of it (Spiritualism) in terms of ridicule and insult." Mr. A. J. Davis, in the magnanimity of his soul, published her letter himself, and replied to it—this effort to "deal a staggering blow"—in his "Beyond the Valley" (page 138). His reply, while discreet and generous, gave him the opportunity of plainly stating his belief in "the Infinite Spirit;" in a "sensible communion between the peoples of earth and their relatives in the Summerland"; in rewards and punishment for good and evil, both in this world and the next"; in the "universal triumph of truth, justice, love," etc., all of which constitute the very core of Spiritualism, which, by the way, is good enough for me. To save room, I condensed, without changing an idea, the letter and the reply. I pronounced no judgment upon Mrs. Britten's motives, and Dr. Davis required no defense, as there had been no prosecution.

Why Did I Bring the Matter Up?

Because, when in Australia, New Zealand, and even in London, this matter was referred to a half-dozen times. There was also a good-sized pamphlet published in New Zealand, and circulated in Australia, in which occurred this phrase, "From the above quotations it will be seen that Mr. Davis is not a Spiritualist." My invariable reply was, A. J. Davis is not only a regal-souled reformer, but a Spiritualist in the broad and true sense of that word; and really, I know no difference (when rightly understood) between the Harmonial Philosophy, the Spiritual Philosophy, and Spiritualism. They are a trinity in unity.

Is A. J. Davis Alive Now?

Twice was I asked this in Sydney, and one of these questioners was a Unitarian layman with strong Spiritualist convictions. Such questions were confessions of a most pitiful ignorance—an ignorance that said, "I don't take any Spiritualist newspapers or journals."

Friend Davis was never so "alive" as to-day, and his books, like Hudson Tuttle's, Moses Hull's, and others, will live on earth, immortal. Temples stand long after their scaffoldings have fallen. Dr. Davis, treating the sick, physical and mental, and believing in the sound doctrine of "one thing at a time," does not lecture now nor attend the lyceums; and yet, it is not forgotten that he originated the progressive lyceum system—a system that educates the child physically, mentally and morally. Writing of friend Davis and the lyceum movement, reminds me of the Pauline passage (Cor. iii:6), "I (Davis) have planted, Apollos (the Tuttles) have watered"—and—and, I was about to quote the rest of the verse—"God gave the increase," but knowing the supersensitiveness of some of my brethren, I refrain from mentioning the word God as much as possible, but I will venture upon Davis' definition, "the Great Positive Mind"; and also that of the illustrious Alfred R. Wallace, "the Supreme Mind of the Universe."

What of Woodhull and Claflin in England?

This is a normal question, considering that Victoria C. Woodhull was twice elected president of the National Spiritualists' Convention. Not long after her reaching England she married into an old family of wealthy bankers, the Martins. Her marriage to Mr. John Biddolph Martin was emphatically a love marriage. They were both happy. Dying, he willed his immense wealth, including the Norton Park estate, to his wife, where she and her daughter, Zula-Maud Woodhull, now reside in luxury. The palace-like residence is called "The Gables." Once, in connection with Mr. and Mrs. Hill, and Mrs. Cadwallader, I dined with Mrs. Martin and her daughter, and was charmed—electrified with the decorating, palms, paintings, statuary and massive library of books so choicely classified. Mrs. Martin is now writing a biography of her life. She entertains the literati and the elite, the graphic descriptions of which appear monthly in the "Court Journal."

The Tennessee Claflin that was, is now Lady Cook. What great changes are wrought by the whirligig of time!

Spiritualists, Do You Want Him?

Want who? A clear-headed scholar, author, playwright, lecturer upon the stirring topics of the times, and withal a firm Spiritualist. What society would like such a teacher? He lives afar off, but from readings and converse with Americans he has become enamored with our country, and would like to settle here. He has a fine personal bearing; his wife is an excellent singer, and he is claimed by both Unitarians and Spiritualists. Write me for his name and address.

The sooner that Spiritualists settle down to settled speakers, the better for societies—and lecturers also. As an illustration, take Rev. F. A. Wiggin and his Boston society. He has been there located four or five years, and I am credibly informed by a Boston gentleman that there were at one of his services over 1,200 present a Sunday or two ago. He has as we all know large, substantial and growing audiences. This is a fair sample of employing a regular speaker; but lecturers who traverse the country, a Sunday here and a month there, spend enough on the railroads to quite support a speaker the whole time. But I am wandering. What society wants such a speaker as above described?

Why Expose Medium-Frauds?

What the good of it? They drift to some adjoining village, or city, and continue their devilry. And further, many spiritists delight in being "humbugged." It is exciting in a dark room to unwrap a sheeted ghost. If the medium was grabbed and held, "It was transfiguration." But how about the muslin fixings? Were these also materialized. I do not deny that invisible intelligences may so manipulate the etheric essences and aural emanations as to make visible forms; and yet, I believe that NINE-TENTHS OF THESE "SHOW-SEANCES," WITH THEIR FIFTY-CENTS-A-HEAD AND MANIFESTING SPIRITS, ARE DOWNRIGHT FRAUDS! These public manifestations in theaters and halls will gradually be relegated to the privacy of the parlor and the home, where parents and children, and friendly investigating neighbors may meet for meditation, music, spiritual readings, and spiritual manifestations.

SHUN THESE TRAVELING, ADVERTISING MEDIUMS AND THEIR SHOWS AS YOU WOULD A DEN OF COBRAS. They lead to mental derangement, and demoniac infestations. Subscribe for Spiritualist journals and see how many of these "spirit-tramps" have been exposed. Keep yourselves posted—read and remember. And further, have one room in your own house dedicated to spirit ministries and spiritual regeneration, making it a very altar of worship in the widest and deepest sense of that word.

The Science of Being Born and Dying.

There is altogether too much fuss made about these two interesting events, childbirth and death. When in India a few years ago, the guest of an English physician out at Kilpauk, a suburb of Madras, a Hindoo tapped at the door while we were at breakfast. They conversed in some Indian dialect. In a few moments the doctor casually remarked, "This man is expecting an addition to his family."

Breakfast being finished, we spent an hour or two in his library, the doctor smoking much of the time. Remembering the doctor's summons, and the expected result, I stammeringly ventured to say:

"Doctor, excuse me, but had you forgotten your call?"

Smilingly, he replied, "Oh, we never go on these occasions, unless there is a malformation, or some abnormal presentation." Casting his eye out of the window, he exclaimed, "There they go now."

"Who?" I inquired, rising from my chair.

The reply was, "This family spoken of at the breakfast table, expecting the family addition. See they are walking towards that field, the wife, the wife's mother and husband." In this unoccupied field were shrubs, trees and a pool of water. Here on that grassy carpet the child was born and bathed. About six or seven p. m., eight hours later, we saw the party returning, the young mother bearing her babe on her own bosom.

"To-morrow she will be about her work as usual," said the physician. This is child-birth in heathendom. Compare it with birth in this enlightened land of cursed corsets and Christian civilization, where it is estimated that seventeen thousand women die each year in the throes of child-birth.

Dying, Mourning and Burial.

It is expensive these days to die. Many cannot afford it, and so live right on. But think of it—the doctor's bill, the purchase of the mourning outfit, the costly casket, the delicate cards of invitation and the splendid array of carriages! Now see, how gracefully, rhythmically, draggingly, mopingly, the cortege moves along cemetery-ward, to pay the last kind act to a deserted, putrefying carcass of clay. One is in a quandary at this point, to know which is the most appropriate in the presence of the magnificent show, to weep, or to laugh?

I know it is fashionable, or was in the past, when a friend died to hang black crape on the door-knob, close the blinds, get a black coffin, a black bier; the deceased must be dressed in black before being encoffined. The mourning group must be clothed in black, even to the gloves upon the hands and crape upon the arm. The horses must be black, and their heads decorated with black tassels. The preacher must stand in a half-darkened parlor, to talk in a doleful, sepulchral-toned sort of a holy grunt—and all to be fashionable and impressive! This was the old-time fashion. It has been somewhat modernized in many localities within a few years. Flowers measurably mitigated the gloom, and music in minor keys somewhat lessened the edge of grief.

When persons are dying, the bedside should not be surrounded by weeping eyes and anguished hearts. This is neither scientific nor spiritual. The friends, save one, the calmest and kindest, should stand back, or in an adjoining room, passive, trustful. There should be music soft and sweet. When the person has ceased to breathe, raise the windows, shut the sick-room doors, and keep out of the apartment for several hours. This is the new birth. Spirit physicians and spirit friends are in attendance. Be in no hurry about burying the body. Remember that there have been many premature burials. Let the funeral be pleasant, with sympathizing friends, cherful music, and a profusion of flowers. The undertaker leading the procession graveward, should move off in a good lively trot. It is the last act to a dilapidated lump of matter. Be cheerful about it, and feel conscious that you have done your duty in putting a dead, human-shaped shell out of sight, while the inhabitant lives—lives, and at times is with you still a loving, ministering spirit. Personally, I prefer to have my old cast-off garments cremated.

J. M. PEEBLES.

Battle Creek, Mich.

Good Work of the Editor-at-Large—He Is Consigned to Hell by a "Holy Man."

The "Sailor Evangelist," Capt. Taylor, has been conducting a revival at Elgin, Ill. In one of his lurid sermons he made a vicious attack on Spiritualism. He said it was all the work of the devil, because it was brought to the world by a woman, meaning the "Witch of Endor!" A good Spiritualist of that town sent a copy of the Elgin Press, containing a report of the attack, to the Editor-at-Large of the N. S. A., Hudson Tuttle. The latter wrote a reply which the Press published. It struck straight INTO THE "SOLAR PLEXUS" of the ranting evangelist, and this is the way he retaliated. He announced as his subject, "A PRAYER MEETING IN HELL," and before a large audience poured out his wrath, for he was mad to the finger tips. He said everybody who forgot God would go to hell, and as nearly everybody did forget him, the vast majority would go there. He pictured the devils in hell praying for water and on being refused, praying for messengers to be sent to warn people not to come there. But the vials of his wrath were emptied on the Spiritualists. He said they would be thicker than fiddlers in hell, jumping around like jumping jacks, and Hudson Tuttle would be calling off for them to dance! Such are the arguments of the "holy man." Mr. Tuttle has a second article in the Press, and while scorching the evangelist, puts forth the spiritual philosophy, as evidenced by the Bible the preacher takes as infallible authority. He shows that the evangelist is not acquainted with the passages he so glibly quotes, and says: "I do not ask the sailor evangelist to be grammatical, but I do ask him to be truthful."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Passed to the Realm of Soul.

A letter from San Francisco, Cal., informs us that Mr. Newman, editor of the Philosophical Journal, has passed to spirit life. Mr. Newman was a most excellent man, and thoroughly in earnest in the work in which he has been so long engaged. He will be greatly missed on the Pacific coast.

The paper he conducted has had a varied career, and in many respects a painful one. When published by S. S. Jones it had at one time a circulation of 25,000. Then for various reasons its circulation commenced declining, but when he was shot by Pike, the paper was doing comparatively well financially. It then came into the hands of Col. J. C. Bundy, and the decline in its subscription list continued with astonishing regularity. Finally Mr. Bundy passed to the realm of souls, and the paper went into the hands of Prof. B. F. Underwood, an accomplished literary gentleman. He passed it over to Mr. Newman, whose trials and tribulations then commenced in earnest, one misfortune following another until his final departure to spirit life a few days ago. It seems as if misfortune has followed those who persisted in owning and controlling the paper. We hope a better fate will await those who will now take charge of it.

It is strange but true, that no weekly paper published on the Pacific Coast ever prospered. The Golden Gate and Carrier Dove, both first-class Spiritualist papers, and as large as The Progressive Thinker, died prematurely. The graveyard of Spiritualist papers is very large in California. The Philosophical Journal, though small in size, has been bright and interesting, and worthy of a better fate. The new management can test its popularity with the public by no longer sending it out on credit, but demanding, as we do, PAY STRICTLY IN ADVANCE. From the start, we adopted the plan. If a paper is worthy of support, and the people want it, they will subscribe for it, and it should never be forced on them. For thirteen years this system has worked splendidly with us, until we have the finest publication block of any Spiritualist paper in the world.

A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

"Gleanings from the Rostrum." By A. E. French. Cloth, $1. For sale at this office.

1903 MASS MEETING 1903

Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th.

Let all Auxiliary Societies send delegates.

Come yourself and interest your friends.

GEO. B. WARNE, Pres't. I. S. S. A.
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"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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

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

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

What Will the New Year Bring the Old Earth? Forecast of Events. A Discourse Given through Mrs. Cora L. V. Richmond.

"And there shall be a new heaven and a new earth."
"Behold, I make all things new."
"There is nothing new under the sun."

These seemingly contradictory passages from the same volume, but separate books of inspiration, are, nevertheless, all true.

So far as the substance of earth and the recurrence of things are concerned there can be nothing new. So far as the baptism of spirituality and the entering into new conditions are concerned they are always new. The principles and truths of souls and God never change; the manifestations always change.

Therefore, according to your calendar—the calendar of Christendom—this is the entering upon a new year. Properly the new year should begin when the sun again begins to mount toward the northern heavens, or when upon your portion of the earth's surface the days begin to grow longer.

Over all the Orient, in the eastern countries north of the equator where there were similar manifestations of astronomy to your own, this was the custom.

A great many of the North American Indian tribes were better observers of the changes in the heavenly bodies than yourselves, though perhaps not as great mathematicians. The shortest day was followed immediately by celebrations and rejoicings, because the sun began to more and more light up the earth.

In Egypt when the sun passed a particular line and had dipped lowest down the sky, then from that time rejoicing began. While in the far North among the Scandinavians, from whence came forth the mighty Thor, and Woden, and Friga, the goddess, just as soon as the shortest day was Friga, the goddess, just as soon as the shortest day was past, then came rejoicing, for soon the springtime would appear.

But whatever be the time appointed it matters not, for it serves as the symbol of a great cycle.

The New Year to most people is a day of new beginnings. To many it is a day of retrospect and reminiscence; but above all looking backward is the worst thing to do, for even Janus, who looked backward as well as forward, commanded all to look forward instead of backward; and whosoever finds time to sorrow in the midst of that which is and is to be, in the midst of the busy activities of life and the things that are necessary to be done, must consider him or herself violating what Janus teaches.

Yet to-day the old earth groans, as in the past cycles of years under the great stress of a mighty period. You are entering a state that is to have many years for its completion, but that is, nevertheless, fully upon you. The physical conditions upon the earth are palpably changing; notwithstanding your long successions of mild winters in this latitude, and notwithstanding the cutting away of the forests in the middle and eastern states has caused less of snow, still this portion of the earth is gradually growing colder. Greenland was once a green land, it is so no longer, and all along the northern and northeastern coast of your country this continent is gradually growing colder. The great ice belt is steadily encroaching upon you. As we said in a recent discourse, the earth is already entering upon one of those great glacial cataclysms, which includes changes, not only to the physical geography of the earth, but includes the social, political and moral conditions of earth's inhabitants.

Where the stress period at present exists extends from the northwest to the southwest; beginning in the western portion of this continent extending along the Pacific coast to Mexico and extending measurably in a southwestern direction half way around the globe. Again beginning further north a belt will be found to include western Europe, a portion of the Atlantic coast and a portion of the Atlantic states, or the eastern shore of North America. These will be places of great stress. The places visited by eruptions of the more recent volcanoes give manifestations from the past glacial period, a sort of echo, but they will not be included in the destruction. The recent formations will be more exempt, although there will be disturbances and uneasiness in volcanic districts in your western territories. Extending along the outskirts of this same belt or line is a seam which the last glacial period made: the Rocky Mountains which will probably not be rent asunder, but there will be losses on the southeastern coast and losses on the northwestern and southwestern coast. There will be a new continent in the mid-Atlantic ocean. Lost continents or portions of them will reappear in the Pacific ocean, and there will be more land south of the equator than north of the equator when the glacial period is ended.

During the immediate coming years this great cataclysm will not be suspected; you will frequently have outbursts, like the recent volcanic eruptions in the far distant islands, and you will have earthquakes nearer home just to remind you of the period that you are in. But the great struggle will go on, with gradual changes in your climatic conditions, with unusual meteorological disturbances through a great belt caused by volcanic eruptions: Snows in the tropics, intense heat in the north temperate and frigid zones, perhaps midway the weather will be changed from its usual state. The summer of the year just past is an indication of what volcanic dust can do, causing rain where there should be none; causing cold where it is usually warm, and other belts of volcanic dust will be formed and will take their positions owing, of course, to the revolution of the earth and the peculiar magnetic and electric action of the elements, until climates will seem to have changed places. It will be colder in the extreme south and warmer in the extreme north. But from year to year the dipping of the earth's axis will indicate that the great glacial cataclysm is encroaching. Of course the ice will break away this time first from the North Pole, but it will break away from both poles. The cap of ice at the South Pole is very high, while the larger area of ice around the North Pole has not yet been penetrated. We give you this outline, not for the coming year, but for the century, that you may be prepared for peculiar atmospheric changes in the coming year.

The electric and magnetic conditions of the earth will be disturbed; the electricians, however certain of their experiments, will find not only telegraphic communications, but the telephones and all electrical instruments and especially wireless telegraphy will be seriously interfered with by these atmospheric conditions.

The electrical manifestations will be wonderful as produced by nature, and these will afford opportunities for observation never existing since electricity has been known to science, yet the usual methods of electrical experiments and utility will be seriously interfered with.

Nearly all electrical conditions follow the line of the earth's surface, beginning at the equator and extending therefrom to either pole. The North Pole being manifestly more electric, this will be disturbed and the regular currents of magnetic and electric forces will be diverted by volcanic dust, and disturbances beneath the thin incrustation, rock-ribbed and rock-bound as the earth seems to be.

The same will be true in human forces; the forecasting of events (which astrology, in some degree, teaches as a science, but which usually must be accompanied by a great deal of intuition); must be disturbed by these peculiar conditions of the earth itself, and by the great psychic changes due to the vast inter-solar belt which the earth is entering on its spiral pathway around the great central sun; for the solar system itself has entered this new belt and all these disturbing conditions are the result of the cyclic changes that must occur at this changed position of the earth. Of course you cannot study it because you are upon it. But other planets experience changes, and those that have passed the conditions of such feverish disturbances will be helped forward to greater victory, while the earth is passing through the great cyclic shadow.

We perceive for the nations of the earth in the coming year most singular relations. The career which Great Britain has followed out we see drawing to a close; not that it as a nation will draw to a close in the coming year, but its career is already drawing to a close. The supremacy of the seas; the bearing forward of the commerce of the world to distant people; the conquest of inferior—so-called inferior—races, all this is changing. Russia is to take up activity in the direction of more aggressive warfare in the Orient. Russia is to dominate the "Eye of the Orient;" that which has been steadily controlled by the "Balance of Power," through the various alliances of the nations in Europe. That power which Great Britain has held in India, Afghanistan, Burmah and all those nations bordering upon the north and northwest of India will be broken by Russia. Russia will enter into alliances with enemies of Great Britain, that is, nations that are jealous of Great Britain's past purpose, jealous of the extent of her domain.

But you will notice these changes more in regard to the national events in the western continent. That which has been going forward in the Orient will be transferred to this continent.

We do not intend to preach of your kind of political economy, but the nation has entered upon a new epoch and will not retrace her steps. For the ideals of the nation we are sorry she has entered upon it; but, because it was inevitable, we are not sorry. It was inevitable because of the spirit of the age, because of the condition of the people in the present state of human progress. If this had been really an ideal Republic the present condition of affairs would have been impossible. But it was not really an ideal republic. It was not ideal when it was founded by Washington, Jefferson, Paine and the Adamses and their co-patriots. It was ideal compared to a monarchy; it was ideal compared to that from which they fled. But nothing could be ideal that included slavery or the exclusion of one-half of the human race. The chattel slavery of the negroes and the non-recognition of woman prevented it from being an ideal republic. Consequently, it is not strange that under those conditions slavery should have brought the results of the fruitage of war and of questions that are not yet settled. You conquered the South, but you have not settled the negro problem yet.

When the impulse, which was prompted by the Spirit of true Liberty, caused your nation to go to war against Spain to protect Cuba, it was not taken into consideration that the nation was not in the right position to do a thing of that kind through the acquisition of other territory. Your conquest in the Philippine Islands has followed. Therefore, your lips were sealed when the war in South Africa was raging; therefore, your lips will be sealed when the states of South America are to be parceled out to European powers, or taken possession of by the United States, as a measure of "protecting" them from invasion. We need not tell you that we expect the latter result. The opening up of the canal, which is to be exploited by the United States, will open up your responsibilities, and the responsibilities that Great Britain has had in India you will have in Central and South America.

This is our prediction; take it for what it is worth. But just as soon as you "protect the commerce" of that famous canal you will be obliged to protect all those peculiar, strange, mysterious, capricious and revolutionary South American republics.

Mr. Roosevelt is wise in his day and generation; he did not want to settle the Venezuela affair, it carried too much responsibility. But just as soon as commerce appeals to you and you guard, protect and see to it that there is not any undue invasion of the rights of commerce, that moment the United States takes upon itself the responsibility for the western continent. What you have done through the Monroe Doctrine as an ideal you have done with very little trouble. What the nations of the earth respected as an ideal, they will not respect as a matter of commence. You have let down the bars, so you may expect wars and rumors of wars, you may expect encroachments and rumors of encroachments; debts collected by force, and debts claimed perhaps where there are none. You may expect the same kind of jealousy from the nations of the earth that Great Britain has experienced in the last century.

This will begin, nay, it has already begun. The nations of the earth that held your ideals sacred will be no more bound than they will be by other alliances. We notice that alliances are made among European nations the same as treaties have been by the United States governments with the Indians, for the express purpose of being broken. And we shall see that nations who may enter into alliance with the United States, seeing the trend of affairs, are nations that would not respect that alliance beyond the necessities of the case, and the necessities are physical necessities. The necessities are the strongest battle ships; the necessities are the standing army; the necessities are the strongest fortifications. The coast on the Atlantic extending from Maine to the Gulf of Mexico, and the coast on the Pacific extending from Alaska to Mexico have been invulnerable because of the moral strength of the United States. When it comes to physical strength consider what will be necessary to fortify that extent of coast, including the new water-way between the oceans!

We are only pointing to that which we see. We try to be impartial. We consider that it is inevitable; we regard it, like the great financial and monetary kings, as a part of the next step. We believe that the next year will emphasize all the things that are manifest this year and were manifest the year before. We do not think there will be any less wealth in the hands of the millionaires. We do think Congress will legislate anything that is at all effective against trusts. We think a few will make the endeavor, and a few, like Mr. Roosevelt, will say, there is already sufficient legislation in that direction if it were only carried into effect. You and we know that it will not be. We understand perfectly that now there are two great forces that may possibly meet in arbitration, but that are liable at any time to be arrayed against each other. We understand that legislation will be fashioned to make it impossible for business to be suspended, for commerce to be clogged as it has been during the past few months by a difficulty between workingmen and capitalists. We have no idea, and you have no idea that it will be solved with especially any more justice to the laboring man. We think that this point will be considered; we think a great deal will be said about it; we think it will be talked over and over in the commission that is now holding its sessions. We believe that wise recommendations will be made by that Commission; we believe that the President will recommend the recommendations for the action of Congress. Nevertheless, the trend of affairs is in the direction of the greater power of wealth. There is more influence of wealth in this country and in the world to-day than ever before. The money that in vast quantities is in the possession of the few is coveted by the many. The few that possess it form shining lights, (in the estimation of the world) landmarks for others to follow. It is useless to tell the workingman to toil eight, ten, twelve or sixteen hours a day for his daily bread, when men by the turn of the wheel of fortune can make millions. He wants to know how, he wants to strive with the others that strive. And as to the tilling of the soil, it has ceased almost to be an honorable occupation. The farmer deprecates his life—the most independent man on the face of the earth—he envies the Board of Trade man. If you compare the sights and sounds that he sees with the sights and sounds that greet the ears of the Board of Trade man every commercial day in the year you wonder. But it is not that, it is the power, it is the freedom from the brand of labor; it is that which makes it seem less reputable to engage in toil. The hands that are scarred and soiled with toil are becoming less and less the guerdon of your liberty. The typical New England farmer, the typical farmer of the Middle and Western states is changing; and the country is pressing forward in the great "conquest of the world." What Rome was, what Greece was, what Egypt was, what Great Britain has been, America is destined to be. And those who are in the great whirl and are mad with success of material things are glad. Why should they not be glad when they see what power there is in material success?

The fate of Egypt, the fate of Rome, the fate of Greece, the fate that is approaching Great Britain—deserted by her colonies, and blind, and old, and lonely; sitting deserted, surrounded by the sea when the glacial cataclysm comes, and wiped out as if she had never been. That will be her fate. And this young giant of the West is extending its power and influence over all the earth. Yet what steps have been these steps of conquest already: But a few of the original tribes left that might have been included in the civilization of this western land. The Indians knocking at the door to be admitted into these United States. While the few that are left illustrate the grand and beauteous powers they possessed. There have been solons among those red men that had they been Greeks, or Romans, or Britons, they would have been classed with the mightiest in the universe. Step by step from the Atlantic to the Pacific, from Massasoit to Moktevata, from the tribes of New England to the Navahoes are steps of desolation. The Indian is fading. The black man is increasing, and he is to have his day of reckoning for slavery.

Now confronted by this great problem of power, by that which bears civilization, as it is called, onward, it is the fond hope of those who never held any of these convictions or dreams of power that this "civilization" will be different; that this warfare is not so cruel; that this Christianization is not the same as the civilization of the Greeks, and the Romans, and the Egyptians in their conquests. Notwithstanding the protest of such men as Gladstone and Bright in England and their worthy followers, the career of Great Britain from the time of the forming of the East India Company until the present has been praised and lauded by Christian clergy as being the most beautiful conquest for Christianity. The India of the future will declare a civilization so much greater than Great Britain ever dreamed of that she will pale and fade away into the history of the future as one of the barbarous nations of the earth. The old Vedantic philosophers will rise in a new form. Brahma will reappear in a new and wonderful garb. Vishnu, the Preserver, the power of light, and Seva will be declared again; and the Buddha of a later time will shed his radiance over all the new India, released from the thralldom of the armies and empire of England. The Durbar, with its lights and pageantry, with its revival of pagan splendor, with its appeal to the love of glitter in the minds and senses of those people will sink out of sight and be forgotten, and the New India will not be English.

You are treading the same path. You cannot take the experience of others; no more than a boy can take the experience of his grandfather; he must burn his fingers in the same fires of temptation, the passions of his youth must attract him and burn their way to his conscience, he must live his own life; and you as a nation must live yours.

This year the indications are that you will go on talking much and doing little. Talking about righting many wrongs, but they will not be righted. There will be pages and columns furnished of how to cross the barrier that divides the man who never sees the daylight from the man who dwells in a palace, and how to reach the bond of fraternity. But you will not witness it this year. If John Mitchell knows the true place that belongs to him in history he will not allow politicians to soil the fair name that he has won by his sincerity and his unselfishness.

Now we turn to another picture. The coming year will be fruitful of dissolution of old landmarks and parties politically, and like the religions of the earth, and especially of Europe and America, will be pervaded by something that is born of the new. There is very little Evangelical Orthodox Religion in the world now; there is very little of the old line Whig and Republican parties left; there is very little left of the Democratic party. There is something taking possession of the people that looks forward to the new. They will not do much about it. Doing is the last thing that occurs. Conviction, conscience and finally necessity compel action. Mr. Lincoln was the man for the time and the hour, but he did not free the slaves as soon as he knew that slavery was wrong, he freed them when it became a military necessity. You all know it, but politicians praise him for it. Nevertheless it was the hymn of John Brown that kept the soldiers marching; nevertheless it was the peaceable yet piercing words of William Lloyd Garison and his co-workers that freed the slaves; nevertheless, it was Harriet Beecher Stowe who set the brand upon slavery, not at its best, for men are very kind to their cattle that they prize, but at its worst when they forget to be kind. So people will not express their new convictions right away in this world. In times of peace you do not vote your convictions; you cannot live them on each day in the average commercial transaction, you cannot live them in the little corner grocery, though you strive. Of course you are not ready to starve for your convictions. It takes a large company of starving people to make a riot. The Corn Laws were not abolished in England when they were known to be wrong, but when the people arose clamoring for bread they were abolished.

This year there will be few of those attempts; this year there will be few recognitions in Congress or out of it. Among laboring men and among capitalists there will be a sincere desire on the part of a few men to see the right way and follow it. But the wrong way, or the way that is, is too well established, is easiest. It is all going that way and you cannot stem the tide if you think you can. "Go sell all thou hast and give to the poor" has not entered into the mind yet of Carnegie or Rockefeller. Carnegie has given it to libraries, but that does not feed people. Rockefeller has given it to universities, but that turns out a great many more useless members of society. The methods will not be changed this year; more money will be added to universities; more books bought for people to read the things that have been written since the days of Hesiod. But nobody pays much attention to "Millions of spiritual beings walk the earth unseen both when you wake and when you sleep." So said Hesiod; so said Milton, and who acts as if he believed it? Millions of people in human forms walk the earth and crowd and jostle each other as if they wanted everybody else to leave it except themselves. Of this innumerable throng of spiritual beings reaping the harvest they have sown you think but little, unless it is of your darlings that were taken. And what do you give to them? Some tears, some sorrow, some useless regrets. But the great acts of love that will place you by their side, that will make you one with them as you walk the daily life. Can you do these things? You think you cannot; you think you are in the mad whirl of daily life and cannot do it. But flowers will not blossom in the garden of your Eden until you do.

People will not forget their sorrow and their suffering and their struggles and their crimes and the great, great misery, until this state comes. If a volcano was right out here somewhere it might set you to thinking of something else. When there is a disaster we praise the Lord, because people then have sympathy, and loving kindness, and helpfulness, and assist their fellow-men. A famine in India is better than a British victory; it brings people into fraternal sympathy.

These cataclysms that occur arouse your sympathy for those that remain and are suffering. But great heaven! do you not know that there is a cataclysm in Chicago all the time, morally, socially and politically? More people die of want here than ever die in India; want of bread, want of fresh air, want of lovely surroundings, of that which will satisfy, and above all, the greater and deeper famine, the starving for human sympathy.

Oh, yes! It comes to you after a while, when you get to be a millionaire and everybody is glad that you are dead, because your millions can be inherited and squandered, you will know what it is to be in the cataclysm of starving for human sympathy. This year may not bring it, but some year it will, according to the seed that is sown.

This year you will look out on great desolation, the result of earthquakes; at ships that go down at sea, engulfed by some volcano beneath the ocean waves; and you will wonder when this sea of earth will give up its dead, and this great bitter dead sea fruit will cease to be washed upon the shores of time? We tell you that such New Year as you begin to do that which you know to be true will be the beginning of that day.

Opportunity!

Success!

Can You Tell the Genuine Article of Either Sort from Spurious Imitations,

If you can, I wish you would write to me and help me with the discussions I and my associates are carrying on in the New Thought Magazine. If you cannot, then I am sure you will be interested in the discussion itself.



WM. WALKER ATKINSON, Editor.

The New Thought Magazine is the exponent of effort. That means sincere effort toward success. Wherever you are or whatever you are, if you value the inspiration of contact with the minds of others who are also striving for success, you will find it in the New Thought. We call it the New Thought—it is simply made up of old thoughts, about opportunity, effort, self-control, success—that's the sum of it. We try to find and understand the "how." We try to learn to know our own possibilities and limitations, to develop the one and overcome the other. We recognize the vital difference between "I can't" and "I can and I will."

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I want to send you free, just for your own reading, a copy of my essay entitled "I Can and I will." This will be very helpful to you. Address me at my city office, or come and see me. William Walker Atkinson, 503 Howland Block, 174 Dearborn Street, Chicago.

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"If a man could feel
Not one, but every day, feast, fast, and working-day,
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The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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WISCONSIN.

From the Secretary of the State Spiritualist Association.

It has been some time since I have made any effort to reach the people through The Progressive Thinker, and fearing that some of my friends may think I have been swept off the earth, or graduated to some other sphere, I wish to take advantage of whatever space you will grant me, to assure them that I am still here, and that the good cause in this section is still moving along.

I have visited many points since my last writing, and have met many people, and I hope made some friends. The work, in my estimation, was never more encouraging than it is now. Upon my arrival home from the eastern part of the state, I found that Mrs. Catherine McFarlin had been doing splendid work among the faithful here. The consensus of opinion is that her work was of the highest order. She should be kept busy.

Mrs. Francis Wheeler, who is now a resident of the "Gateway City," is filling an important place here and is making many friends. She also has been doing some fine work for the Spiritualists of La Crosse during my absence. The best class of people here are Mrs. Wheeler's friends, which is significant.

On two or three occasions my work took me out of the state and I visited two points in Iowa, and the same in Minnesota. Of the Ottumwa trip the report has already been scattered broadcast, but I wish to especially mention my trip to Clear Lake, Iowa, where I met many fine people, and had four meetings that taxed the seating capacity of the hall to its utmost. There are fine people in Iowa, as well as in other states. At Clear Lake there is a splendid society, doing a good work for the cause of Spiritualism. Of its president and Secretary much might be said. Suffice it to say that if we had more like them our cause would be on the boom in a very short time.

The Minnesota mass-meeting, Feb. 27, 28, and March 1, called me to St. Paul, and there as always, a good time was accorded everybody. I wish I had time and space to tell all about that meeting, for a study of the Minnesota mid-winter meetings would do any one good, and would be a source of encouragement for those who are feeling afraid to try to do anything for Spiritualism.

As for Wisconsin, we are not going to take a back seat for any one, as this is a state that is full of good people, and what is best, they are beginning to show themselves, and are affiliating with the cause, and are going to make themselves heard ere long. Many calls have come in from all over the state for work, but I am not like the "loaves and fishes" we read about, hence cannot be divided up and sent around to different places at once, and as a consequence, some of the calls I have been unable to fulfill. Next season will see this association more thoroughly equipped as far as missionary force is concerned, and then all who call for the bread of life will be fed.

I must not forget the visit of Brother and Sister Sprague to Beloit. This visit resulted in a large society being formed at that place, and an application for charter has already made its way into our hands. This is the right kind of an organization. We are a large body and can take many such societies into the fold. Our thanks are due Brother and Sister Sprague.

Last week the writer spent at Ontario, Wis., and had four rousing meetings. I amtold that we had the largest audiences ever assembled in the opera house, and certainly they were composed of as attentive and intelligent people as I have met anywhere. The work was by no means in vain, as before leaving we formed a society of thirty-eight members. This society also has come into the fold, and become a part of the state association.

My letter is lengthening out, but I want just to call attention to the annual convention of the Wisconsin State Spiritualist Association, which convenes in LaCrosse, April 21, and continues three days. A first-class program is being prepared, so there will be a feast for all. We will have with us at that time, Rev. Moses Hull, Rev. T. Grafton Owen, Geo. B. Warne, Mrs. Eva McCoy and others. All of these workers are well known, and their names are a guarantee of good work. Let every Spiritualist in the state come to that convention if possible. Come and see what we are doing, and put your shoulder to the wheel also, that we may go forward with still greater force. The arrangements will be complete in a few days, and notices will be sent to every Spiritualist if possible. However, if any be missed, write me for particulars. If you are behind in your annual dues, send them in now, that you may enjoy the convention work more fully. If you are not members, join now. It only costs one dollar per year.

WILL J. ERWOOD,
La Crosse, Wis. Sec. W. S. S. A.

IN THOUGHT WORLD.

Where Our Souls Wander While We Sleep.

Gladly I laid down my instrument, the body, for the day had seemed long and wearisome.

Now I stood, free as the breeze that played among the rose-vines outside my chamber window; and attaching myself to my body by an invisible unending thread, that I might know if aught molested it during my absence, I stepped out upon the balcony.

As I gazed forth upon the town sleeping in the full moonlight, I beheld hosts of other souls starting out as I was doing, to gather in the forces they had scattered in all directions during the day.

It was a December midnight. Not such an one as these words probably bring to your mind, but one natural to the far South.

The tall cocoa trees waved their plumes along the shore, while the silvered sea waves sang a lullaby upon the sands.

The thirsty flowers, worn with the heat of the day, rejoiced in the dew that dripped upon them in diamond sparkles, and a perfume rested heavily upon the air, as it came through the orange trees laden with both fruit and blossoms.

All this was fair, but looking heavenward where the "Southern Cross" blazed with unusual brilliancy, I longed to soar beyond it to even fairer scenes.

Stepping directly from the balcony into the world of Thought, whose structures rose on every side, some fair to see, and some so terrible that I hastened by them, I gathered here and there some force I had sent out during the day just past and with each one felt stronger, till I felt myself rising above that world, and through space into the realm of departed spirits.

Here I was met and welcomed by dear ones who were expecting me, and led through scenes and sounds such as "eye hath not seen nor ear heard."

The hours sped all too swiftly, and through I gained some wisdom, I was not permitted to go beyond that for which my cultivation of spiritual qualities had fitted me.

Many souls were permitted to go farther than I, some not so far, and some sought companionship only in the shadowy realm between the world of Thought and the gates of this heavenly land.

Regretfully I earthward winged my way, and entered again my chamber window, just as the rising sun turned the sea to gold, that in the distance melted into the red and purple glories of the clouds, and took up again my body, strengthened in my purpose so to live this earthly life, that each time I lay my body down to sleep, I, the soul, may rise higher and higher, until I shall be judged perfected enough to sever the cord that binds me to the body, and need return no more to the cares and sorrows that beset us here, but remain in that world where all is love and beauty. VERA VICKERY.

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

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

...GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

All letters addressed to Harry J. Moore, at Rochester, Ind., will be forwarded to him, wherever he may be.

Dr. Geo. W. Carey has removed to Somerville, Mass., where he can be addressed.

Allen Franklin Brown, inspirational speaker and psychometrist, will spend the summer months in the northern and central states. He wishes engagements with camp-meetings and local societies. He is a successful camp chairman. Address 1429 Market street, San Francisco, Cal.

Spiritual services will be held by Rev. G. C. Love, in Masonic Temple, State street, Hall 613, on the 6th floor, on Sunday evening, March 29, at 7:45 o'clock. Music in charge of Mrs. Love.

J. M. Temple is open for engagements, either for platform work or camp meetings. He can be addressed after April 1, at his cottage, North Chesapeake Beach, Maryland.

Dublin, Ind.—The Rev. Charles Trask Lewis, rector of St. Paul's Episcopal church at Columbus, says his residence is haunted, and he is thinking seriously of removing his family from the spirit-infested domicile. The Rev. Mr. Lewis occupies the residence of the late Col. Simeon Stansifer. Before and during the first year of Stansifer's occupancy of the residence the house was alleged to be the abiding-place of disembodied spirits, and the Rev. Mr. Lewis' late experience has revived the story. Mr. Lewis says strange sounds, 'rappings, footsteps, and heavy thuds, such as a falling body would cause, are heard at all hours of the night. Investigation has failed to solve the mystery, and the rector is becoming nervous.

Father John of Kronstadt continues to be worshiped by the Russian peasants as the Christ, despite the systematic efforts of the St. Petersburg authorities to convince the people that the priest is not divine. A cable dispatch to the Tribune told of pilgrims making a 1,000 mile journey to Kronstadt to prostrate themselves before "the Messiah," and of the difficulties experienced by the police in protecting him from the crowds when he is traveling. When he left St. Petersburg five days ago twelve gendarmes had all they could do to keep away the crowds, women crawling on the ground in their efforts to get near enough to the priest to kiss his feet. He is credited with many miracles and his name is familiar to the peasants from Archangel to the southern frontier of Russia. We have several Christs in this country—all humbugs, of course.

Mrs. R. W. Barton writes from Toronto, Canada: "I am still in the work for the good of truth and progression of Spiritualism. I have been with the First Church of Toronto for February and March. I can be addressed here until April 1. I would like to hear from societies wanting a speaker and medium, or from camps, for the camp work of 1903 and 1904. Address me at No. 3 Classic avenue."

The superstition about owls is a wonderful thing," said an old engineer, "and if I had not been inclined to be superstitious about the birds, the engine I was riding on one night would have been knocked into smithereens and the passengers in the coaches behind might have fared very badly. I am not always superstitious, but I am particularly so about owls. But I like the creatures, for one certainly saved my life. The incident occurred on a very dark night. The train was running at full speed. We were running on a straight line, and there was nothing for the fireman and myself to do but to look directly ahead and let her run. I had been looking intently for an hour, when something flew into the cab. It struck the coal pile and fell back dead. It was a great gray owl. With less time than it takes to tell it, I began to think that the owl was a bad omen, and I stopped the train immediately. I cannot say what made me feel so, but I was sure that death was ahead. I descended and walked to a switch that was a short distance in front of us. It was open, and a long train of empty freight cars was on it. I had the owl stuffed, and since that time he has had a place in the cab of my engine. I owe my life to the superstition about owls, and if another one strikes my engine I will close the throttle at once."—New Orleans Times-Democrat.

Rev. Josie K. Folsom, C. M. Folsom, and C. W. Stewart are still serving the Church of Spiritual Unity at St. Louis. Their work is giving satisfaction to all who are concerned, and they will remain in the city for some time yet. Their address is 3007 Dickson street, near Garrison avenue, St. Louis, Mo., where they will be pleased to receive calls for engagements.

Peter Wickstrom writes from Seattle, Wash.: "Inclosed please find postal order of $3.75—a small payment for your nine premium books and The Progressive Thinker for another year. This is the fourth time that I send for your grand books. I freely distribute to others as soon as I have read them. I find many who are in need of, and are glad to receive, spiritual knowledge. I am thankful for such a gift. Did you not sell them as cheap, I could not possibly buy them."

Mrs. G. Hamilton Brooks writes: "The Englewood Spiritual Union, Hopkins Hall, 528 West 63d street, have re-engaged the services of Oscar A. Edgerly, of Toronto, Canada, for the month of April and May. He will be assisted in his magnificent work by the test medium, Mrs. J. A. Murtha, during the month of April. All who are looking for the highest and best in Spiritualism, should not fail to hear these talented workers. Mrs. Murtha gives tests Thursday afternoon, under the direction of the Ladies' Auxiliary. Come early, as the hall is filled to overflowing at these meetings."

To force the issue on the blue laws, prominent members of the Sabbath Observance Association, Philadelphia, Pa., have sworn out warrants for the arrest of Postmaster General Charles Emory Smith, George W. Ochs and Thomas B. Wanamaker, publishers of the Press, the Public Ledger and the North American respectively; the executive officers of the Union News Company, the Baldwin locomotive works, of which John H. Converse is the head, and the Crane Ice Cream Company, which uses 200 wagons to deliver its product on Sunday. Mr. Converse gives about $100,000 a year to church work. His "crime" consists in employing men on Sunday to keep fires under the boilers in a plant that employs 12,000 persons. The newspapers are being prosecuted for accepting advertisements on Sunday, "selling wares" and "doing a manner of labor prohibited by the act of 1794." It may be said in passing that this law also prohibits a man from kissing his wife. The cases will be pushed with a view to forcing the legislature to repeal the obnoxious sections of the act of 1794.

Reinhold Starcke writes from Beaver Falls, Pa.: "Our meetings are well attended. We have with us medium Emma M. Nutt-Moore, who, after her lecture each evening, gives splendid tests. I must particularly mention her improvised poems between the lecture and tests; they are truly meritorious. Dr. Renner, the trumpet medium, continues to give from two to three successful seances each week. The lyceum, under the direction of Dr. Renner is growing steadily, and the old folks branch of it is gaining in interest."

J. A. Robinson writes: "The following was handed to me by a brother Spiritualist, who had a lot of them for distribution: "Superstition is not religion. Belief without evidence is not religion. Faith without facts is not religion. What is religion? To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits, to love the truth, to be sincere, to utter honest words, to love liberty, to wage war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done—and then to be resigned. This is the religion of reason, the creed of science. This satisfies the brain and heart."

I. F. Andrews writes from Marshalltown, Iowa: "Rev. Harry J. Moore closed a series of lectures for our society last night, and to say it was a success would be expressing it very mildly. All who attended regret that he cannot remain with us longer. Mrs. Eva McCoy followed with spirit messages, and made many hungry souls happy, bringing to them, words of comfort and love, from their friends in that world unseen. We feel that we owe a debt of gratitude to these earnest workers."

Mrs. Elizabeth Bryan writes from Los Angeles, Cal.: "There has been quite an agitation stirred up in this city recently owing to an ordinance passed by the council, to put a license upon mediumship. Violation of this law means arrest, heavy fine or imprisonment. Dr. Louis Freedman, in connection with others, has started the nucleus of an organization to be called The Mediums' Protective Association. A mass-meeting was called, and was well attended. Brother Allen, one well versed in the rights of an American citizen, made an able opening address. Through this association money will be raised to employ talent to fight for religious liberty. We all know the laws of the United States give us the right to worship as our intelligence teaches us. Then why must we be prosecuted or persecuted?"

W. B. Churchill writes from Watertown, N. Y.: "I am convinced that the day is fast approbaching when immortality with all of its mysteries will be revealed to the material world to an absolute certainty. I have had some hot arguments with some of the old creed and Bible pretenders, and I can say that, notwithstanding I am a poor Bible scholar, I can give them all they wish to swallow and think of. I had a hot argument last evening with a good old Catholic woman, and when we finished she was ready to change the subject."

Mrs. G. Hamilton Brooks writes: "The Englewood Spiritual Union will have a literary and musical entertainment Thursday evening, March 26, at Hopkins' Hall, 528 West 63d street. They have engaged excellent talent and have an exceptionally fine programme which insures the usual large attendance. The society has re-engaged Mrs. J. A. Murtha for the month of April. She is serving the society in a very satisfactory manner. Her messages and tests are convincing beyond any question of doubt. The society will hold special services, Sunday, March 29, it being the celebration of the anniversary of Modern Spiritualism. Interesting speakers will be in attendance, afternoon and evening. Rev. R. A. White, of the Englewood Universalist Church, will be with us in the evening, assisted by other well known talent. First-class music has been secured. And last but not least, a very appetizing supper will be served by the Ladies' Auxiliary from 5 to 7 p. m., to which all are most cordially invited."

Jennie C. Cain writes from St. Louis, Mo.: "We have with our society during Mr. Peck's vacation, Mr. Stewart as speaker, and Mrs. Josie K. Folsom as test medium, to follow the lecture. They are both fine, and have given universal satisfaction. The people are awakening to the grand truths as presented by these instruments. Our audience is increasing. Mrs. Folsom's tests are truly wonderful. Mr. Folsom is a fine trumpet medium, and has convinced many skeptics in this way. They are deserving of the love and assistance of all true Spiritualists who have the love of the cause at heart. They should be constantly employed as they carry truth and conviction with them."

The Fifty-fifth Anniversary of Modern Spiritualism will be celebrated by the Chicago Spiritual Alliance Society, at Lakeside Hall, corner of 31st street and Indiana avenue, on Sunday, March 29. Services at 2:30 and 7:45 p. m. An extra program for the occasion. Dr. Geo. B. Warne, president of the Illinois State Spiritualist Association will be the speaker of the evening. Test and messages will be given by Mrs. Ella Johnson Bloom, secretary of the I. S. S. A., followed by Mr. Chas. Peterson and Mrs. May Elmo. Music by Prof. LeRoy Drake, the blind musician.

Mrs. W. F. Howard writes: "The Clear Lake (Iowa) Spiritualist Society has had with them in the last month, Rev. Harry J. Moore, of Chicago, Will J. Erwood, of La Crosse, Wis., and Mrs. Eva McCoy, of Marshalltown, Iowa. Meetings were well attended and great interest shown."

R. D. Smeaton writes from Cleveland, Ohio: "I am happy to tell you that May Sixta, the other subscriber that I got for you, is more than pleased with the book and paper, and said as I do, that she would not be without it. I am glad to tell you that our society is growing, and we have every reason to think that it will still grow—the old Progressive Thought Spiritualist Society of which I am now president."

Thomas Harding writes from Sturgis, Mich.: "The Harmonial Society here will celebrate the 29th of this month—anniversary of the Hydesville rappings—at the Free church, at 2 o'clock p. m.

W. G. Stubbs writes: "The work is progressing in the City of Smoke, otherwise called the city of Pittsburg, Pa. I speak of the work in our society, the First Church of Spiritualists. Our society is doing a good work. We have crowded houses at all the meetings. We opened our fall month, September, with Miss Margaret Gaule, one of the best mediums on the rostrum. She was followed by J. Clegg Wright (who needs no recommendation as a trance speaker) for October and November; then came E. W. Sprague and wife. Of course they are known all over the country by their good work. They served our society for December. For January came Miss Elizabeth Harlow. She came to our people a perfect stranger. After her first lecture there was scarcely standing-room in our hall. February, there came that excellent worker, G. H. Brooks, who is always welcome in our city. There is no discount on him. For the present month of March we have that good natured lady from Chicago, Mrs. Georgia Gladys Cooley, one that never fails to fill the house at all the meetings. Mrs. Cooley served our society for the first time last spring. We were so well pleased with her work that we re-engaged her for the present month. For the month of April, there comes our old friend, who never fails to pay us a visit, Prof. W. M. Lockwood, one of the foremost scientists in our country. Prof. Lockwood always gets a warm reception with our people. To close the season's work in May we expect to have Mrs. Nellie Mosier. From the recommendation which we have had we are satisfied we have made no mistake in giving her the closing month."

A. B. Montgomery writes from Denver, Colo.: "The Progressive Thinker is a permanent fixture in my family; they would think of doing without their coffee rather than miss your excellent paper from our fireside. It seems to grow more interesting as the years pass by. May you and Hudson Tuttle be spared to us for many years. Your work is in demand as never before."

J. L. Franck writes from Los Angeles, Cal.: "Prof. John McLane is still holding good audiences, and surely doing a wonderful work. I have yet to hear of the first failure in his tests. The people who attend his lectures are an intelligent class and come regularly. They are not the kind who run from place to place just to get free tests, but they are a class that know when they have a good thing and mean to stick to it. We do not have to buy a quarter or eighth of a page for advertisement, as many do. A few lines to give notice of the location of our hall are enough, and those who come, are more than paid for their calling."

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass...Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale at this office. Price 25 cents.

"Jim; or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1 For sale at this office.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

JOSEPH RODES BUCHANAN

Sends a Message of Greeting and Instruction.

Dear Brother Francis:—It has been some time since I have contributed to your valuable paper, but I have had a valid and reasonable excuse. I have been going through the same experience of many others who pass over. I have not only had to shake off the desires of earth (for every newly ushered spirit has them more or less at first), but I have had to learn how to "manipulate the wires" so that I could come en rapport with those on the earth plane. I have tried several sources. A few I have approached have helped me, but I have never felt free to commune at will through any one until now, when I begin to feel the old spirit coming back to me. I want to reach my old friends; not only do I want to greet you but through your paper do I want to greet my friends at large, and tell them my experience, as best I can, so that they can learn that Spiritualism is true just as pictured to their view, time and time again, with this exception, that it is grander from the spirit side of life in conception than they can possibly realize. But let me say right here that no one need expect perfect peace and joy in spirit life unless they have earned it by the true conception of life in the material, by doing good, and living according to the precepts of the Golden Rule.

I have not met a personal God, nor do I expect to, but there is a "judgment seat" for all. So let us commune together and learn what is best to gain happiness. Learn how to live on the earth plane. Be virtuous, be pure in heart, and the way will be opened up that will lead to happiness on the spirit side of life.

No one need think that absolution by the church will save him from just punishment. That is a delusion. Every sin, every foul deed must be atoned for. I look upon spirit life as I have found it, like a great amphitheatre, step above step, until it reaches the overarching heavens. As the spirit advances and gains intelligence it advances higher and higher, and enters the different planes of existence. It is a slow process for some. Those who have come here steeped in sin and crime, are held back, and cannot advance until they are purged of all that was foul. Then we have those who were selfish, and lo! they bring the same attribute here, and suffer, because they cannot carry out their designs. They must endure until repentance comes to them. A hell indeed, for it is surprising how some of them grasp at shadows. It is a constant trial, a school of development that confronts us all, and yet it is grand, for there is a life and joy always with us when we seek to improve our opportunities.

Rank and lordly station are all forgotten when the mortal frame is laid aside. Those that have developed their faculties on earth, have been honest and pure in heart, advance rapidly. Education and seeking for the truth is a help no doubt, and yet from the so-called lower ranks, the toilers and spinners "come to spirits that go on and on, while others that might be thought more worthy linger by the wayside.

I have no reason to complain. As I have told my friend Lynn, I am satisfied, and yet I am not in all senses of the word, for there is so much that is grand, so much to learn, that I cannot grasp it fast enough to suit me. But I must bide my time. Those who knew me, and my insatiable thirst for knowledge on earth, can realize how I yearn for the infinite knowledge to be gained here.

I have met so many of the old and tried members of our ranks. Robert Owen, Denton, Pierpont, Bundy, Colby—I can't begin to tell the half, and it has been a great joy to me. Discussions are numerous, and the opinions varied, yet all in harmony. Reincarnation has its advocates, and those that do not believe in the theory, while others are content to let it alone.

We have no bodily needs, it is true, but our souls are ever asking for knowledge. To describe spirit existence in one brief epistle would be impossible. It would take volumes. I have seen my mistakes as do others, yet there is but little I would change perhaps.

I am glad to see the interest that is being taken in our beliefs. Like a great wave New Thought and Spiritualism have swept over land and sea, and thousands are grasping for the truth. It is only the beginning of what will come. We are the pioneers, Francis, and have had to bear the brunt of assaults for years, but "Truth is mighty and shall prevail."

When I look upon some of my old friends and associates who are still fighting for the cause, I feel like saying, "Well done, good and faithful soldiers," for many and fierce have been the battles against superstitions and bigotry.

Look at friend Peebles—he stands firm like a rock ready to defend the cause; and Moses Hull, who dare dispute him in debate? These are only a few, and to the many noble women who have glorified the cause, I send my greeting. One by one the old friends and workers are coming to us, but the newer generation will not be weighed in the balance and found wanting.

Now let us fight and work for co-operation; it must come. Labor has its wrongs, it is true, but so has capital. The two must unite, the world must unite and treat these important questions of the day in a calm and rational manner. Arbitrate and heal all sores of contention that fester and fester until revolution is the outcome. It has been said, to have peace we must go to war sometimes, but let this be avoided. The spirit of unrest must be quelled by some means, or else woe be to the nation and the world at large. But forces are at work, dear friends, not only on the material plane, but the spiritual, that may bring peace to all. Why should I be interested? Because I have not lost my interest in the welfare of my fellow beings. Nor do I stand alone—countless thousands are with me in thought and deed for the common good of all.

Greetings of friendship to all. I hope to come again. May you prosper as you deserve, friend Francis, is my heartfelt desire. Truly yours,

J. RODES BUCHANAN.

C. Walter Lynn, Medium.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc., A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Meatless Dishes." Very useful. Price 10 cents.

A WOMAN'S THOUGHTS.

About Spiritualism and Other Matters.

There must have been inspiration in the thought that gave your paper its name, for it overflows with thoughts of progression and helpfulness.

I look for Wednesday as the red letter day of the week, for on that day The Progressive Thinker arrives, and I have a continued feast, while communing with congenial spirits yet in the mortal through the columns of your worthy paper.

I am in perfect sympathy with many of the ideas advanced in regard to adhering to old old religious form and ceremonies, and also titles which in themselves mean nothing, but betray a desire on the part of Spiritualists to be still covered with at least a remnant of the old orthodox mantle.

It has always seemed to me that there is beauty, and attractiveness enough about the philosophy of Spiritualism to individualize it in every way, without making such strenuous efforts on the part of our teachers to copy and follow those that teach and advocate theories of a nature differing entirely from that of Spiritualism.

I admire the courage of Clara Watson in speaking her mind so freely. I think long prayers and religious exhortations that characterize a Methodist revival meeting are sadly out of place in a Spiritualist one, and causes the question to arise, are we consistent in our doctrine and the demonstration of same?

There is no greater or purer title can be given than that of a true man or true woman, and that is the title that our philosophy teaches us to cultivate, and we shall be known by the fruits we bear.

The title of Reverend has ceased to impress the mind of liberal people with respect for those who cling to it, for too many rascals have masqueraded under the license guaranteed by this title.

Our society here in Albany means to float a true banner to the breeze, and enunciate the fact that we have nothing in common with those who think that respectability consists in holding on to the remnants of orthodoxy, for orthodoxy itself is to-day a remnant of its own past teaching. For where is its furious God of old, cursing the people, and tumbling them headlong into a hell overflowing with fire and brimstone, and the devils all attention to increase the temperature, according to the record that guaranteed us admission into that domain.

What a necessary factor the devil has been all the way through the man-made scheme of salvation; he virtually has built all the churches and decorated them; he has furnished the bells that remind the people on Sunday of their duties to him, and the neglect of which will at some future time be duly punished.

It is not a love for God, as it is advocated by religious teachings, that causes men to contribute so largely of their means to support those things, but it is fear of the devil that does it.

But Spiritualism has caused that fear to decline, and in its place, has come a proper appreciation of God, and a destruction of the man-made theory that the devil was necessary to God's plan of creation.

No minister dare to-day preach the devil of old. Spiritualism has killed him, and we are shouting a glad hallelujah over his bones, and may the messengers of wisdom and light, that are constantly attracted to earth and which so fully corroborate our philosophy, finally unite all humanity in one great communion of love and harmony.

MRS. LIZZIE HALL.

Albany, N. Y.

The Cause at Villa Ridge, Ill.

Brother Charley Barnes is still with us, and will remain until the 6th of April, when he is booked for Mount Vernon, Ill., for a few days. As a trumpet speaking medium he is a great success, and is doing a grand work here. We have voices come in both the American and German languages, and almost in every instance fully identifying the departed friends, and giving us assurances of their happy condition in their immortal homes, and what a great pleasure it affords them to have an opportunity to communicate with the friends left upon this side of the "river." I will mention only one very pleasant instance of the voice of a small child that passed away only about one year ago. It was the first-born of a young couple living in this neighborhood. They were almost inconsolable. In company with several others the mother came to our circles, and the first time she was present during the seance a very childish voice seemed to come over the outside of the circle of sitters, and said: "May I tum in? I want my mamma. I am little Earl.

The mother quickly spoke and asked, "Who is your mamma?" "You; Nellie is my mamma." You should have heard that sweet child voice telling its mother how glad it was to let her know that it yet lived in a happy home with its grandma. When it got through speaking to its mother, it asked, "May I tum again?" And not not only the mother, but the father comes to our seances to listen to the voice of that sweet little angel. They are no longer doubters, but happy in the knowledge that their little darling yet lives, and is in a happy home prepared for it by its friends who had gone on before.

And that new subscriber that I sent you a short time since, is no longer a doubter, but is enthusiastic in his belief and knowledge of the immortality of the spirit.

The fifty copies of The Progressive Thinker containing the assassination of Lincoln by the scheming of the Jesuits, I am putting out where they will be read, and last night my better half secured another subscriber to The Progressive Thinker. So our work here, with the assistance of Brother Barnes, perhaps, will bear some good results. We have found Brother Barnes to be an honest, clean-minded, gentlemanly man, in all that the word implies.

W. H. LEIDIGH.

A Card of Thanks.

Dr. Dean Clarke desires most gratefully to thank Dr. T. Wilkins for his poetical tribute in The Progressive Thinker recently; also Geo. A. Bacon, of Washington, D. C., alias "St. Albans," for his splendid analytical notice of The Triumphs of Man, and Hudson Tuttle, also, for his excellent presentation of its merits. (But parenthetically, let me correct his, for me, unfortunate mistake as to its price. It is 12 cents, by mail, not 10—let all patrons take notice.) Also let me thank one and all of my kind patrons for the sympathetic words that have accompanied their orders. And last, but not least, the kind, fraternal editors who have been so generous to an unfortunate co-worker in time of need. The angels will bless each one and all for their good deeds.

DEAN CLARKE.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

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

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

Mrs. M. J. H.: Q. How is it that Home, the medium, became identified with the Mr. Sludge of the poet Browning?

A. From pure malice, and hatred on the part of Browning, who was one of the most boorish and conceited of men. At a circle, held at the residence of a prominent Spiritualist, Home being present, the Brownings were invited. Wonderful manifestations occurred, among which was bringing a wreath from a side table by invisible hands. It floated toward Mrs. Browning, but Browning attempted to get into its path so it would fall on him. It however, passed him and fell on the head of Mrs. Browning. He expressed himself at the time satisfied, but afterwards refused to speak to Home, and at once set to writing the infamous libel, of "Sludge, the Medium," giving out that it was Home he was depicting. Nothing could be more unlike the thoroughly honest, and honorable D. D. Home, who, by his integrity, stood so high at the Russian court, that he married a cousin of Imperial Councillor Alex Aksakoff, and when a son was born, the czar stood as god-father. Had the wreath been placed on Browning's own head he would have been a lively advocate! The doggerel verse, the weak attempt at wit, the shameless vulgarity, and near approach to obscurity, makes it a cause of pity that one professing to be a poet, should so degrade and prostitute his name.

Ralph H. Bullivant: Q. Is the spirit dormant during sleep? If not, in what condition is it?

A. In sound and perfect sleep the spirit is dormant with the body. The organic functions, especially of reparation go forward uninterrupted, and the vital powers recuperate. When a person awakes from such sleep, which is of perfect health, he is refreshed and renewed. But sleep is not often thus unalloyed. It is, indeed, in most cases a highly complex condition. The mind is not dormant. There is activity in some faculties and not in others. It becomes susceptible to the organic conditions of the body. Often the person during sleep is impressible, mediumistic, when not susceptible when awake.

The state of sleep is almost as varied as that of waking. Of itself, however, it should be known, it makes no approach to trance or clairvoyance, which are entirely distinct states.

Bi Thursden, Milwaukee: Q. Are the charges against Charles Foster, Home, Bishop, Slade and the Fox Sisters, made in Blavatsky's book, "Key to Theosophy," true?

A. The statements as made, are infamously and purposely false. They are perhaps as reliable as other portions of this notorious woman's book. To exploit Theosophy, she slandered Spiritualism, and in her conscienceless mind, a lie or the truth, were one and the same, if they accomplished her selfish purpose. Perhaps of all the worthless chaff ever blown together, her books are the most worthless. So positively worthless and bad are they, that even when the truth is stated, the reader is in doubt whether it be true or false.

Joseph L. Suitor: Q. (1) When was the Council of Nice held?

(2) How many books were discarded by the compilers of the Bible?

(3) How many different Bibles are there?

(4) How many crucified Gods?

A. (1) Two councils were held at Nice, neither of which was gathered for the purpose of deciding on what books the Bible should contain, as this correspondents suggests. The first, held in 325 A. D., composed of 318 bishops, assembled to condemn Arianism which was taking a vigorous growth, and to make the trinitarian dogmas the orthodox creed. The second met in 787 A. D., composed of 350 bishops, had for its object the sanctioning of the use of images, which since the vandalism of the early Christians in breaking the beautiful marble statues of the gods, had been condemned.

(2) It cannot be said of the Old Testament that any books were rejected. According to the somewhat mythical account, Ezra gathered all Hebrew writings up to his time into the sacred book. It is scarcely correct to call these "Hebrew writings," for they were written in the Ancient Phenecian characters, and Hebrew, even then, was a dead language. No manuscript of the Old Testament exists of earlier date than 1106, and 1488. And that these dates are correct is subject to great doubt.

The selection of the books which are found in the New Testament was not by decree of council, at any one time. There was a multitude of writings from the one considered best,—Matthew,—to the most despicable product of superstition. These were written on parchment, it is claimed, in Greek, but why the Jews should use that language has never been satisfactorily explained.

Writing, of itself in those days, was a mystery and suggested the interference of some occult power. All writings were in a sense, holy, as containing the power to speak and instruct. The apocryphal New Testament contains a few of the books which were popular before the collection of the New Testament. Disgustingly superstitious as are its narratives, they by no means reach the bottom of the cess-pool gained by other books now lost. All these books had advocates, and there was a slow process by which certain ones gained greater popularity than the others. These would be more frequently copied, and thus gain wider reading. The Synod of Laodicea, in 360 A. D., made the first list of books, throwing out Revelations, and made it heterodox to accept any book outside this list. The selection was made without the least suggestion or guide as to the sacred character of the books. Why the Shepherd of Hermes should have been rejected with hundreds of other books, and revelations after being thrown out, taken into the collection, is a mystery.

(3) There are the Zend Avesta of the Persians; the Vedas or Shastra of the Hindoos; the Book of Kings, of the Chinese; the Koran, of Mohammedans; the Old and New Testaments of the Christians.

(4) Kersey Graves, in his book on the subject makes sixteen "crucified saviors," or "incarnate Gods.' Mohammedanism is the only religion that has not a sacrificed God to begin with. Even Mormonism had a Joe Smith immolated in shabby pretense, and the nearness of the event shows its sham and duplicity. Push it away five hundred years, with only the writings of devotees on moldy sheep-skins, to tell us about him, and poor Joe Smith the ignoble, sensual, ignorant, and self-styled prophet, becomes an incarnation of purity.

A. M. S.: Q. What is the meaning of spheres, in the sense of a spirit who says he is in the first, or seventh sphere?

A. The word sphere thus used does not mean a locality. It designates a state or comparative degree of advancement. It was early introduced into spirit communications, but has been in a great measure discarded for more definite terms.

Socialist. Q. When and by whom was Nihilism first promulgated?

A. It began in 1840 as a movement in the universities. The word "Nihilist" was first mentioned by Turgenef and was taken up and applied to all phases of social agitation in Russia, from peaceful socialism to terrorism that advocates the assassination of all those in power. The extreme views have been thus stated: Annihilate the idea of God, or there can be no freedom. Annihilate the idea of right, which is only might. Annihilate civilization, property, marriage and justice. Let your own happiness be your only law.

THOUGH BLIND HE CAN SEE.

A Remarkable Case of Clairvoyance.

Even though totally blind to external objects, one may yet perceive character. Though walking always in the darkest night, it is still possible to see with "that inward eye" which is keener than the sight of hawk or eagle.

C. H. Bronson of this city is a living proof of this statement. He is bereft of the smallest vestige of sight, but he can describe the characteristics of all who come near him with a facility and readiness nothing short of wonderful. He accomplishes this either by palmistry or phrenology, but he desires to be known neither as a palmist nor as a phrenologist. He is a student of psychology and an author. Nevertheless, his readings of the palm or of the head are so marvelously quick, so certain to hit the mark, that he has hard work to escape the title of fortune teller.

Fancy shutting your eyes and then feeling the hands of some person you have never seen! What more could you tell about that person? Anything more than whether he or she was thin or fat, large or small? Expert palmists are often accused of reading from the expression of the face rather than from the palm, but a blind man has not that aid.

Mr. Bronson takes both hands of the subject, feels of them carefully, and runs his fingers many times over the palms. Then he begins a verbal revelation of the real, true inwardness of one which makes you shudder, as you realize that this pale, black goggled gentleman has never seen your face and has heard little of your voice. It's always grewsome to have your feelings hung up to air, like an undergarment on a clothes line, and Mr. Bronson is thorough and detailed in his characterizations. It's like seeing your own ghost.

But not content with describing the intangible soul of those he meets, he passes on to externals.

"You are," he said to a visitor recently, "about five feet two inches tall, weigh 110 pounds, I should think, and you have red hair and gray eyes."

And it was all true—the weight exact to a pound.

Those who see with blind eyes see farthest, but how? Mr. Bronson says he bases his character readings as well as his psychology on a study of temperaments.

"Many others have done this," said he, "but I have worked out a system of temperaments of my own, in which the various types are practically unlimited. There are five primary temperaments, and then an infinite number of others, derived from them. There is the nervous temperament, and the osseous, and the muscular, etc. And these combine, as, for instance, in the nervous-osseous, which is one of the best types. But two people of different characteristics may belong to the same kind of temperament, because there are high and low grades of the same type."

Mr. Bronson is now engaged in preparing two books setting forth his psychological views. One of them, which is entitled, "Twice a Man, Twice a Child," is soon to be published. The other is a psychological novel. The blind man uses an ordinary typewriter with great rapidity. He is aided in his corrections and revisions by his wife.—Chicago Tribune.

"Social Upbuilding, Including Co-operative Systems and the happiness and Enniblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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MAN AND THE UNIVERSE.

A Startling Theory Advanced by a Noted Scientist.

Perhaps no man of science is better known to Spiritualists, than Alfred Russel Wallace. They are proud of his noble advocacy, his honest, outspoken support of the cause when it was not a popular movement. He has had no other object but truth and he held his convictions above the allurements of place or pecuniary profits. When pursuing scientific researches in the Malayan Archipelago, on the other side of the world, he was impressed with the theory of evolution of living beings, and it was six months later when Darwin received the same. Yet Mr. Wallace, in great-hearted generosity, never laid claim to priority.

He could not follow Darwin to the end in working out the great biological problem. He could not admit that man was in direct descent from the animal. He saw in the mind of man something so distinct, as to require an independent creation. His objections have been met and the theory of Darwin sustained. It is the only solution possible without resort to a miraculous interposition of some superior power.

He has now startled the world of science by a theory of the universe, colossal in conception. To him, man has such wonderful significance, he would build the universe for his express and exclusive use.

He believes that the earth is the only globe in the universe, capable of supporting a being like man. It has been advanced by many, who have studied the constitution of the planets, that the conditions on their surfaces were not such as would permit the existence of human beings. Against this conclusion it was urged that the creation of the sun and its attendant planets, that this little earth might alone be inhabited, would be a waste of creative effort. But this is as nothing to the theory of Mr. Wallace. He advocates that the sun is not only the center of the solar system, but is exactly in the center of the Milky Way, and of the star-cluster known as the universe. Because of the favorable position at the center, man was here created, and the earth is the only one of all the innumerable hosts of heaven, capable of supporting him. Here the centralized forces operated in completeness, and man was the result.

Is it true that our solar star-cluster is in the center of the universe? Is it true, even, that it is in the center of the nebula we know as the Milky Way? Astronomers have long ago come to the conclusion that the Milky Way is lens-shaped, and that our sun is somewhat to one side. How did they reach this conclusion? If you were in the midst of a forest, you could not see out for the trunks and branches. If you travel to one side, you will reach a point where as the masses of trees become less, you can look out into the open. Thus it is with the astronomer as he swings his telescope across the heavens. In every direction stars in countless swarms meet his gaze. Everywhere but on one side, where the background is inky blackness, and he looks out into space itself. The light of the brightest sun cannot be seen across the diameter of our stellar cluster, yet it is only a part, for beyond the black abysses, in passing which light fails and is dissipated, incomprehensibly remote, there may be countless other star-systems, equally numerous in component members. The earth like a mote of dust, is lost in the complexity of these constellations. Is it possible that all these systems are barren and serviceable only as adjuncts to man as the one being on this one little planet? Such a plan would be like equipping a train of cars with a hundred-ton locomotive to transport a grain of wheat.

I have no disposition to underrate the noble position of man in the grand scheme of creation. On this earth he is the fruitage of the great tree of life, and it is pleasing for him to feel that he is lord of all, and that for him all things were created, yet in the presence of the incomprehensible forces of nature, his egotism vanishes. There may be other stellar systems, planes of existence of which he can have no comprehension. There may be intellectual beings, with senses superior to his, for it is not for us to say that our five senses are the limitation.

From his vast store-house of knowledge, Mr. Wallace has elaborated his theory, and attempted its proof by an array of facts which to him are conclusive. This great naturalist has a remarkable characteristic. It appeared when he would cut off man from the line of evolution and made him an exception, and miraculous creation. It appears now in this startling theory of the creation of the universe for man's especial purpose. It can only be accounted for, by referring it to a lingering taint of theological heredity. Only early training in the ideas which dominate christianity; that man is a child of God, and everything was created for him, could have warped the mind of one ripe in knowledge and made him an advocate of this theory.

It is a startling assumption and will awaken attention of the religious world because it strengthens the theological view of creation, and the scientific, because of the great attainment of the author.

In as much as his contention for these views will remove Mr. Wallace from the position he has occupied all his life, as one whose observations were unprejudiced, and unassailable, and place him in the ranks of those who accept conclusions without sufficient guarantee, Spiritualists must deplore this latest speculation of their champion as an impeachment of one of their most distinguished witnesses. At least it will be so regarded by the world at large. Whatever theories he may now advocate, his researches in the field of Spiritualism lose not their value, and his writings on that subject, are among the classics of its literature.

HUDSON TUTTLE.

Why Are Women Denied the Ballot?

In Boston, 18,500 women pay taxes every year on over one hundred and fifty million dollars' worth of property. They therefore bear an important part of the public expenses. They possess every characteristic which is deemed, in theory at least, essential in the male voter. They have reasonable education, reputable standing, adequate intelligence, and taxable property. What hidden incompetence is it which unfits them for a share in the elections which decide the uses to which the public funds shall be applied? Women graduate with honor from our colleges. They adorn the professions, law, medicine, divinity. They occupy positions of trust and responsibility in the public service. Why should they be "like dumb, driven cattle," without a voice, assenting or dissenting, in matters which concern the men of the community? This question has often been asked; it has never been answered.

JULIA WARD HOWE.

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

A SERIOUS QUESTION.

What Does Christian Civilization Promote in the Weaker Peoples?

"Since 1896 saloons have increased in Hawaii from 26 to 400!"—The American Weekly.

One's soul temperature falls rapidly to zero when such facts shock with a sense of the great lack of a healthy moral and religious vitality in our boasted civilization. The saloon business is a part of the dominant spirit and power of our commercial feverish life.

No one with a keen sense of responsibility towards fellow-men, a conscience quickened by the higher perception of the supreme demands of a human soul, and aware of the destructive effects of alcohol and the drink habit upon soul and body, could let themselves follow the business of dealing out the destroyer.

Can any body of people, can the church, can this nation hold themselves irresponsible and guiltless, while with the occupation of new territory under the care of our government there is as in Hawaii and Manila an enormous increase in the business that demoralizes, debauches and destroys its citizens? A most humiliating fact that so-called Christian civilization should be conspicuous for carrying the saloon and its dire consequences into social conditions termed heathen and unenlightened!

It reveals the moral debauchery of our money-worshiping commercialism, the degradation of our devotion to the attainment of the things that perish, and neglect of the realities of life.

Two conspicuous failures of the Christian church are, the flourishing business of manufacturing and dealing in alcoholic beverages, and lack of applying in industrial and economic relations the Christ principle of love and brotherhood.

The religion for lack of which humanity is perishing in poverty of soul and body, is the religion that will make the workshop, the office, the factory, the market, the vast complex interdependent relations of production and distribution, a system of justice and equal opportunity to all, and thereby a promoter of the brotherhood of man.

This religion would develop in human hearts the consciousness of the image of God within, the divine spark in humanity that is a part of the Infinite, and that would bring with it a reverence for its fleshly habitation, and consequently develop habits of purity and health.

Jesus said, "The kingdom of heaven is within you." A religion is far short of saving and uplifting power that does not tend to develop a realization of this truth, that in us is the divine principle that is to bring us into oneness with God. This consciousness must be a barrier to all kinds of intemperance, the excessive indulgence of any appetite. Alcohol could not be tolerated by any mind whose understanding is illuminated by knowledge of the vital relation of the life of God the divinity of human soul, and its fleshly temple.

If in the Sunday-school, and the day school, and in the home the comprehensive religious truth could be impressed upon the mind of the child that the principle of love, the doing unto others as we would they should do unto us, is the foundation of a true life and worthy character, an element of saving righteousness and justice would make a real Christian civilization possible.

The saloon-keeper does not deal out the deadly intoxicant because he wishes to destroy the mental and bodily health and well-being of his customer, but because social custom, depraved appetite and opportunity to create appetite bring dollars to his coffers. He is licensed and protected in the damnable traffic because the conscience of community is not sufficiently enlightened and consecrated to human welfare to realize that every person who votes to bestow the license, or who fails to oppose it, is equally responsible with him and the drinking customer who brings want and misery to the home, and the criminal, who, maddened by the fiery demon, kills his fellow-being.

The lack of equal opportunity to obtain the necessaries of life, the lack of true estimation and realization of the relation of the fleshly body to the growth of the real man, the lack of a prevailing spirit of brotherhood and individual responsibility for the economic, industrial and political conditions and needs, the drunkenness of greed and money worship—these are the fortifications of the liquor traffic, the indictment of the church and of civilization.

The hope of its banishment is in the co-operative commonwealth, and its equal opportunity to all, in a dominant spirit that makes the interests of others identical with thy own. These would promote peace, harmony, justice and temperance. These would tend to the uplifting of humanity, the abolition of war, crime and the degradation of drunkenness.

LUCINDA B. CHANDLER.

BUILDERS.

Builders are we of the souls of men,
Of living thoughts that breathe and burn,
And the spirit of Progress ever has been
For Truth and Right to steadfastly turn;
Nor gold nor fame, that pride may claim,
Has dimmed the lustre of its way;
It bears on its face Love's priceless name,
And the world has felt its sway.

The temples and cities and the centuries of time,
Lost in the maze of the dim past,
Were creations of genius for the soul to climb
To its high ideals, mighty and vast;
And the soul moves onward with a faith sublime
Tho' starless the night and long,
God's lamps ever shine from an infinite clime,
Leading the world's white throng.

The givers of light, true givers are we,
The builders of ships of fame,
That stretch their white sails across the deep sea,
To herald the nation's fair name.
Builders of the future of the nations to be,
Builders of the Old and New,
One purpose have we, ever onward and free,
And the good of the world in view.

On the warp and woof there are threads of gold
In this wonderful web of life,
And the good deeds wrought have a power untold,
To lessen the world's mad strife.
For no good deed is lost, whate'er be its cast,
Though homeless the heart may be,
Of the brave battles fought that are won and lost
Is the glory of the world we see.

BISHOP A. BEALS.

Summerland, Cal.

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A SPIRIT MESSAGE.

The Proofs of Life Beyond Death.

At the time when the Apostle Paul was on earth and was about to speak to those who had assembled to hear him, (he knowing that some of them did not believe that Christ on the third day had arisen from the dead) asked them the following questions:

"Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?

"Has it not been recorded in the scriptures that he appeared unto Cephas, then to the twelve, and after that to the five hundred who beheld him at once?

"Then why do you say there is no resurrection of the dead?

"But should there be no such thing as the resurrection from the dead, why then Christ hath not risen from the dead and all the preaching and all the time which has been devoted to the worshiping of God for our redemption through His beloved Son, all has been in vain and we are yet in our sins and all who have testified that God raised up His Son (which would not be true) why then they are testifying against God."

That is what Paul said to those who came to hear him preach, and although hundreds of years have passed since that time there are thousands on earth to-day who still doubt the resurrection, and shrink from the change which death brings to all, fearing that by that change they are never to be reunited to the dear ones who have been removed from them. Would that all these doubts could be forever banished, and the reality of a future existence be unquestionably proven to them.

Time alone can accomplish this, and it will be to a great extent done by a further development of spirit communication through the mediumship of those on earth.

Let it be proven that death ends all, and it was an acknowledged fact cherished as much, what effect would it have upon the lives of those who inhabit the earth? You feel that the conditions of earth life are unfavorable now, but what would it be if the belief in a future existence was not cherished by the masses?

But, friends, as I have said before, there is another life when you leave the tenement of clay which was given you as an abiding place while on earth, just as surely as the sun gives forth light to the other half of the world when you are in the darkness which is called night.

How do you know that the sun is shining on the other half? Science has proven it beyond a doubt, and you accept it as a self-evident fact.

Astronomers calculate with unerring accuracy many changes which have appeared to you in the heavens.

There have been no mistakes; so it is with those who have exchanged the homes on earth for those prepared for them in the world of Spirit, and it is a source of grief that they cannot prove to the loved ones they have left for a little while that although the material is to return to dust, the living principle the spirit, will live on through an unending eternity.

Friends, you have all read the testimony of the disciples in reference to seeing Christ after his resurrection, and you do not question the truth of their testimony, although not expressed exactly alike it means the same.

St. John says in chapter 20, verses 19 and 26, that they were in a room, the doors being closed, and that their Master stood in their midst and said "Peace be unto you."

Can you deny that? Of course you cannot.

Is not that a proof that One who had passed through the change of death, entered through a closed door and made himself manifest to the little band of earnest followers?

He also appeared to Mary Magdalene when she sought her risen Master at the sepulchre.

There are other times and other places where and when he manifested himself unto those who so mourned his departure and longed again to beheld his dear face.

Conditions were right and those to whom he manifested himself were living in harmony with those conditions.

It must be so with those now living on earth, who mourn for some dear departed one; make the conditions right and the results may be as satisfactory as those given to the ones who so much desired to see and know that their beloved master had gained the victory over death and the grave as he had repeatedly assured them he would do.

You may not be permitted to behold the face of a dear departed one (that is, to have it materialized) but there may be other ways to convince you that they still live.

It may be through a medium who will write or speak to you the messages they so much desire to give.

Do not let superstition or ignorance keep you from trying to find the right conditions which will enable you to have messages from those who are not dead, but living under more favorable surroundings than while on earth.

Seek earnestly for the light, and its golden rays will guide you in your research.

Knock at the door of wisdom and it will open unto you.

Strive earnestly to make everything as favorable as is within your power, so that those who long to speak words of consolation to the lacerated hearts of those on earth who mourn for the dear departed, may be able to do so.

Then as you stand by the graves of those whose bodies have been tenderly laid to rest, you will know that it is one of the great laws of Nature, that all that is material must return to that from which it was created, but you will have the blessed assurance that the life principle (that which animated the material) has passed on to a life of endless duration.

Received by L. M. Cobb, Norwich, Ct.

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Natural Law, and the Rule of Majorities.

As majority rules, whether manifest through the voice of the people or nature's forces, we must submit. But it is a question if the first-named is always right.

Because a majority is for war does not make it right in the light of natural law, which vibrates for harmony—justice, equal rights, love.

Because a majority vote for murder, does not make it justifiable. It only proves that the majority is out of harmony with nature and may look for results accordingly—under which the innocent largely suffer for the guilty.

War is such a measure forced upon us—the majority favoring it, when and where it obtains. But it is not in harmony with nature, and her reaction is sure to follow as a punishment, to restore the equilibrium. Therefore, as long as men will murder each other, for whatever cause, the human race will not be at peace with nature and must suffer the consequences.

What these are may be noted in all the disturbances that affect mankind disagreeably.

Nature is intelligent; for the effect—man—proves it. Without an intelligent cause there would or could be no intelligent effect. We reap what we sow. Human nature is a part of life in the cause; and as the individual suffers who is in discord with nature, so must the masses.

Strife is not based on love, however much we as individuals or as a people may feel ourselves justified in conducting it. Two wrongs never make a right. The individual who bears and forbears always rises above his antagonist. Would the same not apply to nations?

There may be some apology for being on the defensive against unprecedented assaults, but how many do not welcome this as an apology to fight? Aye, often a majority, who carry the minority into it nolens volens.

But if nature is just, why must the innocent suffer for the guilty? And do they? May not their trials be modified to a degree?

If nature is as sensitive to discord as man is, she must be equally as conscious from whence it originates, and may direct her energies accordingly. If such be the case, the instigators to war must feel the burden of nature's touch, as the individual does who commits a wrong that clashes with her intelligence—her love—her harmony.

Has any one ever noticed how the individual fares who commits an egregious wrong? The discerning see it well enough, but their judgment is regarded as weak, superstitious, foolish—even offensive when self-love happens to be touched in the pronunciamento.

History records it as national calamities. Sensual, selfishness and arrogance (false pride) will be found to be the root of all popular degeneracy; revolutions and loss of territory or of country.

The study of humanity is the study of nations; for what may befall the individual, may befall the masses that permit either of the aforenamed evils to govern them.

We must forbear as a nation, as we do individually, or we lose our birthright—our freedom. The signs of the times proclaim caution. May the majority observe it.

ARTHUR F. MILTON.

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ONE AT A TIME.

One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, and the palace rears
Aloft its stately head;
One blow at a time, the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and be subdued,
And a conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run;
One minute, another, the hours fly by;
One day at a time our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And thine will tell
"One thing at a time, and that done well,"
Is wisdom's golden rule.

—St. Louis Globe-Democrat.

LONGING.

Here on my couch I dream the whole day long,
Of green roads and meadow lands and nooks
Where shy violets hide, and noisy, splashing brooks,
That grow with each leap more merry and strong—
And proclaim their advance with boisterous song;
Of countless birds, and blosson laden trees,
And dreamy south winds. Ah, for these—just these,
How my hungry eyes and restless soul doth long!

Ah, what a torture this! only in my tired brain
For one brief hour, perhaps, each scene lives
To fleet away then like mists gray and cold,
For bound to this couch with gyves of pain,
I may not feel the glad, new life that Spring gives,
Or walk and watch its glories, one by one, unfold.

—F. Thomasina Prayer.

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PASSED TO SPIRIT LIFE.

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

Passed to spirit life, March 10, at his home in Savanna, Ill., Jacob Cooper, in the 71st year of his age. He leaves a companion and nine children to sadly miss his bodily presence in the home in which he was a perpetual sunshine. Funeral services were held in the morning. His remains were then taken to their old home in Hanover. His children, with one exception, with their families, were present and saw his body laid to rest in the bosom of Mother Earth, under a profusion of flowers. He had been a Spiritualist for many years, and had the courage of his convictions. He was respected and beloved by all who knew him. The writer officiated.

JULIET H. SEVERANCE, M. D.
578 E. 60th street, Chicago.

Mrs. Margaret M. Joslyn passed to spirit life, Feb. 23, at her home in Equality, Wash. She was a few months past sixty years; an earnest Spiritualist, and ever ready friend to all. COR.

Miss Della South passed to the higher life from her home in Indianapolis, Ind., March 9, at the age of seventeen. She was convinced of the truth of immortality of the soul and did not fear the change when it came. The writer officiated.

MRS. AMANDA COFFMAN.
Grand Rapids, Mich.

Miss Emma Shaffenberg, of 914 N. Winchester avenue, Chicago, passed to spirit life, March 13, at the age of 18 years. She had the knowledge of Spiritualism. Appropriate services were conducted at the residence by Mrs. M. Schumacher.

M. SCHUMACHER.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Contes and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cloveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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TESTIMONIALS OF CURE.

Would Have Been in Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam;—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

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

VOL. 27. CHICAGO, ILL., APRIL 4. 1903. NO. 697.

CRITICAL REMARKS

Pertaining to Spiritualism and its Advancement.

In 690 Brother Montgomery says, "Our cause goes begging; many of our noble workers compelled to seek other and more profitable channels for a living." This wail in one form or another has been iterated and reiterated by speaker, writer and editor. That many of our workers seek more profitable fields, and that there is a woful lack of co-operation among us, cannot be denied, but that there is deep-seated apathy manifested by Spiritualists as a class, as these lugubrious asseverations imply, I not only deny, but affirm that notwithstanding the seeming indifference Spiritualists exhibit more energy and zeal than they did prior to becoming such, as the following self-evident facts will show. In abandoning their former positions not anything was lost that could be made to subserve any useful purpose, but on the contrary gained that which may accrue to them beneficial results socially, morally, mentally, physically and financially.

But Spiritualism cannot make man grow any more than it can stop the growth of those who aspire to become more manly. It does not find people as we would have them. It finds them as they are, just where materialism, Christianity and paganism left them.

Spiritualists in any numbers come from all classes and conditions of life—from among the saints and sinners; from among religionists and non-religionists. As a consequence we have all sorts of characters and opinions, every phase of society and every degree of culture.

One of the first lessons taught by Spiritualism is that death (so-called) works no immediate mental change in our friend. This means if he was deeply interested in the rise and fall of stocks and bonds, he for a time retains such interest. If he worshiped here, he will go on worshiping over there just as he did here, because like the savage he must have something to worship until he attains the stature of independent manhood.

Nature's analogies are safe guides to other truths. Let us make this application to one becoming a Spiritualist, and we find that he brings with him his militarism or flagomania, his Republicanism or Democracy, his Methodism or Catholicism; in fact he brings his every folly, foible and frailty into his new position, and for a time they are accentuated or minimized, but finally outgrown when he no longer finds them essential to his well being as was the case before he fully considered the bearings and application of the gospel he professes.

As further proof that the charge of apathy on the part of Spiritualists, as a class, is untenable, I submit the fact that, while we decry theology and denounce churchianity and profess to have discarded the crutches furnished by pope or bishop, we ape every precept and example of Christianized paganism.

In all candor I ask, is it not a fact that we are willing slaves to the edicts of Father Custom, obsequious worshipers at the shrine of malevolence—yclept Madam Grundy? Has envy, jealousy, vituperation, assassination of reputation been banished from our ranks? Do we not send our children to orthodox Sunday-schools, organize as Bible Spiritualists, and Christian Spiritualists, as if ashamed to stand before the world and say Spiritualists as significant of our love for the same and our devotion to the cause that gave us the appellation?

Do we not dedicate churches and ordain ministers and sing church hymns? Do not these ministers deny the personality of God, and in their invocations use the terms Him, His, Thee and Thou as glibly as a Salvation Army captain?

Do they not quote from the Bible to support an argument or theory, as if they believed their postulates and conclusions needed the Christian's fountain of truth as a crutch to make them stand the crucial test of reason? Do they not cite as authority the represented sayings of a myth, or a man who, if a man and his biographers tell the truth, told a falsehood about not going to Jerusalem (John 7:8,10), usurped property (Matt. 21:2), called men liars and children of the devil (John 8:44), also hypocrites, fools and a generation of vipers (Matt. 23: 15, 17, 33). These and many other passages prove that Jesus was not a moral philosopher.

His declaration about the stars falling (Matt. 24:29), his belief in a personal devil (Matt. 17:18), also his belief in a literal hell (Matt. 18:8), about casting out devils (Matt 7:22), about two men joining in prayer (Matt. 18:19), his views about marriage (Luke 20:34), his promise to come in the clouds of heaven (Matt. 24:30), cursing the fig tree (Matt. 21:20), his declaration about handling poisonous serpents, also swallowing poison, and that these acts should furnish a proof of divine power (Mark 16:17, 18)—these statements force us to conclude that he was no philosopher, and ignorant of the laws of science and thoroughly imbued with religious fanaticism, hence the eulogies upon his character and reverence for his wisdom are too silly to find credence anywhere except where ignorance is essential to hold human beings in bondage to ecclesiasticism.

In further proof of our energy and zeal, I submit that while charging Christians with having stolen our thunder, we have evened the score by appropriating their trump cards, bigotry and intolerance, and consecrated them as weapons for the expurgation of our platform from any innovation upon established precedents, and I asseverate that it is this bigotry, this petty insolence, that evokes dissensions, disrupts local societies, and drives "many of our noble workers" into more congenial fields.

No, my friends, our cause is not languishing. Like every other important truth it is compelled to maintain its position against every conceivable opposition, but it has gone on without regard to fastidious tastes, or how it should be in any one's estimation and on, too, to revolution and victory, but its growth,

(Continued on third column.)

THE MAN OF TO-MORROW.

A Study in Spirit Return, by Charles Dawbarn.

Modern Spiritualism has professed to tell us so much concerning the life of man after death that it seems to be our own fault if we remain ignorant of the details of our own future. Medium lips have been opened to teach us, and inspired pens to give us vivid pictures of our coming life "over there," till it has seemed to many as if death were but a stepping-stone across an invisible boundary between one state and another, with a slight change in climate and social conditions. The writer has in previous articles shown and proved the unreliability, in many respects, of the most genuine spirit return as a truth-bearer to weary mortals. Tales and teachings so brought will not bear analysis, although personal identity has been reasonably proved again and again. But it is one thing to give greeting to an old friend, and quite another to accept the teachings and preachings he gives us as gospel of the higher life.

His ability to sometimes talk wisely and well about this life is, of course recognized. It is his talk about himself, and the details of his present life that compel the student to pause, and, like the careful elephant, test the strength of the bridge before he accepts it as safe to trust himself upon it. It is not only what the returning spirit says, but much that he does not or cannot say that arouses our suspicion that our friend has either changed for the worse, or else is compelled and limited by conditions he cannot control.

For instance, we all believe in progress after death, and it has seemed most reasonable that wise and learned men of earth life should become yet more wise and learned after death, if personal immortality be a fact. That implies teachings by those who know more to those who know less, and are desirous to learn. It implies gatherings, whether we call them schools or colleges, for such purposes, with libraries and museums adapted to a student's need.

Progress will surely impel the individual spirit to pass on, from time to time, into new fields with advantages of further study, but he will as surely have left footprints by which he may be followed. In other words, the wise teacher in spirit life will certainly have contributed to the stored knowledge which we call libraries; and it is equally certain that museums will carefully hoard his gathered facts and curiosities, as in earth life.

So much is a pleasant picture of the present belief of the intelligent believer in his own immortality, and coming experience. It is reasonable. No one will dispute it. Yet it is at this point that the student is startled to discover that all is not so clear and plain as he imagined. He even fears lest he may have been building a mere castle in the air, a structure that is without any real foundation. It thus becomes most important that we gather every fact at our disposal as essential in our search for truth. Let us now take a most interesting fact of to-day, using it as a practical illustration to see what it can teach us.

I presume most or all of my readers are aware of the recent startling discoveries at Nippur, near Babylon. Professor Hilprecht, of the University of Pennsylvania, has spent fourteen years exploring in the deserts of Babylonia, and has at last discovered the old city of Nippur—or rather fifteen old cities of Nippur, the ruins of one serving as the foundation for the next. He has discovered already some 25,000 tablets, and expects to find many thousands more, written, probably 7,000 years ago. He proposes to devote his life to deciphering the hieroglyphics graven upon these tablets of unbaked clay.

He has already discovered that the scientists of Nippur were magnificent mathematicians and astronomers 5,000 years ago. He has a tablet with minute and carefully correct calculations as to the constellation Scorpio. Yet our modern instruments of precision were unknown to them. He finds that the children in the schools had to learn one other language than that of their parents. The poor little wretches had to learn the multiplication table up to 39 times 39, and the astronomers carried out this table to 1,300 times 1,300. So much, at least, is now known of that ancient people.

The habit of the conqueror of a city in those days was to destroy every building, and thus as far as possible leave no sign of the city's existence. This had happened to Nippur again and again, one city and civilization thus building upon the ruins of its predecessor, and in its turn to be destroyed in the same manner.

So the explorer digs his way through the ruins of that remote past, finding strata of centuries upon centuries, which like the rocks, are records of convulsions in earth history. While thus digging and delving their way through histories and civilizations yet to be studied these American explorers have chanced upon a vast library that was not, and could not be destroyed by conquerors because its pages were unbaked clay tablets, the most indestructible material yet known. There, but in hieroglyphics, we have the detailed history of a civilization thousands of years before history was believed to have been born. The savage and barbarian has no history. He just lives and dies unknown and unsung. Some day his sons evolve a manhood which builds temples and pyramids, which, all the same, the ages will reduce to impalpable dust. But the humblest utensil of unbaked clay outlasts time. The art demanded of its discoverers is to learn its lessons; and when he finds that clay tablet covered with an unknown written language, he faces an all but impossible task.

In the beginning of the 19th century a talented young physician devoted his manhood's prime to the study of Egyptian hieroglyphics, with a success that has unveiled some of the secrets of a wonderful civilization founded upon a river's mud. Fortunately some one of the remote past of our own era, but who lived before the hieroglyphic was entirely a lost art, bethought him of engraving it side by side with its translation into then known languages. So it has happened that the famed Rosetta Stone has proved a key that has unlocked Time's hidden secrets in Egyptian history.

But the men who could have done the same for the writings of Nippur have died, and left none of their knowledge behind them. So the question before the present writer and reader is to discover what has become of those men who knew the details of that past, and could have told it to the present. And the Spiritualist who dares to think must face the problem, as the writer of these lines is doing in these hours of his midnight studies.

We have a starting point in Nature's law or rule of eternal change. She does not seem to be particular whether it be progress or retrogression. She simply demands eternal changes of all molecular gatherings, leaving only the unchanged atom, or unit, as an eternal fact. So it has pleased us, in the light of modern spirit return, to picture an era of progress as specially adapted to the life of a man after he has died away from this little planet. Even if some mortals should in the process shrivel into nothingness, others will go on evolving an ever higher manhood, with greater powers and increasing knowledge. So much has been the inspired teaching of spirit return, whether ancient or modern. Yet while it commends itself to our hopes and longings the student must be careful to demand proof of this growth into an eternal progress by the man of to-morrow.

Those men of Nippur, if human immortality be natural law, passed, as all of us must, into what we call the higher life. Not only the humble peasant but the learned scientist and student each in his turn "slept with his fathers." But, if spirit return, tell the truth, that learned man of Nippur woke to find his brothers of the new family circle very wide awake, and eager for knowledge. If he would also learn he must study and have teachers, and material to study. So that new born scientist would go to school and college. Libraries and museums would be certain to hold for him treasures of earth history as well as that of the higher life. No conquerors could come to destroy and bury those records. It is true the student in that spirit college might learn and pass on far away from our ken or greeting, but everything he had studied and recorded would remain.

So Spiritualism, while asserting that the man of Nippur has long passed beyond greeting from us, cannot and does not deny that he may, and in all probability has left his knowledge and traditions in the spirit college, library and museum. In other words, those hieroglyphic pages of Nippur's history would have been open secrets to the Nippur spirit. Therefore any spirit student who chose would have an eternal Rosetta Stone by which to read them. The spirit man of the remote past may reasonably have passed far beyond our present inreach, but the spirit student of to-day holds, if human progress be a fact, all the records by which the Nippur tablets can be easily translated. The man who spent his life on earth in vain search, makes his way through death to the very knowledge he was seeking. Why, then, does he not come back and become our teacher?

All that we have pointed out as the unexplained in Nippur history is equally true of the civilizations, with their hieroglyphic records left in Central America. It would equally apply to the still more ancient Atlantis, only we have no written or pictured records of that remote past. So we assume, and have the right to assume there are in existence existing records of Nippur, and other ancient civilizations, written and accumulated by the actors themselves after they had left earth life. This must be so if progress be the eternal law we are taught to believe. Yet in the face of what is claimed to be a stream of spirit return all along the ages, man the mortal gets no reliable help from man the spirit that would solve such problems. As for the asserted marks made by some medium, and then claimed to be translated by another inspired medium, we pass them by as utterly unveridical. Such then is the problem before us. We demand to know why we are left helpless and ignorant, when the very knowledge we seek lies open to the seeker who has entered the life of the Borderland? Our study must now include an examination of the very essence of spirit return based upon our knowledge of natural law in earth life.

(To be continued.)

San Leandro, Cal.

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expression and expansion will not be accelerated until the people at large have a clear view of the grand practical aims of our philosophy which means, a clear view of that Liberty which proclaims,

"Freedom for man to own himself to act
his manhood out,
Free to believe or disbelieve and doubly
free to doubt;
Freedom for scholar and for school, for
pulpit, press and speech,
For creeds that have ceased to learn
have also ceased to teach;
Freedom from ignorance whose God is
superstition's ghost,
From the cross which has become the
martyr's pillory post;
Freedom to think before tradition's
musty shelf,
Once for the text, twice for the gloss
and three times for self."

Home, Wash. JAS. W. ADAMS.

SOME EXPERIENCES.

Of One Who Became a Spiritualist.

It is not less instructive than interesting to notice how we are received and looked upon by our former friends after we have dared to break loose from the old moorings and seek the truth on unknown seas. The writer was happy enough to count the late lamented Abby Judson among his friends, and has some knowledge of how she felt when left out in the cold by her Baptist brethren after she had publicly confessed herself a Spiritualist. She left a respected and influential position as the head of a school for girls, principally patronized by "respectable" people of good standing in the churches, to cast her lot with the ridiculed and despised Spiritualists. She was honest and true, did a good work for new faith and gained many friends among upright and decent Spiritualists.

It is now ten years since the writer of these lines left the Unitarian ministry, after having investigated Spiritualism and became convinced of its truth. Since then I have not heard from my former friends and fellow-believers, as my work has been on a very different field from the one I left. This winter, however, as I started to lecture on Spiritualism, I have had occasion to renew old associations and again to hear from old friends, and also to learn what they think of me and how they look upon my present standpoint.

Some weeks ago I met a respected and widely known Unitarian minister here in Chicago, who was kind enough to let me know that my former friends had no confidence in me any more since I left them to join the ranks of the Spiritualists. Another equally well known and respectable Universalist minister, in whose church I offered myself to deliver a free lecture on Spiritualism, took pains to let me know that neither he nor his people had any use for Spiritualism, and if I lectured on that subject in his church the pews would be empty. Probably his flock belonged to those well-meaning wiseacres who know all about things they have never studied. Another highly esteemed friend, a Universalist minister and college professor, upon learning that I was lecturing upon Spiritualism, wrote me kindly: "I regard you as a sincere seeker after truth, while at the same time it appears to me that some of the fields in which you have searched contain only one or two grains of wheat laid in many bushels of chaff." Certainly there is chaff everywhere, but whether the bulk of it is to be found among the Spiritualists, or not rather in the pulpits of many of our churches, is another question.

I do not tell the above in order to blame my old friends, for whom I still have only kind and loving feelings as I know they have for me. If they could not find the truth where I have found it, it is not so much their fault as that of circumstances, environment and temperament. I appreciate their kind remembrance of me, even if it seeks its expression in criticism and disapproval. What else can be expected? Who could for instance feel offended over the following lines from a letter to me, written last month by a highly cultivated freethinker, a scholarly and refined gentleman, who sometimes spoke from my pulpit, when I had charge of a Unitarian congregation, and now is a well known contributor to several religious, philosophical and scientific magazines. "To-day," he writes, "I saw your address in the Progressive Thinker. I was surprised to see that you were progressing (?) backward. You are the last man that I should expect to see among the Spiritualists. This is paying you a high compliment, as I don't feel the least ruffled....I hate to see a man like you spending your time and talents following such a childish superstition. The highest respect for you causes the candor expressed above." I cannot but admit that my friend's sympathy for me touches my heart, while at the same time I feel that I would rather lose all my friends and their warm kindness than give up my conviction. Spiritualism with me is not a fad, it is not a passing show or a vanishing panorama, or a fading shadow of vague and unknown phantoms. I have patiently investigated its claims and I know they are valid. And furthermore, I am convinced that if my friends would take the trouble of doing the same, they would come to the same conclusion as I did tweve years ago. But unfortunately prejudice is too strong and has too great hold on many of us. We make up our minds "a priori" and so decide before we have studied, examined and investigated.

Those are a few of my experiences during the past winter. They are nothing extraordinary or uncommon. They are more or less part of the every-day experience of any man or woman who breaks with the past and dares to live true to their conviction, even if their new faith should contradict the tenets of their old creed. Let us be honest and faithful, dare to stand alone, till gradually by our influence, work and strenuosity we have succeeded to build up around us a new circle of friends as a nucleus of and for a new starting-point, from which humanity may rise through labor and struggle to a higher level and a more perfect conception of truth and life eternal.

REV. AXEL LUNDEBERG.

Life.

Life is an elementary school to prepare us for a higher sphere. The difficulties we encounter develop thought. Let us cultivate the best within us.

Man, be master of thyself.
No more let evils hold their sway.
Flood out the evil with the good.
Go forward on progression's way,
Then onward to the goal of victory.
If you would the laurels wear,
Have an aim in life, a purpose.
As you climb progression's stair.

Cleveland, O. MRS. GRAY.

Education is a better safeguard of liberty than a standing army.—Edward Everett.

SPIRITUALISM VINDICATED

A Reply to George Allen White in Free Thought Magazine.

Horatio.— * * "Look, my lord, it comes!

Hamlet.—"Angels and ministers of grace defend us!

Ghost.—"I am thy father's spirit; doomed for a certain time to walk the night.

Horatio.—"Oh, day and night, but this is wondrous strange!

Hamlet.—"And, therefore, as a stranger, give it welcome. There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Shakspeare's Hamlet.

In replying to George Allen White, in the February number of the Free Thought Magazine, where he pronounces "Spiritualism a Delusion," it must not be supposed that I shall be able in one brief article to answer all the misrepresentations and vagaries in which his 13 solid pages abound.

In the first place, it should be understood that, whatever "the careful, incisive scrutiny of science" may arrive at, intelligent investigators into these phenomena have long ago discarded the word "supernatural" from their vocabulary. The phenomena of Spiritualism, as now presented to the world by innumerable intelligent mediums, challenge the strictest scrutiny and demands the closest investigation. It is perfectly natural and in accord with Nature's laws; even the so-called Holy Scriptures are full of it.

To be exact, the Rochester knockings aroused the world just 55 years ago [March 31, 1848], and the stubborn facts that these manifestations were, and are now, produced by the spirits of men and women, are as well attested and established as any other fact or facts in nature can be. They simply defy refutation!

It is to be deeply regretted that so much ignorance and prejudice exist in the world to-day in regard to such a vital and far-reaching question as the continuity of life, when well-attested literature, by the ablest and most truthful authors, is so voluminous and so easily attainable. Facts are stubborn things!

"When fiction rises pleasing to the eye,
Men will believe, because they love the
lie;
But truth herself if clouded with a
frown,
Must have some solemn proof to pass
her down.

"But truths on which depend our main
concern,
That 'tis our shame and misery not to
learn;
Shine by the side of every path we
tread,
With such a lustre, he that runs may
read."

In the outset of his article Mr. Geo. Allen White says (what every intelligent person knows to be untrue), that:

"It is admitted by nearly all Spiritualists, that probably ninety-nine hundredths of those posing as psychics or mediums are frauds—that an immense proportion possess absolutely no communication with another world; that whatever is mysterious in their seances is based on cunningly devised mechanisms, which are helped as to their effects by the state of expectant attention in which the audience finds itself; that it is not possible for the ordinary investigator to distinguish the true from the false." There you have it.

In behalf of many thousands of Spiritualists and other intelligent people, I want to say that this wild assertion is positively and palpably untrue. Starting to demolish Spiritualism at one fell swoop, he says at the beginning, "no time will be taken in elucidation of any of these things;" and then adds, that, "the noted men who have announced belief in Spiritualism are frequently those whose prime is passed." Here, again, he is badly at fault, as the writer can testify, he having been a careful observer of the men and women who have embraced and accepted the great truths of spirit communion as they have been developed in the last 55 years.

Again I quote:

"Nearly all who have examined the peculiarities of Spiritualism have reluctantly abandoned the field as fruitless so far as is concerned the immortality of the human race."

It is indeed to be regretted that in his 13 pages, he does not take "time to elucidate any of the these things," so that the gentle Christian reader, equally with the atheistical and wicked "infidel" might profit thereby. But it is a fact that those who know the least about the philosophy of Spiritualism are the ones to inveigh the most vindictively and elaborately against it. I only wish that every skeptic might have an opportunity to read Mr. White's article. It would be a real benefit to the cause. It is like

"The gun, that, whether aimed at duck
or plover,
Recoiled and kicked its owner over."

Mr. White quotes from the great astronomer Proctor, as saying:

"I believe that many of the phenomena recorded by Spiritualists, are very readily to be explained as phenomena of hypnotism."

Laing, in his book, "Modern Science and Modern Thought," says:

"If Spiritualism has found a certain amount of acceptance from men like Crookes and Wallace, it is because the phenomena associated with it, such as Mesmerism and Clairvoyance, really have a certain basis of fact, and open up interesting fields for scientific investigation."

The writer well remembers how mesmerism was denounced by the unthinking world sixty or seventy years ago, when it was first practiced in Ohio. Then it was "a humbug;" now it is "hypnotism," and recognized as a science, and its ablest exponents are Spiritualists and many of them mediums. Now, some hypnotic experts place their subjects under hypnotic influence and "suggestion;" and then, often a spirit steps in, takes control of the medium and reliable communications are often obtained from people who formerly dwelt on earth like ourselves. The person of average intelligence, in the light of the twentieth century, who does not know these patent truths and cannot "elucidate" them, has lived to but little purpose. "Brethren, in regard to spiritual gifts, I would not have you ignorant."—St. Paul.

Notwithstanding the fact that agnostics and Christians can join hands in opposing the spread of Spiritualism, it is rapidly permeating every part of the habitable globe. It is only dense ignorance that ignores it.

About forty years ago the London Dialectical Society of which Sir John Lubbock, F. R. S., was president, composed of the most eminent men in the city, appointed a committee to investigate Spiritualism and report. They reported that the most skeptical of the committee were slowly and reluctantly convinced that the phenomena exhibited were veritable facts."

About the same time, that grand medium, Ira Davenport and family (one girl and two boys), were startling the world with their "psychical manifestations," produced by unmistakable spirit power and influence. The invisibles would give them no rest until the good father Davenport, as he told me, agreed to "travel with the boys." They were then living in Buffalo, N. Y. The details of their travels are deeply interesting, as I had them from Mr. D. and his amiable daughter, Mrs. D. Blandy. An interesting book issued in 1865, (probably out of print,), gives the startling details.

These strange doings startled the conservative city of Boston, Mass., and a commission was organized to investigate Spiritualism, through some of its accredited mediums. Mr. Ira Davenport and his boys were invited to Boston—the "Hub." They attended and gave the commission every opportunity to witness the manifestations, under the most favorable circumstances, and at Mr. Davenport's own expense, for several weeks. That commission never made a report! They dared not report! They were churchly saints, and to have told the truth would have been a serious blow at Christianity in the 19th century! It was a disgraceful proceeding, under all the circumstances. To have "told the naked truth and shamed the devil" would have subjected these "saints" to be excommunicated from the church.

The history of D. D. Home, one of the most remarkable of mediums, who went to Europe from the United States half a century ago and was kept there by royal influence, would make a deeply interesting book. I regret that want of space impels me to omit these details and many others of our mediums of an equally startling character. My own experience in dealing with these excarnated mortals of my own kith and kin, as well as strangers, has given me a knowledge that is inestimable. I commune with them daily and I know of a verity that these messages, that I have often received in the last half century, and these "mysterious" raps that I hear daily, are not mysterious at all, but indubitable evidences of the presence of good spirits, exercising good offices, under a law of the universe, as old and as true as the rising and setting of the sun, the daily revolutions of the earth, the ebbing and flowing of the tides, and all the phenomena of Nature's great laboratory.

Dr. Adam Clarke, LL. D., a distinguished Biblical commentator of the 17th century, says: "I believe there is a spiritual world in which human spirits both good and bad live, and that these spirits have intercourse with the world and become invisible to mortals."

Bishop Newman, prominent in the M. E. church, exclaimed: "I believe in communication with departed spirits, and nothing is more clearly taught in the Bible."

This may be no evidence to our friend White, but I give it for what it is worth.

Andrew Jackson Davis, (still living) one of the most noted clairvoyants and psychics in the world, antedates "the rappings." He is the inspired author of 30 volumes, covering nearly all the great questions of philosophy, ethics, religion, physical and spiritual science, revealing more definite information concerning the spirit world than any other human being has ever done. In the composition of his works, when a mere stripling [in 1843], he derived no assistance from the reading of books. Where did he get his knowledge from, it is pertinent to ask? He was the author of a book entitled, "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind." It is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and congenial influence." That other person, the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; and implicit obedience to the highest intuitions of the soul is the only method of its attainment."

Dr. Morgan Wood, of Plymouth Congregational church, Cleveland, Ohio, in a sermon, April 15, 1901, said: "He believed there were spiritual communications. We need not turn down the light in order to hold communion with them." The good Doctor was right. He said "there must be something in Spiritualism worth investigating, or there would not be so many learned and wise men believers in the doctrine."

Dr. Minot J. Savage, one of the ablest Unitarian clergymen, since the days of Theodore Parker, has been preaching pure Spiritualism for several years past. He says: "I think I know that these things [spiritual manifestations] are true." His sermons have been published weekly for many years past; but, unfortunately, are not in favor with that great literary monopoly the "Associated Press," which seems to be intent in perpetuating all the religious errors of the musty past, and preserving them from certain decay and death.

The messages written by spirits on slates, under such conditions as render deception impossible, and done in broad daylight, should silence all cavilers.

I have specimens of spirit photography and slate writing too numerous to mention. This was settled as a great truth over thirty years ago, in the city of New York, when the power and wealth of that great city was brought to bear against W. H. Mumler, an obscure photographer, who could not drive away the spirit forms who were palpable enough to leave their forms and faces, unsolicited, upon the sensitive plates. I have the picture of a life-long friend, taken shortly after his departure, (among several strange faces) about which I cannot be mistaken. No trickery could accomplish that result.

The Washington Post, one of the reliable newspapers at the Capital, says: "It is a wonderful thing, whatever or however much there is in it, and he who without any honest investigation of it, denounces it as a fraud, its mediums as humbugging rascals, and its believers as gulls and fools, will do well to investigate at least as to how many great men have deemed it worthy of their attention.

In 1853 Prof. Robert Hare, M. D., Emeritus Professor of Chemistry in the University of Pennsylvania, a graduate of Yale college and Harvard university, associate of the Smithsonian Institute and a member of various learned societies, investigated Spiritualism and published an elaborate work or "Spiritualism Scientifically Demonstrated." Probably no stronger or more convincing evidence has ever been given to the world than when these intellectual giants were wrestling with the phenomena of Spiritualism in order to squelch it out.

The American Scientific Association were holding meetings in the Smithsonian Institute, at Washington, D. C., in April 1853; Prof. Hare, being present, read an invitation to a lecture on Spiritualism by Rev. T. L. Harris; whereupon Prof. Henry (says the report), turned red in the face and asked "if this subject is in order?" Prof. Hare remarked, whether the subject were in order or not, it was hardly in order to interrupt a member of the convention in that manner, before he had finished. Prof. Henry replied that this [Spiritualism] was a dangerous subject to be introduced; that it had better be let alone, and he moved that the invitation be laid on the table, and it was so ordered. The grave A. A. P. S., decided in their wisdom that it was dangerous for them to meddle with it.

The historian sententiously remarks that: "We cannot, in this connection, omit to mention that the A. A. P. S. held a very learned, extended, grave and profound discussion at the same session, upon the cause why roosters crow between 12 and 1 o'clock at night?" This was a subject that seemed to challenge their most serious investigation, and brought out the combined force of their highest energies. The decision of these savans was, that "at that particular hour a wave of electricity passes over the earth's surface, from north to south, which disturbs the fowls in their slumbers, and being naturally of a crowing disposition, they all, on being thus wakened and aroused, with one accord set lustily at work a-crowing!" For this important acquisition to the discoveries of science it was suggested that a medallion should be voted by congress. The obverse side of the medal might appropriately bear the image of a barnyard cock in the attitude of crowing, with the inscription beneath, "Eureka!" while the reverse could with propriety represent a cluster of clucking old hens.

The eminent historian, Emma Hardinge Britten says:

"One thing is certain, Dr. Robert Hare had become a Spiritualist, and as a lecturer, writer, teacher and investigator, the youngest soldier in the cause grew tired by his side. His revered name and the long and brilliant siege which his tenacious opinions endured before he yielded; the insults which he meekly suffered for the cause of truth, and the rich legacy of spiritual experiences which he has left to the world, render his name a bulwark in the 'Spiritual City' and his conversion a memorable era in the history of the cause."

Charles Dawbarn, an able and critical investigator, says: "Many a so-called wise man has made a fool of himself by denying the facts; denying them because they would not fit into his theology or philosophy."

The numbers of active workers in the field are gifted and industrious, and fully equiped to cope with and vanquish in debate the ablest scholars the church or the agnostics can bring into the field. I regret that I cannot name them all. My young friend, Mr. George Allen White, is honest in his opposition to Spiritualism. I congratulate him on his industry and ability, but, unless he earnestly desires the truth, I would advise him to keep "hands off." An honest, unprejudiced investigator is sure, sooner or later, to be "converted." Verily, "it is hard to kick against the pricks!" In conclusion, I will say: "First, find thou truth, and then—

Although she strays, from beaten paths
of men, to untrod ways,
Her leading follow straight,
And bide thy fate;
And whether scorn or smile thy passing greet,
Or find'st thou flowers or thorns beneath thy feet,
Fare on, nor fear thy fate at heaven's gate!"

C. H. MATHEWS.

New Philadelphia, Ohio.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Sir Walter Scott.

It is not enough that poetry should be so refined as to satisfy the judgment; it should appeal to our feeling and imagination.—Horace.

War is the concentration of all human crimes.—William Ellery Channing.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO—Continued.

A fashionable woman's home is usually a very unhappy place for her husband and children. She is not thinking of them but of herself and how she may shine in society and be admired by other women's husbands; then, she will invariably dance and flirt. If she did not she would not be a society woman; and what can this lead to but misery in the end—misery for herself, husband, and children? I do not think that any woman ought to court notoriety; her virtues should shine in resplendent beauty within her own home and among those of her household; outside of that little need be known.

And now you ask me of unmarried women, "What of them? Where is their place in the world?"

There should not be many unmarried women. Nature intended that all men and women should marry, and those who thwart nature must suffer the penalty; or if nature is thwarted by circumstances over which they have no control, they must suffer just the same, for nature, being blind, does not understand fine distinctions. The ocean does not understand whether one is thrown in accidentally or whether one intends to drown one's self, but drowns all alike. Very few persons are forced to live unmarried. If they choose so to live, then they must take the consequences; they cannot develop on a line with those who are married; and this brings me to a subject on which I should like to say a few words.

Unmarried people are not fit to give a religion to the world, and nearly all the religions, thus far, have been given to the world by the unmarried male. That is why all religions are so imperfect and one-sided; that is why your God is a great male potentate; that is why your Catholic priests and nuns do not wed. Jesus never married, and if I am not mistaken, Paul never married.

How can an unmarried person dictate to those who are married? Those who are married are leading a more perfect life than the unmarried, and the most perfectly married should be the ones to give true religion to the world. The home circle is the true religious type—father, mother and children. There is no God or creator higher than male and female blended together as one, like the primary atom, and children the product. The blending of the atoms produces worlds and the blending of males and females produces the world of human beings.

No man or woman should go outside the home circle to be taught religion. Who should teach her husband true religion but his wife? Who should teach their children true religion but the father and the mother? A wife who looks to some other man to teach her her duty, does not deserve the name of wife; and here I refer to priests and ministers of the so-called gospel—the gospel of Jesus Christ—the gospel of an unmarried man. There should not be a priest nor a minister on the face of the earth. They have caused more misery and unhappiness than anything else that ever existed on the earth, and I am glad to say that very few women ever become priests and ministers, and those women who are now trying to be, will surely fail or bring greater woe still upon the earth. Let us hope that they will signally fail.

What right has any man to expect another man's wife to look to him to be taught her religious duties or any of her duties whatever? Can another man teach a woman to love her husband and her children? No, no; quite the contrary. When she looks to another man to teach her that which her soul alone should teach her, she usually ends by loving and worshiping him, mistaking the feeling for love of God, the great male God whom she cannot disassociate in her mind from the minister or priest; and that moment her love for her husband and children begins to waver and grow cold. It is the priest, or minister, who is worshiped, adored and obeyed. All can see what misery it has brought upon the world. The wife says in her heart: "My husband is a very good man, but the minister, the priest, he is like God, he is like the sun." Now what husband can feel contented and happy when he knows that his wife sets some other man above him in her heart? Not one—not one! He loses his strength, his courage, his hope; but he must furnish the money to help build cathedrals, temples, and churches—very costly ones, too—and then be heavily taxed to help pay the minister a large salary, or to keep the priest in luxury. No wonder he grows hopeless and at length his wife and home become distasteful to him and his children are neglected. The wife thinks more of so-called religion than she does of husband, home or children. Why? Because the minister and father confessor, make it their business to keep her mind up to a certain pitch of enthusiasm that must not be allowed to grow cold, else where would be their salary, or living?

Why should a husband be obliged to toil to help support some other man whom his wife adores and implicitly obeys—a woman who will not think her own thoughts but looks to a man outside of her husband to teach her how to think? and all his teaching is error false and black as night. What does this wretch—excuse me, but I must call him a wretch—what does this wretch teach her? He teaches her? He teaches her that there is a great, male God; who must be placated by being adored and worshiped; and he—the minister, or priest—is his visible representative; and if she does not do everything that his representative tells her, this great and holy God will cast her and her children into a burning pit, where the most horrible tortures await her and her children, together with her husband; and there they will be tortured and burned forever. This pit is presided over by the Devil, or Satan, a horrible beast in human form.

O, the noisome sickening trash! How is it possible that I myself, could have believed it? Forgive me, oh, my eternal soulmate, for I then knew no better; and now my mission and work is to try and undo the wrongs that the world is struggling under.

Let every woman resolutely set her face against all male religious teachers—against all ministers of the so-called gospel of Christ—against all priests, popes, and father confessors.

And now let me tell you about true religion—a religion that never yet was taught by men. We will commence by saying, that here is a young girl; we will suppose that she has had a good mother who has taught her to be spotless, pure, loving and true to herself. A young man, who should be as pure and spotless as herself, is attracted to her. She is the magnetic flame that attracts and holds matter, or the male; they love each other and unite in marriage. We will suppose it to be the true union; that they are rightly and properly mated. The wife should have no other God than the husband; the husband should have no other God than the wife; they, and their love for each other, are the Almighty Creators. The husband's every thought should be how best to provide for his wife and children he expects; he should struggle to rear for her and them a beautiful home, a very temple, a shrine wherein to conceal and protect his love; her face, and hers alone, should be the heavenly light of his soul; to her he should be as true as steel to the magnet; she should be the creator God, that should receive all his worship and adoring love, and she should hold him by her loving magnetic power as firmly as worlds are held together in space; her thought should be of him and him only; she should feel a repulsive horror at the very thought of attracting other men; and now she should put her mind toward making her home the most beautiful and attractive spot on earth to her husband. All his hard earnings should be put to the very best use possible toward making a very little heaven, wherein they both may dwell.

Could that loving husband cast his beautiful wife into hell? No! Could that loving and beautiful wife cast her husband into hell? No!

Well, there is no other. If you don't cast each other into hell, neither one nor the other will ever get there; and if you want a heaven, all you have to do is to make one right there in that home, with that wife and with those children, and you will never find one outside of it.

And, young man, if you ever waver in your allegiance to that wife and permit yourself to be drawn away by some other female, you go down to the gates of hell. Such as this are the hells, and not one of fire and brimstone.

Now the creative force has commenced. Love is the Almighty Creator, and soon a babe is born, a product of this union or attractive force, and the mother feels the breath of her first-born on her cheek. Oh, the rapture! Truly, there can be no greater heaven. Glittering, golden streets, a great white throne and a male God to prostrate one's self before and worship, would be cold and wretched compared with the heaven within that mother's heart; and the love of such a great selfish Jehovah would be worse than nothing compared to the warm, happy, unselfish love of that mother for her first-born.

It is mother love and not God love that is, and will be, the savior of the world. She first brings the world into existence and then saves it by and through her love. Her love protects and saves her children. How carefully the babe is nurtured each day, every night, and all the time. Can a mother ever forget her nestling? If so, then she is not fit to be a mother.

Now, here is a little creature, like wax in her hands, to be molded by her.

Ah, mother, mother, be careful how you mold it. That little creature is not molded by God, but by you. You are the God who molds it. Natural law has given the work into your hands to be accomplished. You are now your husband's God and the God of your child. O, see what a great, good, wise, and glorious God you can be. Let the face of no minister or priest enter your sanctuary to show you how to worship God. Be the very God, as nature intended you to be, of your own sanctuary. Let no alien feet defile it. Clasp that babe to your bosom with heavenly love. Mold its little plastic mind into the most beautiful pattern possible. Guide its little feet in the way they should go, and that way should be in paths of peace and holiness, pure, clean and white as snow.

There is no love higher than mother love, if we except the conjugal; but if you view the conjugal as the spirits do—two forms and one completed soul—the conjugal is not a love outside of itself; in that light the mother love is the highest love that exists. A mother can never forget her child and will never cease to care for it until it has become perfected by a union with its other self—the other half of itself—and this may not be until long after it has entered the spiritual realm. There is no God to love you more deeply than your mother. When you have known a mother's love, then you have known the highest love there is. Allow no priest or minister to tell you that God loves you more than your mother, for it is false.

HARRIET BEECHER STOWE.

(To be continued.)

A SONG OF FREEDOM.

Oh, what do the bee and the butterfly say,
As they frolic or work through the long summer day?
What says the eagle, whose throne is on high,
As he looks from his eyrie, or wheels through the sky?
And what say the waves of the murmuring sea?
Ah! this is their song: "We are free—we are free!"

What say the leaves as they flutter and swing
From the boughs in the woods where the wild robins sing?
What say the flowers, as they spring from the sod,
To smile on our pathway and whisper of God?
Ah! their is the song of the bird and the bee,
And sweetly they sing, "We are free—we are free!"

Oh, what say the winds, as they sweep by our door,
With the speed and the wrath of the hurricane's roar?
What says the fawn, or the fleet-footed deer,
As they bound through the woods when the covert is near?
They have heard the deep song of the murmuring sea,
And the chorus is theirs, "We are free—we are free!"

Oh, what say the stars, as they circle and shine,
Upheld by a power and a wisdom divine?
What say the mountains, majestic in form,
As their brows tower aloft o'er the regions of storm?
Oh, what can the words of their minstrelsy be,
If they sing not the lay, "We are free—we are free?"

Oh, what say the clouds that are floating on high?
The lightning and thunder that leap through the sky?
What says the river that sings at our feet?
The brook that comes down from its mountain retreat?
They have caught the sweet song of the bird and the bee.
And echo their lay, "We are free—we are free!"

All things have a voice in this beautiful world;
In music the earth through its orbit is hurled;
The sunshine, the dew, and the daisy are heard
Singing praises to God, with the bee and the bird;
And the anthem that floats o'er the infinite sea
Is the chorus of earth, "We are free—we are free!"

But what sayeth man, with his God-given powers,
Whose scepter of Thought buildeth cities and towers?
What says the master of Science and Art?
Is Freedom the song that pulsates at his heart?
Alas! he hath learned not the lay of the wave—
In sorrow he sighs, "I'm a slave—I'm a slave!"

A slave to the wine-cup, to passions that hold
His spirit in bondage to silver and gold;
A slave to the fashions, that live but a day,
To honors and tites that vanish away;
Still paltry the glory, the wealth that he craves;
Ah! well may we sigh, "We are slaves—we are slaves!"

Slaves, slaves to the past, to the worship of creeds,
Unmindful that God is best served by good deeds;
Slaves, slaves to a faith that is pulseless and cold,
Like a statue, completed, and kept to be sold;
Not yet can we echo the song of the waves,
There are fetters to break: "We are slaves—we are slaves!"

Ay! slaves to the fear and the terrors of death,
That robs us of naught but mortality's breath;
Still slaves to the thoughts, the opinions of those
Who scoff at the depths of humanity's woes;
Not yet can we join in the song of the waves,
We're hugging our chains; we are slaves—we are slaves!

We are slaves! but a voice o'er humanity's sea
Is waiting to join in the hymn of the free.
'Tis rising and swelling in volume and might,
Proclaiming the triumphs of Freedom and Right!
Ere long we shall sing, with the bird and the bee,
In anthems of joy, "We are free—we are free!"

Already the day-star is shining afar,
Though it rose 'mid the shock and the tumult of war,
When it mounts to the zenith, then peace will again
Shed her life-giving dews o'er each valley and plain,
And sweetly we'll sing, with the waves of the sea,
The anthem of earth, "We are free—we are free!"

Already sweet Freedom, in bridal array,
Looks forth for her bridegroom, the herald of day,
When Justice shall come, and the twain are made one,
Then the fame of our land will be bright as the sun,
And the anthem of mortals and angels shall be
The chorus of earth, "We are free—we are free!"

Belvidere, N. J. BELLE BUSH.

Into the composition of every happiness enters the thought of having deserved it.—Joubert.

Fortitude is the marshal of thought, the armor of the will, and the fort of reason.—Bacon.

I have from the beginning, and I hope I shall to the end, pursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole.—Washington.

Law is the science in which the greatest powers of the understanding are applied to the greatest number of facts.—Johnson.

SNAKE WORSHIP.

A Curious Religious Cult, of Ancient Origin.

Ophiolatry or snake worship was a cult of the aborigines of India, the Turanians, where it is supposed to have originated, and according to Herbert Spencer, was a variation of ancestor worship. He says in his "Principles of Sociology," Vol. 1, page 345:

"The other self of the dead relative is supposed to come back occasionally to the old home; how else is it possible for the survivors sleeping there to see him in their dreams? Here are creatures which commonly unlike wild animals, come into houses, come in, too, secretly at night. The implication is clear. That snakes which especially do this are the returned dead, is inferred by people in Asia, Africa and America; the haunting of houses being the common trait of the kind of snakes reverenced and worshiped."

Snake Worship Universal.

The serpent was worshiped anciently in Egypt, in India, Phenecia, Babylonia, Greece and even Italy, where, however, it seems not to have prevailed much.

Snake worship was common in Plutarch's time, for in one of his works he speaks of a custom to sacrifice an old woman (previously doomed to die as a penalty for some crime) to the serpent gods by burying her alive on the banks of the Indus. Ktesias also speaks of the worship of snakes. In the folk tales, Naravahanadatta worships snakes in a grove sacred to them and Bhimabhatta goes to the temple of the snake chief, which he finds full of long wreaths of flowers winding sinuously around like serpents, and a great lake sacred to Vasudi, studded with red lotuses, which seemed like clouds of smoke from the fumes of snake poison.

Among the Lithuanians every family had a serpent for a household God. In Asia evidences of snake worship may be found in Persia, Cashmere, Cambodia, Thibet, India, China and among the Kalmucks. In Africa the serpent was worshiped in some parts of Upper Egypt and in Abyssinia. The Kaffirs of South Africa believe that the spirits of their ancestors return to them in the form of snakes. In Madagascar and the Feejee Islands serpents are worshiped and consulted as oracles. In America this worship predominated among the Aztecs, Peruvians, Natchez, Caribs, Minattaris, Mandans, etc.

Kneph was the grand serpent of Egypt, the father of Hephaestus, god of metals; and Hi was the serpent god of Chaldea, the master of all wisdom and the guardian of treasure. The god serpent of Greece was Cadmus, who was considered the first miner and, according to Pliny, the first workman in gold.

Of this worship, Alexander Wilder, M. D., writes: "In the beech and birch forests of Scandinavia and the frozen ocean, and the remotest nooks of Polynesia and the American continent, the serpent in all his forms with hood, horns or rattles, has been venerated by the various tribes of men as a god. If he conducted to the tree of prohibited knowledge in the garden of Eden, he was also an Esculapius, the healer of men in the wilderness of Sinai, the good spirit of many a world-religion, the source of diviner inspiration and the imparter of the highest, holiest, most essential life." Indeed, serpent love is the literature of the earlier periods of ancient history."

The remains of serpent worship are found in all quarters of the globe, among nations geographically distant and distinct in characteristics of race, tradition and historical attitude of thought. Some faiths, as for instance, the Buddhistic, still maintain a qualified veneration for the sacred reptile as a part of their worship; while others, even among the more modern, do not hesitate to display the serpent symbol conspicuously among their ecclesiastical decorations. It is seen in the architecture of churches and in the garb of priests. Moses is recorded as having erected the symbol of the Phenician Esculapius, the sun-god of autumn, as a "sign of salvation." The like device may be recognized upon the respective standards of the Assyrians, the Persians, the Romans and the British.

Ceremony of the Ophites.

The Gnostic sect of the Ophites, which flourished in the East from 161-250 A. D., used to partake of the eucharistical supper after it had been consecrated by a living snake coming from a coffer and entwining itself about the loaves of bread. Epiphanius thus describes these ceremonies: "They kept a living serpent in a chest, and at the time of the mysteries entice him out by placing bread before him. The door being opened, he issues forth, and having ascended the table folds himself above the bread. This they call a perfect sacrifice. They not only break and distribute these among the votaries, but whosoever wishes it may kiss the serpent. This the wretched people call the Eucharist. They conclude the ceremony by singing a hymn through him to the Supreme Father."

Snake Worship in India.

But in India snake worship has probably reached its highest development. Here regular temples are built to his serpentic majesty and each particular district has its snake god. For example, the snake god of Benares is Nagiswar; of Pandukeswar the snake Seshanaga who, according to the Vishnu Purana is the reincarnation of Vishnu and has a thousand heads adorned with a mystical Swastika, each head holding a jewel which sheds forth great brilliancy of light; Banja Nagis is the snake god of Margon while Bhekal Nag is the sacred serpent of Ratgaon. The Nag Kuan or dragon well is supposed to be the oldest snake shrine in the city of Benares.

Besides a numerous progeny of snake gods in India there are the Sinhas or snake godlings of the Panjab and the western parts of the northwestern provinces. Then there are deified snake heroes, snake treasure guardians and serpent maidens. Various theories have been given to account for the idea of snakes guarding treasure. According to one idea there is some connection between the snake and primitive metallurgy; another investigator considers that the reptile may have been the totem of the early jewelers; and still another theory has it that the jeweled head of the snake may have given some imaginative minds the idea. But W. Crooke seems to think all the above conceptions erroneous, and regards the matter as an evolution of the snake from being a haunter of houses and temples to becoming the protector of the inmates and their wealth.

Snake Legends.

In one of the early legends is related the story of Bothgelert, who would have relieved his thirst on "black snake water" (so-called because the venom of the black snake has become a part of it) but for his guardian or angel-bird.

In the legends of Raja Rasalu, Guga and Newal Dal, the snake has power to kill and to restore again to life. It can change its form and fly through the air. It is a common superstition in India that the Domunha, a snake with a mouth at both ends, is the living form of Nemesis for a bite from either mouth is sure death.

Serpent Maidens.

In one of the Nepal temples is a representation of the Nag Kanya, a serpent maiden, sitting on a tortoise. Such is Vijayavati, daughter of Gandamalion, one of the snake kings whose beauty surpasses the descriptive powers of worshiping mortals. Then there are snake women like Visadeva, the mystic serpent, from which I suppose Oliver Wendell Holmes obtained the idea for the writing of his "Elsie Venner."

Snake Worship in Africa.

The Kaffirs will never kill a snake although it is usually regarded by them with more dislike than veneration. Among the negroes of the Guinea coast the snake is the principal deity. This serpent god is kept in fetich houses or churches especially built for that purpose in a grove and here they sacrifice hogs, fowls, sheep, goats and sometimes human beings. No negro would intentionally harm one of these snakes, and anyone doing so even by accident would be roughly handled, if not killed. Several English sailors once committed this indiscretion at which the natives were furious and were not satisfied until they had burned down the sailors' house and put the snake-killers to death.

Snake Worship in South America.

Living rattlesnakes were kept in the great temple at Mexico as sacred and petted objects. They were kept in a large cabin on the floor of which a quantity of feathers had been placed, and here they laid their eggs and reared their snakelings. They were fed on dog's meat and human flesh. When Cortez marched to Mexico he arrived at a place called Terragua, which the Spaniards called the city of serpents because of the enormous reptilian figures seen on the temples and which the natives worshiped as gods.

Alvarez states that in his attempt to reach Peru from Paraguay, he saw "the temple and residence of a monstrous serpent, whom the inhabitants had chosen for their divinity, and fed with human flesh. He was as thick as an ox and seven and twenty feet long, with a very large head and very fierce, though small eyes. His paws, when extended, displayed two rows of crooked fangs. The whole except his tail, which was smooth, was covered with round scales of a great thickness. The Spaniards, though they could not be persuaded by the Indians that this monster delivered oracles, were exceedingly terrified at first sight of him, and their terror was greatly increased when on one having fired a blunderbuss at him, he gave a roar like that of a lion, and with a stroke of his tail he shook the entire tower."

Bancroft tells us that in "Montezuma's Menagerie" were "serpents in long cages or vessels large enough to move about freely. These reptiles were fed on human blood and intestines." Of this "Menagerie" Prescott says that it was "placed under the charge of numerous keepers, who acquainted themselves with the habits of their prisoners, and provided for their comrort and cleanliness."

The Aztec year consisted of eighteen months of twenty days each, the fourth of which was called "The Feast of the Snake" and the fifteenth was known by the title, "The Moon of the Serpent of Clouds."

Evidences in the United States.

In the United States evidences of snake worship are many, one of the most important being the discovery a few years ago of the great serpent mound of Adams county, Ohio, the convolution of which extends to a length of 1,000 feet.

The metamorphosis between people and serpents is still believed in by certain people in Pennsylvania. A story comes to us from Trexeltown, Lehigh, county, Pa., where a farmer named Weiler with his wife and three beautiful daughters, girls still in their teens, lived. According to the story the girls had by some bit of foolishness brought upon themselves the enmity of an old hag living half a mile away who took the following unique revenge: Whenever visitors came to the Weiler residence the girls would suddenly, without any previous warning, become ugly, hissing snakes and after crawling back and forth along the top ridge of the wainscoting for several minutes and frightening the visitors away they would again resume their natural form.

There are a good many superstitions extant as to the medicinal qualities in connection with rattlesnakes, one of which is that if the rattle is tied to a string and suspended from a baby's neck, convulsions will be prevented; another that it is a rheumatism preventer to an adult. The oil may be employed as a remedy for deafness; and the venom, diluted and mixed with bread, made into pills and administered internally, is supposed to cure rheumatism.

JOHN A MORRIS.

Los Angeles, Cal.

THE OLD-FASHIONED NEIGHBOR.

It's oh! for an old-fashioned neighbor,
Like the one I remember of yore,
Who always neat calico aprons and gowns
Except on the Sabbath day wore.
And who in my care-laden hours,
With a sunbonnet perched on her head,
Ran in bringing bowls of nice jelly or jam,
Or loaves of her freshly-baked bread;
And then, without asking me whether
I needed her help, fairly flew
To do in the kindest and quickest way,
Whatever she saw was to do.
Nowadays though a friend may assure me
That over my burdens she grieves
She really can't aid me for fear of mishap
To her laces or very big sleeves.
And as for the clubs women govern
Why, they are but schools for the arts,
Where minds are improved in an elegant way
But no time is devoted to hearts.
Or else they are pledged to the seeking
Of those whom most people condemn
As lost beyond hope—so it's plain to be seen
There's no chance of assistance from them.
And it's oh! for an old-fashioned neighbor,
When my sky with dark clouds is o'erspread,
To run in neatly dressed in a calico gown
With a sunbonnet perched on her head. —Detroit Free Press.

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I have found that among people who know very little of either of us there are two quite opposite opinions as to the relations of Theosophy and Spiritualism. Some imagine Theosophy to be merely a variety of Spiritualism and others suppose us to be bitterly opposed to one another. Both these ideas are inaccurate, and yet there has been a certain amount of justification for them both. The fact that Theosophy and Spiritualism hold so many of their most important beliefs in common is sufficient to account for the first; and the mistaken attitude of ignorant enthusiasts on both sides may probably be considered responsible for the other. It seems to me that there has often been a great deal of entirely unnecessary mistrust and misconception between Theosophists and Spiritualists. Various Spiritualistic organs have frequently abused Theosophy in no measured terms, and there is no doubt that on our side also both speakers and writers have often referred to Spiritualism with much scorn but with little knowledge. But I hope that with more knowledge each of the other we shall come to respect one another more as we understand one another better, for we have each our part to fill in the great work of the future.

Theosophy opposes no form of faith, but rather adopts towards all alike an eclectic attitude, selecting from them and advocating what in them seems to be good and true, and explaining and harmonizing their different presentations of the great Divine Wisdom which lies at the back of all of them alike. We have therefore no quarrel with any religion—least of all with one many of whose teachings so closely resemble our own. It would indeed be foolish of Spiritualists and Theosophists to quarrel, for they have more in common with each other than either of them has with any of the other shades of opinion.

POINTS OF AGREEMENT.

We both hold strenuously to the great central idea of man as an immortal and ever-progressive being; we both know that as is his life now, so shall it be after he has cast aside this body, which is his only that he may learn through it; we both hold the Fatherhood of God and the brotherhood of man as fundamental tenets; we both know that the gains and rewards of this world are but as dross compared with the glorious certainties of the higher life beyond the grave. Let us stand side by side on this common platform, and let us postpone the consideration of our points of difference until we have converted the rest of the world to belief in these points upon which we agree. Surely that is the wise policy—surely that is plain common sense, for these are the points of importance, and if the life is lived in accordance with these all the rest will follow.

We have a magnificent system of philosophy; our Spiritualistic brother does not care for it. Well, if his thought does not run along that line, we have assuredly no wish to force it upon him. Perhaps presently he may feel the need for some such system; if he does, then there it is all ready for his study. I believe that in due course I shall return to live again upon this earth; herein some of my Spiritualistic brothers agree with me, and some do not. All spiritists of the French school of Allan Kardec hold this doctrine, and so when they return after death to seances they have still the same story to tell. Most Spiritualists in England and America do not hold this doctrine, and so when they return after death they say nothing about it, for they have no means or knowing any more on the subject then than they had on earth. As I explained in earlier lectures, it is the soul himself in his causal body who passes from life to life, and he has no more knowledge or memory of that wider existence on the astral plane than he had on the physical. So he repeats only what he knew on earth, unless he is so fortunate as to meet with some one who is able to teach him something of this grand truth—an Oriental, for example, or a Theosophist. The celebrated medium Madame d'Esperance learnt it from one of her dead friends, as is set forth in her remarkable book "Shadowland." On page 376 of that work she remarks:

"It is the same life, which, circling forever through form after form, dwelling in the rocks, the sand, the sea, in each blade of grass, each tree, each flower, in all forms of animal existence, culminates in man's intelligence and perception. I could see that the fact of the spirit first taking on itself the form of man did not bring it to its utmost earthly perfection, for there were many degrees of man. In the savage it widens its experience and finds a new field for education, which being exhausted, another step is taken; and so step by step, in an ever onward, progressive, expansive direction the spirit develops, the decay of the forms which the spirit employs being only the evidence that they have fulfilled their mission, and served the purpose for which they were used. They return to their original elements, to be used again and again as a means whereby the spirit can manifest itself, and obtain the development in requires."

FRAGMENTS OF EVIDENCE.

Sometimes, too, fragments of evidence of reincarnation turn up unexpectedly in Spiritualistic circles. I remember that a curious piece of evidence on the subject was published in The Progressive Thinker as recently as December 13, last, a case in New Mexico being described. So there are certainly some Spiritualists who admit the possibility of reincarnation; but after all, why need we discuss it? To us this doctrine is a very luminous and helpful one, because it seems to explain so much for which otherwise there is no solution; but if another man does not yet feel the need of it, it is no part of our policy to try to force it upon him. We hold continued progress after death by means of other lives upon this earth after the life on other planes is over; the Spiritualist prefers the idea of passing on to other and higher spheres altogether. We both agree that there is progress hereafter; let us live so as to make the best use of this existence as a preparation for that life of progress, for if we do that we shall surely come out successfully, whichever of us is right as to the place of our future meeting. When all the world is living its highest in the preparation for that life, it will be time enough to begin to argue as to where it will be lived. Meantime we may very well each retain our own opinions upon this point, for there is assuredly room enough and work enough in the world for us both. The Catholic church and the Salvation Army are both sections of Christianity, yet they appeal to widely different types of people, and those who are attracted by one of them would have been very unlikely to come to the other. So each has its place and its work to do for the broad idea of Christianity. In the same way it seems to me that Theosophy and Spiritualism have each their clientele; those who study the philosophy which we set before them would never have been satisfied with the trance speaking and the constantly repeated phenomena of the Spiritualistic seance; those who desire such phenomena, and those who yearn after what good old Dr. Dee used to call "sermon-stuffe," would never have been happy with us, while they find exactly what they want in Spiritualism.

It has always seemed to me that our Spiritualistic friends ought to welcome the Theosophical system, for much of the difficulty which they find in obtaining acceptance for their phenomena arises from the belief that their claims are in opposition to science, and not in harmony with any reasonable scheme. This idea is an entirely mistaken one, yet Spiritualism does little to dispel it; it continues (quite rightly) to insist upon its phenomena and its facts, but does not usually attempt to harmonize them with science. There is, it seems to me, rather a tendency to cry "How wonderful! How beautiful!" and to be lost in admiration and awe, instead of realizing how entirely natural it all is, and more beautiful because it is so natural. Now the Theosophical teaching brings all this into line with scientific fact, and offers explanations which, even though they may not yet be generally accepted by scientific men, cannot at any rate be thrown aside as improbable or unreasonable. When we are familiar with the idea of the planes of nature, and the existence of many varieties of more finely subdivided matter, with their appropriate forces playing through them, the way is at once opened to a comprehension of many of the phenomena of the seance-room. When we further come to understand the possession by man of vehicles corresponding to each of these planes, in each of which he has new and extended powers, much that was before difficult become clear as noonday.

SPIRITUALISTIC PHENOMENA.

Many people would say that before we endeavor to account for the Spiritualistic phenomena we ought first to be certain that there is anything for which to account—that real phenomena ever take place. If any among my audience are not yet decided upon that point, I can offer them my personal testimony in the matter. I spent some years in the investigation of Spiritualism before the Theosophical Society came into existence; I went thoroughly into the thing with the determination to know whether the claims made were true, and whether the phenomena did take place; and I am bound to bear testimony to the fact that they most undoubtedly do happen. I suppose that in all the Spiritualistic literature—and it is a very voluminous literature—you will hardly read of any single phenomenon which I have not seen under test conditions once or twice at least, and most of them scores of times. I had no preconceived opinions, and naturally I took precautions to eliminate ordinary possibilities of fraud. I did not, however, make what seems to me the very serious mistake of entering upon the inquiry with the fixed conviction that everybody was conspiring to deceive me. Many persons do this, and with some idea that they can obviate a result so humbling to their self-conceit, they endeavor to invent all kinds of complicated contrivances which they think will render fraud impossible. It is quite true that in many cases phenomena do not take place under the conditions which they prescribe, for naturally the dead man is not especially disposed to go out of his way to take a great deal of trouble for a person who meets him from the beginning with unfounded suspicion expressed in terms of egregious self-confidence. Very often, also, the conditions prescribed by the ignoramus are really such as to render phenomena impossible, and then he bubbles over with blatant vanity, rejoicing that he has prevented deceit.

TESTS REQUIRED BY SKEPTICS.

In just the same way, a man might easily render electrical experiments impossible, if he chose to regard the insulating arrangements as suspicious, and insisted upon seeing the same results produced when the wires were uninsulated; and then, when it was explained to him that insulation was a necessary condition, he might raise the same old parrot-cry of fraud, and declare that these pretended electrical marvels could never be worked under his conditions! That would not be in the least more silly than the action of a man who begins his inquiry into a science of which he knows nothing by prescribing the conditions under which its results must be attained in order to satisfy him. In all other branches of research we know that it is necessary to study nature patiently in order to discover the necessary conditions for any experiment; but in connection with these investigations so few people show any reason or common sense.

I have myself always adopted the plan of giving the dead man credit for honest intention until I saw evidence to the contrary; I have allowed him to arrange his own conditions, and to show exactly what he chose, endeavoring first of all to establish friendly relations; and I have invariably found that as soon as he gained confidence in me, he would very gladly describe the limits of his power, as far as he knew them, and would very often himself suggest tests of various kinds to show others the genuineness of the phenomena. It is not difficult, in a connected series of experiments, to try test after test, and eliminate one by one the possible theories of deceit, especially when the proceedings take place in one's own house, as my seances usually did. I know very well that some of the phenomena can be imitated; I have seen them imitated on a London stage. But I also know that an immense mass of complicated machinery is concealed under that stage, and that the phenomena can be imitated under those conditions only, and not in the least under the conditions under which I have again and again seen them at the seance. Attempts have been made to cheat me on several occasions, and when I saw this to be the action of the medium I simply held my peace, but troubled that medium no further, and took my custom elsewhere. On the other hand, I have also seen cases of deceit in which I felt convinced that the medium's intentions were perfectly honest, and that the deception lay entirely with the unseen actors in the drama.

Another favorite theory of the skeptic is that none of these phenomena really occur, but that those who state that they see them, when not intentionally lying, are under the influence of mesmeric suggestion. Now any one who knows anything at all about mesmerism and its possibilities is aware that it would be quite beyond the resources of the art as known to us in the Occidental world to throw simultaneously into a trance a large number of people without a great deal of preparatory work with each individual. There is an order of magic practiced in the East which may perhaps produce such a result for a limited number of persons, and for a short time only. But nothing exists on at all the scale which would be necessary to imagine if we are to suppose that all the phenomena seen at thousands of seances all over the world are produced in such a way. In investigations of this nature every man seems to suppose himself specially endowed by providence with acumen superior to everybody else, and when he hears of anything wonderful he seems to feel that if only he had been there he would at once have seen through the deception—not appearing to realize that his untrained observation would be much more easily misled than that of a man who has had years of experience in such matters.

CLASSES OF PHENOMENA.

By the light of Theosophical knowledge of the astral plane and its possibilities we find it easy to arrange the phenomena of the seance-room into classes. The simplest division is perhaps that made according to the powers employed in their production, and in this way they fall readily into five principal divisions.

1. Those which involve simply the use of the medium's body by someone else, either living or dead.
2. Those which are dependent upon the possession of ordinary astral faculties of sight and hearing, etc.
3. Those which involve partial materialization—not usually carried to the point of visibility.
4. Those miscellaneous activities which demand a somewhat greater knowledge of the laws of astral physics, and so are not within the reach of all.
5. Visible materialization.

In dealing with the first class, we must first of all define what a medium is. There is a tendency to think of him as a man of special development, possessed of some superhuman faculty which enables him to commune with the dead. But you will observe that he does not in reality possess or exercise a faculty at all. The clairvoyant who can look out and see what he wishes may be said to be exercising a faculty; but the medium is simply passive; it is not that he does something, but that he allows something to be done. I have spoken often of the various principles of man, and how it is possible for them to be separated in trance or sleep, or under other less normal conditions. From the Theosophical standpoint we should say that a medium was a man whose principles were very readily separable—one who was therefore able and willing to lend them to others to a certain limited extent. The etheric matter within his body can very easily be drawn out from it, and often much of the dense matter also, impossible as that seems to one who has not seen it occur. Also, he can very readily be thrown into a trance and forced out of his physical body, which is then at the disposal of any other entity who wishes to use it for his own purposes. What other entities, you will say, will wish to use it, and why? Our Spiritualistic friends will tell us that "the spirits" manage all these matters. I know that that phrase is universally employed, yet I think it is a pity that it should be, because it somewhat clouds the question at issue, and imports an unnatural element into our consideration of the subject.

Of course the entity who speaks to us at a seance must be a spirit, for all life is spirit; the word means simply breath—the Breath of God. But he is no more a spirit than I am, and no less, though I have the advantage (if it is an advantage) of an additional vehicle—the physical body. I would rather call our friends who speak to us from the astral world just men and women still; the other name casts a glamor of unreality over our relations with them, and obscures the great, plain, prominent fact upon which it is so necessary to insist—the fact that death makes no real change in the man, but that he is exactly the same after it as before, and not instantaneously any wiser or any better than when he left the physical life. If we clearly understand that, we shall also see that the advice of the dead must not be received with awestruck reverence as the dictum of an inspired gospel, but must be accepted or rejected on grounds of reason and common sense, just exactly as the advice of the living is. It seems to me that to call them "spirits" removes them farther from us, throws a mystery round them, gives them undue importance, and so makes the whole intercourse with them less simple and natural than it should be. Let us think of them rather as men and women, standing side by side with us still, and just as truly living as we are, though they have put off for the time the physical vesture.

MASQUERADERS.

We must not, however, invariably assume that the dead man is all that he represents himself to be. In the majority of cases he gives his name honestly enough, but sometimes he masquerades under a high-sounding title, apparently merely for the pleasure of strutting even for a few minutes in such borrowed plumes, and enjoying for one evening at any rate the respect due to a well-known name. Whenever you find somebody posing as Julius Caesar or George Washington, or Shakspeare or Charlemagne, you may at once be absolutely certain that you are dealing with a case of personation. None of these great people could possibly be within reach of the physical plane after so many years. Even a low and undeveloped person would have reached the heaven-world in far less time than has elapsed since the death of even the latest of these, while men such as they could have had only a very short astral life, and must have entered heaven very soon after their departure from this earth-life. Any dead man, therefore, who cannot resist the temptation to choose such a name as this, betrays himself as an impostor in the very act of doing so. He may not be specially evil in any way, or have any wicked intent. There are plenty of people on the physical plane who would have no objection to playing the part of a hero for a time, and receiving adulation not exactly meant for them. Such people do not change their natures when they die; and they have then this additional temptation to their masquerading, that they are no longer certain of instant exposure, as they would have been if they had made such pretences on this lower plane. On the contrary, many ignorant persons are quite ready to believe in such an assumption, and to boast of their own intimacy with one of the great ones of the earth. No one who has really studied the subject would be deceived for an instant by such pretensions as these; but the case is different when some one, for his own purposes, takes the name or appearance of a man who has recently died. Since the real man might in such a case very easily be there, a personation of this sort will have much greater chance of success, and there is no doubt that it does sometimes take place. The dead man who does such a thing is often actuated by the best of motives, but of course the act remains a deception nevertheless. He may be simply endeavoring to comfort surviving relations by taking the place of one who does not care sufficiently, or perhaps is ashamed to come. Sometimes one man will personate another who has already passed on to the heaven-world and so is out of reach, in order that his friends on earth may not feel themselves neglected or abandoned. It is not necessary for us to adopt a condemnatory attitude towards those who take such action; we simply note the facts, so that we may be on our guard, and may avoid undue credulity. Let us bear this possibility in mind while studying our various classes of phenomena.

PASSIVE MEDIUMSHIP.

Our first class consisted of results produced by the use of the medium's body. It seems obvious that the easiest course for a dead man who wishes to communicate with the physical plane is to utilize a physical body, if he is able to find one which it is within his power to manage. This method does not involve the learning of unfamiliar and difficult processes as materialization does; he simply enters into the body provided for him and uses it precisely as he was in the habit of using his own. One of the characteristics of a medium is that his principles are readily separable, and therefore he is able and usually willing thus to yield up his body for the temporary use of another when required. Such resignation of his vehicles may be either partial or total; that is to say, the medium may retain his consciousness as usual, and yet permit his hand to be employed by another for the purposes of automatic writing; or in some case his vocal organs may also be employed by another while he is still in possession of his body, and understands fully what is being said. On the other hand he may retire from his body just as he would do in deep sleep, allowing the dead man to enter and make the fullest possible use of the deserted tenement. In this latter case the medium himself is quite unconscious of all that is said or done; or at least, if he is able to observe to some extent by means of his astral senses, he does not usually retain any recollection of it when he resumes control of his physical brain.

TRANCE SPEAKING.

A certain type of Spiritualism—one which has a very large number of adherents—is almost entirely occupied with this phase of mediumship. There are many groups to whom Spiritualism is simply their religion, and they attend a Sunday evening meeting and listen to a trance address just as people of other denominations go to church and hear a sermon. Nor does the average trance address in any way differ from the average sermon in intellectual ability; its tone is commonly vaguer, but somewhat more charitable; but its exhortations follow the same general lines. Broadly speaking, there is never anything new in either of them, and they both continue to us the advice which our copy-book headings used to give us at school—"Be good and you will be happy," "Evil communications corrupt good manners," and so on. But the reason that these maxims are eternally repeated is simply that they are eternally true; and if people who pay no attention to them when they find them in a copy-book will believe them and act upon them when they are spoken by a dead man or rapped out through a table, then it is emphatically well that they should have their pabulum in the form in which they can assimilate it.

Trance speaking of the ordinary type is naturally less convincing as a phenomenon than many others, for it is undeniable that a very slight acquaintance with the histrionic art would enable a person of average intelligence to simulate the trance condition and deliver a mediocre sermon. I have heard some cases in which the change of voice and manner was so entire as to be of itself convincing; I have seen cases where speech in a language unknown to the medium, or reference to matters entirely outside his knowledge assured one of the genuineness of the phenomenon. But on the other hand I have heard many a trance address in which all the vulgarities, the solecisms in grammar and the hideous mispronunciations of an illiterate medium were so closely reproduced that it was very difficult indeed to believe that the man was not shamming. Such cases as this last have no evidential value, yet even in them I have learnt that it is well to be charitable, and to allow the medium as far as possible the benefit of the doubt; for I know, first, that a medium attracts round him dead men of his own type, not differing much from his level of advancement or culture; and secondly, that any communication which comes through a medium is inevitably colored to a very large extent by that medium's personality, and might very easily be expressed in his style and by means of such language as he would normally use.

AUTOMATIC WRITING.

The same remarks will apply in the case of automatic writing. Sometimes the dead man will control the medium's organism sufficiently to write clearly, characteristically, unmistakably; but more often the handwriting will be a compromise between his own and that of the medium, and very often it degenerates into an almost illegible scrawl. Here again I have seen cases which carried their own proof on the face of them, either by the language in which they were written or by internal evidence. Sometimes also curious tricks are attempted which make any theory of fraud exceedingly improbable. For example, I have seen a whole page of writing dashed off in a few minutes, but written backwards, so that one had to hold it before a mirror in order to be able to read it.

Very frequently people who are not mediums in any other sense of the word appear to be open to influence along this line. Quite a large number of persons are in the habit of receiving private communications written through their own hands; and the vast majority of them attach quite undue importance to them. Again and again I have been assured by worthy ladies that the whole Theosophical teaching contained nothing new for them, since it had all been previously revealed to them by their own especial private teacher, who was, of course, a person of entirely superhuman glory, knowledge and power—an archangel at least! When I come to investigate I usually find the archangel to be some very worthy departed gentleman who has either been taught or who has discovered for himself some portion of the facts with regard to astral life and evolution, and is deeply impressed with the idea that if he can only make this known to the world at large it will necessarily effect a radical change and reform in the entire life of humanity. So he seeks and finds some impressible lady, and urges upon her the conviction that she is a chosen vessel for the regeneration of mankind, that she has a mighty work to do to which her life must be devoted, that future ages will bless her name, and so on.

In all this the worthy gentleman is usually quite serious; he has now realized a few of the elementary facts of life, and he cannot but feel what a difference it would have made in his conduct and his attitude if he had realized them while still on the physical plane. He very rightly concludes that if he could induce the whole world really to believe this, a great change would ensue; but he forgets that practically all that he has to say has been taught in the world for thousands of years, and that while he was in earth-life he paid no more attention to it than others are now likely to pay to his lucubrations. It is the old story over again: "If they believe not Moses and the prophets, neither will they be persuaded even though one rise from the dead."

Of course a little common sense and a little acquaintance with the literature of this subject would save these worthy ladies from their delusion of a mission from on high; but self-conceit is subtle and deeply rooted, and the idea of being specially chosen out of all the world for a divine inspiration is, I suppose, pleasurable to a certain type of people. Usually the communications are infinitely far from "containing all the Theosophical teaching"; they contain perhaps a few fragments of it, or far more often a few nebulous generalizations tending somewhat in the Theosophical direction.

Occasionally also the instructor is a living man in the astral body—usually an Oriental; and in that case it is perfectly natural that his information should have a Theosophical flavor. It must be recollected that Theosophy is in no sense new, but is the very oldest teaching in the world, and that the broad outlines of its system are perfectly well known everywhere outside of the limits of the extraordinary cloud of ignorance on philosophical subjects which Christianity appears to bring in its train. It is therefore small wonder that any glimpse of a wider and more sensible theory should seem to have something of Theosophy about it; but naturally it will very rarely be found to have either the precision or the fullness of the scheme as given to us by the Masters of Wisdom through their pupil, Madame Blavatsky.

The phenomenon of automatic drawing or painting is of exactly the same nature as that of writing, though naturally it is not nearly so common, because the art of drawing is much less widely diffused than is that of writing. Still it sometimes happens that a dead man has a talent for rapid drawing, and can very quickly produce a pretty little landscape or a passable portrait through the hand of a readily-impressible medium.

PERSONATION.

Another very interesting phenomenon is that of personation. I am employing this term in a technical sense which is well known to those who have studied these phenomena. I am aware that it has also been employed to describe those cases in which a dishonest medium has presented himself before his audience as a "spirit form," but I am dealing with occurrences of very different type from that. All who have seen good examples of trance speaking will have noticed how the entire expression of the medium's face changes, and how he adopts all kinds of little tricks of manner and speech, which are really those of the man who is speaking through his organism.

There are instances in which this process of change and adaptation goes very much further than this—in which a distinct alteration takes place in the features of the medium. Sometimes this change is only apparent, not real, the fact being that the earnest effort of the ensouling personality to express himself through the medium acts mesmerically upon his friend, and deludes him into thinking that he actually sees the features of the dead man before him. When that is so the phenomenon is of course purely subjective, and a photograph taken of the medium at that moment would show his face just as it always is.

Sometimes, however, the change is a real one, and can be shown to be such by means of the camera. This will naturally seem an absolute impossibility to one who has not made a special study of these things, for the majority of us little recognize the extreme fluidity and impermanence of the physical body, and have no conception how readily it may be modified under certain conditions.

We shall have to refer to this question when dealing with materializations; but in the meantime, and as far as personation is concerned, I can myself testify that it is possible for the physical features of a medium to be completely changed for a time into the exact resemblance of those of the dead

(Continued on fifth page.)

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Published every Saturday at 40 Loomis St.

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Entered at Chicago Postoffice as second-class matter.

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

One year	$1.00
Six Months	50cts
Thirteen Weeks	25cts
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SATURDAY, APRIL 4, 1903.

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All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A Minister's Cruelty.

Dragging behind him a heavy chain locked on his ankle, Earl Woods, the seventeen-year-old son of the Rev. J. D. Woods of Evanston, rushed into the Evanston Police Station yesterday with a remarkable tale of punishment to which his father had subjected him for chewing tobacco.

"Save me from my father," he cried to Captain Mersch. "I'm afraid of him! He treats me as though I were a dog!"

It was several minutes before the lad was sufficiently calm to tell his story after the captain had filed the chain from the boy's ankle.

"Last night, while I was asleep," said the boy, "my father, the Rev. J. D. Woods of Evanston, came into my room with this chain and padlock. Before I was fully awake he had clamped one end of the chain about a water pipe which is near my bed, and the other end to my ankle.

"I was powerless to move from the bed. When my father had me secure he leisurely withdrew, but returned within a few minutes with a long strap. For several minutes after that he subjected me to a severe flogging."

The youth offered to show the police great welts the cruel strap had made on his back.

The boy said that yesterday, after his father had left the house, he succeeded in breaking one end of the chain with the leg of a chair and released himself.

According to his statement his father meted out this punishment because he used tobacco and stayed out late in the evening.

"The boy does not tell all," said the Rev. Mr. Woods yesterday. "He has done worse things than he says. Suppose I were to let him go and stay out late nights? Suppose he should break into some store and steal? Suppose I should let him go to jail? Would my neighbors uphold me? He must be disciplined."

Rev. Mr. Woods would neither affirm nor deny the veracity of his son's statement. He maintained that it was his own, not the public's affair. Other members of the Woods household, 1239 Chicago avenue, also refused to discuss the matter.

Last night young Woods declared he would not bring action against his father, but that he would never return home.

"The story I told the police is absolutely true," he said.

"But my father has treated me even more brutally than that. Once he kept me chained to the bed for two days and two nights, and the only nourishment he allowed me was bread and water."

The Rev. J. D. Woods is a graduate of Garrett Biblical Institute, Evanston, and recently resigned a pastorate of the Methodist church at Harmon, Ill. He is said to have been one of the most prominent ministers in Kansas several years ago.—Chicago Examiner.

The Rev. Dr. Woods, D. D., is no doubt a very loving father, even as the "Father which art in heaven"—"For God did vex them with all adversity."—II. Chron. xv:7.

He had probably just finished reading Prov. 19:18, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

He was evidently mad at his offspring for some slight disobedience to his iron-clad rules and concluded to "fasten him as a nail in a sure place."—Isiah 22:23.

Away back in the remote past it was thought proper to punish for disobedience with almost any kind of torture, but in this age of enlightenment, reason, kindness and education are the corrective powers used by sane people.

The philosophical point of view would not lead a man who was responsible for the disposition of his child to attempt to force a reformation with chains.

Usually if a parent is stern, resolute, arbitrary and dominating he will be the father of children with similar traits or the reverse—timid, wavering, sensitive and imaginative, and in either case the wise parent will be guided by the temperamental make-up of the child. Reason, kindness and true parental attention will work wonders towards the advancement of the child. If one has a driving, business tendency, advance him accordingly. If he is timid and reserved and tends towards mechanics, book-keeping, writing, lead him out into some of those avenues. The form may wear chains but the mind must be free to arise.

An Object Lesson in France.

An instructive object lesson is afforded by certain events occurring in France at the present time in educational matters. Education in France has been left mostly in the hands of Romish religious orders or "congregations." For good and sufficient reasons the Government has felt impelled to annul the authority of these orders and congregations to teach.

As was to have been expected, the Romish cohorts of all the orders raised a great hue and cry against the Government, in consequence of this curtailment of the power and privileges of the church.

Some insight into the situation may be afforded by a press dispatch from Paris, bearing date of March 18, which states that on that day the chamber devoted its entire sitting to finishing the debate on the law refusing the authorization to male religious congregations required under the law of associations.

The announcement that Premier Combes would speak caused every seat on the floor and in the galleries to be occupied. The premier argued that the suppression of the congregations was not a suppression of the liberty of teaching. The state had the right to regulate public instruction, to look into its character and forbid the teaching of doctrines contrary to republican principles. This was what the state was doing. Liberty of teaching, said M. Combes, was not an imprescriptible right. It was a concession by the state. The only question was whether this concession should be made to the religious congregations whose teachings during the past fifty years could be judged by its results.

The premier then said he had allowed the fable that he had himself been a member of a congregation to pass unchallenged, but it was now time to state the facts. He was the son, he explained, of poor parents and it was necessary that he should go where education was least costly. He attended a small seminary intended for poor children, and he had learned there that there was an abyss between the bourgeois class educated by the congregations and the laboring class. Instead of love, fraternity and unity among the people, the teaching of the congregations brought forth hatreds and alienated the people from the republic. It was time to take measures to end this propaganda. The congregations were doing all in their power to destroy the republican doctrine, and to show any weakness toward them would be unpardonable.

The country had encouraged the government's policy in all the recent elections which resulted in favor of a republican policy. The existence of the congregations was a contradiction in a country regulated by the principles of 1798. They were the instruments of a counter revolution and they must all be pushed aside by a single vote, which would indorse the entire policy of the government.

The premier retired from the tribune amid a prolonged ovation by the republican members and much hissing on the part of the conservatives and nationalists.

After a brief reply by M. Ribot the chamber voted the adoption of the commission's report by 300 to 257. This vote implied that the chamber refused to discuss the articles of the report, but adopted the conclusion of the report in favor of rejecting applications for authorization by all teaching congregations. The announcement of the result of the ballot was received with shouts of "Long live the republic!" and "Down with the congregations!" The chamber then voted that Premier Combes' speech should be printed and posted throughout France.

It was plainly declared that the teaching and influence of the "congregation" schools were subversive of republican principles, and tended to the overthrow of republican government in France. However it and its titled supporters may disguise and dissemble with honied phrase of loyal devotion to republicanism, the fact remains palpable, that the spirit of Romanism is opposed to the principle of republican government. Romanism must dominate, must rule everything, as by divine right. This is not consistent with genuine republican principles of government—that is, self-government of the people by the people, without the coercion of the church.

The same warfare carried on by Romanism in France, is carried on everywhere, in one way or another, to subvert, undermine, overthrow and destroy whatever does not yield to be dominated and controlled by the church, for its own aggrandizement and power.

In the United States, our public school system is attacked and sought to be weakened and subverted by Romish influences.

Rome hates what she cannot control to her own purposes.

There is deathly antagonism between Romanism and true freedom in thought and government.

Intelligent Chinamen.

Some interesting truths were recently uttered by Major General Chaffee, before the members of the District Social Union, in New York City. General Chaffee and Rev. Dr. F. E. Gamewell, one of the field missionaries in China at the time of the "Boxer" troubles, were announced as the speakers of the meeting. Gen. Chaffee said:

"I took occasion to meet many of the most prominent Chinamen while in Pekin and I talked to many of the better class. These included officials. I must say that I did not meet a single intelligent Chinaman who expressed a desire to embrace the Christian religion. The masses are against Christianity, but the missionaries are hopeful and no doubt courageous. Forty or fifty missionaries in that great country cannot do much."

Dr. Gamewell admitted that the situation was as General Chaffee had said it was.

Still the propagandists will continue to support missions to convert the Chinese, although the principal result of the work of the zealous missionaries is to cause trouble, leading to "Boxer" demonstrations and uprisings against foreigners, who, but for the efforts to induce the Chinese to accept a religion to which they are opposed, would be kindly received and well treated.

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Hypnotism as a Means of Salvation.

The Rev. Van Horn, at the Congregational club, in Springfield, Mass., created a stir by his headlong plunge into the new field of thought on the outlying borders of Spiritualism. Rev. Van Horn preaches at the Old South Church, and is a "strenuous" Congregationalist, thus far held in the esteem of his brothers of the cloth as an orthodox. He took for his subject, "Psychic Power in Pulpit and Pew," and he became like the bull in the china shop to his astonished hearers, although most of them appeared to take his words with good grace, or tacitly accept. He asked in the course of his remarks:

"Why is it that the church is lacking power and in revivals? Why is it that more people are not converted and that it is difficult to get people into the church? How is it so difficult to get hard business men of the 20th century to attend church. I hope that this talk will help to throw a little light on the subject."

Then he went on to describe some of the "great revivals," such as the "jerkings," in southern Ohio and northern Kentucky, where thousands of people, whole congregations, were under the burning words of the preachers, seized with jerkings which kept up until they yielded to the Holy Ghost, and were saved by "jerkings into the kingdom of heaven." He spoke of the tremendous power at the old-fashioned camp-meetings.

"It has been established that the physical, psychical, mental and spiritual are related to each other in ways past our finding out as yet. We have certain new ologies. I do not ask you to believe that we have stablished communication with the spirits of the departed. There is telepathy, for instance. We are beginning to learn its laws, that mind can act upon mind without the interposition of that which is physical.

"Then there is Christian science. By and by we will get wisdom enough to stop ridiculing Christian science and take up the platform that divesting Christian science of that which is wicked, we shall take and claim as ours because we are scientific. There is in Christian science, telepathy and faith healing, that which is good and that belongs to you and me as Christians, and so some day we shall stop making fun of the truth."

He says of God, that he must be worshiped, not in the old-fashioned way, but "psychically." How that is to be, he fails to explain, or why it will be better than standing in the "Amen corner." But we accept it as an advance, a step somewhere, and it is delightful to see a minister move, even if he does not know where he is going.

"How shall I come before the most high God, to know him? Worship is not physical, it is spiritual. It is in the language of modern science that God is a psychical being, and they who worship Him must worship Him psychically and truthfully. God is a psychic being as we are psychic beings. Faith, belief, is the keyword which unlocks the mysteries of psychic science. It hypnotizes a person.

"I predict that the next great revival will be run along the line of this great psychic power with which God has endowed us.

"In some of our churches, it is the preacher, or the soprano in the choir or a new hat, on which interest is centered. Music is the lightest psychic power that science has ever known about.

"I have seen 3,000 people listen to Nordica sing a little, simple song and then at the close hear a long, drawn-out breath, and then those people wake up as if hypnotized. They were absolutely hypnotized by a sermon. (Laughter.) You woke up after it. I am not sure but that some man's inner conscience was hearing something while his outer being was asleep. And then some of our ministers will be labeling their sermons like that on a patent medicine, 'They work while we sleep.'

"When a sermon is preached that you like, you say it is good, and then you are hypnotized. That minister hypnotic power. Let people understand that there is science behind what you are doing, and things will come to pass. There was psychic phenomena at pentecost. God answers prayer along the line of psychic power."

The Rev. Van Horn has stumbled onto the cause of revivals, and all "religious awakenings," but he is not wise in revealing the methods to the world. If you want to influence a man, you do not want to tell him you will hypnotize him to do it. The "evangelists" have used this power all the time, unknowingly. When people become informed that it is the preacher's hypnotic power and not the Holy Ghost, which makes them feel so uncomfortable, the preachers will lose this power.

Are not the views of this minister a "give away" of all the claims of religious revivals? Although he closed by saying that he believed we had come to the scientific age of religion, does that help his contention? He would have it that God works by law, and his method here is through psychic laws. Very well, what then becomes of the Holy Ghost? Is not that nondescript ghost resolved into the personal hypnotic influence of the preacher?

One sympathizes with Rev. Hitchcock, who in reply plaintively asked, what was to become of the preachers who could not hypnotize? Must we ask people to come to the church not to worship God, but to be hypnotized? Hitchcock evidently is not one of the "emotional speakers," and is not a hypnotic success.

A Card to the Public—Spiritual Tracts.

It gives me pleasure to inform the public, that we have now a good supply of spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hundreds to any one individual, as we have to send them to applicants all over the United States. All who can send stamps for postage on the tracts they apply for, are earnestly requested to do so, as the postage bills alone for this work are large. As before stated, we have no special tract fund, and expenditure for publication and postage must come from the general fund of the N. S. A., hence we cannot do as much in this line as we desire. A few dollars have been received from friends in aid of this especial work, since my last explanation, and we most sincerely thank them for their help and encouragement.

Any friend who can spare a dollar to aid in the tract distribution will be sent copies of our tracts, and a copy of either—as preferred—"Violets," a booklet of choice poems, or "Leaflets of Truth," a cloth-bound volume of spiritual thought.

MARY T. LONGLEY,
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600 Pennsylvania avenue S. E., Washington, D. C.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

Can Never Get to Heaven.

The Progressive Thinker, as an exponent of the philosophy and ethics—not to say religion—of Spiritualism, is impelled to shake hands with Prof. Dallas L. Sharpe of Boston University, who, as preacher at the First Methodist church on a recent Sunday, probably startled some of the members of the congregation by saying:

"No woman who wears a seagull or a songbird on her hat can ever get to heaven. If you need an Easter bonnet get it. Wear it to church, for what better place to wear it than to church? It is an honor to God and a benediction to the soul to have and see Easter bonnets. Get the bonnets, however, without robbing and killing. Those who rob the lives of the songbird and the bird of beautiful plumage cannot hope for heaven."

Whatever chance such persons may have to get to an orthodox heaven, by the orthodox way, we are sure they will fall short of the Spiritualist heaven. The genius of Spiritualism is incompatible with cruelty; and cruelty is involved in the mangling and slaughter of innocent birds, of beautiful song and plumage, to cater to feminine vanity that arrays in stolen plumes at the cost of innocent lives that should of right be protected from thoughtless and needless harm.

"St. Peter at the gate" will have some searching questions to ask of the consciences of the ruthless and thoughtless wearers of the plumage of cruelly maimed and slaughtered birds. An esthetic love of the beautiful is right and spiritually ennobling in itself, but not when in the concrete it is indulged at the expense of Nature's innocent and beautiful creatures.

As a fitting sequel to these remarks, we copy the following excerpt from the Chicago Record-Herald:

"Only a Bird on a Lady's Hat" is the title of a poem just written and copyrighted by W. D. Allen of Chicago. It was suggested by the recent sermon of Professor Dallas L. Sharpe of Boston University, who said "No woman who wears bird feathers on her bonnet can hope for heaven."

The poet first attempts to interpret the despair of a lonely little warbler whose mate has been killed to adorn a woman's headdress. The feathered minstrel sings of the empty nest and of the hopeless vigil for the loved one that will never return. Then the poet tells how one night at a concert he heard a beautiful woman with a bird on her hat sing, touchingly, "Were I as Free as a Bird," and above the melody there seemed to strike upon his inner ear the pathetic trill of the dead bird on the vocalist's bonnet. He puts this song into words. Here is the last quatrain:

"Only a bird on a lady's hat, an ornament, bright and gay,
Yet this same bird was happy once, as he sang his tuneful lay,
By the empty nest his mate still waits, watching where last he sat,
While her loving mate has met the fate of the bird on a lady's hat."

Is Not Fond of Missionaries.

King Menelek, of Abyssinia, has a very practical, common-sense view of things, which has been a thorn in the side of European nations that have tried to gain a foothold in his kingdom. The Abyssinians are an ancient race, and have a religion of their own, the equal in age to any other. King Menelek thinks it good enough, and will allow no other to gain a footing in his kingdom. There are Jews and pagans in his realm, and missionaries are allowed to labor with these, but they must not seek to change the faith of an orthodox native. A Swedish missionary was recently summoned before him, when the king asked:

"What countries were you obliged to cross in order to come here?"

The missionary was obliged to admit that he had seen many Hebrews in Germany.

"Well," said Menelek, "first convert the Hebrews and pagans in Germany, and then come here and convert us."

An hour later the disappointed missionary was being conducted to the frontier by Abyssinian soldiers.

It is not the conversion of souls which attracts the young preacher, so much as the glamor of distant travel, and posing as a martyr. He prefers to sacrifice ease, social pleasures and life, in the vain attempt to convert a savage, than attempt reforming those who are only a block away. If missionaries have any saving influence, would it not be better to recall them all from their Quixotic scheme to preach salvation to all the world, and set them at work in reforming the savages of our own cities? Had the government of China pursued this policy, there would have been no Chinese war, and the empire would have remained at peace. Now it is obliged against its wishes to tolerate the missionaries, and stand on the vortex of volcanic revolt of the people, who are angered to have their most sacred religion cast into reproach, and overshadowed by a new.

Perhaps Menelek has heard of how missionaries converted the Sandwich islanders. When discovered by Capt. Cook, they were the finest specimens of the Pacific race, and 400,000 in number. The missionaries went there to preach the Lord Jesus Christ, and in the same ship went rum and an unmentionable disease. The combination has reduced the natives to 28,000 with extinction in close view. The Kanaka people were converted—off from the earth. The Indian tribes of this continent were converted in the same manner.

Why go to Asia and Africa to convert heathen, when there are so many savages in our midst? The missionaries are the picket line of insatiate greed and superstition. They pioneer and open the way for commerce, and a civilization which civilizes by devouring. Menelek shows abundance of wisdom, and there is no question of his keeping clear of tangling alliances.

The Psychic Educater, Whitewater, Wis.

The postal authorities at Washington, for some reason unknown to us, have refused to transmit through the mails as second-class matter, the magazine published at Whitewater, Wis., by Rev. Moses Hull. Mr. Hull may have unintentionally violated some technical regulation of the department, and we hope that he may succeed in amicably adjusting matters at no distant day. In our intercourse with the postoffice officials here and at Washington, we have always found them courteous and accommodating. Mr. Hull says he will continue to publish the Psychic Educator and pay two cents postage on each copy.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

Religion by Injunction.

A political party has made a great stir over injunctions, and a government by injunction, and one would think we were to be governed by the court forbidding us to do anything. We are constantly reading of trusts forbidden to do this, and workmen forbidden to do that, but thus far the "forbid" has been in secular matters. It has remained for a judge in a way-back town to distinguish himself, and place immortal bays on his brow by entering the religious field with an injunction. Really he could not help doing so, for a church was demanding it. The church held usual meetings and was more than ordinarily "strenuous," in the language of our strenuous president, but there was one member who was "more so," in fact a great deal too much so, and he could not be stopped. He always took a seat in front, and on occasion and out of occasion, in the midst of the soft prayer of the preacher, or on the rising tide of a cumulative flight of oratory, would burst out, "A-a-a-a-men!" As his voice was like the roar of the "Lord out of Zion," it disconcerted the preacher, annoyed the congregation, and gave occasion for laughter to the ungodly. The preacher labored with him, the deacons exhausted their persuasion. He would promise with tears in his eyes to remain silent, and at the next meeting, hypnotized, controlled by his "sub-consciousness," or as the deacons firmly believed, instigated by the devil, he shouted louder than ever. As reported, his applauding zeal overflowed in this manner:

"There is no redemption except through Jesus Christ. (A-a-a-men!) His blood washes away your sins. (Hallelujah!) If you do not listen and come into the fold, your fate is sealed in hell. (Praise God from whom all blessings flow!) [Laughter in the far corner of the church.] Christ has come into the by-places and calls to all sinning souls. (Praise the Lord. A-a-men!) Will you linger? or will you go? (Glory to God! Glory to God!) Right before our eyes, souls every day are going down to perdition. (A-men) Every day. (Amen!) The power of the church, in God's hands, must be thrown against the powers of Satan. (Amen, amen, A-men!)

It was unendurable. They begged him to leave the church; he would not go. He had religious convictions, and rights; he would not yield. Then the deacons thought of the much-maligned injunction and the judge granted one. The zealous shouter must not respond any more. His amens, and praise the Lords will be costly indulgences. He has the contempt of the preacher, the contempt of the church-members, but if he indulged in contempt of the court, he will be put where his amens will be heard only by the Lord.

Efficacy of Prayer.

The efficacy of prayer has recently become a positive fact, conclusively proven in the divorce courts of this city in the case of Mrs. Susie Winn against her husband. She had said to her husband that she was going to teach their little five-year-old daughter a prayer and the following testimony as taken from the daily paper tells the rest:

"Our little girl is only five years old," said Mrs. Winn, "and although she is a bright child I do not think it is right to overtax the young child's mind. One day I told my husband that I intended to teach Gladys a prayer.

"'That's right,' he said; 'teach her the Lord's prayer.'

"'No, that's too long,' I said. 'I'll teach her "Now I Lay Me Down to Sleep."'

"'Teach her the Lord's prayer,' he said.

"I knew that the prayer was too long for the child to learn, so I taught her the shorter one. When my husband learned of it he was terribly angry and he struck me and knocked me down. He never did like Gladys anyway, because he wanted a son, not a daughter.

"I have sent my little girl down to my father's home in Nashville and I intend to go there, too, and try to forget the ruin which that quarrel about the prayer has brought into our lives."

THE LYCEUM YELL!

Lyceum! Lyceum!
March, march ahead!
Never dead,
File ahead!
Come! Come! Come!

Emma Rood Tuttle.

A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Pantheism of Modern Science." By F. B. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

OLDEST BOOK IN THE WORLD

A Wonderful Digest of Laws Written Almost 4,000 Years B. C.

In the Bibliotheque Nationale in Paris, a papyrus MS., unearthed in making excavations at Thebes, in Egypt, has been preserved. It is written in Hieratic characters, and has awaited a translator. The Hieratic is an abbreviation of the original hieroglyphic or picture writing. The greater part of this book was written by the prefect Ptah-hotep, who is supposed to have lived 3,500 years B. C. He was an officer under King Assa of the fifth dynasty, as Egyptologists reckon time. Yet it must be admitted that the students of ancient history have been constantly fettered by the received chronology, and their constant effort has been to bring the dates of Egyptian history to correspond with the Mosaic account of the creation.

Consequently the dates they give are unreliable, and when unprejudiced scholars take up the matter the dates will reach beyond that of the Mosaic creation.

Ptah-hotep, a prince of the blood, at the ripe age of 110 years, sits down to the task of writing his acquired wisdom for the instruction and guidance of his son, and others of the world who might read. It is a remarkable compilation of moral, religious and political aphorisms. It is monotheistic in theology, and insists on reverence to women and punctilious politeness to inferiors as well as superiors. Indirectly it gives hints of the social life of that remote age.

The difficult work of translation has been made by the French Egyptologist, M. Phillippe Virey. So far as it is possible for words to convey the thoughts of a man who wrote almost if not quite 6,000 years ago, this translation gives them to us. A good, quaint and practical morality had those old Egyptians, under the shadow of the pyramids, built before God had, according to the Mosaic account, thought of building this world, as the following extracts will prove:

The beginning of the arrangement of good words, spoken by the noble lord, the divine father beloved of God, the son of the king, the eldest of his race, the prefect, Ptah-hotep, as a means of instructing in the knowledge of the choice of good words. There is profit to him who will listen to this; there is loss to him who will transgress them.

He says to his son: "Be not proud because of thy knowledge; converse with the ignorant as with the scholar; for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald; which is found by slaves among the rocks of pegmatite.

If thou hast to do with a disputer while he is in his heat, and if he is superior to thee in ability, lower the hands, bend the back, do not get into a passion with him. As he will not permit thee to spoil his speech, it is very wrong to interrupt him; that shows thou art not able to be quiet when thou are contradicted. If then thou hast to do with a disputer while he is in his heat, act as one not to be moved. Thou hast the advantage over him, if only in keeping silent, when his speech is bad. "Better is he who refrains," says the audience; and thou art right in the opinion of the great.

If thou art in the position of leader, to decide the condition of a large number of men, seek the best way, that thine own position may be without reproach. Justice is great, unchangeable and assured; it has not been disturbed since the time of Osiris.

Do not intimidate men; or God will likewise contend with thee.

If thou art among persons who are sitting down to eat at the house of one greater than thyself, take what he gives thee, bowing low. Look at what is before thee, bowing profoundly. Look at what is before thee, but do not stare at it; do not look at it frequently; he is blameworthy who breaks this rule. Do not speak to him, the great man, more than he asks, for one does not know what might displease him. Speak when he invites thee to do so, and thy word will please.

As to the great man who has behind him the means of existence, his line of conduct is as he wishes. He does what pleases himself; if he forms the intention of resting, his body realizes it. The great man in stretching out his hand, does that to which other men cannot attain. But as the "eating of bread" (means of existence) are under the will of God, none can revolt against that.

If thou art one of those who carry messages from one great man to another, keep exactly to that he has enjoined upon thee; do his bidding as he has told thee. Beware of altering in speaking the repulsive things which one great man addresses to another; he who distorts the fidelity of his message by repeating only what is pleasing in the words of any man, great or small, is a detestable being.

If thou art a farmer, reap in the field which the great God has given thee. But do not surfeit thy mouth among thy neighbors; it would be even better to make thyself feared by the possessor. As for him who, master of his own actions, all powerful, seizes like a crocodile in the midst even of the keepers, his children are by reason of that an object of cursing, of contempt, and of hatred; while his father is deep in trouble, and the mother who bore him, another is more happy than she. But a man becomes a god when he is chief of a tribe who has confidence in following him.

Be active, during the time of thy existence, in doing more than is commanded. Do no wrong in the time of activity; he is blameworthy who wastes his hour. Do not lose the daily opportunity for the increase of that which thy house possesses. Activity produces riches and riches do not last when it (activity) slackens.

If thou are a wise man, train a son who will be well pleasing to God. If he adjusts his course to thy way and occupies himself in thine affairs as he should, do him all the good thou canst; he is thy son, a being attached to thee, that thy body has begotten.

If thou art on guard, stand erect or remain sitting rather than to walk: Lay down this rule to thyself from the first moment. "Never go away, even when thy weariness makes itself felt." Beware of him who enters announcing that what he asks is secret; the countersign allows no such consideration, and all argument to the contrary is to be rejected. He is a god who penetrates into a place where there is no concession even to privileged persons.

Declare thy line of conduct without reserve; give thine advice in the council of thy lord; there are people who take all sides when they speak, so that, by not replying, they may not grieve the one who has made a statement, reasoning thus: "It is for the great to recognize the error and when he shall raise his voice to combat the error, he will have nothing to reply, since I have spoken to say nothing."

If thou hast the position of umpire, listen to the discourse of the petitioner. Do not ill-treat him; that would discourage him. Do not say to him: "Thou hast already told that." Indulgence will encourage him to do that for which he has come.

If thou desirest to inspire respect in the house which thou dost enter, for instance in the house of a superior, of a friend, or of a person of consideration, wherever thou dost enter, beware of approaching the wife, for there is no good in what one does there. There is no prudence in indulging in that, and thousands of men are lost for the enjoyment of a moment short as a dream, while they gain death in knowing her. It is a base disposition, that of the man who excites himself to such a deed; if he is moved to execute it, his mind abandons him. For he who lacks repugnance for this—there is no reasoning with him.

If thou desirest that thy conduct be good and kept from all evil, beware of all fits of bad temper. This is a sad malady which leads to discord, and there is no more life at all for the one who falls into it. For it brings quarrels between fathers and mothers, as between brothers and sisters; it makes the wife and the husband abhor each other, it contains all wickedness, it encloses all injuries. When a man takes justice for his rule, walks in her ways, and dwells with her, there is no room left for bad temper.

Do not give way to temper on account of what occurs around thee; do not scold ("translation uncertain") except about thine (own) affairs. Do not be in a bad temper toward thy neighbors; a compliment to him who gives offense is better than rudeness. It is wrong for a man to get in a passion with neighbors so that he knows not how to manage his words. Where there is only a little difficulty he creates an affliction for himself at a time when he should be cool.

If thou art wise, take care of thy house; love thy wife purely. Fill her stomach, clothe her back; these are the cares (to give) to her body. Caress her, fulfill her desire, during the time of thine existence; it is a kindness which honors its master. Be not brutal; consideration will lead her better than force. This establishes her in thy house; if thou repellest her, it is an abyss. Open thine arms to her for her arms; call her, show her thy love.

Treat well thy people, as it behooves thee; this is the duty of those whom God has favored. If any one neglects to treat his people well, it is said: As none may know the events that may come to pass tomorrow, he is a wise person in whose house the people are well treated. When devotion is to be shown it is the people themselves who say: "Come, come"; if good treatment has not left the place; if it has left, the people are wanting.

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass. Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale at this office. Price 25 cents.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

1903 MASS MEETING 1903

Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th.

Let all Auxiliary Societies send delegates.

Come yourself and interest your friends.

GEO. B. WARNE, Pres't. I. S. S. A.
Ella Johnson Bloom, Sec'y.

THEOSOPHY AND SPIRITUALISM.

A Lecture Delivered Before a Chicago Audience, by C. W. Leadbeater, the Great Psychic, of London, England.

(Continued from third page.)

man who is speaking through him. This phenomenon is not a very common one, so far as I have seen or heard, and we may presume that the reason for its rarity is that ordinary materialization would probably be easier to produce. The personation, however, took place in full daylight on each occasion when I witnessed it; whereas materialization is usually performed by artificial light, and there must not be too much even of that, for reasons which will be explained when we come to deal with that side of the question.

CLAIRVOYANCE, ETC.

Turning now to our second class of phenomena, we see that many of those ordinarily displayed at a Spiritualistic gathering are simply the manifestation of the ordinary powers and faculties natural to the astral plane, such as are possessed by every dead man. I have already explained in my little work on "Clairvoyance" what these powers are, and any one who will take the trouble to read that will see how clearly the possession of such sense accounts for the faculty so often exhibited by the dead of reading a closed book or a sealed letter, or describing the contents of a locked box. I have had repeated evidence through many different mediums of the possession of this power; sometimes the knowledge obtained by its means was given out through the medium's body in trance speaking, and at other times it was expressed directly by the dead man, either in his own voice or by slate-writing.

These astral faculties sometimes include a certain amount of prevision, though this is possessed in very varying degrees; and they also frequently give the power of psychometry and of looking back to some extent into the events of the past.

To the same category belongs the answering of mental questions. To the dead man on his plane the thought is to a great extent visible, so to see it and to answer it is quite an ordinary feat for him, though so extraordinary to us.

MATERIALIZATIONS.

Our third class of phenomena is that dependent upon partial materialization.

All the most interesting occurrences of the seance-room are connected in some way or other with materialization—that is to say, with the building of physical matter round some astral form, in order that through it the ego inhabiting that astral form may be able to produce results upon the physical plane. But of this materialization there are three varieties.

The habitues of seances will no doubt have noticed that materializations are of three kinds:—First those which are tangible but not visible; second, those which are visible but not tangible; and third, those which are both visible and tangible. To the first kind, which is much the most common, belong the invisible spirit hands which so frequently stroke the faces of the sitters or carry small objects about the room, and the vocal organs from which the "direct voice" proceeds. In this case an order of matter is being used which can neither reflect nor obstruct light but which is capable under certain conditions of setting up vibrations in the atmosphere which affect us as sound. A variation of this class is that kind of partial materialization which though incapable of reflecting any light that we can see, is yet able to affect some of the ultra-violet rays, and can therefore make a more or less definite impression upon the camera, and so provide us with what are known as "spirit photographs."

When there is not sufficient power available to produce a perfect materialization we sometimes get the vaporous-looking form which constitutes our second class, and in such a case the operators usually warn their sitters that the forms which appear must not be touched. In the rarer case of a full materialization there is sufficient power to hold together, at least a few moments, a form which can be both seen and touched.

Nearly all the phenomena coming under this third subdivision of ours are effected by means of the first of these types of materializations, for the hands which cause the raps or tilts, which move objects about the room or raise them from the ground, are not usually visible, though to be able to act thus upon physical matter they must themselves be physical. Occasionally, but comparatively rarely, they may be seen at their work, thus explaining to us how that work is done in the far more numerous instances in which the mechanism is invisible to us. Such a case is given to us by Sir William Crookes, F. R. S., in his very interesting book, "Researches in the Phenomena of Spiritualism," and I have myself seen exactly the same phenomenon as he there describes.

These same materialized hands manage all the smaller business of the seance; they wind up the perennial musical-box and wave it over the heads of the sitters; they play (and sometimes very sweetly) upon that curious kind of miniature zither which is usually euphoniously termed "fairy bells;" they sprinkle water or perfume sometimes; they bring flowers and fruits and even lumps of sugar, which I have known them deftly to insert into the mouths of their friends.

It is usuallly they also that are employed in slate-writing, though this may sometimes be managed still more rapidly by means of precipitation, to which we shall make reference presently. But generally the fragment of pencil enclosed between the slates is guided by a hand, of which only just the tiny points sufficient to grasp it are materialized.

A SLATE-WRITING SEANCE.

One very well known medium in London used to carry this slate-writing to a very high degree of perfection some twenty years ago. It was the finest possible performance to which to take the bigoted skeptic, who boasted that nothing ever happened or would happen while he was present. One would make an appointment with the medium for eleven o'clock on a bright summer morning; one would take the skeptic into a stationer's shop on the way and make him buy two ordinary school slates, put a tiny crumb of slate pencil between them (or sometimes two or three fragments of different colors) and then have them packed up in brown paper and stongly tied. One would then purchase a stick of the best sealing wax and request the skeptic to seal the string with his own seal in as many places as he wished—the more the better—and on no account whatever to allow that parcel to go out of his hands.

Then we should proceed to the medium's house and commence the seance, cautioning the skeptic to sit upon his parcel of slates in order to make sure that they were not tampered with. The medium commenced operations with slates of his own, which were always lying upon the table for examination before the seance began; and the skeptic had usually elaborate theories about these, as to how messages had already been written upon them, and washed out with alcohol so that they would presently reappear; or else that of course they would presently be dropped out of sight and others substituted for them by sleight of hand. It was best as a rule to let him talk, and take no notice, knowing that one could afford to bide one's time.

The medium would hold a single slate pressed against the under surface of the table with one hand—a little plain wooden table with no drawers, and obviously no contrivance of any sort about it—not even a cloth upon it. Under these conditions answers would be written to any simple question, or any sentence dictated would be faithfully taken down. Here the skeptics would usually interpose by requesting that a sentence might be written in Sanskrit or Chinese or the Cherokee dialect, and would be hugely triumphant if the controlling "spirit" confessed that he did not happen to know these languages. Occasionally he would fetch somebody who did know them, and then the skeptic would be somewhat staggered, though he still clung to the idea that somehow or other the whole thing was a fraud.

Presently, however, when the seance got into full swing, one would insinuatingly ask the directing entities whether they could write upon our own slates; and though I have once or twice been told that they feared the power was not sufficient, in three cases out of four the reply would be in the affirmative. Then one turned to the skeptic and requested him to produce his parcel, asking him to examine the seals so as to be perfectly certain that it had not been touched. He would then be courteously requested to hold the sealed parcel in his own hands above the table, the medium perhaps taking hold of one corner of it, or perhaps merely laying his hand lightly upon it. Then the skeptic would be requested to formulate a mental question, but on no account to give any indication as to its nature. He would do this, and it was generally an interesting study to watch the expression of his face when he heard the sound of rapid writing going on in the parcel between his hands. In a few moments three quick taps would signify that the message was finished, and the medium would remove his hand, gravely asking the skeptic to examine his seals and make sure that they were intact.

He would then cut his parcel open, and find the inside surfaces of his new slates covered with fine writing on the subject of his mental question. Usually for the time he was speechless, and went home to think it over; but by the end of the week he had generally made up his mind that we had been in some inexplicable way deceived or hallucinated, and that "of course we did not really see what we thought we saw." Nevertheless it was a hard nut to crack, and his frequent references later to "that clever but ridiculous performance," would show that it remained in his mind, and had perhaps done him more good than he was willing to own.

It is not difficult to see why this slate-writing should be one of the easiest forms of conveying a message, and indeed the only kind of writing that can readily be performed in full daylight. For the fact is that it never is performed in daylight, even though the surrounding conditions are so absolutely satisfactory to us. Between the two slates or between the slate and the table there is always the darkness which makes materialization easy. When a physical body is slowly grown and built together in the ordinary way, when it is thoroughly permeated by the vital principle and definitely energized by the spirit, it becomes a relatively permanent organism, and can withstand the impact of vibrations from without within certain limits.

MATERIALIZATIONS.

We must remember that materialization is a mere imitation of this—a mere concourse of fortuitous atoms, temporarily held together in opposition to the ordinary laws and arrangements of nature. It therefore needs to be constantly held together with care and difficulty, and any violent vibration striking it from without would very readily break it up. It must also be remembered that the matter employed in materialization is almost all withdrawn from the body of the medium and is therefore subject to a strong attraction which is constantly drawing it back to him. The very strong and rapid vibrations of ordinary light will therefore dissolve a materialization almost instantaneously, except under very exceptional circumstances.

It can be maintained for some time in presence of a very faint light such as that given by gas turned very low, or by what is called a "luminous slate," which is usually a piece of wood or cardboard coated with luminous paint, and exposed to the sun during the day, so that at night it may give out a faint phosphorescent radiance.

There is no sort of doubt that it is not only etheric matter which is thus temporarily withdrawn from the medium's body, but also often dense solid and liquid matter, however difficult it may be for us to realize the possibility of such a transference. I have myself seen cases in which this phenomenon undoubtedly took place, and was evidenced by a very considerable loss of weight in the medium's physical body, and also by a most curious and ghastly appearance of having shriveled up and shrunk together, so that his tiny wizened face was disappearing into the collar of his coat as he sat. The "guides" directing a seance rarely allow their medium to be seen when he is in this condition, and wisely, for it is indeed a terrible and unwholesome sight, so uncanny, so utterly inhuman that it would inevitably seriously frighten any nervous person.

In that manual of materializations, "People from the Other World," p. 243, Colonel Olcott describes the manner in which he carefully weighed the materialized form which called itself Honto. At his first attempt this Red Indian girl weighed eighty-eight pounds, but at the Colonel's request she promptly reduced herself to fifty-eight pounds, and then again increased to sixty-five, all within ten minutes, and without changing her dress. Now nearly all this mass of physical matter must have been withdrawn from the body of the medium, who must consequently have lost proportionately. I have myself experimented in just the opposite way in connection with the same phenomenon, for I have arranged the medium's chair upon the platform of a weighing machine, and have clearly noted many times a large loss of weight while materialized forms were showing themselves.

It must be remembered that while the dead man is using a materialized form, he can feel through it to a certain extent. For that reason a sword constantly waved around a man who is haunted is supposed to be a protection and the sword was also an important part of the outfit of the mediaeval magician.

No physical weapon could affect the astral body in the slightest degree; a sword might be passed through it again and again without the owner being even aware of it; but as soon as there is any materialization (and wherever physical phenomena occur there must be some materialization, however little) physical weapons may act through it upon the astral body and produce sensation, much as was the case with the more permanent physical body during life. Undoubtedly the medium may be seriously injured by any unauthorized interference with the materialized form.

VOCALIZATION.

It is by no means uncommon at a seance for the dead man to materialize vocal organs sufficiently to produce intelligible sound, though this appears to be (as indeed one would naturally suppose) a much more difficult feat than the materialization of a hand. Very often the construction of such organs seems to be imperfect, and the resulting voice is a hoarse whistling whisper. I think almost invariably the first attempts of an unaccustomed ghost to materialize a voice go no further than the softest of whispers; but on the other hand the "spirit guide" of a regular medium, having practiced the art of materializing organs and speaking through them many hundreds of times, often possesses a perfectly natural and characteristic voice.

I am quite aware that the ordinary explanation of a "spirit voice" is that it is an effort of ventriloquism on the part of the medium, but when one recognizes the voice as one well known in earth-life that explanation seems a trifle unsatisfactory. Also it seems to me to fail to account for the fact that on one occasion at a seance in my own house the unseen performers treated us to a song in which all four parts were distinctly audible, two of them being taken by very good female voices—and that although the medium was of the male sex (and in a deep trance anyhow) and none but men (trusted friends of my own) were physically present in the room.

I have already mentioned in connection with the phenomenal production of paintings or writings that there is another method by which this may be done, more rapid and efficient, but requiring greater knowledge of the possibilities of the astral plane. This method is usually described as precipitation and the operator simply disintegrates as much of his writing material—ink or chalk or plumbago—as he requires, and transfers it to the surface of his paper. A more accomplished performer, however, can gather together such material as he needs from the surrounding ether; that is to say, he is practically able to create his materials, and so can sometimes produce results which cannot readily be imitated by any means at our disposal upon the physical plane.

DISINTEGRATION AND REINTEGRATION.

Another interesting power at the command of experimenters on the astral plane is that of disintegration and of reintegration, to which we have already referred when speaking of precipitation. This is simply the process of reducing any object to an impalpable powder—in fact into an etheric or even atomic condition. This may be brought about by the action of extremely rapid vibration, which overcomes the cohesion of the molecules of the object operated upon. A still higher rate of vibration perhaps of a somewhat different type, will further separate these molecules into their constituent atoms. A body thus reduced to the etheric or atomic condition can be moved with very great rapidity from one place to another; and the moment that the force which has been exerted to bring it into that condition is withdrawn, it will at once resume its original state.

OBJECTS BROUGHT FROM A DISTANCE.

It is in this way that objects are sometimes brought almost instantaneously from great distances at Spiritualistic seances, and it is obvious that when disintegrated they could be passed with perfect ease through any solid substance, such, for example, as the wall of a house or the side of a locked box, so that what is commonly called "the passage of matter through matter" is seen, when properly understood, to be as simple as the passage of water through a sieve, or of a gas through a liquid in some chemical experiment.

I have myself very frequently had all sorts of small objects brought to me from a distance—flowers and fruit being among the most common. In some cases tropical flowers and fruit, obviously perfectly fresh, have been thus presented to me in England. When interrogated as to whence these things came, the controlling entities have always most emphatically asserted that they were not permitted to steal any person's property in this way, but had to search for their flowers and fruit where they grew wild. I have had a rare fern and a rare orchid brought to me in this way—thrown down upon the table with the fresh earth still clinging to their roots. I was able to plant both of them afterwards in my garden, where they took root and grew in the most natural manner. The best stories that I know of the bringing of plants to a seance are contained in Madame d'Esperance's book, "Shadowland." Another instance either of the passage of matter through matter, or the employment of fourth dimensional power, is given when a solid iron ring too small to go over the hand is passed on to one's wrist. This has three times been done to me, and in each case I had to trust to our dead friends for its removal, since it would have been quite impossible to get it off by any physical means except filing. I have also again and again had the back of a chair hung over my arm while I was grasping the hand of the medium. Once I watched that process in a moderately good light, and though the phenomenon was very quickly performed it yet seemed to me that I saw part of the back of the chair fade into a sort of mist as it approached my arm. But in a moment it had passed round or through my arm and was again solid as ever.

HANDLING FIRE UNHARMED.

Another striking but not very common feat displayed occasionally at a seance is that of handling fire unharmed. On one occasion at a seance in London a materialized form deliberately put his hand into the midst of a brightly burning fire, picked out a lump of red-hot coal nearly as large as a tennis ball, and held it out to me, saying quickly, "Take it in your hand."

I hesitated for a moment, perhaps not unnaturally, but an impatient movement on the part of the dead man decided me. I felt that he probably knew what he was about, that this was perhaps a unique opportunity, and that if it burnt me I could drop it before much harm was done. So I held out my hand and the glowing mass was promptly deposited in my palm. I can testify that I felt not even the slightest warmth from it, though when the dead man immediately took a sheet of paper from the mantelpiece and applied it to the coal, the paper blazed up in a moment. I held this lump of coal for a minute and a half, when, as it was rapidly growing dull, he motioned me to throw it back into the fire. Not the slightest mark or redness remained upon my hand—nothing but a little ash—nor was there any smell of burning.

Now how was this done? I could not in the least understand at the time, and we could get no intelligible theory out of the presiding entities. I know now from later occult studies that the thinnest layer of etheric substance can be so manipulated as to make it absolutely impervious to heat, and I assume that probably my hand was for the moment covered with such a layer, since that is perhaps the easiest way of producing the result. Be that as it may, I can certify that the event occurred exactly as described.

Fire is sometimes produced as though spontaneously at a seance, and of course lights are among the commonest of the phenomena. Both light and heat are simply modes of motion—rates of vibration—and it is therefore only necessary for the dead man to know how to produce vibrations of the required velocity and the light or the fire is there. There are several varieties of lights frequently employed at seances, and the study of them is exceedingly interesting, but as we have only a few minutes left, I must hurry on to our fifth class—that of full visible materializations.

MATERIALIZATION AND DEMATERIALIZATION.

I have had the opportunity (on two separate occasions when deception was an entire impossibility) to watch closely the whole process of materialization and dematerialization. The form was that of an unusually tall man, and he first appeared as a patch of cloudy light on the floor, which rose and increased until it looked somewhat like the stump of a tree. It grew on until it was a vague pillar of cloud towering above our heads, and then gradually condensed into a definite and well-known form, which stepped forward, shook me warmly by the hand, and spoke in a full clear voice, exactly as any other friend might have done. After talking to us for about five minutes and answering several questions, he again shook hands with us and announced that he must go. Bidding us good-bye, he immediately became indistinct in outline, and relapsed into the pillar of cloud, which sank down fairly rapidly into the small cloudy mass of light upon the floor, which then flickered and vanished.

THREE FORMS SEEN TOGETHER.

I have seen three materialized forms together—one of them an Arab six inches taller than the medium, another a European of ordinary medium height, and the third a little girl of dark complexion, claiming to be a red Indian—while the medium was securely locked up inside a wire cage of his own invention, which was secured by two keys (both in my pocket) and a letter-lock which could only be operated from the outside. Later in the same evening we were requested to unlock this cage, and the two forms first described brought out the entranced medium between them, one supporting him by each arm. We were allowed to touch both the medium and the materialized forms, and were much struck to find the latter distinctly firmer and more definite than the former. They did not in this case return him to his cage, but laid him upon a sofa in full view of us all, cautioned us that he would be exceedingly exhausted when he woke, and then incontinently vanished into thin air before our eyes. All this took place in a dim light, the two gas jets in the room being both turned very low, but there was all the time sufficient illumination to enable us to recognize clearly the features both of the medium and of our dead visitors, and to follow their movements with absolute certainty.

It is only when the conditions are favorable that one may hope to find the materialized forms able to move about the room as freely as in the cases above described. More generally the materialized form is strictly confined to the immediate neighborhood of the medium, and is subject to an attraction which is constantly drawing it back to the body from which it came, so that if kept away from the medium too long the figure collapses, and the matter which composed it, returning to the ethoric condition, rushes back instantly to its source. It is excessively dangerous to the medium's health, or even to his life, to prevent this return in any way; and that is why the action of the ignorant boor who endeavors at a genuine seance to seize the materialized form is wicked as well as foolish and treacherous. No one who has not sufficient education to comprehend a little of the conditions, and sufficient honesty to keep a promise, ought ever to be permitted to take part in a seance.

NO QUARREL WITH SPIRITUALISM.

Assuredly we in Theosophy have no quarrel with Spiritualism; we know very well that it has its place and work. We know that its phenomena take place, and we know that they have had great value as demonstrating the reality of superphysical life to many a skeptical mind. There are many men who seem constitutionally incapable of profiting by the experience of others; they must go and see everything for themselves, not realizing that, even if they do see, their untrained observations will be of very little value. Such men can obtain what they need very readily in Spiritualism, and could not obtain it equally easily anywhere else. By all means, then, let them attend seances, and satisfy themselves, as so many others have done. Frankly, it is not a course that we should advise except to such a man as this, because there are certain serious drawbacks to it from our point of view.

DANGERS TO BE AVOIDED.

The greatest of these is one at which the skeptic would laugh—the danger of believing too much! For if the skeptic has determination and perseverance, he will assuredly be convinced sooner or later; and when he is, it is quite likely that the pendulum will swing to the other extreme, and that he will believe too much instead of too little. He may readily grow to regard all the words of the dead as gospel, all communications which come through the tilts of a table as divinely inspired.

There is also another danger—that of being uncomfortably haunted. Often there come to a seance most undesirable dead people, men of depraved morals, seeking to gratify vicariously obscene lower passions. The "guide" usually protects his medium from such influences, and will not allow such a man to communicate; but he cannot prevent him from attaching himself to other sitters, and following them home. The skeptic may think himself strong-minded and non-sensitive, and therefore proof against any such possibility; some day he may be unpleasantly undeceived; but even if that be so, does he wish to run the risk of bringing home an influence to his wife or his daughter? Of course I fully recognize that this is only a possibility—that a man might attend a score of seances and encounter nothing of this sort; yet these things have happened, and they are happening even now. People driven to the verge of insanity by astral persecution have come to me again and again; and in many cases it was at a seance that they first encountered that ghostly companion. The strong can resist; but who knows whether he is strong until he tries?

Then there is always the possibility of being deceived, to which I referred before—not so much of being deceived by the medium (though of course that has happened) as by entities behind. Unless the sitter is himself a trained clairvoyant of no mean order, he simply cannot tell what it is that he sees, however much he may flatter himself that his discernment is perfect. There is also the whole question of possible harm to the dead. It is true that the dead man sometimes wishes to communicate in order to unburden his mind in some way, and when this is the case it is well that he should have the opportunity of doing it.

But these cases are comparatively rare. If they want us they will seek to reach us; but we should invariably let the movement come from their side—we should never seek to draw them back. It may be said perhaps, "but is it not a natural desire on the part of a mother to see her dead child again?" Surely it would be more natural for the mother to be entirely unselfish, and to think first of what was best for the child before she considered her personal longings. In many cases communication with the physical plane may do a man but little harm during the earliest stages of his astral life; but it must always be remembered that in every case it intensifies and prolongs his attachment to the lower levels of the plane—that it sets up in him a habit of remaining closely in touch with the earth-life.

SPIRITUALISM, ITS PLACE AND WORK.

Yet with all this Spiritualism has assuredly its place and its work, and it has been of incalculable value to many thousands of men and women, bringing to them a conviction and a certainty with regard to the life after death which has changed the aspect of the whole world for them and helped them far along the road of their evolution. So, I say, let Spiritualists and Theosophists work together in friendly harmony, each retaining his own opinions quite freely, but without despising or abusing those of the other. We have a mighty gospel to give to the world—a gospel for lack of which it is sinking into despair and desolation; shall men, our brothers, go down to their graves in sorrow for want of this higher teaching because those who know the truth are squabbling among themselves about immaterial points of detail? Let us stand shoulder to shoulder until the world thinks as we think on the great and vital questions; and then, a few thousand years hence, there may perhaps be time to argue about matters of minor importance.

THE PLUCKING OF A FLOWER FREES ITS SOUL.

A tulip and a violet were growing side by side,
The violet lay lowly. The tulip flaunted wide
Her coarse, plebeian petals, coquetting with the sun,
Her cheeks with heightened color at the notice she had won
Through beauty's dower.

A maiden passed along that way, seeking fragrant bloom—
A little maid of charity—she helped to cheer the doom
Of dreary army hospitals where dying soldiers lay,
Wounded with the memories of the men they strove to slay
By brutish power.

Not a single glance gave she to the tulip bold;
Tenderly she felt among the tangled moss and mold
To where the little violet was hiding—all unseen,
But pouring forth her perfume with her wonted modest mien,
Self-heedless flower.

Her body bruised and broken, the violet lay dead
Within the maiden's grasp. And then the tulip said:
"You foolish little flower, 'tis plain as plain can be
You should have asserted more of self. Just look at me—
I never cower."

The tulip hung there until it rotted on its withered stem.
The dying soldiers smiled—while souls of violets wafted them
To realms where waves of fragrance from God's own presence roll,
For the petal is the body, but the perfume is the soul
Of a flower.

—Will Winn, in Chicago American.

Wherever the tree of beneficence takes root, it sends forth branches beyond the sky.—Saadi.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

There is in every true woman's heart a spark of heavenly fire, which beams and blazes in the dark hours of adversity.—Irving.

Repartee is the highest order of wit, as it bespeaks the coolest, yet quickest exercise of genius, at a moment when the passions are aroused.—Colton.

Surround your growing boy or girl with a generous supply of good books, and leave writer and growing soul to do their business together. . . . Make your politics healthy, your economic life healthy and honest; be honest and truthful in the pulpit, behind the counter, in the office, and your children will need no specific ethical teaching—they inhale Right. And without these things all the ethical teaching in the world will only sour to cant at the first wind of the breath of the world.—H. G. Wells.

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A VERY IMPORTANT WORK.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

G. W. Kates and wife, N. S. A. missionaries, desire all persons to remember that mail directed to them at 600 Pennsylvania avenue, S. E., Washington, D. C., will always be forwarded by Mrs. Longley, the N. S. A. secretary. Persons constantly ask for their field address and thus delay correspondence. Write to them as above, at any time, and they will receive your letters.

Will C. Hodge writes from California: "Tourists are rapidly taking their departure for their various homes, and the next layout will be the Tent City which opens May 1. I intend to leave for the Puget Sound country, about the 10th of May."

Harry J. Moore writes: "Mrs. McCoy and I will be at liberty to conduct meetings any time during the week, between the Sundays, April 5, 12 and 19. Mrs. McCoy is an excellent message medium. Address me at Battle Creek, Mich."

We hear Mrs. India Hill, of Decatur, Ill., well spoken of as an earnest, faithful worker in the cause of Spiritualism. She was in Chicago a few days ago.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) Church, of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, 618 Newland Ave., Jamestown, N. Y., and you will receive a copy by return mail.

Dr. H. H. McCauley, of Chicago, died in Joliet, March 24, at St. Joseph's Hospital as the result of an operation for appendicitis. The doctor, who was prominent in Chicago as a physician and surgeon, went to Joliet about three weeks previous. During one of the social sessions he told of a dream in which he foresaw his death in much the same manner in which it came. A day or two later he was suddenly stricken with appendicitis and was removed to the hospital. The operation came too late to save his life.

The Chicago Spiritual Alliance which meets at Lakeside Hall, have gotten out an attractive card containing the program for the celebration of the fifty-fifth anniversary of Modern Spiritualism, on Sunday, March 29. Dr. G. B. Warne will deliver the principal address. There are many attractive features for the occasion.

Dr. Sarah M. Dudley wishes to make engagements for societies as an inspirational speaker and platform test medium. Also camp engagements. Best of references given. Address No. 11 East Ninth street, Covington, Ky.

Mrs. M. D. Colt writes: "I have before me your premium book, 'Religion of Man.' So full of truth it is better to me than a gold mine, as much good as I could do had I the gold mine."

The Leader and Review, of Onarga, Ill., has the following appreciative words for Mr. and Mrs. Sprague: "Mr. and Mrs. Sprague, two Spiritualist mediums, held meetings at Town Hall, Monday and Tuesday evenings, which were so largely attended that many were compelled to stand during the discourse and the readings that followed. Mr. Sprague said he was surprised to learn that this was the first public meeting of this nature ever held in Onarga. For an hour he labored earnestly to convince his audience that Spiritualism is founded on the Bible; that he who does not believe the Bible is an infidel, and that he who does believe it is a Spiritualist. The prophets, seers and dreamers of olden times, through whom miracles are said to have been performed, the speaker asserted, were mediums carrying out the will and pleasure of spirits that represented the departed ones. After closing his address, Mrs. Sprague gave a number of spirit readings in which she described the departed friends of some of the members of the audience. The Town Hall never having been used for such a purpose as this before, the spirits were a little shy at first about making their appearance, but this was only a temporary embarrassment which was quickly overcome, and during the next twenty minutes there were innumerable demonstrations and fine points of description which were verified by those people in the audience whose departed friends were hovering about them in spirit form. The closing act was a poetical phenomenon, in which Mr. Sprague recited a number of poems prompted by the spirits in response to subjects suggested by the audience. This poetical spirit was indeed a genius, and his versatility of thought and word brought wonder and amazement to the audience. On the whole these meetings were very interesting, and the audiences appeared to be well entertained."

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

Mrs. Catharine McFarlin is now lecturing at Rochester, Ind., and during March and April she can be addressed there. She writes: "This is a lovely little city. The Spiritualists have a beautiful little Temple Hall, nicely furnished; in fact it is the best equipped of any city I have visited, with the exception of the Pratt Institute. There is a lovely class of people here and I feel I will be happy to be with them."

J. L. Bordeaux writes: "I wish to tell through your estimable paper of a very remarkable medium I have had the pleasure of meeting at a private seance held in New York City. His lecture on Spiritualism, delivered so convincingly, will forever remain in my memory. I was invited to attend this seance by a friend. I was not very much interested at first, but at the close of the meeting I was so much impressed that I begged the medium to give me a private sitting, to which he consented. I heard a voice which I recognized as that of my mother, long since dead, and spoke of things known to no living soul but myself, and also satisfied my mind about several things which after her death I tried in vain to learn. I also received greetings from several other voices which I found to be chums of mine when a boy. I am now a firm believer in the truth of Spiritualism. The medium of whom I speak is Frank McKinley, of Sandusky, Ohio. He is a man of magnificent bearing, of the kind that would command the respect and attention of the most skeptical. I predict a great future for this young man who possesses such wonderful powers."

W. D. Noyes writes: "On account of renovating Good Templars' Hall, 268 State street, the Unity Church of Spiritualists of Bridgeport, Ct., will conduct the fifty-fifth anniversary of Modern Spiritualism, April 5, with a fine programme of speaking, tests, literary and musical. The hall will be decorated with the national colors, potted plants and flowers. We extend an invitation to all Spiritualists near Bridgeport to join us, and make it a day long to be remembered. Services at 7:30 p. m."

G. W. Kates and wife held interesting meetings and attracted good attendance at Seymour, Ind., March 17-19; Chrisney, 20-24; Mt. Vernon, Ill., 25-27. They will take part in the anniversary exercises in St. Louis, Mo., 29-31. Will hold meetings in the American School of Osteopathy, Kirksville, Mo., April 2-4. They desire calls during April, May and June.

Mrs. C. G. Wright writes from Springfield, Mo.: "Dr. W. O. Knowles, of Grand Rapids, Mich., arrived here Saturday evening and spoke at the Spiritual Temple, on corner of Robberson avenue and Calhoun street, at 7:30 p. m., to a packed house. Then came the messages of the many loved ones, gladdening the hearts of many. Descriptions and occupations and full names were given. He will be with us until the last Saturday in April. The Springfield Spiritual Association and the South Side Spiritual Association will join together March 29 and hold the anniversary exercises at the K. of P. hall, at 2:30 and 7:30 p. m. Dr. Knowles will deliver the address, both afternoon and evening. After next Sunday, March 29, the usual services will be held at the Spiritual Temple. Lyceum every Sunday at 9:30 a. m. Lecture Thursday night at 7:30; lecture Sunday at 2:30 and 7:30 p. m. Dr. Knowles can be engaged for funerals within range of one hundred miles, at reasonable rates. Address him at No. 1132 Robberson avenue, Springfield, Mo."

Mrs. Emma M. Nutt-Moore has resigned as secretary of the Island Lake Camp Association, and wishes to hear from societies and camps desiring a speaker and medium. Address 111 West Mason street, Jackson, Mich.

A. M. Hitchcock, of San Diego, Cal., writes: "The nine premium books have arrived all right, and I am more than pleased with them. They should be in every house in the land. We will lay the corner-stone of our new Spiritual Temple next Sunday. Brother Hodge is lecturing for us here and we think him a grand speaker and worker in the ranks of Spiritualists."

Mrs. J. E. Staner, of this city, has been called to the bedside of a sick mother, and left her work in charge of Mrs. Eva M. Fravil.

J. H. Ames writes from Anderson, Ind.: "Mr. and Mrs. Kates, missionaries for the N. S. A., closed a five-days' meeting on the evening of March 15, at the Temple of the Madison Avenue Association of Spiritualists. The meetings were well attended, and were a success. The lectures were highly instructive and entertaining. Mrs. Kates' message work was clear and decisive. Ladies who attended Mrs. Kates' special lecture to women say that no lady can afford to miss the opportunity of hearing her. They are doing a great work. Spiritualists everywhere should help the good cause along."

The Spiritual Research will celebrate the fifty-fifth anniversary of Modern Spiritualism, March 31, at Van Buren Opera House, Van Buren street and California avenue. Mrs. Eva M. Fravil will conduct a circle in the afternoon at 2:30. A musical and literary program is arranged for the evening. They will also have with them, Dr. Geo. B. Warne, Mr. and Mrs. Elmo, Mrs. Ella Johnson Bloom and other mediums, who will help to make the occasion one of joy and profit. Ladies are requested to bring refreshments, and supper will be served at 6:30.

Mrs. Scott Briggs writes from Summerland, Cal.: "I became a Spiritualist 61 years ago among the Shakers, and deplore anything but the genuine as much as one can; but we have too many laws now. We are faked by doctors, lawyers, the food we eat, and worse than all, by the reverends. If we live right and have our sixth sense developed, we can take what comes, and gather the wheat from the chaff. Be a good Samaritan by talking kindly to them; show them that they are their own worst enemy; teach them the wrong they are doing by tampering with a subject so vital and important to the soul and growth of a brother or sister (we are but a brotherhood) and inasmuch as we wrong another we are dwarfing our own spiritual growth and happiness. Such treatment will call out their better nature and win them over to the right."

J. R. Alter writes from Onarga, Ill.: "The able and successful missionaries of Spiritualism, Mr. and Mrs. Sprague, were here the 16th, 17th and 18th. The town hall was crowded, especially the second evening. On the third evening an organization was effected at the parlors of Mr. and Mrs. Skeels, with Wm. Skeels as president, and named the Spiritualist Investigating Society of Onarga. Mr. and Mrs. Skeels have the love and confidence of the entire community. Mrs. Skeels is the daughter of Julia A. Shoufer, of Elmwood, Ohio, who was a well-known medium in the early days. Also a noted benefactress of poor orphan children. The Skeels have almost alone held up the banner of Spiritualism here. Mrs. Skeels is an inspirational speaker, and has very able controls, and has officiated publicly at Watseka and other points; at Watseka a year or more, and is a help and inspiration wherever she is."

Dr. L. H. Freedman writes from Los Angeles, Cal.: "Mr. Richmond, the healer, is still in jail. The supreme bench meets here April 6. It is not our desire to win in the supreme court, but to have an opportunity to take the medical act to the United States Supreme Court, and there kill the devil which has always stood in the way of liberty. I have worked hard to organize a society, the Mediums' Protective Association. It is my desire to help this movement wherever it is needed. A healer cannot go into St. Louis, and in many states, therefore I want liberal practitioners and healers to confer with me to form a National Board of Healers and swell the fund and join with the National Spiritualist Association at Washington, D. C., for one combined purpose—liberty for all. Will some one inform me how Dr. Proctor's case in Springfield, Mass., is getting along, and at what stage has it reached? Spiritualism teaches us that we work for one another, and help to lighten the burden of those who need enlightenment."

Franklin E. Parker writes from Boston, Mass.: "In reading The Progressive Thinker of March 14, I wish to express my pleasure at the efficient manner in which Rev. Axel Lundeberg handled the subject of spirit return. It is clear, concise and truthful. Although he does not explain the invisible chord that connects the person or medium with the spirit world that affords the power of communication, wireless telegraphy explains it. Still, to the general public who are skeptical from a lack of development, it is most excellent and any rational being seeking enlightenment should feel impressed as to its truth and logic. My experience has been so extensive and my spiritual unfoldment so beautiful, I am only too responsive to acknowledge nuggets of value that assist the soul in its evolution to the celestial spheres. It is also a pleasure to watch the spiritual growth of souls at the present time and the fast-accumulating evidence put into practical language by progressive spirits. The mystery of spirit return by reflection is not such a mystery after you understand the spiritual chord that connects the ends to the positive and negative that complete the battery, making communication possible."

E. R. Kidd writes: "As a result of several lectures delivered in Canton, Ohio, recently by Mrs. St. Omer Briggs, of Detroit, Mich., quite an interest has been created. A day or two prior to March 15, it was announced in our daily papers that the spirit of the mother of Mrs. Briggs would on the evening of tha day lecture through her, taking for her subject, 'The Condition of the Spirit on Leaving the Body and Entering Spirit Realm.' On this occasion the seating capacity of the large hall was inadequate. Mrs. Briggs is also serving the Church of Spirit Communion of Massillon, Ohio, a sister city located eight miles west of Canton, a trolley line connecting the two cities."

R. M. Pritchett writes: "I enclose two subscriptions. Every one of your subscribers could do missionary work if they would have your valuable paper sent to some friend for six months or a year. Many who never saw The Progressive Thinker would be only too glad to have a chance to read its columns and learn the truth. What a consolation to know of the realities of a future life, and that our departed friends still live. Reader, why not help the editor send along the messenger of light and make some one longing for such evidence happy?"

E. W. Sprague and wife, the N. S. A. Missionaries, are again working in Michigan. Parties wishing their services in that state or elsewhere, should address them at once at Sturgis, Mich.

Mrs. Dr. Clark writes from New Orleans, La.: "The First Spiritual Temple will celebrate the fifty-fifth anniversary of Modern Spiritualism."

Mr. and Mrs. A. C. Priest, of Spokane, Wash., who were absent (from the Spiritual Hall and Reading-room, 226 North Post street) for a month, for a necessary rest have postponed their intended lengthened trip for the present, and are holding their Thursday night circles and Sunday night public meetings as heretofore. These independent workers have done a great work by giving a public reading-room and holding meetings entirely at their own expense, and intend following along that line in the future. At one of their late meetings every person received a spirit message.

Mrs. Amanda Coffman writes: "After filling a five weeks' engagement with the Independent Church of Toledo, O., I went to Indianapolis, Ind., and took a rest and visited dear friends there. I found the First Church prospering under the management of its efficient officers. Mrs. Abbie Sheets of Grand Ledge, Mich., was serving the society, and I had the pleasure of listening to the words of wisdom as they flowed from her inspired lips. I left there and arrived at Ashtabula, Ohio, the 19th. I gave three lectures there and one at Conneaut, Ohio, and a parlor meeting at Ashtabula Harbor. Large audiences greeted me at each place, and a great interest is awakened and many are coming into the light. I arrived at Canton, Ohio, the 23rd, and have given four evening lectures at this place, and thus far crowded houses have greeted me. I go to Lansing, Mich., for anniversary services, the 28th and 29th, and then to my home. I will stay at home until my camp dates call me away again. I will answer calls for funeral services at a reasonable distance from Grand Rapids, Mich. Home address, 419 Crescent avenue."

The vice-president of the Arkansas City, Kansas, Society of Spiritualists, under date of Mar. 16, writes: "Our society has just closed one of the most successful meetings ever held by us in this city. For six successive evenings, from the 10th to the 15th inclusive, Mrs. Etta Seaman Bledsoe, of Topeka, Kans., expounded the beautiful philosophy of Spiritualism in such soul-inspiring language that the vast audience that filled to overflowing the large, commodious Odd Fellows' hall, were given a foretaste of the grand opportunities for continued development for those who profit by the kindly messages sent from spirit friends to those in earth life. Following each lecture, Mrs. Inez Wagner, sitting upon the platform, blindfolded by a skeptic, gave from slips of paper collected from the audience, the name of the writer, the name of his or her friend in spirit life, with messages answering the questions asked. After the meetings in the hall, a trumpet seance was given to as many as could be seated in the parlors of Mr. and Mrs. Thos. L. Mantor. During each day, messages on slates, held by the applicants, were received through the mediumship of Mrs. Bledsoe, the style of writing and the character of the messages were such as carried positive conviction of their coming from friends in spirit life."

Eva L. Stewart writes: "On the night of our social (First Hyde Park Occult Society, 323 East 55th street), the hall was packed. Thanks are due to Mr. and Mrs. Elmo, Mrs. K. M. Riley, Mrs. Grace Althens, Mr. H. S. Frasier for giving messages, and Mr. B. D. Stillman and Prof. Vogel for music; also Mr. Stillman and Mrs. Jessie Hillis for recitations. The hand-painted velvet pillow was drawn by a lady from Ripon, Wis. On Sunday following we had a great treat in the person of Rev. G. C. Love, of Portland, Oregon, but now to locate here. He handled his subject in an able manner. In the evening Rev. J. M. Green, a congregational minister spoke for us. He was followed by Rev. Love, and during the discourse the audience was held spellbound. On April 5, Dr. G. B. Warne has promised to be with us. Mrs. E. Klein will be present and give tests."

A Spokane (Wash.) paper contains the following: "A Spiritualist society was organized last night at the Unitarian church and a committee was appointed that will draft a constitution and by-laws for the association. Some of those present desired to name the society the Eclectic Society for Spiritualistic Culture. The late Judge Horatio N. Maguire suggested this name for the first society organized in Spokane and many of those present last night believed that it would be appropriate and at the same time be conferring an honor on one who for years had been a close student of Spiritualism. After considerable discussion it was resolved to leave this question for settlement until a future meeting. On March 31 occurs the 55th anniversary of the birth of Modern Spiritualism, and it was determined last night that a fitting celebration should be held on this date. There were forty names placed upon the membership roll, and they elected the following officers: President, L. G. Shinn; vice-president, G. W. Armstrong; secretary, Mrs. G. H. Clark; treasurer, Mrs. Corselis; trustees, Mrs. P. Williams, Mrs. French and W. Dorman; committee to draft the constitution and by-laws, C. W. Dickinson, G. W. Armstrong and W. Dorman."

John B. Chrisney writes from Chrisney, Ind.: "G. W. Kates and wife the N. S. A. missionaries, held five meetings at Mozart Hall, for our society, with a good attendance. Their lectures and tests were highly appreciated. With such workers in the field our cause will grow beyond our expectations."

Mrs. Mary Cochonour speaks approvingly of the good work done by Mrs. Alice Gehring at the meetings held in Hopkins' Hall, Mar 21. She conducts these meetings every Tuesday at 8 p. m. Slate-writing was given from the rostrum, in a bright light.

Mrs. A. L. Gillespie writes from San Francisco, Cal.: "My work in the East begins in Indianapolis, for April. I have a few dates in May and June, which I will be glad to fill. I will open Brady camp the first two Sundays in July, and Briggs Park the third Sunday in July. I will not be able on account of California engagements to remain for August camps. The People's Church, which I have had charge of for five months, is in splendid order and rapidly gaining members. It is the baby society of San Francisco, but believe me, a most promising one. Among the many who have joined the 'great majority,' none have been more keenly missed than Brother Newman. His circle of friends was large, and all who knew him respected him. Mrs. Newman is exceptionally brave under her load of sorrow; the dear little woman has given us all lessons in spiritual courage in these sad days for her. My address will be for April, General Delivery, Indianapolis, Ind."

J. L. Foster traveled 25 miles to reach Anderson, Ind., in order to attend the meetings held there by Mr. and Mrs. Kates. He writes: "We appreciated the pleasure of the meetings the best of anything of the kind it has been our lot to attend. Words fail to express my appreciation for their noble words of instruction and consolation. I am so glad that I made their personal acquaintance. Friends, we have got to advance, so let us commence now. Today is the acceptable time. How I wish I had been led into this beautiful light years ago; but as it does no good to grieve over the follies of the past, my prayer now is that if possible I may have double strength to apply myself in the remaining few days that are allotted to me, and may we never be ashamed to let the world know we are Spiritualists."

C. M. Potter writes from Grand Rapid, Mich.: "Our regular speaker, D. A. Herrick, having submitted to a surgical operation (for hemorrhoids), was unable to be with us on the 15th and 22nd inst. His place was ably filled by the Rev. D. A. Morrell, of this city, a comparatively new worker in the field, having made her debut at Briggs Park last summer. She is rapidly coming to the front as a sound reasoner and logical speaker, and will soon stand among those in the front rank of our public workers. She has a very pleasing personality, and impresses her audience most favorably by her sincerity. Societies desiring to secure a speaker will not be disappointed in making an engagement with her."

The Church of the Spirit Communion of Massillon, Ohio, adopted resolutions commending very highly the life and work of the ariden sister, Mrs. Leonard Hess. She commanded the respect of every one.

The funeral services in memory of George D. Haworth were held Thursday afternoon, March 26, at the residence of Mrs. James Haworth, at the corner of Jackson and Eldorado streets, Decatur, Ill. Rev. Dr. W. H. Penhallagon, pastor of the First Presbyterian church made a brief address. He referred to George D. Haworth as one of Decatur's great men. Mrs. Harry Crea and Miss Lillian King sang three duets during the services. At the first of the service they sang "One Sweetly Solemn Thought" and later on they sang, "There Is a Land of Pure Delight," and "There Is a Land Mine Eye Hath Seen." A large number of friends were present. One of the noticeable features of the funeral was its simplicity and lack of pomp. Mr. Haworth was prominent as a Spiritualist, and one of the best of men. Hudson Tuttle, of Berlin Heights, Ohio, who was one of Mr. Haworth's favorite authors, was to have conducted the services but on account of not being able to arrange his business affairs in time he was unable to be present and Rev. W. H. Penhallegon conducted them.

A. J. Davis, the great author and seer, writes: "I received with grateful pleasure your premium book, 'Religion of Man, and Ethics of Science,' by Hudson Tuttle. It leaves nothing further to be said or written. It is the 'whole thing,' and must do much good."

S. H. Keech writes from Kansas City, Mo.: "I have been an interested reader of your valuable paper for some time, and not having seen any communication from our city, I would like to speak a few words. We have a large number of urgent workers and several spiritual societies here, and a number of good mediums, and through their efforts the cause of Spiritualism is prospering so much that the so-called ministry is bitterly attacking it from their pulpits. They seem to be alarmed least their support will be cut off if the people should awaken to investigation."

C. L. Harcourt writes from Chesnut, Ill.: "Why should not Illinois follow the noble examples of New York and Ohio in prohibiting the brutal and brutaling practice of live bird trap shooting—a most unsportsmanlike sport, devoid of the first elements of fair play? It will if our leading editors will as bravely sustain the Darrow anti-pigeon shooting as similar bills were sustained by the press of the above-mentioned states." We unite with the writer in insisting that the brutal practice alluded to, be stopped.

Mrs. C. Hanchar writes: "The Progressive Spiritual Society, 183 North avenue, will have special Easter services in the afternoon at 3 o'clock and evening at 8 o'clock. Dr. G. B. Warne, Mrs. Ella Johnson Bloom, Mrs. J. B. Bryan, Mrs. Ida Strueh, Mrs. Laura G. Fixen and Mrs. Wm. Hilbert will participate. Special Easter singing. Our lyceum children will take part in the afternoon."

We regret to learn that Carlyle Petersilea, the gifted medium, has had a paralytic stroke. His whole right side is affected. He is now residing at Glendale, Cal. We hope he will soon recover his health.

J. L. Franck writes from Los Angeles, Cal.: "Prof. J. McLane, the medium, lecturer and healer, who has been with us for the last five months, has gone to his parents' home in Adrian, Mich., for a rest. He worked hard and was honest in all his dealings for the cause of Spiritualism and Truth. Well, our little flock is scattered to the four winds; some go to one meeting, and some to another, but there is so much fake here that those who love the truth hate to mingle with those we know nothing or very little of. No wonder the board of council are getting out an ordinance to tax every medium, healer, card reader, etc., the sum of $15 per month; perhaps more. Some of the mediums are giving an entertainment for the raising of funds to test this thing in the courts. When it comes to religion, I don't think lecturers or mediums (spiritual) ought to be made pay a license any more than priest or any orthodox church."

B. R. Anderson writes: "Permit me to express my delight at your choice and acquisition of Editor-at-Large for your unequalled paper. Viewed from my standpoint it is the actual duty of every conscientious Spiritualist to encourage all good, progressive steps tending to the advancement of our glorious cause. Had the free choice of all psychic writers in the world been thrown open to you, I cannot think you could have selected a better one to fill the position of Editor-at-Large than our noble Brother Tuttle. I have read a few of the articles where he has swooped down upon the weak backs of the falsifiers of Spiritualism. How they do squeal, flop and run for cover when struck by our dear brother's lance, armed with the glittering steel point of logic and fact. God bless and prosper you, Brother Tuttle."

F. R. Siple writes from Canton, Ohio: "Sister Amanda Coffman, of Grand Rapids, Mich., has closed a series of lectures before the Occult Society of Canton, and we wish to extend our thanks to her for the good work she has done. She is powerful in voice and delivery. She holds her audience in astonishment evening after evening with that beautiful inspiration that is balm for the aching heart."

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WISCONSIN.

Important Notice to the Spiritualists of Wisconsin.

The fourth annual convention of the Wisconsin State Spiritualists Association will be held in the city of LaCrosse, Wis., Tuesday, Wednesday and Thursday, April 21, 22 and 23, 1903. At this convention there will be much to interest all comers, and all Spiritualists and investigators are earnestly requested to be present.

This will be one of the most important conventions in the history of this association, and many matters of vital interest to all will be up for consideration, and it is imperative that every Spiritualist in the State who has the good of the cause at heart, be with us and help in the deliberations, and assist in formulating the plans for the ensuing year. This is your convention, Spiritualists, and we want you to come and put your shoulder to the wheel of progress. Your state association is growing, and the outlook for the future is bright; come and make it brighter.

Aside from the business features of the meeting, there has been an excellent program prepared for the edification of visitors and Spiritualists. Some of the best speakers and mediums in our ranks will be in attendance, and will present the philosophy and phenomena of Spiritualism in no uncertain manner. An intellectual feast awaits you. Come and enjoy it.

Among those who will be in attendance and participate in making the program attractive, are the Rev. Moses Hull, Rev. T. Grafton Owen, Dr. Geo. B. Warne, president of the Illinois State Association, and Mrs. Eva McCoy, who will be the message bearer. Besides this there will be other features with which the program will be interspersed, and which will add to the attractiveness of the whole. You will find a cordial welcome. Not only is this invitation extended to those within the state of Wisconsin, but to those who live outside the border lines as well. All Spiritualists and truth-seekers will find a hearty hand-clasp and welcome waiting them at the convention hall. Don't forget the date, and watch for further and more complete notices. If you want more information, send your name and address to

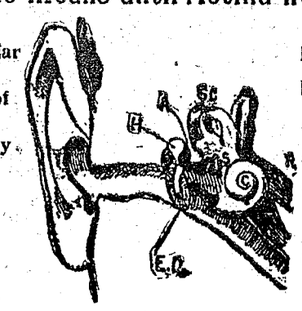
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HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

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

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

Andrew Johnson: Q. Have colors significance as seen clairvoyantly?

A. Colors have a most undoubtable significance, which has been recognized since remotest times. Colors correspond to musical tones and are pleasing or harmful as they harmonize with the conditions of the mind. This subject has been lately investigated by scientific methods and the results heralded as something new, but are almost precisely as stated by Prof. St. Johns, in the Lyceum Guide. As an artist he made the study of colrs the labor of his life, and arrived at a scientific completeness which is unapproachable. Not only is the correspondence of the primary colors given, but of their blendings for the 24 groups into which the members of the lyceum may be divided.

The list begins with gray, Innocence, applied to the first group of six-year-old children. Gray is a blended color and corresponds to "mind without distinguishable character." That is the mind has not yet made its leading characteristics manifest.

As the subject is of interest not only for its color scheme but also for the application to lyceum work, the first 12 groups are given.

COLOR	SIGNIFICANCE	GROUP	AGE
Light Gray,	Innocence,	Fountain,	6yrs
Lilac,	Trusting,	Stream,	7yrs
Pink,	Modesty,	River,	8yrs
Red,	Ardor,	Lake	9yrs
Russet,	Pride,	Sea,	10yrs
Purple,	Restraint,	Ocean	11yrs
Blue,	Combined Power,	Shore,	12yrs
Green,	Harmony,	Banner,	13yrs
Emerald,	Truthfulness,	Star,	14yrs
Orange,	Will,	Excelsior,	15yrs
White,	Purity.	Liberty,	16&17
Yellow,	Inspiration	Summer	18&up

This correspondence is extended so as to cover a duplicate of twelve groups more, which might be useful when the lyceum became sufficiently large, as it was considered better to confine the younger groups to twelve members. Thus if Fountain group became too large, Aurora was organized; seven years old Stream overflowed into Sunbeam. The correspondence and groups are as follows:

Gray,	Germs of Hope,	Aurora
Pearl,	Unsuspecting,	Sunbeam
Rose,	Diffidence,	Lawn
Crimson,	Zeal,	Grotto
Maroon,	Self-Reliance,	Glen
Violet,	Aspiration,	Sylvan
Indigo,	Love of Unity,	Valley
Citrine,	Concord,	Floral
Light Olive,	Fidelity,	Garland
Light Orange,	Firmness,	Mountain
Yellow White,	Chastity,	Temple
Gold,	Spirituality,	Evangel

We quote: "That color has an intricate and mysterious relation to life, and the qualities of the mind, once considered fanciful, is now proven to rest on the foundation of fixed laws; every color is found to have a significance and correspondence in quality of spirit."

The color of the aura around persons, seen by sensitives, is a revelation of character, and the meaning of such colors may be readily learned from the preceding list of correspondences.

Mrs. Jennie Allen: Q. I am old in years, but young in Spiritualism. My Christian friends ask me if it be true, why our spirit friends cannot come directly to us, instead of through a medium?

A. All persons are in some degree mediumistic, but only those capable of receiving messages with sufficient distinctness, to be clearly recognizable are known as mediums. There are methods whereby this faculty may be improved, and the way is open to all. Yet those who make this complaint and objections are the ones who have never made the least effort to prepare themselves for communion with the departed. The question really is as relevant as to ask why in order to send a telegraphic message, must we have a telegraphic instrument? Why not use a steam engine, or any other machine? The absurdity of the question becomes apparent, and the weakness of the conclusion that Spiritualism is not true because spirit friends cannot come directly to all.

A. B. Stevenson: Q. (1) Why do men commit crimes, like those of the wife-strangler, Knapp, and confess them?

(2) Can future events be predicted?

(3) What of the Battle Creek food idea?

A. Knapp, without doubt, is a "sexual pervert," one of the most dangerous class of criminals. They are dangerous, because of the unexpected and horrible character of their crime. They are dominated by the lowest and most brutal passions. The motive which drives all criminals to confession, is the belief, made potent by heredity, that only by its means can forgiveness be obtained. If the murderer confesses his crime, the law does not swerve, but God takes the reprieved spirit right through the slip-knot into heaven. Hence it is that cowardly confession is the subterfuge of criminals, impelled by the sting of conscience, and hope of selfish gain.

(2) That such predictions have been made and fulfilled to the letter, proves prophecy possible.

(3) In making other forms of cereals than bread and cakes, popular, the so-called hygienic foods are commendable. It is a matter of grave doubt, however, if "predigested" foods of any kind are beneficial. The functions of the stomach is to digest the food. If it cannot, nothing can digest for it. We prefer to convert our bread into dextrine by toasting, to having it in the quite unknown form of deceptively named preparations. I am conscious of being out of fashion, but I hold that the nearer the food is to the combinations in which it is given to us by nature, the more healthful. To a natural appetite, how can you improve the flavor of a baked potato spread with butter or cream; a slice of fresh bread and butter; a dish of hominy and cream; a skillfully prepared egg? Can a banana, apple, or peach be improved by coddling of cookery? Nut food may be all right, as far as it goes, but all the nuts furnished by commerce would not supply the world for a week were they made a staple food.

Mrs. L. D. VanTassel: Q. What is the history of the superstition regarding the numbers, 3, 7, etc.?

A. The superstition about numbers comes up from the remote ages of the awakening of the intellect of man. A time when letters and figures were thought to have a spirit, and to be able to converse; when as the "WORD" they were believed to be god-endowed. Three was taken as the symbol of the earliest form of worship, the phallic, and the cross, the letter T was its conventional image. There were three principles of generation; the cross and triangle represented them. These three in one, the holy trinity, was God as finally elaborated by the Christians. The Egyptians had three gods: God the father, Logos the son, and the Holy Spirit. The Hindoos had Brahma, Vishnu and the Holy Spirit. The Persians had Ormusd, Mithras and Ahriman. The Greeks had Jupiter, Neptune and Pluto. There were three Fates; three Nymphs; and three times three Muses. Man was three-fold, body, soul and spirit. There were three elements, earth, air and water. Man had three enemies, the world, the flesh and the devil. There are three Graces, Faith, Hope and Charity; three kingdoms, animal, vegetable and mineral. As three times three are nine, that number became yet more mysterious. Pythagoras taught that three being the trinity, represented a perfect unity; twice three, a perfect dual, and three times three, nine, a perfect plural. There are volumes of superstition clinging to the number nine. Deucalion's Ark was tossed by the flood nine days; there are nine earths; nine heavens; nine gods (by whom the Romans swore); nine fallen angels, etc.

Numbers, in their Cabalistic meaning, marked degrees of perfection, and were by some mysterious power, means and mode of that perfection.

The Pythagorians, elaborated a system of which numbers were the foundation. One was the number of origin, and ten of power. Seven was the number of intelligence, according to Philolaus. The early observers of the heavens, found seven planets, and this gave to the number seven its mysterious significance. Seven has entered largely into chronology, mythology and history. There are seven days of creation; seven days in a week; the seventh year was a sabbath; the seven-times-seven year a jubilee. There were seven churches in Asia; seven angels before the throne of God; seven bibles; seven bodies in alchemy; seven champions of Christ; seven deadly sins; seven sages; seven wonders of the world, etc.

This mysticism of numbers has been revived, and strange to say, has zealous advocates. A knowledge of the origin of the belief that numbers have any occult significance should dissipate that belief. It grew out of a childish idea that numbers were living things; having a powerful active spirit. It was absolutely erroneous. The science based on numbers, is one of pure abstraction, and numbers have no existence other than as mental conceptions. Hence the occult exploitering of the mystery and hidden wisdom of numbers, is meaningless verbosity.

Ready for a Few New Lessons.

I believe we are ready for a few new lessons, and unless the great body of Spiritualists can take a forward step and enter the New Thought world, they will surely find the vanguard of progress has passed them. I like very much the tone or key-note of the Morris Pratt Institute, where our good brother, Moses Hull, tells the students if they are there for any other purpose than a consecration of their powers to the work of the education, elevation and betterment of earth's inhabitants, they are in the wrong place and had better find their level.

I think the time is at hand when people everywhere will demand of their teachers mental and spiritual food for their sustenance and growth in those lines, and not in vain platitudes that were intensely interesting fifty years ago. The whole world moves, and we must move with it. So many grand and noble men and women, their souls aflame with a divine enthusiasm to bless the world, to give their best thought to light the mental darkness that surrounds them. The new thought comes to us through so many channels, and each is led by the light that comes through his own unfoldment. All are welcome—each has his own work to do.

I want to include in this wide-spread enthusiasm for the upliftment of the race, the noble band of the A. P. W. A. This surely looks like a move in the right direction. All honor, and my hand as one of the most humble in the ranks.

And just here comes to my mind a very pessimistic view of the earth's inhabitants as presented in Brother M. M. Mangasarian's lecture of the Abysmal Monster. Ignorance among the Catholics and Mussulmans of the Orient. How for centuries they have remained hugging their delusions. It seems human progress must be at a standstill in that part of the world. What can ever arouse them to use their reason? Where is the remedy for their darkness? And they propagate their kind and they ever follow in the ancestral rut of Superstition.

SARAH STONE ROCKHILL.

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RELIGION OF SPIRITUALISM

Harmonization of Apparent Conflicting Views.

The subject of religion as it pertains to Spiritualism has been a matter of discussion for many years. Many people who have joined the ranks of Spiritualism still hold some of their former ideas of religion which they try to mix with pure Spiritualism; but they will not mix, and this causes confusion and turmoil to some extent. This has been the state of affairs for 54 years; nevertheless, there is a way to settle this matter properly and satisfactorily—that is for each individual to settle it in his or her own mind. That is the way it is being settled constantly. We can "sift the wheat from the chaff," and all find some truth and hold it, while the errors will finally sink and disappear. When we rightly understand each other there is not near so much disagreement and conflict as certain scribes would have us believe.

A person may be a consistent Spiritualist from a scientific and philosophical standpoint, while he has nothing to do with the religion, and goes no farther than to accept spirit existence as a proven fact. But is one less a Spiritualist who also accepts the teachings of spirits as to methods of spiritual progress and development? Spiritualism is religion, in part, for those who want a religion; for those of us who desire to begin our advancement and continue it as far as possible on the earth plane. For others it may not be a religion.

By the liberality of The Progressive Thinker all its contributors are allowed to express their thoughts freely, and this is one reason why it is the best paper, for thus it represents the condition of Spiritualism just as it is, without deception.

Let us bear in mind that our cause is controlled by intelligent spirits who will guide it safely onward; then we will have no cause for alarm on account of disagreements. Their purpose is to destroy all the old religious systems, which will take several centuries. They must encounter obstacles of colossal proportions; and we of the present day and generation can only perform our little part in the great work to be accomplished. Let us be patient, tolerant and give to all others the same rights and perogatives we claim for ourselves individually.

Man has had the god-idea instilled into his being for centuries until it has become hereditary and very difficult to correct. It will require centuries for its elimination, even as the idea of the flatness of the earth and the sun moving around it required centuries to combat and overcome. We want the liberty to cast aside the views of yesterday, if they do not agree with the truth we have learned to-day.

We have observed that nearly all those persons who deny that Spiritualism is religion in one sense, admit that it is in another—the sense of ethics, morality. They base their arguments against it on the old definitions and understanding of the word religion, and their reasoning and arguments on that line are sound and true; and we are generally agreed on that point. It is not religion if that must be based on the recognition and worship of a God.

We put a meaning upon the word religion, acceptable to us, while violating no principle of lexicography. We have a right under the law of language to use a word outside its dictionary meaning, if our use of it is sustained by scholars and good usage. It is good usage to apply the word religion to the experiences and lessons of life, to be drawn from the teachings of Spiritualism, whose inducements for right living surpass any system of ethics known on earth. If we include the important features love of truth, devotion to the right, expression of spiritual sentiments, it is the most perfect of all religions.

Spiritualism is religion in a sense which the world does not yet understand, by interpretations and definitions that may be expressed in the following synonyms and component parts: Truth, knowledge, goodness, love, spirituality, industry, progress, inspiration, freedom, fraternity, friendship, liberty, tolerance, equality, unity, harmony, purity, honesty, integrity, morality, right living. These principles and sentiments take religion out of its old province and definition, which is service and worship of imaginary gods.

It is inconsistent for a man to deny that Spiritualism is a religion, then claim for it equal rights and privileges with the popular religious denominations. It cannot be placed on a par and equal to them, to get the benefits of the civil law. This would put Spiritualism in a false attitude and sink it to the level of superstition. It can never rank with the churches for its demonstrated facts destroy the very basis of all church creeds. We object to the plea or argument that Modern Spiritualism is a religion in the meaning of the law, which places us in an awkward predicament.

It has had prestige enough for its needs from its beginning, which is as much beyond mortal control as the rising and setting of the sun.

It presents itself before the churches as a fair and honorable opponent—not an enemy, with evil designs, to do them harm. It comes to them as a friend, with pure motives, to do them good, to teach them the truth, to show them the errors in religious dogmas, to give them knowledge and prove to them that certain ideas they hold simply by faith and hope, pertaining to a future life, are true; to demonstrate to them that communication with the spirit world is a fact; that "if a man die he shall live again." It has a message of hope for the weary and sorrowing ones—a message of warning to the oppressors.

Science knows by the intellect; religion knows by the spirit and moral-emotions. Science analyzes; religion feels and moves to execute duty and appeals to the highest sentiments, sweetest emotions, tenderest sympathies, and inspires its true disciples with love for humanity, regard for truth, and earnest desires for knowledge of all righteousness. Without its religion the science of Spiritualism would be a cold, barren field, with its religion to illustrate and apply its knowledge it becomes a beautifully decorated garden, where all the faculties may find full expression and free employment; and we thus become responsive to all that is spiritual and uplifting, like instruments under touch of angel hands.

If religion is reverence for the gods, the practice of sacred rites and customs, the propagation of creeds and dogmas, Spiritualism is not religion in that sense. That sort of religion has been the prolific source of much contention, war and suffering.

Spiritualism makes of every individual a student instead of a devotee. There is no being on the face of the earth for whom it demands prostration or sacrifice, and no knee is bent in superstitious reverence. Man, being a progressive instead of a fallen being, makes for righteousness, and no savior stands for his redemption from sin, but he must work out his own salvation.

The birthright of man is his spirit life, and his destiny is the infinite development of his spiritual nature. This is accomplished by the acquisition of knowledge and not by devotion; by the study and application of the laws of his being and not by religious forms nor faith in things unseen and unknown.

Spiritualism has no affiliation with any of the hundreds of religious systems of the past or present, nor Bibles, nor sacred cosmogonies, nor the gods worshiped by different nations, nor crucified saviors. It answers the question of the ages, shall man live beyond death? and lays the foundation of the hope of mankind upon the bed-rock of knowledge instead of the fleeting quicksands of faith.

(To be continued.)

A. H. NICHOLAS.

SECTARIANISM.

Its Uses and Its Abuses Are Delineated.

The individuality of thought has been and is at present the great fear of the theological and political oligarchy, and the past is strewn with the violent efforts it made to suppress that manifestation of life from which has arisen all of the efforts that have been successful in advancing human life to higher planes of existence. In their ignorance they could not realize the fact that they were struggling impotently against one of the most powerful laws of the universe, and that their attempt should be a failure it would not need a prophet to foretell.

Sectarianism has its uses in both the religious and political phases of life; and when rightly used it is the balance that steadies both the centrifugal and centripetal forces and causes them to move in harmony. When that balance is not properly adjusted then there is confusion, either a reverting back to that period before man realized his obligations to his fellow-beings, and when even the tribal relation had not been evolved, or on the other hand it would culminate in the suppression of individual thought to that extent that the large majority would become merely automatons, unable to intelligently think for themselves; the mere tools of crafty, unprincipled characters that were using them to further their own selfish interests.

Among all progressive races, those who have evolved beyond the type of absolutism in their religious and political life, sectarianism is made manifest; and to the extent that they have advanced it is recognized as a necessary factor. Commencing with the individual as the foundation of the structure, the natural tendency is for those individuals whose views of life most perfectly accord, to organize their associations, and from thence has originated our sects and parties.

The farther life advances, the more perfectly developed become the faculties, and at the same time more liberty of thought is recognized as the right of the individual; that being the rivulet which when flowing on and uniting with others becomes the mighty stream which in its onward course fertilizes and makes fruitful the efforts of life.

Co-operative efforts, whether in their political, social or religious phases, evidence the fact that the nation or race which is making those efforts is a progressive one, and the more perfectly they can unite on the essentials proves the grade of their civilization.

The effort that is being made to bring into a closer union the evangelical Protestant churches will be successful only in so far as they recognize that omnipotent law which gives to every one the right to frame their own creed if they wish to have one, and in so far as they antagonize that beneficent law disunion and disintegration will ensue. Founded as their creeds are on its absolutism, "a thus saith the Lord," the first step towards a more perfect co-operation must be taken by the abolition of creeds, and that at first will be a disintegrating process, which is necessary to prepare conditions so that the many variations of individual thought can harmonize for the higher the development of the individual life the stronger will be the individuality which is made manifest, and at the same time more perfect will be the concord that exists between those individual variations, because they recognize the necessity of compliance with that law which says, "in essentials unity, in non-essentials liberty, in all things charity."

We see it plainly illustrated in the efforts of the nations to develop more perfectly the cause of constitutional government. It requiring a higher type of moral and intellectual development to understand what the obligations of the individual are to that system, when compared with what are the requirements of one who has only evolved to a conception of absolutism. To assert that all of mankind are in this glorious twentieth century capable of understanding and rightly using the liberty given them under the most advanced constitutional system in vogue would be asserting that which could not be sustained by the facts of the case; and until their moral and intellectual faculties have been more unfolded, the individual initiative that formulates advanced thoughts and embodies them into new sects and parties could not very easily be developed under the system of absolutism, because they are the antipodes of each other, and where one could find congenial conditions for its growth, to the other they would be fatal to its existence.

The legitimate mission of sectarianism is to stimulate thought, which by the necessary friction engendered by opposing but not necessarily discordant views of life errors will be eliminated and a nearer approximation to the truth be attained.

Mankind in the past have made mighty efforts to bring about a uniformity of thought especially in religious matters by the use of force and the result was to create more divisions, for when the mailed hand of the persecutor was lifted the reaction was great and the division into a greater number of sects the result. As long as mankind think and the evidences are abundant that the thought force of the world at the present time is stronger and of a higher type than ever before in human history, there will exist natural divisions of thought and with the antagonisms that have formerly existed eliminated, each having its sphere and special lines on which to work, all their efforts will unitedly help to evolve a more glorious humanity.

To suppose that it is necessary for senseless antagonisms to exist between sects and parties is foolish; there is no more need than that the different trades and occupations by which mankind earn their daily bread should conflict, and in the economy of life there is room for all of those who have a legitimate mission to perform, and until that is fully accomplished there will be material furnished them of thought force embodied in individuals to supply the needs of the organization. The proper mission of sectarianism is to work out the problems of life which that particular sect or party is best adapted for. The abuse of sectarianism is when it undertakes to compel others to follow out the special programme that it has laid down for its own use, but for which others whose field of exploration is different would be suicidal if they undertook to shape all in one mould with no variations to adapt it to the conditions resulting from their natural environments.

We have been very much interested in the remarks of some of our Spiritualistic writers in discussing the fact that the tendency of the majority of believers in the Spiritualistic philosophy is to conservatism, an accepting of the forms and ceremonies of the sects from which they sprung. It is an observable fact that is proved by eccelsiastical history, that as soon as any special line of thought, however revolutionary and iconoclastic it was in the beginning of its career, when it undertook to crystallize into an external organization it lost that force and dash that it formerly had and became more conservative in its actions. Why it is so is probably because it realizes that to maintain its organization it must adapt its views in greater or less degree to the conditions that surround it.

Progress is inherent in the human soul. It must be constantly evolving a more advanced life, it cannot do otherwise; but organizations as such seldom advance, for when they undertake to evolve some higher phase it only is manifesting one form of disintegration which is destined in time to overtake all sects and parties; and if it does not advance disintegration is sure to follow quicker than if it tried to move in the line of progressive thought. This gives proof positive that such sects or parties are only temporary organizations; fulfilling the specified work for which they were intended, they must retire, give place for those organizations which are better adapted to go on with the work of the development of life to higher planes, and so each in turn moves on as it solves the problems given it for solution. Only the truth is permanent; we are not trembling in our shoes for fear that those theories which are not founded on the truth are going to prevail, we know that they will not, and all governmental systems or religious creeds based on false premises have only a temporary existence. The effort to separate the tares from the wheat is a slow and painful process, but that it is proceeding is a fact well known to those who have come into rapport with the spiritual forces of life, who are able to look beyond the temporary expedients resorted to in the efforts to uphold a structure built on the shifting sands of the materialistic philosophy or the quagmire of false creeds which have sought to direct the destiny of human life. HAMILTON DE GRAW.

Shakers, N. Y.

THE LYCEUM MOVEMENT.

John W. Ring and His Lyceum Paper.

I am glad to see a general movement to revive and extend the children's progressive lyceum; and this under the auspices of the N. S. A. A weekly paper devoted to the children—and we are children, of varying degrees of development—and to the lyceum interests, hails from Galveston, Texas; and is edited and published by John W. Ring, National Superintendent of Lyceum work. It is only three months old; but shows a vigor and grace that augur well for its future. The first copy I have seen since the great eclipse was removed from my eyes, is the anniversary number, and contains a sketch of the Fox Family and a diagnosis (!) of Spiritualism, with a brief analysis of the relations between ancient, sporadic, manifestations and the natural order and systematic development of Modern Spiritualism. The number before me has two lyceum songs, with words by Emma Rood Tuttle and John W. Ring, and music by J. J. Blood.

The Progressive Lyceum is the official organ of the lyceums of the United States and Canada. One of the most lamentable defects in Modern Spiritualism is the lack of interest in the young, and deficiency of organized methods and united effort to educate the children and cultivate an interest in and taste for the inspiring truths and beautiful lessons which the lyceum is designed to inculcate. The veterans are fast passing away, and if the children be neglected, who will take their places

No other class of people is so remiss in caring for the children as the Spiritualists. The power of the Roman Catholic church is held by means of its watchful guardianship of the young. This source of strength and growth Spiritualists have stupidly ignored and neglected, and children of Spiritualist parents affiliate with the churches, and spurn the faith of their fathers. Now that a new lyceum movement is fairly inaugurated, with an organ suited to the needs of the work, may we not hope that Spiritualists of America will rise from their long sleep of indifference and make a vigorous effort to enlist the young and sustain The Progressive Lyceum, and those who have the work in hand. Every family of Spiritualists should see to it that their children are enlisted in the cause of Truth, Justice and Liberty, and affiliated with people of a spiritual and progressive order, whose influence will be wholesome and helpful; and if possible, give them the benefits of The Progressive Lyceum.

LYMAN C. HOWE.

Canada Ahead of the United States.

Some people are apt to think that on the question of woman suffrage the United States are ahead of the British Empire. Full state suffrage is given to women in four states of the Union, but the full suffrage is now enjoyed by the women of New Zealand and all Australia. On the 27th of last month a large deputation, headed by Mrs. Julia Ward Howe, waited upon the Massachusetts Legislature to petition that women paying taxes should have a municipal vote in the city or town in which their taxes are paid. This petition has been presented to that legislature every year for thirty years, and has not yet been granted. In Canada, however, for many years, women taxpayers have enjoyed this privilege, and not the taxpayers only, but also widows and spinsters not owning property, but merely paying rent have the right to vote for alderman or councillor just as men rate payers have.—Montreal (Can.) Witness.

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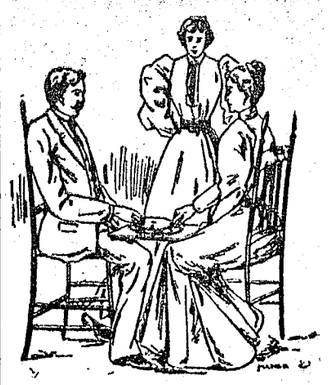
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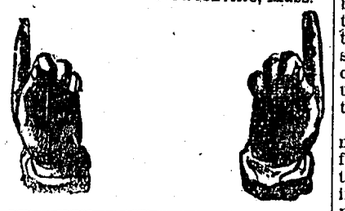
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Intelligent Hearers and Investigators.

Looking over the events of last week as connected with the mass-meeting of Spiritualists, and other broad-minded people under the auspices of the New York State Spiritualist Association, and bringing to mind the full houses, as I observed them each evening, the bright, intelligent faces, and evident interest in all the proceedings, we are aware of the fact that ministers, lawyers, doctors and men of business from every occupation in the material world, whose intelligence overtops or has outgrown bigotry, prejudice, and every form of narrowism were there; people, who being mentally free from these old afflictions, and who naturally delight in learning more and more of natural law (God's law) in regard to all things of this material world and life, and especially as regards the continuity of life, and the unseen world from whence cometh the manifestations of power which to-day in so many ways are giving to mankind such great services, and in perfect line with the conditions as set forth by him, according to his acquired knowledge.

While bigots have always abused leaders out of the superstitions, and will ever display their tendencies, and desire to be cruel to those who dare to think; the fact remains that only the selfish, the indifferent, the careless and arrogant turn away from, and in absurd and untruthful ways try to cast discredit upon those who with the courage of their knowledge and convictions are trying so successfully, to give to the great world of people the benefit of their acquirements in the boundless field of the science of life.

It seems strange that in this progressive age, the secular press should accept the reports of a class of writers, who, dropping truth by the wayside, have prepared for their columns most absurd, garbled, and with evident attempts at the burlesque, descriptions and reports, which are for the purpose of deception in regard to a question which pre-eminently is the one whose unsolving has caused so much of dread and physical suffering on the material plane of life. But they have but helped to stir up anew the greater area of embers to-day, which flash into flame, giving renewed light and life to our cause. Intelligent men and women will think and investigate the more, Spiritualism will be understood the better, and grow for the present and eternal benefit of mankind.

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New York City.

Catarrh Cured

At Last a POSITIVE CURE for This DISTRESSING DISEASE Is Found. Read the Generous Offer of Its Discoverer.

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So sure is the doctor that his remedies will cure any case of catarrh, no matter of how long standing, that he is willing to send any sufferer from it a full treatment with inhaler and a full supply of remedies **Free, and upon the distinct understanding that if you are not satisfied it costs you nothing. Nothing could be fairer than this.**

If you are afflicted with Asthma, Bronchitis, or Catarrh in any of its forms, you had better write to-day for this treatment. It has cured thousands where all other remedies had failed, and it will cure you.

Address Dr. Peebles Institute of Health, Ltd., 23 Main Street, Battle Creek, Mich.

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May Be Used for Good or Evil Purposes.

Americans can and should consider the science of mind and minds as it is known and used by many people of the earth. Hypnotism is a force that can be used to make this earth beautiful by the works of mankind, or it can be used to do evil to mankind. Hypnotism is of such vast importance, I have made it a chief study in my life. Hypnotism is of two classes, one operated by mortals, the other by spirits.

All persons can be, in fact, are, hypnotists of some ability; some in one form and others in other branches of the same form. Spirits are the reigning forces in all hypnotic operations of mortals and spirits.

Adepts in hypnotism in India, in some cases live in seclusion in the forests or in the caves and jungles which abound in the hilly regions. Hypnotism in India has several branches, the same as it has in Europe and America. Thinking, concentration of the mind, passes, special points of time as in astrology, repeating prayers aloud or in silence, sacred words, sprinkling of water, odors, etc. Self-hypnotism is known and practiced among the adepts in India. This is a most important part, a great work in hypnotism as a science.

Agni and Indra are the gods most often invoked. The Rigveda with the exception of the Egyptian monumental records, and the Assyrian literature, is probably the oldest document in existence. In it I find a type of ancient hypnotic healing.

There lived a certain man in Calcutta. From a distance of about six hundred miles, he could ask one of his subjects, a graduate of the ministry, to come and see him any moment he liked. There is a man in Benares who lives in a place at a distance of five or six miles from the city. One of his subjects, while lying on his bed half asleep used to hear his name distinctly uttered by the master asking the former to come and see him.

Hypnotic processes are known in India by which kings, men, women, spiritual beings higher than mortal man are brought under one's control. Processes by which an enemy is obstructed, his mind overpowered, his speech and his jaws paralyzed; lovers are made to dislike one another; a person made to leave his dwelling place; by which the death of a person is effected.

Though separated from the subject of operation by thousands of miles, a person is operated upon for good or evil according to the wish of the operator. It is wise to study hypnotism as it is used in other nations.

Boston, Mass. A. F. HILL.

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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A few months ago the doctor incorporated his medical business at Battle Creek, for the purpose of perpetuating the good work he was instrumental in starting and has carried on successfully for many years, and now that the success of his plans are assured, he invites Spiritualists and Liberalists all over the country to share in the success of his company.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing $50 or $100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best.

It is the careful and wise investor who places his money where it will increase that amasses the fortune. Money invested in Dr. Peebles Company to-day

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If you have any amount above $10 you can spare for investment, write for full particulars at once. Seven per cent dividends are guaranteed from the first, and much larger ones can be expected after the first year. Address

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Box 2421, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

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

Judge Horatio N. Maguire died at the residence of Jacob Grupp, 306 East Third street, Spokane, Wash., March 13. Judge Maguire was an old resident of Spokane, and a member of the pioneer society. He has been very prominent in political life. He was deputy sheriff under E. D. Rinear, and at one time was a candidate in the populist convention for auditor. He was president of the Lost Cabin Gold Mining Company. He was the chief promoter of the eclectic society. He was prominent as a student of Spiritualism.

Miss Orra Phillips passed to the higher life, from the home of her parents, who live in Ottumwa, Iowa, aged 16 years. She was profoundly impressed with the truths of Spiritualism, hence the request of the parents to have the funeral services conducted by the writer, which took place at their residence, March 23.

HARRY J. MOORE.

Passed to a higher life, from her home in Stockholm, N. Y., Feb 13, 1903, of pneumonia, Mrs. Mary Colt Everts, aged 73 years. She leaves a daughter, remnant of her family, and many friends to mourn her loss. She has been for fifty years a devoted Spiritualist and lived a beautiful life.

MRS. M. D. COLT.

At the farm residence, near Lewiston, N. Y., March 15, 1903, Mrs. Betsy Curtis, aged 98 years and six months, took leave of the mortal form, rejoicing at her deliverance. Seven years ago last November, her husband preceded her to the land of light and bloom. Both were typical Spiritualists for fifty years, I think, and their lives were noble examples to the doubting world. The writer presented the spiritual gospel on both occasions, and the friends all realized that Spiritualism is the most precious comforter to live by and die by, that was ever given to man. Nothing else has ever approached it.

LYMAN C. HOWE.

Fredonia, N. Y.

Passed to spirit life, from her home, 1218 Bay Station, Alameda, Cal., Mrs. F. A. Logan, aged 80 years. She peacefully left the mortal form to join the many loved ones who came to welcome and bear her away to her immortal home that she had builded while yet with us, by her life-long labor for human weal. She leaves one sister, E. N. Balcom, many nephews and nieces, and friends throughout the states who were endeared to her by her ministrations in healing both the spiritual and physical maladies with which they were afflicted.

MRS. E. N. BALCOM.

Alameda, Cal.

Passed to spirit life, Mar 17, 1903, Christopher N. Demorest, aged 67 years. He had been a Spiritualist for nearly fifty years, and untiring in his efforts to promote the cause.

P. L. DEMING.

Terre Haute, Ind.

Passed to higher life, Mrs. Lizzie Clay Locke, March 11, 1903. The funeral was at her residence, 95 North College Avenue, Grand Rapids, Mich.

ARZELIA C. CLAY.

Grand Rapids, Mich.

The Angel of Life has transplanted a tender bud to the gardens of the better country, by taking an infant son from Mr. and Mrs. Ross Archer, in Grant, Mich.

ARZELIA C. CLAY.

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"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

"After Her Death: The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1. For sale at this office.

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

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Tacoma, Washington.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Supper served at 6:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Sunday services, 8 p. m., Becker's Hall, Corner 44th and State streets. Mrs. D. Besler, psychometric and trance medium.

Spiritual services will be held by Rev. G. C. Love in Masonic Temple, State street, hall 613, on 6th floor, Sunday evening, April 5, and thereafter, at 7:45 o'clock. Music in charge of Mrs. Love.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. **Price 25 cents. For sale at this office.**

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Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

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Mrs. Dr. Dobson-Barker,

TESTIMONIALS OF CURE.

Would Have Been In Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

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VOL. 27. CHICAGO, ILL., APRIL 11, 1903. NO. 698.

CRUELTY, DEMONIC, HEARTLESS, INSATIATE.

Vivisection for Death-Doomed Criminals---A New Demand of Columbia.

At length the desire for human material on which to experiment makes vivisectors honest in regard to experimentation on animals. Those opposed to this useless and demoralizing cruelty have, countless times, declared that it is worse than useless as a means of benefitting mankind. Lawson Tait, one of the greatest surgeons who ever lived, said: "Such experiments (experiments upon animals) never have succeeded, and never can, and they have, as in the cases of Koch, Pasteur, and Lister, not only hindered true progress, but they have covered our profession with ridicule."

Still they have been continued with unremitting zeal, and any interference, investigation, or inspection has been fought with intense belligerence. Locked doors and no prying sentimentalists to tell tales has been the expressed wish of vivisectors. They have demanded to stand above, and outside of governmental supervision! The only class of citizens which has ever made such an audacious proposition.

Senator Gallinger's bill, about which all the pro-vivisectors and the M. Ds. who are the agents for introducing and using the various serums manufactured and sold, have raised such a hue and cry, and secretly fought in every possible way, entirely misrepresenting the objects, and the demands of the bill, its consideration and passage, which simply asks, that, as worded in section 6 of the bill the government and the people be allowed to know what this autocratic class of educators (?) are doing. I quote:

"Sec. 6. That the Commissioners of the District shall cause all registered places to be from time to time visited by inspectors without previous notice, for the purpose of securing compliance with the provisions of this Act, and shall appoint and authorize an agent of the Washington Humane Society to make such inspection, and may also appoint such special inspectors as they may think fit, either permanently or temporarily, who may be willing to act as such inspectors gratuitously."

The bill of Senator Gallinger was referred by the Committee to the Commissioners of the District of Columbia. The Commissioners ordered a public hearing on the subject, after which they appointed a committee consisting of George M. Sternberg, United States Army, Dr. William C. Crawford, health officer of the District, and Mr. Henry B. Macfarland, to consider and report. This committee could not agree, as the medical men insisted that no legislation whatever is needed.

There is a sharp difference of opinion among medical men as to the value of vivisection.

The ultra scientists assume to find in it the key to the great mystery of life, and loudly proclaim that the discoveries already made warrant the claim that human suffering is to be mitigated and human life greatly prolonged through the instrumentality of torture and experimentation upon the lower animals. On the other hand, multitudes of educated, humane physicians, who have learned by patient research and large experience the value of other methods to secure the same results, deny that any real advances have been made in medical knowledge in the laboratory of the biologist, while at the same time they deprecate and denounce the cruelties inflicted upon dumb animals by vivisectionists.

We quote from highest authority in substantially the last named class.

Dr. Charles Bell Taylor, F. R. S., and M. D., Fellow of the Medical Society of London, in an address, Nov. 16, 1892, before Medico Chirurgical Society, Nottingham:

Galvani's discovery of electricity was due to experiments on dead frogs—'dalle morte rane'—not on living animals; vivisection had nothing whatever to do with it.

The Anaesthetic properties of ether and chloroform were discovered by experiments upon human patients, not by vivisection of animals.

"Koch's inoculations with tubercle, which were adopted from experiments upon animals, have led to death from initial fever, the infection of the whole system of patients who merely suffered from localized disease, and to failure and terrible disappointment of patients subjected to it.

"Vivisection was not needed for the discovery of the properties of nitrite of amyl, nor indeed, so far as I can make out, of anything.

"After all, 'It is not whether such and such a discovery was made by vivisection, but whether vivisection was indispensable to that discovery?'

"If there are any such discoveries, either made or to be made, I must candidly confess I do not know them.

"In fact, if anything could exceed the hideous cruelty of the whole business, it would be the childish absurdity of the claims to benefit which are constantly put forth by the advocates and promoters of the system."

"No sufficient analogies exist in the animal kingdom from which to draw useful conclusions."—Surgeon General Gordon, M. D. C. B., Hon. Physician to the Queen.

"I am opposed to vivisection. I consider it brutal and useless."—R. B. McCleary, M. D., Galesburg, Ill.

"Vivisection is the blackest crime that the law of any country ever let go unpunished."—Elliott Preston, M. D.

"The spirit of cruelty is the deadliest enemy to a high civilization."—C. C. Bonney.

After the long controversies between the "Antis" and the "Pros" about the value to science of animal experimentation we are confronted by a set who assert that to be of any value to human beings experiments must be performed upon healthy human subjects, and ask that the government give its death-doomed criminals up to be placed in governmental laboratories, and experimented upon until death ensues. I quote from the Brooklyn Eagle, in substantiation:

"The following article is confirmatory of what we have long maintained—that experiments upon animals, being found in the majority of instances to be unsatisfactory and misleading, human subjects would be demanded.

"Is there a better way to punish persons convicted of capital crimes than by executing them? It is a question which has long puzzled the thinkers of the world. Dr. W. B. Fletcher, of Indianapolis, Ind., is convinced that there is. In his opinion strapping a man in the electric chair and drawing his life out by turning on a current savors of brutality that is degrading. These scenes should be avoided, and at the same time the criminal should be made of use to society in spite of himself by making the living material of scientific investigation. He would make crime contribute to science, and therefore proposes that vivisection be used as a capital punishment, urging, in connection with other eminent physicians, that it is wiser, more expedient, and more humane.

"The doctor believes that when a man through crime has laid his life forfeit, he should not die as an example, but as a sacrifice. That the miserable life should go out for the benefit of mankind, not for vengeance. He claims that the interests of humanity would be greatly benefited by the innovation.

Dr. Fletcher has witnessed the vivisection by Claude Bernard, in Paris, of the brains and nervous systems of animals. He likewise witnessed similar experiments when a student under Professor John C. Balton at the College of Physicians and Surgeons in New York.

"'Such experiments,' said Dr. Fletcher, 'upon the guinea-pigs and rabbits, vicious cats and dogs, and even upon monkeys, have in reality taught us nothing of value regarding the action of the human brain. All we can demonstrate by the lower animals is that sensations and motion originate in the brain and spinal cord. But the qualities of the mind, the seat of memory, of reason, or judgment, are hidden from us as if no experiment had been made.'

"Dr. Fletcher has lived day and night for years with mental wrecks all about him, having for sixteen years been superintendent of the Central Indiana Hospital for the Insane, using every known means to find a cause for the darkening of the intellect, in the hope of finding at the same time a cure. He knows that to study diseases of the brain he must have means of learning all about its various functions in health. But the primary question to be settled is, Where can the material be obtained upon which to study?

"'My first thought,' the doctor said, was to raise funds to purchase in China or any other market such criminals as were condemned to capital punishment, but there were so many stumbling-blocks in the way—the expense, for instance, the lack of physiological and chemical laboratories, lack of knowledge of so-called heathen languages, etc.

"'After much consideration I began to reason in this wise: There are hundreds of heinous crimes committed in the United States every year, many of the criminals are burned at the stake, or killed by slow torture, while others are tried by jury at great expense to the state, and finally condemned to be hanged or executed after they have lingered in prison for several months. Then again, the evasions of justice are so numerous that it is conducive to crime instead of checking it. Would it not be more appalling to those who are disposed to commit the highest criminal offences if they knew, if condemned to die, they would be turned over to a government laboratory for physiological experiment and study, from which place they would never return?'

"Were his idea to be carried out, mental development and mental diseases, so he believes, would be studied in a practical manner. 'Absolute knowledge,' added the Doctor, 'would stand forth stripped of the web of fantastic theory that now surrounds and obscures it. Make crime contribute to science, is my motto.' If the appalling increase of insanity and crime were understood by the thinking people of the country as it is by Dr. Fletcher, he is thoroughly convinced that the method he proposes would be considered of the greatest interest to science.

"'In another century,' said Dr. Fletcher, 'it will take half the revenue of every state to care for its paupers, defective classes, and criminals, unless something be done to get at the root of the evil that is devouring us. Confine the doomed man in a hospital prison, and there experiment on him until death ensues. The use of virus and the transplanting of bacilli in human subjects will lead to the disclosure of cures for many diseases now most dreaded by physicians, and result in the discoveries that would require years of research with dumb animals employed.

"'The only way we can solve the mysteries of insanity and criminality, or have knowledge of cerebration, will be by experiment upon the healthy human being, and material for such vivisection should be furnished the medical profession by intelligent governments who have condemned criminals to die for political criminal offences. Hanging, beheading, and death by electricity should be a thing of the past. The condemned man should be turned over to the physiological laboratory to do at least and last a good turn to mankind.'

"Dr. Fletcher's proposition sounds like the extreme of cold-bloodedness; but it is one which scientific men the world over will probably indorse, while they may be hopeless as to its realization. Humanitarians, not to say sentimentalists, would raise an outcry which no government would dare disregard. If it ever were realized it would mean a national experimental laboratory, with all those condemned to capital punishment, as well as those convicted of lesser crime, which by constant repetition finally lead to greater ones, as subjects, contributing unwillingly their quotas to mankind's study of men."

Sin begets sin. Animal vivisection has begotten the desire for human vivisection. What are you going to do about it? As for me, I am feeling as President Roosevelt advises, "You must feel a fiery wrath against evil. When you see a wrong, instead of feeling shocked and hurt, and a desire to go home with a wish that right prevailed, you should go out and fight till the wrong is overcome." Will not you?

EMMA ROOD TUTTLE.

CONFLICT OF OPINIONS.

A Few Cogent Thoughts for the Times.

I do not wish to question the right or justice of any individual to the complete control of his own individual opinions, and yet we all must realize that confliction of opinions is the source from which many of our dissensions arise, and again contrawise, it is the source from which all or nearly all progress springs, as the old axiom, the agitation of thought is the beginning of wisdom. We all know that there are portions of the human race who are very susceptible to the influences of others, whether that influence be for their good or not, and there is another class who are ever ready to take advantage of the first-named, being very unscrupulous and selfish in their pursuit. Caring but little for the rights or welfare of others, they unceremoniously prey upon the former class and mislead them in any direction that will satisfy their own greedy and unjust ends.

There is no class or combination of individuals so willing and eager to dominate over and mislead as that unscrupulous class who would place themselves as mediators between God and man, wishing to be recognized as special agents sent by God to dole out his blessings to the people of earth, ever striving to draw the whole world after them in search of the will of God or that unknowable phantom, some great being sitting on a great white throne somewhere in the vast regions of mystic space. The more incomprehensible and unknowable it is the more eagerly it is sought after by that class who are ever ready to follow an illusive phantom, if it only be advocated by some unscrupulous hypnotic priest or minister of theology, always claiming to be an angelic mediator between God and man.

When I think of the conglomerated mixture of good and bad contained in that book of books, the Bible, I can but compare the scheming, unscrupulous greediness of the one, with the ridiculous, contemptible, misleading paths of the other. No being or set of beings, either human or professedly angelic, could ever launch such a volume before the people of this world with any good intent toward humanity as a whole. I can see in it but the one motive, to serve those who composed the mixture in their nefarious pursuits. In my opinion it would be much better for the world at large if they could forget that there ever was such a book.

I would not have you think for a moment that I consider that there is no good in the Bible; but why in the name of the Most High did the writers mix such noble and angelic axioms and precepts with contemptible, filthy trash, and then have the audacity to call it all the word of God.

I doubt not but that deep and universal murmur (or prayer if you choose to call it) of the people calling to those unseen forces ever working for the good of mankind, made its appearance in the person of Abraham Lincoln as our leader, and shortly after when war had actually commenced, there appeared another vacuum, the want of an accomplished leader of our army. It was some time before that gap was filled, but it came at last, and who could have filled it better than that indomitable, never-give-up U. S. Grant, with that old motto, "On this line if it takes all summer." So it seems, if we could only realize it, our lives on this side are filled with instances of great unseen and over-ruling influences ever mindful of, and ever ready and willing to assist, us in the accomplishment of our wishes, if only those wishes are sincere and actuated by the benefits of all mankind.

The world waited a long time for something to happen that would revolutionize the wrongs in the theological world; but it has come at last, and we who are living on this side of life to-day are in it.

I do think that Modern Spiritualism, with its energetic laborers on both sides the veil is going to accomplish for the world that much needed liberty of opinion that will revolutionize free thought, and prove a far greater benefit to mankind in general, than did our civil war in the freedom of four millions of blacks from the slavery of the body. Look back over a period of fifty years. Can you discern a time when any five hundred years that produced such progress in science and inventions, and we are told that even greater are to come. What is doing it? The only answer is, in my estimation, the help of unseen intelligences in connection with our own.

Flushing, Mich. A. CROSBY.

A FINE GIFT TO THE N. S. A.

Important News From the N. S. A. Home Office.

To the Editor:—I am sure that it will be a pleasure to you, and to the readers of your valuable paper, to learn of some of the happenings of the N. S. A., with other matters connected with our cause, that we are familiar with; and as it is ever a pleasure to me to communicate with the Spiritualistic public through the agency of the press, I am glad to inform you of the several matters that we have been concerned with of late.

During the last few weeks, we were agreeably surprised at the home office by receiving letters from an elderly gentleman in the state of New Jersey, relative to the desire of himself and his good wife, to deed their property direct to the N. S. A., the same to be used for the good of Spiritualism and the blessing of mediums. This property consists of a commodious dwelling of thirteen rooms, heated by furnace, all in good condition—house ten years old—with an outer kitchen and other buildings, a beautiful grove upon the land of nine acres, two of which are cultivated and having a fine orchard of bearing fruit trees. There is no incumbrance of any sort upon the property, and the only condition is, that this aged couple shall be allowed to reside there in peace until both are called to the spirit world, where their beloved family dwells. The husband has been a medium and healer for many years, he and his good wife are old-time Spiritualists, and have often enjoyed communion with the dear spirit friends in their own home; in two years more they will observe the fiftieth anniversary of their wedding, which they expect to see on earth, but they feel that the weight of years is pressing on them, and at latest it cannot be long before they will be called home. Mr. S. has never been a wealthy man; he and Mrs. S. have saved for their property by dint of economy and good management; for many years he labored at his avocation part of the day, and healed the sick gratuitously the other portion of his time, and much grand, humanitarian work was thereby accomplished. He is a veteran of the Civil War, and a hero in the ranks of Spiritualism. Feeling, that they did not care to leave their home by bequest, in even the most carefully prepared will—these faithful souls, decided to deed it now, to the N. S. A., having faith in the integrity and perpetuity of this organization. The result is, that we have now in our possession at this office, the duly executed and recorded deed of the fine property mentioned, and that possession will at once be taken of the same, when the noble-hearted couple have passed from earth.

These are Spiritualists, no comment is necessary; angels and mortals bless them, their names will yet be upheld as those of true heroes in the cause of truth.

This subject leads on to the matter of will-making by Spiritualists. The N. S. A. has reason to know that it is expensive and most troublesome to get the will of a Spiritualist sustained in the courts, if it happens to favor our cause. We are very glad that the McIlroy will case of Philadelphia, has been settled in favor of the First Association of Spiritualists of that city. The N. S. A. in its efforts to get a will admitted to probate in Kansas, has sustained a heavy expense, and been defeated. The will of Wm. Case, in Indiana, bequeathed a portion of the estate to this association; it was contested, but after considerable litigation the will was sustained. The expense to the N. S. A. was about a thousand dollars; we had reason to think we should realize from two to three thousand dollars from the bequest, but we are now informed that after our expense is deducted, the returns to this organization will be but four hundred dollars. Yet in this suit, Spiritualism was triumphant, and the will sustained, and we feel that an important work was thus accomplished. Another will, in Los Angeles, had to receive several hearings before it was allowed by the courts, a few hundreds were received from that estate by the N. S. A. and other spiritual incorporated institutions. But had it not been for the persistent, earnest and fearless advocacy of the case by Lawyer Julius Lyons, of Los Angeles, who gave his services free to the Spiritualists involved in the case—east of the Pacific ocean—there is no doubt that the N. S. A. and the other institutions would have suffered loss. Therefore, it is wise for Spiritualists to arrange their affairs, and give what they can to the cause, as have the worthy couple in New Jersey, while they are still in the mortal form, to see their wishes carried out.

There is no mediums' home open for occupancy at the present as far as we know; the N. S. A. has no such home, either at Washington, or elsewhere. Its building at Reed City, Mich., was burned at the time of the great fire which swept away Dr. Spinney's sanitarium. The Dr. has, however, opened another sanitarium there, and Dr. Henry Slade is at that place, cared for under the auspices of the N. S. A. We have settled satisfactorily with the insurance company at Reed City for the building, and no injury has been wrought to the N. S. A. These matters are presented as an answer to those who inquire about the home project. Just now we are confining that line of work to aiding aged or sick mediums, who have been place on our list as beneficiaries of the Mediums' Relief Fund; and as the fund grows we shall care for more. This fund is steadily being depleted, but we feel that as soon as Spiritualists realize just what we are doing, actually paying worthy mediums the sum of twelve dollars per month for their care, the philanthropic will rally to the aid of this good work, and swell the fund that many may be benefited by it. Contributions are always thankfully received by the undersigned, and receipt for the same given.

It is perhaps well known that the graves of Margaret and Katie Fox are side by side, in a Brooklyn, N. Y., cemetery, in the LaFume plot, where they are allowed to remain. But no stone has ever marked the spot, or given to visitors to that place a knowledge of the women whose mortal remains are mouldering there. At the last board meeting of the N. S. A. it was decided to attend to the matter, and the executive committee was given charge of it; we therefore corresponded with Mr. Titus Merritt, of New York, and with his valuable assistance, have secured the service of a well known and reliable monument worker. An appropriate granite stone has been ordered for the graves; one that will commemorate the works of Spiritualism and connect them with the names of Margaret Fox Kane, and Katie Fox Jenckyn. The work will be completed in a few days, and the stone, also needed posts to the plot, will be in place where they should have been years ago, if the Spiritualists had paid proper attention to the work.

Our veterans are passing away, each week is thinning out the ranks on the mortal side, though we know they still labor with us for the good of humanity, and the progress of Spiritual Truth. Among those just gone from the mortal, is the veteran of Passadena, Cal., B. C. Rogers, at different times, police justice, alderman, and mayor of Beloit, Wis. Mr. Rogers always proved himself a man of sterling qualities, integrity and of sound business mentality. He became a Spiritualist after much study of the phases of mediumship, principally because it—Spiritualism—appealed to his reason which had to be convinced, and also from the many grand evidences of spirit return that he received. His portrait hangs upon the walls of my office, showing the man of brain power and discernment; he sent us this portrait when we were soliciting contributions to the N. S. A. treasury—in order to secure the gift of this headquarters for the Association; Mr. Rogers was one of the largest contributors to that fund, next to grand old Mr. France, of Massachusetts. A letter from Mrs. Rogers—who is a noble Spiritualist, once Mrs. Judge Carter, of Cincinnati, Ohio, and well known to many in our ranks—tells me that her husband saw and recognized his mother and others during the last days of his illness, that he talked with them, and that he passed on with unspeakable joy of countenance and illumination of his fearless dark eyes. So, this is what it is to live and die a Spiritualist in the truest sense.

Spiritualism in this city is doing its good work, the meetings of the societies are regularly held; Mr. F. A Wood of the First Association, and his able assistants have presented the truths of Spiritualism to the people here in sound and practical lectures and consoling messages by the workers which he and they have placed upon the platform. Encouragement and praise are due to Mr. Wood for his unselfish work in the cause. He is a conscientious and able presiding officer.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Were we as eloquent as angels, yet should we please some men and some women much more by listening than by talking.—Colton.

The law is without depth to those who, without heed, do plunge into it.—Shakspeare.

The mother's heart is the child's schoolroom.—Beecher.

Our possessions are wholly in our performances.—Simms.

Calamity is a man's true touchstone.—Beaumont.

ARISE AND SHINE.

Some Commendatory and Suggestive Thoughts.

Is it wisdom's way to allow the fleeting shadows of life to darken our skies when there are so many well-springs of joy? The last Progressive Thinker is crowned and crowded with good things to please, comfort and instruct—delightful poems by Dean Clarke and others; strong dissertations, and messages almost divine from Mrs. Stowe, Miss Abby Judson, President Chester A. Arthur and others. To the inquiring, receptive mind what can compare to such treasures of knowledge on matters so vital and profound. Still how humiliating that so many stolid, stupid are utterly incapable of seeing it so? "Ephriam is joined to his idols, let him alone." Don't waste words on them. "The wise, they shall understand."

The boys and girls still come to Mr. Tuttle with their hard problems, and how effectively he helps to solve them. And the ideal Editor J. R. F. is no imperious dictator of what we shall or shall not believe, but says: Examine, think, reason, and conclude for yourself; create your own destiny. If you want a fine house and heavenly home, build it yourself. Let us be broad-minded, large-hearted, and rejoice when our gospel is preached under any name or no name.

Last night I was truly delighted to hear a very bright Episcopal preacher discourse to a large audience on "Where is the spirit world?" the Morning News reported it. And this reminds me that several of our city pastors are attending seances with one of our leading mediums. It would not be fair to call any names, but it is an old saying, that "straws show which way the wind is blowing." I especially would like to endorse and commend a matter spoken of by Mr. E. K. Walbridge: a movement to establish an "open door" order designed to afford an opportunity for such spirits as know not where to go or how to set about it, to send a message to the bereaved. Very often important matters temporal and spiritual need to be communicated, and much joy and many benefits both to mortals and spirits would accrue. Here is indeed a wide missionary field that we should speedily occupy. To have the ability to aid any, and refuse to make the effort to do so, certainly involves a fearful responsibility.

C. F. SHORT.

New York.

CONGRESS OF RELIGIONS

Opposed by Methodists in California.

To the Editor:—Your Rev. H. W. Thomas, D. D., and Rev. Jenkyn Lloyd Jones, recently came to California and with Rev. R. Heber Newton, of Stanford University, William Lloyd Garrison, of Boston, and N. O. Nelson, the St. Louis philanthropist, and other progressive men and women, have held in some of our large cities a Congress of Religions. Some of the ablest and most distinguished educators on the Pacific coast have participated in the work of the Congress. At San Jose, the orthodox clergy were cordially invited to take part. With some honorable exceptions they declined to do so. The reasons for their declination were given by the Rev. H. C. Meredith of the First M. E. Church, who said:

"It is beneath the dignity and outside the purpose of Christianity to hobnob with or even to compare notes with pagan or obsolete religions. I further believe that to do so would be to dishonor God, to bring reproach and dryness upon His church. And I still further believe that the Christian church is distinctly forbidden to enter into such relations with other religions as are proposed in this so-called congress."

I have inquired into the object of this Congress of Religions, and find it stated as follows:

"To unite in a large fellowship and co-operation such existing societies as are in sympathy with the movement toward undogmatic religion, to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future."—From articles of incorporation of the Congress of Religion.

Now, with your permission, I would like to propound a few questions to the Rev. H. C. Meredith:

First, I understand the orthodox religion as teaching that Satan thwarted God's plans in the Garden of Eden, and God was so chagrined that he repented and was sorry that he had made man at all. He thought to mend matters by drowning all but eight persons. That failed to overcome the devil; then he decided to come to earth and be crucified himself and through the efficacy of his shed blood, wash all the sins of men away, on condition that, by a mere belief of the story, God's righteousness would be imputed to or conferred on sinful man. Man is totally depraved because of Adam's sin; he deserves endless torment, but is saved from it if he accepts Christ's atonement. Man's good deeds are filth and rags in the sight of God; all such who rely on good deeds shall go to endless hell, while those who lie, and steal, and rape, and murder, shall go to heaven if before they die they shall accept the gift of a free salvation offered by Christ. They sing:

"Nothing either great or small,
Remains for me to do;
Jesus died and paid it all—
All the debt I owe."

Now I ask Brother Meredith if he does not know that his orthodoxy is decidedly worse than paganism? Standing in his pulpit and preaching eternal hell for the moral man who does right for the right's sake, and eternal bliss for every brand of villains who load their sins on the back of Jesus, is he not doing the world a decided injury? Is he not offering a premium for crime and wickedness?

Brother Meredith is not read up on history or he would know that neither pagan nor early Christian taught the immoral and pernicious doctrine of transfering the sins of guilty men to an innocent party, through blood atonement. Constantine, the bloody, savage monster, fastened upon the church the immoral, vicious dogma that Brother Meredith now stands for.

So, the reverend gentleman thinks if he should join with Heber Newton, Dr. Thomas and other grand and good men who are working "to develop pure and high character," that he would "bring dryness and reproach on his church." Well, perhaps he would! The "butcher theology" could not thrive if

"The fountain filled with blood
Drawn from Immanuel's veins,"

were dried up, and the lurid sulphurous fires of hades were extinguished. No, he must not "hobnob" with men and women who do not believe in an ubiquitous devil who has outgeneraled God since the world began—men who insist that "as a man sows so shall he reap."

Brother Meredith thinks that the Methodist church is distinctly forbidden to have anything to do with people who do not believe in a devil as wise and powerful as God, and an eternal hell for those pagans who insist on building up good characters by a life of honest deeds, instead of loading all their sins on the innocent Jesus.

He, and his kind, will probably go on preaching hell and damnation to Unitarians and Spiritualists, and Liberal Christians, and Jews, and rely on the shed blood of their Savior to finally land them at the foot of the throne where they may complacently—even joyfully—look over the battlements and see the pagans roasting in eternal fire.

In conclusion, allow the undersigned pagan to express his satisfaction that not many people are now going to hear such back-numbers as Brother Meredith. There are great vacant sections among the pews these days, for people are thinking now more earnestly than ever before.

Simon-pure orthodoxy, with its all-powerful Satan, its vacillating, revengeful and malignant deity, its fountain of blood, its endless hell, its heaven of inertness where only flattery of a slain God is heard throughout eternity, its contention that "there is no merit in a life of honest deeds, but that the blood of the Lamb" blots out all sin, its sneers at all reform movements outside of its narrow creeds—all these must "go" this twentieth century. That they may not long delay their going, is the prayer of a host of broad-minded, progressive men and women—lovers of humanity.

R. A. DAGUE.

Alameda, Cal.

There are follies as catching as contagious disorders.—Rochefoucauld.

An average acre of corn yields 28 bushels.

Striking manners are bad manners.—Robert Hall.

GOVERNMENTS VS. GODS.

Some Pertinent Reflections on Mormonism.

The Mormons are getting back at the other churches in the Reed Smoot matter. A Mormon elder in Salt Lake City, the other day discussing the tirade going on against the new Utah Senator, without referring by word of mouth to the matter of polygamy, called attention to the fact that the Mormon faith adheres more strongly to the teachings of the Bible than many others that have so much to say in denunciation. He dwells on the fact that the men of today are expected to do the same things that men in the days of old, who were close to God, and spoke to Him, did.

The Times cannot refrain from making the observation that the Mormon religion, even with its views on polygamous life, is true to the old tenets of religious faith. There is no question but that for society's sake (a feature of our existence which has been adopted as the result of experiments), the legal abolition of plural marriages was a good thing. But the trouble is, the legalizing of the old ways of doing business, sexually speaking, has operated discriminately, and the Mormons got the worst of it in the discrimination.

In the good old days the men like David, Solomon, et al, who were close to God and spake with Him and worked their rabbit's foot on the common clod-hoppers, making them believe they were as Gods, were permitted to choose and pluck the choicest flowers from maidenhood's charming flocks, and convert them into wives or concubines as they chose, and with holy amens flaunt their amorosities before the public to the full satisfaction of the lusts of the flesh. God didn't go much on society, and it remained for political governments to take some of the business out of His hands and order a stop put to promiscuous relations in sexual affairs. But political governments are long on enactments and short on enforcements; so the class that clamored for more wives have been shut off from their privileges, while concubinage flourishes, still comparatively unmolested. The Godly and the God-like men of old enjoyed the practice of their lecherous desires at will, but now, alas! the poor Mormon must content himself with only one wife at a time, not by the command of the Almighty, but according to the presumptuous laws of the land, while all men must accept the privileges of concubinage alone and be content. It looks like a discrimination against wives in favor of the other class, good, bad or indifferent, and as between the two in this one matter our sympathies should be with the Mormons, until the body social can be disinfected and purified.

Lament.

These days are not as the good old days,
When men spake to, and for, the God;
Poor man must now accept the ways
That earthly law compels him to trod.
No matter what his base desires may be,
One wife at a time is all he may enjoy.
True, many find the foxy remedy,
Perhaps that's why the other plan so
many men employ.

—Wathena Times.

A VISION.

It chanced one evening, at a neighbor's home,
Along the ivory keys my fingers strayed;
But at my touch what harmony would come?
For years had passed since I had sung or played.
Sorrow was mine, for every sound I made;
But hark! what magic power controls my hand!
Each jarring discord instantly is stayed—
Sweet chords are rising, e'en without command;
Dear, long-forgotten sounds, first waked in Southern land!
I see no friends, save those whose forms were by
When, long ago, this music filled the air;
I hear no sound, but music, swelling high;
My soul is lifted from this world of care
On wings of music, and the lost are there—
The cherished ones I loved, but could not keep;
I see their faces, more than earthly fair—
They who were thought to lie in Death's long sleep!
Their fingers it must be—not mine—the keys that sweep!
Alas! it might not stay, this vision fair;
It was too bright for mortal man to know.
The strain is o'er—and faded into air
The visioned loved ones. O, why must they go?
I seemed to see their faces bending low—
To hear their voices swell the choral strain;
To see their auburn curls, their locks of snow;
And as they softly vanish, I am fain
To bid them stay; I fear they may not come again.

Fulshear, Texas. S. HAYFORD.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER THREE.

I am now reading an impression that I find on the brain of the medium, and I want to say a word or two about it. In reading a debate between Moses Hull and W. F. Jamieson, Mr. Jamieson, in one of his speeches, refers in a sneering manner to one who wanted to hear from the spirit of his grandmother. Do you realize, Mr. Jamieson, how that has cut down deep into many souls? Do you realize the flippancy and injustice of that speech, that thousands of people have read, that sons have read, that grandsons have read, that fathers and mothers have read; that sisters, wives and daughters have read; and, lastly, that grandmothers have read? Mr. Jamieson, would you like to hear from your grandmother? Would there be anything disreputable in the fact that you would like to hear from the mother who brought into existence the mother who bore you? How that dear lady's heart was grieved at those disrespectful words. Have you ever known a love more pure, unselfish, and exalted than that which your mother gave you? and did your mother ever know a greater or better love than that which her mother gave to her, reaching down to her children in its strength and purity, even to you who are capable of sneering at grandmothers and the sons who would like to hear from them?

That son, or man, who wanted to hear from his grandmother had a grand and noble soul, no matter if he might have seemed poor and ignorant; that spark of love and hope which reached up into the spiritual, even unto his grandmother, would at length save him from the lowest depths of degradation. I do not know that man was degraded—do not think that a man who could cherish an abiding love and respect for his grandmother could be degraded. But what can be said of those who are capable of sneering at grandmothers—grandmothers who have reached the heavenly spheres? Who so capable of teaching those left below as the grandmother and grandmothers? All the love and knowledge given down from the spheres is given from someone's grandmother or grandfather, and, Mr. Jamieson, do you realize that those words echo and re-echo throughout immensity? that the spiritual world heard them? that your own mother and grandmother heard them—that grandmother whom your words insulted? that thousands of tender earthly mothers and grandmothers read them? that they are impressed on the brain of all who read them, never to be effaced—and what will be the result? They will rebound to you.

Much that you said is of small moment, but when you sneer at the mothers and grandmothers of the world, you are striking at creation and the greatest love that the world can know. Now, I have been personal in these remarks, because your words were given before, and to, the public; therefore the public, and especially the spiritual public, have a right to take them up and reply to them; and who can have a better right than one of those old ladies to whom the words refer? Of course, all well know that you meant an old woman; and weak-minded, small-souled men have, from time immemorial, been in the habit of sneering at old women—as though an old woman was someone to be despised and held up to ridicule.

Mr. Jamieson, I will take the trouble to meet you, when you come here. I will give you my hand and ask you if you are willing, and not ashamed, to shake hands with an old grandmother? The world shook me by the hand for many years, and even to this day the world is not ashamed of me; and no doubt if you had met me during the last years of my earthly life and had not been told who I was, you would have classed me with withered witches, imbecile old grandmothers, and passed me by with a pitying sneer. But, old and imbecile as you might have thought me, one glance of my dim eyes through my spectacles, would have read you through and through like an open book—your soul would have lain helpless at my feet—and, if I had possessed the physical strength and power, I could have taught you as one teaches the small boys of a kindergarten.

And now I want to write of some of these grandmothers in heaven—of some of these whilom withered witches—some of these old women of whom it was said they tottered into their graves; and, perhaps, I may as well head the list with Queen Victoria. She is here. I have met and shaken her by the hand many times. Mary Howitt, Jenny Lind, Emma Hardinge Britten, Charlotte Cushman, the Empress Josephine, the Woman of Endor, Madame Hauffe, Mary, the mother of Jesus, and also his grandmother; Florence Nightingale, Florence Marryat, not so very old but nevertheless a grandmother; Elizabeth Barrett Browning, Barbara Frietchie, Elizabeth Cady Stanton, Fanny Fern, Helena P. Blavatsky, Mrs. E. D. E. N. Southworth, Parepa Rosa, Julia Ward Howe, Ann Lee, Alice Cary and her sister Phebe, George Elliott, and many, many other old women—or women who remained on earth until the material body became old—and all women should remain on earth until they are old. When nature's laws are better understood they will. An old lady becomes wise; and wisdom counts here with us.

A wise spirit is exceedingly beautiful and filled with all manner of good works. An old lady is usually gentle, loving and kind; and that is just what we want here; she is long-suffering and patient, waiting her time to do good and then works earnestly to do it. All vanity and egotism have long since deserted her, and we do not want those qualities here. She is seldom or never very great in her own conceit, and we do not want conceit here. Those who are great in their own conceit had better stay on earth until they are rid of it—old enough to discover that there is something more to be learned than they already know. When they reach that stage they are ready to progress spiritually—moreover, not one of these old ladies so far as I know was a materialist. Very few women while on earth have been materialists. They have better sense and finer reasoning powers.

O, I am well aware that all men will cry out at this and bluster—how they will bluster—and directly write out a list of names much longer than the one I have written.

Well, let them. Don't know that it can be helped but, womanlike, I shall stick to what I have said. Be patient, dear, dominant men, while I try to prove my assertions. Turn about is fair play. Have not we been patient all these ages while you have said of us, at all times and places, that we were the weaker, the inferior beings? And we have smiled and smiled, and let you have your own way, simply because we were finer and consequently had finer reasoning powers. We have been patient, biding our time. We have quietly and silently moved the world without having the egotism to stand up and say: "See! Behold! What great beings we are!"

All the great men who have ever lived, principally owe their greatness to some woman—wife, mother, sweetheart, or sister, modestly hidden from view. She it is to whom the man goes in perplexity or trouble, and he says to her: "Look here. I am thinking on some subject. I am perplexed. Somehow it won't come right. Help me out, will you? Tell me what you think about this or that?"

"Well, dear; tell me at once what perplexes you," and he, with corrugated brow and sometimes a big D—, lays the case before her in all its details. She smiles in his face and says: "Why, that is simple enough," and she explains all about it in the most natural and unaffected manner.

"Ah!" he ejaculates, "I have it now. How intuitive you are. Women have intuition largely developed. Really, their instincts are very fine and seem to take the place of reason. Mark—he will not give her the credit of having reasoning powers, but intuition, instinct, he will allow that she possesses to quite a degree. Well; his horse and his dog have instincts and very likely are intuitive. Of course, she is below him, nearer the brute creation. If she tells him this is not true, but that she reasons very quickly, that her reasoning powers are finer, sharper, quicker, more to the point, and that owing to this she arrives at the truth sooner than he does, he pooh-poohs, and says he knows better; that she is instinctive, intuitive and jumps at conclusions, thereby arriving sooner than he can by reasoning. Her brain is small, her reasoning powers deficient, but her instincts are nevertheless quite good.

Now she has borne this slander for very many years, perhaps for thousands, until, really, she begins to think it true, and will echo his opinion and talk and write just such things about herself. It is high time that some woman should rise up and settle the matter; and, I, Harriet Beecher Stowe, make this assertion, and all the male writers in Christendom may contradict it if they will: That women have just as much reason as men, that they use their reason on all subjects, but that their reasoning powers are finer, quicker, more subtile than are the reasoning powers of men; and it is by the use of their reason that they arrive at the solution of problems.

That woman is more spiritual than man I admit, and I have shown this in my illustration of spirit and matter, or the formation of the primary atom; and being more spiritual, her brain being of finer texture, receives impressions from the spiritual world more readily than does his. But an impression is one thing and reason another. One ought to be able to distinguish between them. A man may go home and ask his wife, as he often does: "My dear, I am perplexed. What are your impressions about this matter," laying the subject before her. If she looks vacantly into space for a few moments and then answers him brightly and promptly, saying it is thus, or it is so, and he at once perceives that it is, one can safely set that down as an impression. She does not always know that the impress upon her brain was impressed there by some spiritual being for she may not believe so, or understand how she gets the impression herself, but the impression nearly always proves correct. This does not militate against her reasoning powers in the least. Many men also receive impressions readily, especially if their brains are of fine textrue.

Instinct and intuition ought to be thrown out of your vocabulary, for they are misleading even when they are applied to the animal kingdom. An animal has smaller reasoning powers, consequently has less reason than a human being, but what little it has is pure reason and not instinct as has been taught formerly and is still being taught. Animals may not use human language to express their reason, but they reason nevertheless; they also receive spiritual impressions and they can perceive spiritual beings and often see them very clearly. A dog will give warning that there is to be a death in the family of his master or mistress, as the case may be, and will howl most dismally two or three days before the event occurs. How does he become aware of the fact? Friends, a spirit impresses him and the dog sees the vision of the death of the loved member of the family before his eyes; because the impression has been stamped upon his brain by a spirit friend of the family it became objective to him and he sees it with his eyes.

People will talk about their impressions, never for a moment how they acquire them. But what is an impression? Something that is stamped upon something by something. There must be something to receive the stamp, and there must be some one or something to apply the stamp. A human or an animal brain is the something to receive the impression, and a spiritual being is the one who impresses or puts the stamp upon the brain. This is the logical method of explaining impressions, and the true method. A few words more and I shall draw this epistle to a close.

If woman had given a religion to the world, we should not have had a hell of fire and brimstone, presided over by a devil with horns, hoofs, and a tail, pitchfork in hand, pitching her babies and little tender children into the flames—her young daughters and youthful sons—neither her father, husband, nor brother—we should not have had a great male Jehovah, filled with wrath, jealousy, revenge, and inordinate vanity; who must be appeased through abject humility and constant submission by those whom he has created, and they must either upon their knees or prostrate, worship him continually and supplicate prayerfully that he will grant them a few favors; and he never would have caused his own son to be murdered that his great wrath might be pacified—we never should have had a select heaven for a very few, and that few, mostly unmarried men, for, of course, all priests will surely go there, and ministers, deacons, elders, and so forth, and maybe some of those women who ask their husbands at home if they want to know anything.

No mother would have sent her babe, not a span long, into eternal torture; but crabbed men and old bachelors don't like little babies, as a rule, and probably Jonathan Edwards had been annoyed by a crying babe, and so relegated the whole lot to the flames of hell, the smaller they were the more annoying to him, no doubt; so he got it down to a fine point, not a span long. We should not have had innocent animals slaughtered, no human beings sacrificed in order to please this ogre of a God, neither should we have had such a fighting God—the God of battles, who would slay his thousands and tens of thousands by day and by night.

O! what a God man has given us! One picture more, and I am done with this letter. Who was the serpent that tempted Eve? It could not have been a little snake, you know. That would have been impossible; and snakes can't talk and never did talk. Who was it, then—admitting the story to be true, which I do not, but even as an allegory—who was it tempted Eve? I will give you a new version of it and a far more truthful one than has been given you by men. It was a priest. It was a priest that entered Eden—the Eden of Adam and Eve—the Eden of man and wife—and with his guileful tongue and false representations of God, beguiled Eve into believing what he said. Eve was by nature innocent, but the priest came between Adam and Eve and tempted her with his false and lying tongue. He told her to eat of the tree of evil for it was good, and when Adam discovered that she had eaten of it, she told him that he might do likewise if he would, for when her innocence was gone how could she expect her husband to be innocent? No; as she was guilty, she would prefer that he be guilty also, and then he could not upbraid her for listening to the voice of the tempter. Now priests, ministers, and men have from time immemorial charged the sins of all the world, together with the first sin, upon a woman, and that woman the mother of the world, the first woman.

Do you think that a woman ever gave that religion to the world, and do you believe that she could be cruel enough even to lay the sins of all the world upon the first man or the father of the world? But that is the great injustice that he has done her, and she has borne it even to the present day.

Now let a woman turn the tables and tell you who it really was that tempted woman: Priestcraft! And we may call it one priest or many. It has been priestcraft that has beguiled woman into false ideas of creation, into false ideas of nature and her attributes, into false ideas of a God, also hell and the devil, into false ideas of marriage. Her natural feelings and reason would have led her right, but priestcraft crept in, like a serpent, and the real tempter was a man. Consequently the mother of the world was not the sinner, but priestcraft represented by the dominant male element—the man and not the woman. Now, bear it as patiently as women have, for this is true and not the other. The female will yet triumph over the male—which means the spiritual will yet rise uppermost, or at least be equal with the male, which really has always been the case, but the physical or male element has dominated the world up to the present era. Now the tables are about to be turned and the female, or spiritual element, will take the lead—visibly make use of the material—being discovered and not hidden as heretofore; the magnetic flame at the heart of the atom will soon be recognized; the female will take her rightful place and a better, more pure religion will be given to the world, not by an unmarried man—or men—but by the truly mated, the male and the female united as one in true marriage, the spiritual dominating the material. Ever for that which is just and true.

HARRIET BEECHER STOWE.

(To be continued.)

Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being.—Rousseau.

A NOTE OF DISSENT.

Dr. Peebles' Book, "Who Are These Spiritualists?"

One of the most interesting and useful books of all of Dr. Peebles' vigorous publications, is the one just out, bearing the above title. It is a book that every Spiritualist, as well as every anti-Spiritualist, ought to possess, and read—yes, study.

There are many good Spiritualists who will dissent from some of the Doctor's reasonings, but the facts he has recorded will be helpful to all who read and think. He is earnestly theistic, and regards the atheistic factor of but small consequence. In numbers this is doubtless true; but there are as brilliant men who do not believe in any God but the limitless Cosmos spiritually endowed, and automatically directed, as we find among the more numerous Theists; and who can deny that this intelligent minority is as sincere, and morally upright, as the great majority?

By their vigorous negations they may shock and confuse many who accept Theism as axiomatic truth; and this conflict, unwisely infused into the working order of societies, may disaffect many, and act against success in public work. Especially is this true when both parties are dogmatically inclined, and insistent upon the adoption of their own belief, and assume a belligerent attitude whenever their pet theories are criticised or opposed.

But Dr. Peebles makes strong protest against the unspiritual use so often made of spiritual knowledge, and he draws the line clear and sharp between Spiritualists and Spiritists. How far his definitions are justified by philological authority I cannot say; but it seems to me more of an arbitrary assumption, accepted without reference to the source of the word, or the suffix, than of a logical and scholarly deduction from primitive definitions and the independent signification of suffixes. But usage makes and unmakes definitions. The Encyclopedic Dictionary defines Spiritual—as an adjective—as "Pertaining to, or consisting of spirit; not material; incorporeal." "Ual," then, used as a suffix, signifies "Pertaining to, or consisting of." Now is the pertaining to, or consisting of spirit really higher or more of spirit than spirit itself? Is a fragment, or quality of a thing superior to the thing itself?

In this admirable book Brother Peebles tells us that, "The corner-stone, the foundation pillar of Spiritualism is spirit, and God is spirit, essential and immutable. The philological scale runs thus: Spirit, spiritual, Spiritualism." Who, or what, is the authority for this "philological scale?" If spiritual is pertaining to, of the nature of spirit; and Spiritualism is the doctrine of such "pertaining," which is the superior? If God is spirit, is it a superior condition to be God-ual? Is it better to be pertaining to, of the nature of, God (spirit), than to be God himself?

Brother Peebles, however, defines what he means by "Spiritism." Hear him: "Spiritism is a science—a fact—a sore of modernized Babylonian necromancy. The baser portion of its devotees, hypnotized by the unembodied denizens of hades, divine for dollars.

"It is promiscuous spirit commerce with a high tariff. It is from the lower spheres, and morally gravitates towards the dark. It has its legerdemain, its tricksters, frauds and traveling tramps. They should be exposed and shunned, as you would shun dens of adders. Spiritism, I repeat is a fact; so is geology, so is mesmerism, so is telepathy, and so, also, is a rattlesnake's bite. Facts may be morally true or false. They may serve for purposes of good or direst ill. As an exhibition of wonders—as pabulum for skeptical atheists who demand visible sight of the invisible infinite One, and insist on a terrific clap of thunder to convince them of the existence of electricity, commercial spiritism, with its seeking for gold fields, and hunting for social affinities, with its attending shadowy hosts, manifesting in ill-ventilated seance-rooms, may be a temporary necessity, and, to a degree useful, but it legitimately belongs with such kindred subjects as mesmerism, to the sciences."

No one is likely to deny that facts may be used for good or evil. Is it not equally true of religion and all kinds of belief? Belief in God has led men to the most terrible crimes, and the most cruel persecutions, and diabolical deeds that history records. Is it because God is not spiritual? How would Christians take it if we should adopt and proclaim such a distinction as this? All who believe in the the fundamental doctrines of the New Testament are Christians; but they do not all illustrate in their lives, the character ascribed to the Nazarene.

Suppose, for distinction, we say: "These are Christians, because they believe in Jesus Christ and practice what he taught; but these are Christites, because they do not exemplify the teachings of the Gospel. All worthy religions require of their devotees that they live spiritual lives, practice all the virtues and subdue all vices in themselves." To be carnally minded is death; but to be spiritually-minded is life and peace," is not new doctrine.

But Modern Spiritualism is a new revelation to the world. It introduced itself to this world by means of facts and demonstrations through the agency of mediums. Direct intelligent communication was established, by means of which we became participants in the wisdom and love of the spiritual universe, in such measure as we could receive, and use. It opened a progressive acquaintance with countless millions of human beings who have passed the death line, in endless variety, and degrees of unfoldment. Without the facts, and ever growing knowledge, they make possible to us, there would be no Modern Spiritualism. Without more or less abuse of our privileges, and perversion of spiritual teachings, and human folly attendant on spirit communion, it would be out of the pale of nature, and religion, and would not belong to this world.

Mediumship, phenomena and messages, and the grand superstructure of spiritual science, and moral philosophy, are inseparable, and mutually indispensable; and Spiritualism is the one word that expresses all there is of both.

If there be any need for another name to distinguish spirit messages from the moral philosophy that has grown out of them, we might call them the scientific data, or the phenomenal phase. I object to relegating the genuine facts and communications from the excarnate, to the domain of necromancy, or mesmerism. If some use their powers to locate gold mines, and oil wells, they might be moved by the highest motives, to discover treasure for philanthropic uses, and rob no man by so doing. Surely, those theoretic Spiritualists, who spurn the facts and messages, and claim so much for superior spirituality, as administered by the various ecclesiastical orders, do not seem to regard the hunt for gold, and the baubles of this world, as a bad part of their religion; and the "commercial" gains of mediums, with or without, frauds thrown in for seasoning, do not amount to one per cent of the revenues that support those superior specimens of spirituality, who, without a sign from heaven, often pay taxes on a million or two, and lie the state out of half of it at that.

Spiritualism with all its facts and phases, its follies and foibles, its contradictions and wild chimeras, its fortune hunting and "social affinities," its weakness and its strength, is the noblest, highest, broadest, deepest and best of all the religions and revelations this world has known. For this reason the great and good men and women which this excellent book brings forward as Spiritualists, have found it worthy of their confidence and a beason light to their feet.

This line of thought, suggested by Dr. Peebles' definitions is not intended as a criticism of the book; for it is a most important and useful work, adapted to the general reader be he Spiritist, Spiritualist, or Christian. It is brimming with good things, and of great value as a book of reference.

Dr. Peebles seems a little confused in his efforts to separate the wheat from the chaff. He calls Prof. Crookes, Wallace, Hare, Reichenbach, W. F. Barrett, Judge Edmonds, et al Spiritualists, because they have investigated the phenomena of mediumship, and accepted the Spiritual explanation they give of themselves. But, according to the doctor's definitions, these are not Spiritualists unless the scientific materialism which ruled their faith before they investigated Spiritual phenomena, constituted them Spiritualists; and this would include all good moral men and women of whatever religion, or no religion, as Spiritualists. All that these great men have added to their belief, or knowledge, by investigation of mediumship, and its demonstrations, is by the doctor's rule, not Spiritualism, but spiritism! Their moral qualities, religion, and pure lives, have not been created or evolved, by their acceptance of the spiritual hypothesis.

Were they Spiritualists before they investigated, simply because they were good, high-minded men? If not, what has made them Spiritualists? Does Spiritism make Spiritualists? Do the phenomena make Spiritualists of great men, and "traveling tramps" of the "small fry?" It seems to me that "all are parts of one stupendous whole." If Wallace, Crookes, Varley, M. Leon Favre, Fichte, DeMorgan, Flammarion, are Spiritualists, because they have studied the facts, and accepted the spiritual interpretation of them, why discriminate against others, who have arrived at the same conclusion, by the same means, and dubbing them spiritists?

I do not like the word, as applied to any part of the beautiful science of life, that has been growing by the cultivation of mediumship for fifty-five years, and by its facts and demonstrations has led thousands from darkness to light.

In this rare book by Dr. Peebles I find what I have long looked for, but did not expect to find. The conversion of Joseph Barker to Christianity has been a mystery to me. He was a very able, intellectual atheist and infidel, before whom Christian divines made a poor show in defending their faith. Suddenly—as it appeared—he was converted, and became a Christian minister. In this book I find an explanation. He visited a medium and got some startling facts that started a new train of thinking in his mind, and he admits that that exhibition of "spiritism" (!) had some part in leading him out of atheism, and into the church. Then here is a case in which "spiritism" did not "morally gravitate toward the dark," unless from atheism to the church, is going from light to darkness, which I do not think Dr. Peebles will admit.

True, "a rattlesnake bite is a fact," but it is not the kind of fact that answers the age-long question, "If a man die, shall he live again?" It is not a fact that makes a rift in the gloom of materialism, and builds a rainbow bridge across the dark "valley of shadows," and brings the sad and sorrowing souls in touch with the invisible world, and evokes the sweetest emotions and purest ideals in the heart.

"A rattlesnake bite" does not bring our loved ones within tangible reach of the soul laden with grief and heavy with doubt and fear. It does not lead an intellectual atheist from the forum to the pulpit, and inspire him with the gospel of Christian faith. True, "facts may be morally true or false," but the same fact cannot be opposed to itself, for "a house divided against itself cannot stand."

A rattlesnake bite can hardly be called moral, or immoral. It may be good for the snake, but not for his victim, and the snake is not supposed to use moral discriminations. But the fact that a human soul lives after physical death, and is able to approach us with a message of love, and translate the gloom into gladness, and does this by raps or writing, is fraught with a moral significance and spiritual value of the highest importance to the human race, and I do not like to see such facts, and heavenly messages, classed with rattlesnake bites, or "Babylonian necromancy."

Nevertheless, it is needful that frauds and abuses of the spiritual blessings so abundantly bestowed, be eliminated, as far as possible, from the spiritual movement. But when we remember that 1900 years of Christian effort have not cleared out the vices, crimes and frauds from the church, and that all the wise and foolish discriminations to keep the robes of the righteous spotless, and uncontaminated with the sinful natures of the unclean, we still find it difficult to select the holy from the unholy, the honest man from the rogue, the thief or bank robber in the church from the spotless saints in the same church, with the same name, the same God and the same devil to coax or drive to duty, we need not expect to see Spiritualism cleared from all imperfections to which the pious world can point with scorn, by drawing our vestments about us, and repelling the implications of folly by a name.

For one, I am a Spiritualist, first, last and all the time, and all men are my brothers.

LYMAN C. HOWE.

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To use the jargon of the cult, he "functions" on these planes inaccessible to man in his ordinary state, and he claims that much of the work of his life has for its theater the ethereal regions of space. Nor is he by any means alone in his convictions that human life is capable of transcending itself beyond what is ordinarily dreamed. Recently Mr. Leadbeater has embodied some of his beliefs and experiences in a very attractive book, brought out with colored plates by the John Lane house of London and New York under the title of "Man Visible and Invisible."

A Relay of Bodies.

Mr. Leadbeater and the theosophists in general regard the "developed" man as one who has at command a relay of vehicles or bodies—the body being considered purely as the chariot or the vehicle of the soul. The body that we see is adapted to only the cruder form of life on earth; but the soul, it is held, can leave this behind, even while on earth, and use its subtle, or its ethereal body, in which to journey into space. Seen clairvoyantly, Mr. Leadbeater claims that each person is surrounded by an aura of color and that these colors change with spiritual states, and that they are always indicative of certain qualities. "In ordinary science," he says, "we speak of an atom of oxygen an atom of hydrogen, an atom of any of the sixty or seventy substances which chemists call elements, the theory being that that is an element which cannot be further reduced, and that each of these elements has its atom —and an atom, as we may see from the Greek derivation of the word, means that which cannot be cut, or further subdivided. Occult science tells us, what many scientists have frequently suspected, that all these so-called elements are not in the true sense of the word elements at all; that what we call an atom of oxygen or hydrogen is not the ultimate, and in fact is not an atom at all, but a molecule which can under certain circumstances be broken up into atoms. By repeating this breaking-up process it is found that we arrive eventually at an infinite number of definite physical atoms which are all alike, so that there is one substance at the back of all substances and different combinations of its ultimate atoms give us what in chemistry are called atoms of oxygen or hydrogen, gold or silver, lithium or platinum, etc. When these are all broken up we get back to a set of atoms which are all identical, except that some of them are positive and some negative."

The Planes of Life.

At the planes of life, so-called, Mr. Leadbeater says they must not be imagined as lying above one another "like the shelves of a book case, but rather as filling the same space and interpenetrating one another. It is a fact well known to science that even in the hardest substances no two atoms ever touch one another; always each atom has its field of action and vibration, and every molecule in turn has its larger field; so that there is always space between them under any possible circumstances. Every physical atom is floating in an astral sea—a sea of astral matter which surrounds it and fills every interstice in this physical matter. It is universally recognized that ether interpenetrates all known substances, the densest solid as well as the most rarefied gas; and just as it moves with perfect freedom between the particles of the denser matter, so does astral matter interpenetrate it in turn, and move with perfect freedom among its particles. The mental matter in its turn interpenetrates the astral in precisely the same manner, so that all these different realms of nature are not in any way separated in space, but are all existing around us and about us here and now, so that to see them and to investigate them it is not necessary for us to make any movement in space, but only to open within ourselves the senses by means of which they can be perceived.

But as all these varieties of finer matter exist in the outer world, so they exist in man. The physical body contains etheric matter; some bodies with a larger proportion and some with very little, and this ethereal force, which gives energy and endurance and lightness and a swift, creative power to fairly speak things into being:

> Spirits with whom the stars converse
> To work their will,

as William Watson phrases it—this etheric quality can be increased. It is increased by light eating, by avoiding meat, by living the life of thought and love and outgoing generosities, and it enables its possessor to have exhilaration and power to an almost infinite extent.

"This etheric matter," says Mr. Leadbeater, "is easily visible to the clairvoyant. In the same way a more highly developed clairvoyant who was capable of perceiving the more refined astral matter would see the man represented at that level by a mass of that matter, which is in reality his body, or vehicle as regards that plane; and exactly the same thing is true with regard to the mental plane in its turn. The soul of man has not one body, but many bodies, for when sufficiently evolved he is able to express himself on all these different levels of nature, and he is, therefore, provided with a suitable vehicle of the matter belonging to each, and it is through these various vehicles that he is able to receive impressions from the words to which they correspond."

A System of Telegraphy.

Mr. Leadbeater adds:

"We must not think of the man as creating these vehicles for himself in the course of his future evolution, for every man possesses them from the beginning, though he is by no means conscious of their existence. We are constantly using to a certain extent this higher matter within ourselves, even though it be unconsciously. Every time that we think, we set in motion the mental matter within us, and a thought is clearly visible to a clairvoyant as a vibration in that matter, set up first of all within the man, and then affecting matter of the same degree of density in the world around him. But before this thought can be effective on the physical plane it has to be transferred from that mental matter into astral matter; and when it has excited similar vibrations in that, the astral matter in its turn affects the etheric matter, creating sympathetic vibrations in it, and that in turn acts upon the denser physical matter, the gray matter of the brain.

So every time we think, we go through a much longer process than we know; just as every time we feel anything we go through a process of which we are quite unconscious. We touch some substance and feel that it is too hot, and we snatch away our hand from it instantaneously, as we think. But science teaches us that this process is not instantaneous, and that it is not the hand which feels, but the brain; that the nerves communicate the idea of intense heat to the brain, which at once telegraphs back along the nerve-threads the instruction to withdraw the hand; and it is only as a result of all this that the withdrawal takes place, which seems to us to be immediate. The process has a definite duration, which can be measured by sufficiently fine instrument; the rate of its motion is perfectly well defined and known to physiologists. Just in the same way thought appears to be an instantaneous process; but it is not, for every thought has to go through the stages which I have described. Every impression which we receive in the brain through the senses has to pass up through these various grades of matter before it reaches the real man, the ego, the soul within.

"We have here a kind of system of telegraphy between the physical plane and the soul; and it is important to realize that this telegraph line has intermediate stations. It is not only from the physical plane that impressions can be received; the astral matter within a man, for example, is not only capable of receiving a vibration from etheric matter and transmitting it to the mental matter, but it is also quite capable of receiving impressions from the surrounding matter of its own plane, and transmitting those through the mental body to the real man within."

An important illustration is given as follows:

"Suppose that, instead of the sight which we possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose, also, that among men some possessed one of these types of sight and some another. Consider how very curiously imperfect would be the conception of the world obtained by each of these two types of men. Imagine them as standing on the seashore, one being able to see only solid matter would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean bed, with all its varied inequalities, and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would be always shining in the daytime."

Mr. Leadbeater points out that ti is "one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared to the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perception."

The planes of nature are shown as the physical, astral, mental, Buddhic, and Nirvanic, with others added. The physical plane includes the solid, liquid, gaseous, etheric, superetheric, subatomic, and atomic. or, more clearly, it includes the dense body and the etheric double. The astral plane has the corresponding astral body; to the mental plane correspond the mental body and causal body.

About the Astral Plane.

Of the astral plane Mr. Leadbeater says:

"The name 'astral' is not of our choosing; we have inherited it from the mediæval alchemists. It signifies 'starry,' and is supposed to have been applied to the matter of the plane next above the physical because of the luminous appearance which is associated with the more rapid rate of its vibration. The astral plane is the world of passion, of emotion, and sensation, and it is through man's vehicle on this plane that all his feelings exhibit themselves to the clairvoyant investigator. The astral body of man is therefore continually changing in appearance as his emotions change, as we shall show in detail later. * * *

"As man learns to function in these higher types of matter, he finds that the limitations of the lower life are transcended, and fall away one by one. He finds himself in a world of many dimensions, instead of one of three only, and that fact alone opens up a whole series of entirely new possibilities in various directions. The study of these additional dimensions is one of the most fascinating that can be imagined, and those who feel an interest in it cannot do better than take it up in earnest, beginning with Mr. C. H. Hinton's admirable volumes of Scientific Romances. Short of really gaining the sight of the other planes, there is no method by which so clear a conception of astral life can be obtained as by the realization of the fourth dimension."

Of this astral body we read: "Composed of matter, inconceivably fine, delicate, and ethereal, intensely alive and pulsating with living fire, it becomes as its evolution proceeds a radiant globe of flashing colors, its high vibrations sending ripples of changing hues over its surface—hues of which earth knows nothing—brilliant, soft, and luminous beyond the power of language to describe. Take the colors of an Egyptian sunset and add to them the wonderful softness of an English sky at eventide—raise these as high above themselves in light and translucency and splendor as they are above the colors given by the cakes of a child's paint box—and even then none who have not seen can imagine the beauty of these radiant orbs which flash into the field of clairvoyant vision as it is lifted to the level of this supernal world.

"All these causal bodies are filled with living fire drawn from a higher plane, with which the globe appears to be connected by a quivering thread of intense light. * * *

"We must not omit to notice one of the grandest characteristics of the developed man—his capacity to serve as a channel for higher force. It will be seen that from his causal body streams of this force pour out in various directions, for his attitude of unselfishness, helpfulness, and readiness to give, makes it possible for the divine strength to descend upon him in steady stream, and through him to reach many who are not yet strong enough to receive it directly. Thus to become one of God's almoners is indeed a privilege worth working for, yet it is within our reach if we will but try for it.

"The crown of brilliant sparks which ascends from the upper part of the body indicates the activity of spiritual aspiration, and adds very greatly to the beauty and dignity of the man's appearance. This rises constantly from the causal body, no matter how the lower man may be occupied on the physical plane."

The Etheric Double.

Of the health aura Mr. Leadbeater says:

"The subject would not be completely treated if we omitted all reference to the minutely subdivided physical matter which is seen by clairvoyant sight to be part of the aura of man. Much of that matter is in the etheric state, and constitutes what is often called the etheric double. This is not in any sense a separate vehicle, but must be considered simply as part of the physical body. It is clearly visible to the clairvoyant as a mass of faintly luminous violet-gray mist, interpenetrating the denser part of the physical body and extending very slightly beyond it, as will be seen in plates XXIV and XXV. This etheric matter is the link between the astral and the physical, but it has also a very important function as the vehicle of the vital force on the physical plane.

This vital force is poured upon us from the sun, which is the source of life in this inner sense as well as by means of its light and heat in the outer world. The earth's atmosphere is full of this force at all times, though it is in special activity in brilliant sunlight; and it is only by absorbing it that our physical bodies are able to live. The absorption of this vital energy is one of the functions of the etheric art of that organ which we call the spleen; and that organ possesses the curious property of specializing and transmuting the force as it passes through it, so that it presents a totally different appearance.

"The force itself is naturally invisible, like all other forces; but as it exists around us in the atmosphere it clothes itself in millions of tiny particles which are colorless though intensely active."

* * * "The specialized life force is present in very large quantities, and is constantly radiating from the body in all directions. A man in perfect health, therefore, not only is able to impart some of it to another intentionally, by means of mesmeric passes or otherwise, but it is also constantly, though unconsciously, shedding strength and vitality on those around him. On the other hand, a man who from weakness or other causes is unable to specialize for his own use a sufficient amount of the world's life force, sometimes, equally unconsciously, acts as a sponge and absorbs the already specialized vitality of any sensitive person who is unfortunate enough to come into contact with him, to his own temporary benefit, no doubt, but often to the serious injury of his victim. Probably most people have experienced this in minor degree, and have found that there is some one among their acquaintances after whose visits they always feel a quite unaccountable weariness and languor, and a similar lassitude is frequently felt by persons who attend Spiritualistic seances without taking special precautions against the drain upon their vital force set up in the course of the manifestations.

"One thing, at least, we may perhaps hope that our study of these inner vehicles will do for us; it may help us to understand that it is this higher presentation of him which is the real man, and not that aggregation of physical matter crystallized in the midst of it, to which we in our blindness attach such undue importance. The very man himself—the divine trinity within—we may not see; but the more our sight and knowledge increase the more nearly we approach that which veils itself in him; and if for the moment the highest vehicle of his which is perceptible to us is the causal body, then that is the nearest to a conception of the true man that our sight will at present give us. But if the same man be looked upon from the standpoint of the lower mental levels, naturally only so much of him can be seen as can be expressed in that mind-body which is the manifestation of the personality. Examining him on the astral plane, we find that an additional veil has descended, and only that lower part of him is visible which can find expression through the vehicle of desire. Here on the physical plane we are still worse off, since the true man is more effectually hidden from us than ever."

Concluding, Mr. Leadbeater finely says:

"Our faith in human nature may become greater when we realize how entirely it is part of the divine nature; and so we may be able to help our fellow man the better, because we grasp the certainty that he and we are one.

"If through us the divine light shines out more brightly, it is only in order that we may share that light with him; if we have gained a higher step upon the ladder, it is only that we may stretch out a helping hand to him. The more we understand this glorious scheme of evolution, whose progress we have been studying in its outward manifestation, the more fully shall we see the true intention of the mighty self-sacrifice of the Logos; and so beautiful is this, so perfect beyond all thought of ours, that to see it once is to be devoted forever to its realization. To see it is to throw oneself into it, to strive forevermore to be one with it, even though in the very humblest capacity; for he who works with God is working for eternity and not for time, and in all the æons that lie before us his work can never fail."

There are perhaps few books of this order of speculative research that are more practically valuable to the seeker after the more ideal life, here and now, than this volume, called "Man Visible and Invisible." The numerous colored photos illustrate the varying auras very clearly, and the entire work extends the knowledge of the relation of man to the divine universe.—Inter Ocean.

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NEW THOUGHT MEDICINE.

Medical Methods, Christian Science, Etc.

For fifty years I have been interested in and somewhat familiar with what today is properly classed under the head of psychology—the science that pertains to the functions and powers of the Soul—the phenomena of the Mind.

It is interesting to note that during the last decade or two, many of the results reported, especially with reference to healing methods, now so common, have found accepted expression in our so-called "New Thought" literature. This term, however, is more modern than is the thought itself. Bigotry oft breeds rarest devotion. Sticklers for fad names, whether the nomenclature be true or false, applicable or otherwise, are no more inclined to give up their pet phraseology than the proverbial bull-dog is to cease his hold of a disputed bone.

Various efforts have been made from time to time, with more or less success, to have some phase of this "Thought Movement," formulated and utilized by individuals with organizing minds, either for purposes of personal aggrandizement, the exploiting of self, or incidentally, pro bono publico. Metaphysical Teaching, Mental Healing, Christian Science, Suggestion, Divine Science, etc., have now their churches, books, magazines and newspapers by the score, devoted to the teachings differentiated under these various names of kindred meaning.

The startling revelations made at the noon-tide hour of the nineteenth century, the opening of the spiritual heavens, by which communication was demonstrated between what is popularly but incorrectly termed the mortal and the immortal life—the establishment of which Gladstone affirmed to be the most important work done in the world—from this event, as one of its outcomes, there has sprung into existence these many schools of high sounding names and pretentious claims, with which the general reader must be familiar.

Because of the difference there is in the mental make-up of individuals, the revealments of truth appear differently to different observers. Not infrequently with one, the first perception of a new-born truth is to arouse the ambition; to another to feed his enthusiasm; to yet another it becomes an inspiration for all time. In the alembic of our soul's consciousness, the individual distillation of a newly awakened thought often becomes a marvelous source of personal strength and power.

The various New Thought methods of treatment, following out certain respective theories of medical reform, have their numerous adherents, who are eloquent in behalf of what they believe to be the surest and truest, if not the only indispensable means of physical salvation. Each school is sure that its way to personal harmony is the most perfect. Each supports its claims with plausibility and volubility.

Each method has practically the same relative number of successful demonstrations to its credit. No one method can manage to maintain a monopoly of cures, though orthodox Christian Science affects to decry the position of the Mental Healer for the latter's infringement, as it were, of its patent right on the only true Christian or Biblical system of healing.

One of these schools at least, claims more than human origin between the mortal mind of its founder, and the Godhead. Mrs. Eddy declares in so many words that God alone taught her what she publicly dispenses as Christian Science. "No human tongue or pen," she says, "taught me the science contained in my book. * * * It is the voice of Truth to this age, and contains the whole of Christian Science because it registered this revealed Truth, uncontaminated with human hypotheses." Be it also remembered that she says: "It requires a higher understanding to teach this subject properly and correctly than to heal the most difficult case. * * * Only by the illumination of the spiritual sense can the light of understanding be thrown upon this science, because it reverses the evidence before the senses, and furnishes the eternal interpretation of God and man."

These modest statements are the egoistic expressions of a poor, mortal mind, and should not disturb the equanimity of the reader. With the intelligent observer, the personal dictum "Thus saith the Lord" cuts no figure as it did anciently. It has no more weight to-day than the relation of a dream, which can neither be proved or disproved.

While Mrs. Eddy hesitates not to claim the Deity as exclusive authority for her special teachings, a representative of another similar school, born of the New Thought idea, says that Christian Science is not all that it is claimed to be; it is not what the founder would have you believe it is. As the chief exponent of the "Divine Science of Healing," he goes one better than Mrs. Eddy. He says that "abundant evidences and innumerable facts are at hand to prove that this method is in truth the highest, best and only source of healing; and which, though it eschews drugs, effects both cures and healing by metaphysical processes. That Christian Science, as taught and practiced, is theological (because Christian), while Divine Science-healing is method rather than dogma."

On the other hand, Sister Eddy declares that "Whoever affirms that there is more than one method of demonstrating Christian Science, greatly errs." And again "he who receives his knowledge of Christian Science from a human teacher may be mistaken."

Who among us shall decide when such doctors disagree?

Each of these several schools, which group themselves under the head of Metaphysical healing as representatives of the New Thought movement—rival offsprings of a common parentage—has its central head, who stands as its recognized High Priest or Priestess. In presenting their respective teachings, some are nothing if not dogmatic and dictatorial; others are strenuously assertive and disputative; while yet others are philosophic and conciliatory. Commend us to the latter!

From the serene heights of pure Idealism, oracular assumption in the person of Mrs. Eddy, declares that "there is no reality in intelligence, or life, in matter." Every person of sense, however, who has considered the subject knows that matter in its distinctive realm, in its appointed place in the Infinite Economy, speaking in a spiritual sense—in the Universal Cosmos, in a philosophical sense—is as potent, lawful and real, as are Mind and Spirit in their respective realms. Things unlike in their nature are not comparable, are not to be measured with one another. But Matter is co-eternal with spirit. To deny its reality, even from the standpoint of an idealist, is a sophism the speciousness of which is only equalled by its falsity.

There is no intelligence in matter, repeats Mrs. Eddy ad nauseum, and hence no power in medicine to restore physical equilibrium.

It is a matter of common knowledge, of scientific demonstration, that matter possesses chemical affinities, coalescing elements, atomic relationships, which are not to be overcome by any amount of denial, wishing or praying. At best, these can only modify the mental attitude of the individual well-wisher. Is it pure fancy or falsity that, "What is one man's meat is another man's poison"? When taken with the one or with different thoughts, the same food affects different people differently? How comes this if matter be insensible and dead?

But it is not a matter of intelligence on the part of medicine at all, to cure or render ill, or of food to nourish or sicken. It is rather one of adaptation, assimilation, etc. Some things are beneficial and nutritious, others injurious. How often a large company has simultaneously been made sick by unconsciously partaking of poisonous substances.

"Spirit being all, matter is nothing," says Mrs. Eddy. Another woman, greater than Mrs. Eddy, says: "Spirit is senseless on the plane of matter. Why? Because spirit, as pure spirit, must have the necessary intermediate matter-vibrations by which the matter-vibrations are able to reach it, and which without these, it is unable to receive and respond to the vibration of physical matter. * * * There is but one Matter, and all chemical elements are but modifications, aggregations, of this one ultimate matter!"—Evolution of Life and Form, p. 33.

"There is but one Life—of infinite manifestation—one life pulsing into innumerable vibrations, and these throwing matter into form,"—is the eternal expression and mode of operation of all Nature. Yet Mrs. Eddy says, "The supposed laws of matter yield to the law of Mind, in Christian Science."

To what extent can thought, or mind, without any other agency or relation, affect a bar of pig iron? They bear no kinship to each other. Mind and matter must first establish mutual reciprocity before manifestation takes place. Matter is as essential to spirit as spirit is to matter. Each is equally dependent upon the other. There can be no expression of spirit apart from matter.

"Thought is intangible," says that eminent spiritual philosopher, Hudson Tuttle, "And to be felt must strike against another mind. It must impinge upon something else—another mind—in order to be felt, perceived, or realized. Although potent when received by a responding mind, yet without this, it is not able to move a mote in the sunbeams."

While these various phases of "New Thought" teachings, of Metaphysical Healing methods, have much in common—their cures and failures largely paralleling each other—the notable antagonism existing among them comes chiefly, if not wholly, from Christian Science believers and practitioners. They dispute the position of the Mental Scientist, though Mrs. Eddy, in a score of instances, insists that Mind, Spirit, God, are synonymous and interchangeable. Yet the Mental Scientist, working cures through metaphysical processes, is by the Christian Scientist repudiated for his method, because as it is claimed, he is not working in accordance with Christian Science teachings.

We conclude these comments with certain statements culled from the Christian Science text book, for the reader to consider in his musing moments. These quotations are chiefly confined to those that apply to the prevailing thought in this article.

"What is termed matter is unknown to spirit."

"Matter is a human concept."

"Matter is a mortal error."

"Matter and mortality do not reflect the facts of spirit."

"All animal magnetism blasts the moral sense, health and human life."

"Science reveals God as not in the body, as not in man, but as reflected by man. The greater cannot be in the lesser."

"Mortal mind creates its own physical condition."

"Mortals develop their own bodies" (as in the case of infants, we suppose!)

"Belief in feebleness, or any other physical ailment, must obtain in the human mind before it can be made manifest in the body."

"Great is Diana of the Ephesians."

GEORGE A. BACON.

Washington, D. C.

THE ANGEL OF PAIN.

The Angel of Pain leaned down from heaven
And marked in the depths afar
A little speck in the dark adrift
Our world, the Sorrowful Star.
And a mighty yearning awoke and cried
In the breast of the angel then.
A swelling burden of pity and love
For the wandering sons of men.

And swift from the fields of asphodel
On his wings of silver flame,
With lips of mercy and eyes of love,
To the children of earth he came.
But the sons of men drew back and cried
Or ever he touched their hand,
They hid their eyes from his tender smile
And his brow by the glory spanned.

For the mortal shrinks from the pure divine,
As dross in the furnace cast
Must wither away to nothingness
Ere the gold shines free at last.
And the angel knew that the sons of men
Must wander and wait in vain
Till the gold of their souls was tried by fire
And sealed by the chrism of pain.

Thus tenderly far and wide he sought
To conquer the mortals' fear.
And ever the children of earth made moan
When the Angel of Pain drew near.
For the touch of his hand is a grasp of power
And strong on the living clod,
For he lifts their feet from the flowery ways,
And his steps lead up to God.

CLARE B. ST. GEORGE.

VOICES OF WIND AND SEA.

The sea is a jovial comrade;
He laughs wherever he goes;
His merriment shines in the dimpling lines
That wrinkle his hale repose;
He lays himself down at the feet of the sun,
And shakes all over with glee,
And the broad-backed billows fall faint on the shore
In the mirth of the mighty sea!

But the wind is sad and restless
And cursed with an inward pain;
You may hark at will, by valley or hill,
But you hear him still complain.
He wails on the barren mountains
And shrieks on the wintry sea;
He sobs in the cedar and moans in the pine
And shudders all over the aspen tree.

Welcome are both their voices,
And I know not which is best—
The laughter that slips from ocean's lips
Or the comfortless wind's unrest,
There's a pang in all rejoicing,
A joy in the heart of pain,
And the wind that saddens, the sea that gladdens,
Are singing the self-same strain.

—Bayard Taylor.

THE NEW MOVEMENT.

Is It to Be a Success?

The New Movement, inaugurated by Dr. C. E. Watkins' friends, for the thorough study of psychic healing, and healing the sick through psychic power, magnetic, hypnotic, thought suggestion, or with medicine, is launched at last. Dr. Watkins has consented to devote his entire time in the future to the C. E. Watkins Medical Co., a chartered institution, as is well known. Dr. Watkins believes thoroughly in the psychic treatment to cure certain diseased conditions; he also believes in medicine, or to use his own words, "I believe God made the roots and herbs with these medicinal powers, as firmly as I believe he made a Christian Scientist with their God healing attachments," or a spiritual healer; in other words he believes that truth is not confined to any one school of medicine or religion. I said to him in a conversation I had with him the other day, "Doctor, you are the only conservative Spiritualist I ever met."

"Well," he said, "I may be conservative, but I like that name as it always puts me in mind of a man who only accepts of a fact after it is proven to be a fact; I believe in facts, and not in fads. I know that Christian Scientists can cure what they claim, that is, that disease is only imaginary, and they can and do cure imaginary disease; I believe in mind cure, because the mind or spirit can and does to a large extent control the physical; I believe in magnetic healing, because it does cure some kinds of diseased conditions; I believe in massage because it also cures some diseased conditions; I believe in medicine because it does cure some kinds of diseased conditions; I believe in psychic healing because it does cure some kinds of diseased conditions. I do not believe in Christian Science, because it does not cure organic disease; I do not believe that medicine can cure imaginary disease, though Christian Science does do so. Now please do not smile, for I assure you that an imaginary disease is harder to cure than any other kind of disease. I believe that medical men are the most bigoted set of men on earth; next to them I place Christian Scientists because each one thinks that each has the whole truth."

"Well," I said, "what about the new movement?"

"Well," said the Doctor, with a smile, "the new movement is the old movement; we are going to try and search for truth; we expect to open at once three or four private sanitariums where all these different methods will be used in the cure of the sick. This will be the first thing that we shall do, then we shall start classes all over the United States to study man, and the different ways to keep humanity well and strong, to study the best way to keep from being sick; in fact, if I had had my way the new medical company would have been called the Universal Health College. But until later on we must depend merely on curing those who are sick; but I believe that a physician should be a teacher or instructor, as how to retain health, as well as to merely cure, after one has suffered with illness for years."

"Where are you going to start your private sanitariums, Doctor?" I ased.

"We shall open our first ones near Boston."

"What kind of disease shall you treat?"

"All kinds of diseased conditions, nervous diseases, mental, and stomach, and all organic or chronic diseases."

"Do I understand, Doctor, that you intend to give all kinds of treatment?"

"Well, no," said the Dotor laughingly, "not to each patient; we shall have each case thoroughly examined, and shall give each case that treatment which is best adapted to it."

"Doctor, do you mean to say if a patient comes to you and you find it is hypochondria, or imaginary disease, that you will call in a Christian Science healer?"

"Yes, sir; if I feel that it is necessary, I should do so just as quick as I would call to my assistance the best surgeon, to remove an ovarian tumor."

"But will not psychic treatment cure such a patient?"

"Well, it depends," he said, "on the patient. The fact is, my friend," and again the Doctor smiled, "psychic treatment is not recognized by the law, and Christian Science is. You see that Spiritualists give their time largely to proving that sister Mary, or brother John, or Abraham Lincoln, or Garfield, can come back to earth, and they have left it to others to push practical truths to the front. I am in hopes that we may all live to see the day when a physician can cure his patient by any method he may choose, as long as it cures the patient. While I cure illness by psychic power, I always have to give a few pills, or tablets, and give the psychic treatments free; for while I think personally that our postal and medical laws are wrong, I believe it my duty to live up to the laws of my country."

"How soon do you think you will get the private sanitarium started?"

"I think that our first sanitarium will be started by April 15. Terms will be made right to those who wish to come."

"Do you compel all patients to join your class for the study of psychic healing?"

"Oh, no, not at all, that is a matter left to them; our only endeavor will be to cure them. We shall not try to make any one believe in our own private belief; we are going to try and get results; we have no pet fad; we shall devote our entire time to curing them, and leave our patients to believe as they may see fit; but like all others, we shall have plenty of reading matter pertaining to psychic healing lying around handy."

All throughout the east the New Movement is the constant subject of discussion, and the Doctor's new private sanitariums. One of the questions is, "Who is back of this movement?" Ask the Doctor, and he only smiles. We desire to say that we did hear that Doctor Watkins has had a consultation with some of our leading Spiritualists, and they are giving it their hearty endorsement, but just who is furnishing the money, no one knows.

Well, here is hoping the New Movement may prove of practical good to all.

LEVI PHELPS.



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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

One year..... $1.00
Six Months..... 60cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, APRIL 11, 1903.

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Editor-at-Large for the National Spiritualist Association.

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ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Stop the Paper When the Time Paid for Expires.

To the Editor:—You find one dollar enclosed for The Progressive Thinker one year. Please stop the paper after the time paid for expires.

Yours Truly, ———.

It has always been our policy to stop The Progressive Thinker when the time paid for expires. That practice we have adhered to ever since we commenced the publication of the paper. The system of sending out the paper "on tick" to those whose subscription has expired, whether they want it or not, is pernicious, unbusiness-like, and causes no end of dunning and nagging in order to make collections. It is a nuisance on both sides. The Chicago Chronicle of late date says:

"According to a dispatch from Washington, some of the leading magazines of the country are resorting to very objectionable methods of making sales. It is charged that they continue sending copies of their magazines for a year or more after the expiration of subscriptions and then resort to methods amounting to blackmail to collect for the extra time. They are said to go to the length of threatening lawsuits to collect the money not due them.

"It must be pretty generally known by this time that under the decisions of the courts publishers have no just claims in such cases and cannot collect at law if the persons from whom they attempt to collect choose to keep up the fight.

"The subscriber is under no sort of obligation even to give notice of discontinuance. It is the business of the publisher to keep his own books and know when a subscription expires and discontinue when it expires unless he chooses to keep on sending his publication at his own risk.

"This, it may be presumed, is generally known, but publishers, it is charged, presume upon their ability to get money out of people by threatening them with suits, thinking that the victims will pay rather than go to the trouble and expense of defending suits in the courts.

"This is a pretty small business for a publisher of a magazine that makes any pretensions to respectability. It would not pay generally to sue for the subscription price alone. The plan is evidently one of bluffing, with the object of keeping up a big subscription list as an attraction to advertisers, but there would seem to be considerable danger of exposure, which ought to be fatal to both the big subscription list and the advertising patronage.

"Victims are appealing to the postoffice department for relief and the department is said to be taking action. But what can it legitimately do more than to refrain from delivering the refused publications?"

Spiritualists who are imposed upon by having magazines or papers sent to them after the time of subscriptions expire, should bear in mind that collections cannot be forced, however threatening the attitude of the publisher may be.

The Sunday Newspaper a "Necessity," Says the Record-Herald.

The status of the much-maligned Sunday newspaper is settled at last. There need be no further controversy over the question as to whether this product of our modern civilization is a "necessity" or a "luxury." This question, big with portent and power, has been settled by a plain, modest magistrate without any fancy frills or pompous display of legal learning, in the City of Brotherly Love.

It remained for Magistrate Gorman to embrace an opportunity that many a learned judge might covet, and he rose to the occasion with a panegyric of the press that showed him to be not only a graceful artificer in phrases but a jurist of uncommon political sagacity.

Employes of several of the Philadelphia newspapers were arrested for violation of the Sunday "blue law" of 1794. The arrests were made of course without any reference to the well-known fact that the work on Sunday newspapers is done on Saturday. The magistrate found a defect in the complaint in that it failed to aver that the publication and sale of Sunday newspapers was not a "necessity." This omission was fatal to the prosecution, and hence he discharged the defendants. If the complaint had so averred, however, Magistrate Gorman takes occasion to say that he would have decided against the averment, and here is where he tosses a few bouquets at the modern newspaper that are redolent of rare regard and appreciative discernment. He says:

"It keeps men informed on every event of public interest and in a manner furnishes the only common channel of communication between the people. It watches with care over the conduct of our public officers and the manner of the performance of their duties. It molds, if it does not form, public opinion upon public questions, and conserves the interests of citizen and public which it would be impossible to do in any other way. It educates, inspires patriotism, elevates and strengthens the love of home and country.

"In recent years the press has been of material assistance in apprehending notorious criminals and exposing crime and wrong in public and private places. It protects the weak, encourages the enterprising, and teaches lessons of morality to those who never hear the word of God except such as may be published in a newspaper.

Other men have panegyrized the modern newspaper with purposeful prepense. But here is a sincere and spontaneous tribute, which leaves nothing unsaid and which has all the weight that attaches to the decision of a Philadelphia magistrate.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Crime Increasing!

An Object Lesson for Spiritualists to Consider.

FACTS AND FIGURES THAT SHOW THE WORLD IS RETROGRADING IN ALL THE CARDINAL VIRTUES.

CRIME INCREASING—CESSPOOLS OF CORRUPTION IN LARGE CITIES—THE COST OF CRIME IN CHICAGO—AN APPALLING SHOWING—ROTTENNESS IN NEW YORK—THE CHURCHES AND WRONG-DOERS—THE CRIMINAL ADULTERATION OF FOOD—STARTLING FIGURES IN RELATION TO THE INCREASE OF CRIME—WHAT OF SPIRITUALISM?

That MONSTROUS CRIMES are prevalent at the present time in various parts of this highly civilized and religious country is proved by reports that come from many quarters. The stealing of chickens by southern negroes, negroes steeped in ignorance, and just emerging from barbarism, is one of the most insignificant and inconsequential of crimes, compared with those unearthed or referred to by the modern criminologists. A millionaire, engaged in boodling in St. Louis, has been sentenced to the penitentiary for three years—an exceedingly mild punishment when compared with the crime of stealing chickens and the subsequent arrest and conviction, sending the culprit to jail for 60 days.

That city seems to be reeking with corruption, overflowing with the virus of official rottenness and filth, presenting a scene lamentable in the extreme. **Officials stealing! Officials engaged in buying and selling patronage! Officials, black and devilish in their deeds, assume to be the guardians of the public! Officials, under the pretense of governing the people, plundering them directly and indirectly!**

Such is the sad picture drawn of St. Louis.

In St. Paul, Minn., the officials selected to serve the people have committed the gravest of crimes until the political waters there have become more poisonous than the SLIME OF THE SERPENT.

Chicago is no better; it is only one of many cesspools overflowing with the filth of putrid souls—souls going to the house of worship on Sunday and then during the week days SWINDLING THE DEAR PEOPLE—ROBBING THEM OUTRIGHT.

So prevalent has crime become in high places, so bold has been the attitude and schemes of those who desire to live at the expense of the public, that one is inclined to ask where can honesty in its pristine purity be found? Here we have the Civic Federation, Voters' League, Citizens' League, and various clubs, watching the city government, and while they have done a most excellent work, yet to a most lamentable extent stealing has gone on. The city treasury has been plundered; trusted employes have assisted in the stealing, and the nefarious work of pillaging that has been revealed makes one's feelings have an arctic chill.

AN ASTOUNDING STATEMENT.

A late article in the Chicago Tribune shows the deplorable condition of this city:

More than $4,000,000 is spent in Chicago annually in the prevention and punishment of crime.

WITH A MONEY LOSS OF $10,000,000 MORE AS THE WAGES OF CRIME, THIS AVERAGE LOSS OF $7 PER CAPITA BECOMES AT ONCE THE GREATEST AND MOST SHAMEFUL TAX THAT BURDENS THE CITY, AND THE COUNTY'S INTEREST IN THE CITY.

"Vengeance is mine saith the Lord; I will repay,' are the words of holy writ.

"Honesty is the best policy," are words as sacredly full of truth.

But $14,000,000 a year as the cost of crime and the measures for its prevention and punishment in Chicago are figures to make people think.

Suppose in a night every resident of Cook county should be stricken with an honesty that is not imposed or regulated by police and courts. Suppose the full measure of the golden rule to come into universal practice in a night. What an upturning of the whole framework of the city's present "civilization." What a readjustment of things which have come to be part of the economic system of the city. How many professional men to be thrown out of business because of it; how many institutions to be abandoned and deserted; how many thousands of police officers to be dismissed; how many trades and occupations to be abandoned for all time?

Not all the revolutions of history would compare with this world-wide abolition of crime, and the abolition of it only in Chicago would shake the globe.

STARTLING COST OF CRIME.

To students of men and of material things of a material world, however, it is declared that such a revolution of things is an impossibility; that virtue without its contrasting vice, and dead perfection without its opportunity for the expression of sympathy, and of charity, and of gratitude, would make a world unfit to live in. Accepting this, however, these figures on the cost of crime as an element in Chicago are startling enough for the layman.

Putting into actual figures the cost of determining, punishing, and preventing crime in Chicago, the list below gives a comprehensive estimate of the directions in which the money goes. The police force with its 3,000 men leads:

Police department		$3,500,000
Bridewell—City's portion	$175,000	
County's portion	18,000—	193,000
Criminal court—Conduct	45,000	
Supplies	20,000	
Judges	10,000—	75,000
State's attorney—Office	50,000	
Supplies	4,500—	54,500
Jail		40,000
City police courts		10,000
Juvenile court (preventive measures)		2,500
For locks, bolts, electric wires, watchmen and special policemen		250,000
Total		$4,125,000

EFFECT FELT BY ALL.

But as compared to the cost of attempting to prevent crime and to punish it, the cost of crime's doings are immeasurably greater. Taxation has made the conduct of such institutions named above not at all prohibitory; if only these measures and means completed the end sought the burden would be light.

BUT WITH THE MILLIONS OF DOLLARS INVESTED IN THESE INSTITUTIONS AND THE MILLIONS SPENT UPON THEIR CONDUCT, CRIME'S EFFECTS ARE ON EVERY HAND, AND SCARCELY A PERSON IN THIS GREAT CITY ESCAPES THE PHYSICAL, MENTAL, OR MORAL EFFECT OF THE EVILDOERS.

Take the person who seems least exposed to the effects of the evildoer. How many anxious minutes, or hours, or days does he spend in a year worrying whether his property or person is safe from burglar or holdup man? How much is he perturbed by the mere flaunting of vice in the streets? How much of nerve tissue and force are expended by him in his necessary contact with crime or its shadow? How much of his time goes to jury service? How much to the witness stand?

In a thousand ways the least exposed of these are victims of the criminal and of the machinery for dealing with criminals. But when it comes to the murder, where a whole family may be made dependent upon the state; when it comes to embezzlement, where thousands are despoiled of the savings of years; when measures for the prevention of dishonesty are enforced in the tens of thousands of businesses of the city—the sum total of the cost of crime in Chicago must be measured in the tens of millions of dollars.

In all the large cities this devilishness has been carried on. The crimes of daily occurrence consist of house-breaking, highway robbery, petty pilfering, cutting off the hair of young girls, the enticing of young and innocent maidens into houses of prostitution, shoplifting, etc., etc. It makes one shudder when contemplating the crimes against society, and the millions of dollars required to arrest, convict and punish the criminals.

CRIME AND ROTTENNESS IN NEW YORK.

The rotten condition of municipal affairs is sadly illustrated by the account detailed in the daily papers of certain students in New York City—six in number—who, in order to bring to light the extreme rottenness of that metropolis, disguised themselves as tramps of the worst sort, and uncovered the election frauds in certain districts of that city. As the report states, these young men about a week before the day of registration went into the Ninth assembly district—Devery's bailiwick—became acquainted with Devery's lieutenants under assumed names, were taken into the Devery club as full-fledged members, were assigned rooms in West Twenty-sixth street, where their bills were all paid, and on election day they were voted twice, some of them three and four times.

After this the formality of arresting them was gone through with. They were taken to the West Thirtieth street police station, where the money which had been given to them for voting—$3 for each vote—was found upon them, together with the slips bearing the names upon which they voted.

After they were bailed Erskine, Ward, and Townsend declared themselves to the court.

It was the working out of a well-planned scheme of operations that took the young men into Devery's country. They were all public spirited, had plenty of money, and had grasped the questionable work going on in Devery's district. Two of them were acquaintances of Supt. McCullagh, and they laid before him what they proposed to do. He gave them outlined instructions and told them to go ahead.

They first appeared around Twenty-third street and Eighth avenue, where they were soon noticed and accosted by a young man whom McCullagh's men have as yet been unable to locate. They said they were in hard luck, but were willing to make themselves useful on election day.

After a few meetings they were taken to the Devery club and became members—of course, under assumed names. Then Depeirrs and Demorest were taken to a room in West Twenty-sixth street and instructed that this place was to be their home until after election day, and that they were to say to all questioners that they had lived there for six months. The others were provided with rooms elsewhere.

Depeirrs was told to register in a certain election district as John Sims, and Demorest was to register in the same district as George Gordon.

The young men continued to evade registering, but on the morning before election they were taken, bright and early, by McCormick and the unidentified man, and introduced to various Devery captains. On election morning Demorest and Depeirrs were conducted to a certain district and told by the captain to wait around until they could "dope out" some of the names of those who had been challenged at the time of registration, and then they would be expected to vote.

When the time came the two men received each a slip, bearing the name of a registered voter, and went into the booth and voted that name. When they came out they went to Charles Miller's saloon, in West Twenty-sixth street, and received each $3.

These students—honest at heart—in order to unearth wrong-doing in all of its hideous depravity, assumed the role of the professional tramp, and revealed a **PUTRID, POISONOUS CURRENT OF CORRUPTION TO THE GAZE OF THE WORLD THAT SHOWS A MOST DEPLORABLE STATE OF AFFAIRS.**

Men in the high walks of life seek positions of honor and trust by bribery, buying of votes, stuffing the ballot-box; in fact, every expedient possible to secure election is resorted to by the aspirant to office.

Wrong-doing is not confined to the illiterate sneak-thief, or to the degenerate, but the college graduate, the urbane and dignified church member, the Sunday-school leader and the devout reverend, all assist in swelling the list of criminals. The church has its wrong-doers—its fakes—its frauds—its embezzlers—its licentious devotees—in fact the church has representatives of every known crime. One of Chicago's leading divines deserted his wife and four children, eloping with a woman who deserted her husband and her lovely boy and girl.

THE CHURCHES ARE IMPREGNATED WITH DECEIT. THE PASTORS THEREOF TEACH A LIE; IF TRUTH IS TO BE CONSIDERED AS SACRED, THEN THEY ARE THE WORST FAKES ON EARTH, TEACHERS OF ERRORS AND FALSEHOOD.

TOMBSTONES GREAT LIARS.

It is lamentable that the clergy has carried to a great extent its lying methods into eulogizing the unworthy dead. A daily paper says:

"Cynics have declared that tombstones are the greatest liars in the world. This is only another way of saying that the ancient maxim, 'Tell nothing save good of the dead,' is respected everywhere. Humanity agrees that anger, malice and hatred should stop at the grave. Hence the gravestone recites only the virtues of him who sleeps beneath it and says nothing of his failings and weaknesses.

"It must be admitted, however, that in some cases charity is heavily drawn upon in the effort to find virtues to ascribe to the deceased, and it is this consideration, undoubtedly, which has influenced the clergymen of Hamilton, Ohio, to declare by a unanimous vote that they will no longer preach funeral sermons save in cases where they can conscientiously ascribe to the dead merits warranting eulogy. They decline any longer to compete with the tombstones in indiscriminate praise of people simply because those people are dead.

On all sides crime confronts us. The very food one eats is impregnated with a saturnalia of crime, with an epidemic of beastly rottenness on the part of human vultures.

SOME ASTOUNDING STATEMENTS.

Paul Pierce, the versatile editor of the What to Eat Magazine, reports the extent to which human rascality will go, revealed in the investigation of the milk supply in New York City conducted by the Rockefeller Institute. The bacteriologists found that the milk was not only adulterated and polluted, but actually traced 300 outbreaks of epidemic diseases to impure milk.

Some months ago an anlysis of the milk furnished the patients of a Chicago hospital showed formalin in sufficient quantities to cause or at least hasten the death of sick persons.

Just as astounding is a statement made by the assistant food commissioner of Illinois, that he had located four slaughter-houses for horses, mules and donkeys in Chicago. "Real beef is never handled in these places," he said, "but their delivery wagons run to markets, restaurants and free lunch saloons with great regularity. As healthy horses, mules and donkeys are too valuable to be worked up into Hamburger steaks and sausages, only the diseased or disabled ones are killed; even horses that have glanders. Filthy butter, absolutely unfit for use, is collected in this city and shipped to the woods, where it is re-manufactured and sent back to Chicago and sold as pure butter. Fermented and rotten tomatoes are manufactured into catsup and sold by leading houses as pure."

The coffee congress, which has been in session in New York City, has tried to discover some way to stop the adulteration of that article, but it has no power. It can only recommend. Many of the prepared coffees sold at the groceries contain a mixture of other articles, some of them healthful and others not. Congress will be guilty of grave dereliction of duty if it fail to enact stringent legislation and place all forms of manufactured foods under the care of the commissioner of internal revenue, as oleomargarine and other imitations of butter are now.

In his annual reports Secretary Wilson of the Department of Agriculture, has strongly urged Congress to pass a comprehensive pure food law. The chemistry forces of his department have worked in co-operation with the pure food congress and other organizations, and their analyses show that hundreds of articles of daily use are adulterated, many of them in such a manner as to make them highly injurious. The pure food commissions of several states are doing splendid work in educating the people up to the fact that adulteration injures legitimate industries and fosters deception and fraud. But this work is in its infancy, and the people must awaken to the great importance of the question and demand larger appropriations and more efficient laws and publicity, to successfully prosecute a work of such vast consequences.

Everywhere there is incontrovertible evidence that crime is increasing. Every nook and corner in this republic contains a vast amount of evidence to establish the fact.

The decadence of ancient Greece and Rome, their language dead, their vast commercial cities in ruins, their wonderful works of art buried beneath the debris of ages—only their history remains to tell of their rise and fall, and to such a doom this Republic is tending unless the high-tide of crime be stopped in its onward course.

A distinguished writer, Rev. H. Martyn Hart, D. D., in a late number of the Chicago Tribune says:

Mr. MacDonald, the specialist in the United States bureau of education, in his statement just presented to congress, says, without question, that crime is steadily on the increase. This may be seen from these figures, published ten years ago. The data of the last census has not yet been issued, so that 1890 is as far as we can go:

"In 1850 there was one criminal to every 3,442 of the common population.

In 1860 there was one criminal to every 1,647 of the population.

In 1870 there was one criminal to every 1,021 of the population.

In 1880 there was one criminal to every 837 of the population.

In 1890 there was one criminal to every 715 of the population.

There were 8,834 murders in the United States last year; the year before the number was 7,852—an increase of 1,000! One death in every 112 is murder! There were 986 more suicides last year than the year before—8,231 is the fearful record of godless unrestraint. One death in sixty-five is either a murder or a suicide in the United States. The record for embezzling, forgery, defaulting, and bank wrecking for 1902, representing money stolen from its owners, was $6,769,125—$2,683,556 more than in 1901."

"In the face of this alarming condition of the morality of the nation it must be confessed that the public education is a failure. It fails to do that very thing for which education is undertaken; it fails to train our youth to the yoke of discipline and obedience; it fails to create in them a principle of energy which enables them to resist temptation; it fails to induce them, of their own free will, to accept the law of labor and duty; it fails to make them patriotic citizens and God-fearing men and women.

"I have little respect for the man who is only a destructive critic. Do not pull down even the hovel which shelters you, unless you have prepared a better house for your refuge. I therefore would venture to suggest a remedy to arrest this increasing torrent of anarchy and revolution.

"I would stop the public education at about the sixth or seventh grade. I would take the money now expended on high schools and universities and spend it on lower education. The character is formed practically between 7 and 14.

"I would supply a teacher to every twelve children. I would make those children, by almost individual attention, master, and thoroughly master, the groundwork of education. They should read aloud history, geography, etc., and plenty of it; they should write compositions; commit to memory the best of literature.

"By this plan a boy or girl of 15 or 16 would leave the public care thoroughly and accurately instructed in the groundwork of education, and, which is of far more importance, with habits of careful observation, accurate expression, economy of time well established, and—above all—with the law of labor, not play, stamped upon the character.

"Every civilization which has practiced immorality has decayed and finally disappeared. And this great country is not beyond the reach of a universal law. This country is rapidly deteriorating in its moral fiber, and the material decline will inevitably follow; and, unless our citizens arise and grapple this demon of irresponsibility and immorality by reorganizing the public education, even this land of vast opportunity, rapidly becoming the land of license, will fall from her majestic height into an unimaginable chaos of social disaster."

The above is a most lamentable showing—religion, politics, state, national and municipal governments, and all the churches the abode and propagators of the criminal element.

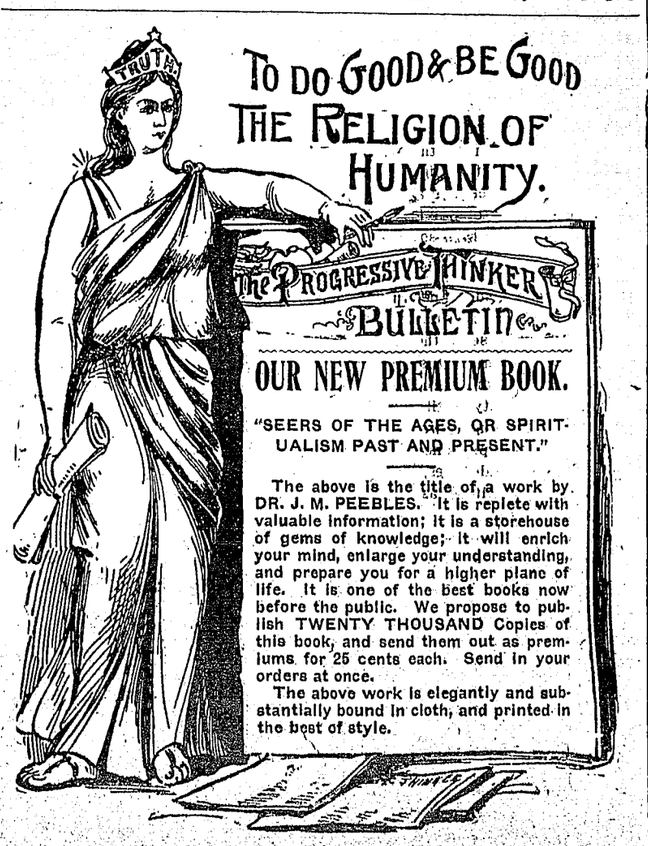
But what of Spiritualism?

What has this nineteenth century miracle to answer for?

Does it not add to the crime of the world by tolerating fakes?

That is a question each Spiritualist should answer.

1903 READ OUR NEW BULLETIN. 1903



OUR NEW PREMIUM BOOK.

"SEERS OF THE AGES, OR SPIRITUALISM PAST AND PRESENT."

The above is the title of a work by DR. J. M. PEEBLES. It is replete with valuable information; it is a storehouse of gems of knowledge; it will enrich your mind, enlarge your understanding, and prepare you for a higher plane of life. It is one of the best books now before the public. We propose to publish TWENTY THOUSAND Copies of this book, and send them out as premiums for 25 cents each. Send in your orders at once.

The above work is elegantly and substantially bound in cloth, and printed in the best of style.

THE LYCEUM YELL!

Lyceum! Lyceum!
Who are we?
We are children,
As you see!
Bound to be
From superstition's
Darkness free!
Who, who are we?

DR. T. WILKINS.

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Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

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1903 MASS MEETING 1903

Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th.

Let all Auxiliary Societies send delegates.

Come yourself and interest your friends.

GEO. B. WARNE, Pres't. I. S. S. A.
Ella Johnson Bloom, Sec'y.

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

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

A Radiant Presence.

An Address by Spirit John Pierpont, through the Mediumship of Mrs. Mary T. Longley.

Before yielding myself fully to the influence of my venerated guide, I feel to make a brief explanation—that I never stand before an audience to deliver a discourse in my own personality. I do not think that I could deliver a full discourse in my own personality, but have become so accustomed to depend upon the intelligence and the individuality of the unseen helper who comes to me that I would not think of attempting such a work. The influence gave me for the subject of this morning's discourse, "A Radiant Presence," and I have no more idea than you have what will be the outgrowth of that subject, but I now willingly yield to the influence, feeling that he has something to say upon it.

What a Radiant Presence Means.

Dear friends, we have chosen this theme for our morning talk to you because we feel that it is something worthy of our consideration; we feel it is something that touches strongly every individual life and deals with the personality of every human entity—this radiant presence which all may become unto themselves here and now in the world of matter just as well as human souls may become their own radiant presence in the heavens of glory beyond these spheres of planetary life. A radiant presence means a human presence and personality, that which deals with trenchant thought, conviction, aspiration and achievment; that these combined may go to make up a presence so radiant, so beautiful as to illuminate the surroundings of the pathway of the individual and not only clearly define his own way and his own purpose to himself but also to define and beautify the way that others may see and may reach out unto.

We may perhaps give you some idea of our meaning and purpose in selecting this subject by expressing a little allegorical sketch that appears to our mind at the present time and which has never before been given in external life.

We shall liken it to a human being coming forth into the great roadway of life, young and inexperienced, leaving the joys and the little things of childhood behind him, leaving also the affairs of early youth and feeling for the first time within the mental and spiritual nature the pulsations of a stronger and a higher existence and entity than was ever felt in the earlier days. There has come to this human mind a new consciousness of life, a new understanding of individual responsibility and personal care. So he goes forward with eager step, with brightened eye and with desire, longing to reach out into the by-ways of mortal life and take hold of those things which make for personal influence and for worldly advantage, and so doing he comes into a broad field where men and women are to be seen full of activity, engaged in one pursuit and another, attentive to their own concerns in the main and working arduously for the uprearing of fortune or of worldly fame, and he looks around wishing to behold the line of thought and energy through which he may gain the very best advantage to himself and for those whom he hopes to gather around him in the home circle and in the friendly relationships of coming days. He gazes upon these human entities, strong in their activities, and is eager to become one of them. So he enters into this broad field of labor and of thought and becomes like unto others who are there seeking for that which is strongest and best in the material affairs of human life.

A Sweet, Penetrating Influence.

He labors for a while, but as the quickening sense and impulse of his interior being continue to force his thought upon them, he realizes that while all of this is necessary in a measure and all of it is good for human kind in certain degrees, there is something which he has not found, something lacking that he feels he must attain ere he can become a rounded-out entity capable of expressing all the best possibilities and attributes of his human nature. So the consciousness remains with him while he works, and at the same time he is slowly and surely gaining for himself a name in the world of history and the world of activity; he is showing to the external public eye the expression of power, of energy, of execution, and he feels that it is good to receive the commendation and also the emulation for and of his works, because they supply a satisfaction in the external life.

But there comes stealing down upon him, from the unseen spheres of love and of glory, a sweet, penetrating influence which he cannot divine, which he does not understand, giving him the continuous unrest that stirs and thrills and which calls him out in one line of thought and another, in one direction and another of the world's great hemispheres seeking a road which he may travel and find that unknown, almost unthinkable thing which he feels he must find before he can be at peace. Thus the days go by.

Our friend is kindly by nature, sympathetic in a way, not so much as some of those whom he meets in his journeying, and not so tender-hearted as some of the humble ones whom he passes by; not so thoughtful of others' interests and affairs as a few are now and then, but, on the whole, a thoroughly good fellow, a man who is well liked by his neighbors and friends, one who would not destroy a human life, one who would not by any means destroy any sentient life unless he could not avoid it; and yet he feels that he has not attained the highest, that he has not rounded out the best of his nature, and continues to mentally grope and feel his way along while still pursuing the path he had chosen in his early days.

A Human Being With Sunny Radiance.

By and by he happens to meet with a human being—a frail, delicate, sensitive human soul—only a child in form and stature, with limited mental powers, and yet with a sunny radiance which surrounds it with a halo of light that all may feel and become warmed and uplifted by. He wonders at it; no specially keen intelligence is there—average good mental sense, but nothing beyond the ordinary, only such as we find every day in the walks of life; no particular talent that in expression commands the admiration of the public, nothing of worldly wealth and grandeur and no marvelous beauty of form and feature are to be found there. Why, then, this radiance? Why this beautiful attraction of intelligent individual life toward the center of seeming power?

He talks with the child, seeking to understand what it is that gives the sense of peace and harmony in its presence, and that seems to fill the individual with harmony and peace, but he discovers nothing beyond the fact that this little one seems to love the whole world. It has gone through trying experiences; only a score of years has it known of existence; only a pathway of trial and suffering of mind and body has been the discipline, yet there is a love within that radiates and gives harmony and brightness to the entire life. The man of letters, the man of wide affairs, the man of strong intellect, the man of personal grandeur and fame, he of wealth and artistic attainment, questions himself and asks: "Why is it that one of humble mould and guise, unknown to fame and the world, can thus command and reverence, respect and love of those whom I have known, who care for me in a way but who would not give more than a passing sigh were I to drop out of existence and to be unknown to fame?"

The questioning continues, and as it does so, in the quiet night, when the same old restless spirit is upon him, out of the shadows, out of the gloom and the purpling, darkening midnight hour comes a sweet and beautiful strain of music such as he has never heard before; music that thrills and vibrates through his being until he is uplifted to a new vibration and his eyes are opened to a new scene, but the music is not that of any instrument that the world has ever known; not that of any musical chord that has been expressed or operated upon by any singer of the ages past, but it is a strain from the voice of that mother who long ago passed into the silence and shadow of the Unknown and bore with her all those familiar sounds and intonations which had ever vibrated in his life as a beautiful uplifting power. There, in the silence and stillness of the night, while the stars shed their radiance on the scene, he hears the sound of a mother's voice and beholds the shadowy form of one who had long since vanished into the mists of the by-gone years, and as he listens and looks with all the intensity of his nature there comes to him, vibrating upon the atmosphere, into the very depths of his soul, this thought, this information, which gives him new light and a new understanding of the radiance of a human personality.

Radiating Love and Sweetness of Spirit.

These are the thoughts that sang into his soul in that mystic hour: "Child, thou hast long labored for that which is of the earth. Thou hast long pursued thy way seeking to execute through thine own intelligence and intellectual powers the great objects that should command the attention of the world. Thou hast sought the love of thy fellow-men, not because of affection and sympathy stirring thy inner being which would lift up the fallen, strengthen the weak and give succor to the oppressed, but because it pleased thee to gain the adulation and the attention of the passing crowd. Thou hast been restless and hast sought for greater power. Thou hast sought to go forth and unknown to the world find contentment there, but, dear son, thou canst never find the sweet content of the self-poised life until thou hast become contented within thine own soul by radiating love and sweetness of spirit that spontaneously rise from the indwelling, overflowing fountain of purest love and peace."

Then the silence and the gloom.

An Atmosphere Uplifting.

He pondered long. Surely this was a visitation from the world of spirits; surely the mother whom he had loved and prized had been permitted to return to him from some unknown bourne and whisper words that would impart new meaning and life to his weary heart. And the hours passed. He slumbered not. The morning dawned, and he arose to his labors and achievements with a new light in his heart. He seemed to be imbued with new power and strength, but not of the physical, nor did he that day accomplish the same line of work as he had been accustomed to do in days gone by. The hard work was left untouched; the literary work was forgotten; but he went out among his fellow-men and gave them a new hand to clasp—there was life in it, there was cordiality in it, there was a sense of brotherhood in its clasp, there was that which appealed to them and vibrated through their natures, there was that which gave sunshine, and all, although they saw him as he had been time and time again, yet felt something new in his presence, something of light and radiance and of uplifting that they had never sensed before. They wondered at it and asked what new thing had come to him to clothe him in an atmosphere so uplifting; they could not tell. His voice sounded with a new ring to their ears—it was not of the old tone; there was music in it such as they had never heard before and they could not comprehend. It was the music he had caught from the new understanding, the new experience, the new consciousness of what duty and responsibility rest on a human soul in its relation to itself and to its fellow-men. So he went abroad all through the day, returning to his beautiful home at night, gazing upon its luxurious appointments and saying to himself: "These are beautiful, but I find a new beauty in them to-night I have never seen before. I see in them the outward going of human lives. I see the elements that have been put into them by those who have labored upon them; the coloring of the draperies is of a richer hue to-night because of the love light put into them by those who wove them for my use." In the artistic works he beheld a new beauty, a new thought, because he saw the spirit of the artist, the soul life of the sculptor that had been wrought into those works of precious art for his education and uplifting. So he studied these things and found new comprehension of human character and human labor, of human thought and human outlook, because of this new consciousness which had been borne in upon him through his silent cogitations and because of the visitation of his angel mother in the silence of the night.

A Great Wave of Sunshine.

Thus another day came, and again he went among his fellow-men, grasped their hands and gave them cheerful good mornings; spoke a word of sympathy to them in their work that seemed to show an interest in the affairs that tried and troubled them; gave them little words of cheer that were like an inspiration to their lives, and they felt better because he had come among them. He thought to himself, "I am neglecting my work; I am forgetting I have that at hand which I ought to accomplish before the month has passed, but somehow I cannot settle myself to it, I seem to have a mission here. I want to come near to my brothers and sisters. I want to touch their soul-life and have them know I am in sympathy with them," and he found happiness there and forgot the old restlessness, and after a time there were those who looked upon him with a new understanding. They said: "There seems to be a great wave of sunshine coming to us from his presence, there seems to be a surrounding halo that brightens and stimulates us when we approach him; he is like a teacher, like an inspiration, like a new force;" and his brother workers took new life into their hearts, and put new inspiration and impulse into their labors until they, too, wrought out that which was more beautiful from the hands and the brains that had to labor for their daily bread; and thus he found he was really of use to his fellow-men, so when he went back to his own labor there came a new inspiration into it and he found it was something more than mechanical execution, something more than the framing of ideas into an expression of eloquence and of power to the external ear or eye. He found that they contained a living fountain, an impulse or power which went down to the hearts of men and drew them up into grander execution of purpose for their advancement and the blessing of their fellow-beings, and he became a radiant presence to all whom he approached.

Radiant Magnetism and Presence.

But he found himself caring less and less for worldly advancement, for name and position, minding less and less the adulation of the careless world of society and all that goes to make up that which is of the earth earthy, but more and more for the silent trust of a human being however humble it might be; more and more for the kindly word of greeting from those who were about him; and he went about here and there giving that of his presence which was more than worldly gifts, that radiant magnetism which is like a burst of sunshine when it comes into any life; and little children came to him—they who were unspoiled or unspotted by the conditions, the trials, perplexities and incongruities of an external life of fighting and wrestling with the world for a mere existence—came to him with their artless, winning ways, and through the clear innocence of their beautiful sight they felt the radiance of his presence like waves of sunlight surging around him and going out in pulsations to his fellow-men. They were attracted to him and they said, "He is a man of sunshine, we love to be with him because we are warmed as we are in the sunshine," and they were strengthened and made better because of his presence and his power.

And as the years rolled on, the restlessness that had once swayed him had departed, the uneasy feeling that something more must be gained,—something more found, a higher position and grander name had—all fled away; nothing of that sort disturbed him any more, for contentment reigned within his breast, and the sweet presence of a love nature smiled upon the world giving benefactions by nature and by spirit.

His was a radiant presence, and every one of us and all the world may become a radiant presence unto other lives just as we seek to develop the love nature and to give forth the spiritual impulse of harmony and peace to our fellowmen. This radiant presence is that which goes with us through all the world, and when we rise to the spiritual heights forms a spiritual body of thought and soul power, a center of intelligence, individuality, of a human nature.

Radiating Form of Spiritual Activity.

There was one came to him who could see more clearly and closely than most of his fellow-men, and this human being found that there had grown out from him, closely attached to the physical form by a pulsating cord of scintillating light, a figure of human guise that was like radiating sunshine, one that attended him all the day, one that vibrated with brilliancy and light and sent out scintillations of beauty to those who came within his path and who were at all susceptible to the radiance of its power. Beholding this, she said to herself, "I have never beheld such a phenomenon before. What does it mean?" and when she reached the silence of her own apartment and opened the inner consciousness to the instructions of her invisible helpers of light and love the answer came that through the radiations of sunshine or love, through the radiations of harmony and peace of the self-centered life, had come forth an impulse of power and built up that radiating form of spiritual activity, unseen of mortal eyes but beheld by the clear sight of the clairvoyant, which was the outer expression of this indwelling thought and aspiration for a radiant, benign, uplifting, sympathetic nature that would only reach its fellow-men in love and helpfulness. That when this man, who would not appear to the mortal eye as anything extraordinary, should pass out of his earthly casement the soul force and power illuminating his life and pulsing through the scintillating cord to this other presence which she had seen would impart its magnetism, its force and individuality to that sunshiny presence, and by the spiritual being that should illuminate and bless many, many human lives, and so she realized that this was the spiritual counterpart of the man whose presence had been a radiance to other lives, the form that he as an intelligence should permeate and inhabit for the spiritual uplifting and radiation into other lives of strength and power.

The Angels Sang Around His Pillow.

And so the years rolled on. He lost his worldly possessions; that which had been to him a grand incentive in the early days to gather to himself wealth and emoluments, or material things, had dropped away from him and what little was left of a competence, just sufficient to take him through the earthly days without becoming dependent upon his fellow-man for bread and shelter. And the years rolled on.

When the day came that he should pass from earthly sight into the immortal world, his friends mourned, for they felt they should lose one who had become a necessity to them in the inspiration which he brought and the power of helpfulness which he gave, but the angels sang around his pillow and came with outstretched hands to give him welcome to the unseen realms; they brought him sweet influences and beautiful thoughts that vibrated through his mind as the spirit slowly receded from the external form to radiate through that magnetic body which had become attached to him because it was an outgrowth of his own individual life. As the moments passed, the sweetness of the hour seemed to increase in intensity, that which was of most uplifting strength to all who were around overflowed from his lips in blessing and farewell and thus the spirit gradually as a vapor, white and shining, arose from the physical form shaping itself into a halo of light above his head, and as those who beheld it watched, they saw that this gradually attracted to itself a form like sunshine, golden in its radiance, beautiful in its expression, perfect in its symmetry, most lovely in its every appearance, and this white, shimmering, shining light of a spiritual essence permeated that golden form, and as they watched they saw the eyes open, beaming upon them with loving radiance, they beheld the lips parting in a smile of benediction, they perceived the entire body vibrating with life and activity, and finally they beheld it floating away as on a pathway of ether, onward and outward, into the spheres of activity and of glorified life.

The Beauty of a Radiating Presence.

Thus he went, leaving a trail of beauty behind him—an example of right living, good and beautiful with sympathetic companionship with his fellow-men; and thus may each of us, in our thought and its expression, in our desires to be right and to do right in our life, day by day, even though we toil with the hands that become dark and begrimed with the soil and dust of earth; even though we bend our backs to the burden and bear it hour by hour oppressed by its weight of care; even though we may not be able to uplift our heads to the azure blue and behold and breathe in the clear life of heaven; even though the pathway be rugged and narrow to our feet and we long for room, for expansion and for rest; even though the ways be lonely and sad we may, if we will, through the inner thought and desire to be loving, kind and sympathetic, and in comradeship with all our fellow beings, not drawing our skirts around us as if we were holier than they, not pushing them aside if they take our arm, not crowding and trampling them under our feet when they seek expression for the inner aspirations which belong to them and which they have a right to give forth to the world; not in any sense taking advantage of their weaknesses or frailties, but giving them hearty, cordial, brotherly, helpful handclasp.

In this way may the radiance of an illuminated presence be wrought out and the beauty and glory of an unfolded soul be given expression here and now, not leaving until we go onward to the higher spheres, but manifesting its power and tenderness through every day of life. This is our message to the world this hour. The unfolding and building up, the sending forth of a radiating presence, a radiating energy and power that shall be like the sunshine on a spring morning, giving new life to the flower, bringing strength to the weary and sad, making the whole world rejoice in sweetness and gladness that life belongs to them. This is the message of the moment. That by the radiation of a personal magnetism that is born out of the desire to help and bless mankind we may not only build up a radiant presence of our own, not only grow into that loveliness and illuminating strength that is like the highest and the best we can conceive of in human presence and human growth, but we can help our fellow men to give forth their radiations of beauty and strength that will be a source of blessing to the world.

Pearls of Wisdom Expressed.

Men may preach and women may sing of the coming time; poets may dream and artists may paint, sculptors may hew out through an impulse of the divine illumination, a conception of the millennium that is yet to dawn, but we shall find ourselves and the world growing no nearer to that golden age of love and beauty until each individual of himself and herself turns the thought within, examines closely the selfhood, the individual presence and life, and questions earnestly what are its tendencies, what its work, what its aspirations, what its difficulties, asks of itself what its intentions of making for and in the world something better and brighter than life has known, and when this is done and we all examine ourselves closely and pay attention to our own needs, our own weaknesses, to our own strength and personality, seek to live out from the center to the circumference the love element, the uplifting tenderness, the purifying power of an illuminated, divine developing and strengthening influence, shall we find the world coming nearer to the millennium which we all long for and wish to gain.

Not until we recognize, dear friends, that we as self-centered individuals may become so serene, so self-poised, so in touch with the great vibrating universe of men, women and children and unseen beings as to realize the glorious possibilities in life in this vast universe of ours; not until we realize that we are gods within ourselves and may work out more and more of the godhead, come nearer and nearer to the infinite, not only in touch and in thought, but in vital relationship and expression; not until we realize that now we are pygmies, because we are mean and sordid and narrow, because we have spite and envy and jealousy and all the little things that should belong only to the earth and are no part of the divine; not until we realize this and are ready to throw aside and trample under our feet these little things that belong to the mean, lower stratum of life, and which should be of the past and the undeveloped things, shall we show out the godhead within us, shall we realize that we are children of the Infinite and may become like unto that Glorious Presence which fills the universe with power, which gives activity, animation, consciousness—all that is life—to everything which we behold, or grasp or sense in this stupendous life around us. When we realize this and grow broad enough, and strong enough, and sweet enough to put the little things that are of no moment really, that belong only to the material, under our feet, as we would press down the thorns and briars that spring up and sting us by the wayside, and take hold of and incorporate into our beings the grand, beautiful thoughts and expressions of the harmonics of life, bringing out from within the germs that are already there of beauty, intelligence, activity, spiritual grace, love, purity of thought and harmony of being and sweetness of character to form a more radiant presence, we shall be worthy the fatherhood of God, that shall make us worthy specimens of his great and glorious image as children of the Living Good.

TROUBLES OF ITS OWN.

Oh, how proud we are of telling all our petty pain,
And how seldom people sympathize most ev'rybody knows.
When we sigh with deepest sorrow, or in agony we groan,
This old world takes little notice; it has troubles of its own.

While it always seems relieving just to tell it on the spot,
And for fear without the telling it too soon will be forgot,
It does little good to tell it to the common heart of stone,
For it finds the world too busy with the troubles of its own.

It were just as well to tell it to the grand and noble trees
That are moved to some emotion by the whisper of the breeze,
But you must not tell it thinking you have troubles all alone,
For the world will echo back to you, it has troubles of its own.

When you hear a friend recounting all the woes he has to bear,
You are sure to feel within you that you have had your share,
And you try to make impressive to your friend in word or tone
That the world around about him has deep troubles of its own.

Ah, the time to be most watchful is when others are most blue,
Oft the clouds that hover round them can be brushed away by you,
And you cannot drown the troubles of another with a moan,
But a smile will oft relieve him of the troubles of his own.

DR. T. WILKINS.

THE ANGEL'S MESSAGE—DR. GREER'S EXPERIENCE.

To the Editor:—The angelic message given me some time ago, and which created so much interest in church circles, is now for the first time, by special request, written and presented to The Progressive Thinker for publication.

It was in the twilight of one evening several months ago, while all alone, siting in the silence and indulging in a little mental concentration, I found myself in dreamland and in the presence of an angel. Not an angel, however, of the feminine type with wings, but a veritable angel of the masculine type without wings. A man clad in a brand-new blue police uniform and enveloped in an aura of astral light, wearing on his breast a brilliant star, showing that as one of the police of heaven he was on duty.

He introduced himself to me thus: "Dr. Greer, I am an angel sent to you with a message, and the message is thus:

"The time is coming and is not far distant when all your spurious Christian churches shall be swept from the face of the earth as by a cyclone, and there will be but one true church known among men, and that will be the Church of the Golden Rule; the natural law of life for human conduct in the home, in society, and in the world.

"Where I am we regard all your churches as gambling-houses and all church-goers as gamblers, for they are gambling upon a futurity beyond the grave, of which they know nothing, and the clergy get away with all the stakes.

"And where I am, too, we regard all Christian clergy as knaves, hypocrites and liars, for they are teaching and preaching the most absurd and unprovable doctrine, based on fable and fiction, and which they themselves do not believe, but pretend to believe, for the position they occupy and the money there is in it. The claim that a belief in this church doctrine or in that can save men's souls or pardon sins is a delusion, and the moneys exacted for that end is a monstrous imposition. But why save men's souls? Are men's souls lost? Who can prove it? What clergy, pope or bishop can declare it? Till proving such, better try and save men's bodies; save them from bad blood, a disordered intellect and feeble constitution. If the clergy would teach intelligently the laws of heredity or science of life for the creation of bodies before born, there would be less to teach for salvation of bodies after being born. But it is mostly immaterial bodies—bodies not seen—that interest the clergy.

"An unproven doctrine, by whomsoever promulgated, however antiquated or popular, is a peculiarly infamous wrong, the result of priestly knaves, and should be held up for the scorn of mankind. The so-called Christian plan of salvation (but which is not Christian) is responsible for much iniquity; for instance, its promise of pardon gives only encouragement to more iniquity, and hence there is more sinning and more wickedness in Christian lands than in any other. For wilful sin there is no forgiveness. Every wrong like every vice will have its own punishment, and no one can atone for the sin of another. If so, where would be the principle of divine justice? The imposition upon the human race and slander upon Deity by priestcraft to further their professional interests has become intolerable, and their daring persistence is now well up to the limitations of divine endurance, when such iniquity cannot longer be tolerated. The sad condition of the religious world in spirit life, by reason of disappointed hope is startling and appalling, calling loudly for the extinction of priestcraft. The petrified institution of priestcraft, therefore, so long engaged in imposing on the ignorance and credulity of mankind, and in misrepresenting and libeling the Deity, in imputing to Him a greater cruelty than that of man, and making men actually afraid to die, must go. Yes! the ecclesiastical profession with all its mythical and malignant scare-crow deities must go, and leave to the laity the true Deity, the Lord of the Universe—the God of Love."

Thus spoke the angel, and after receiving from him some secrets of the true art of right living, I awoke from my ecstasy, marveling at my experience.

DR. R. GREER.

Chicago, Ill.

Experience is by industry achieved, and perfected by the swift course of time.—Shakspeare.

True statesmanship is the art of changing a nation from what it is to what it ought to be.—W. R. Alger.

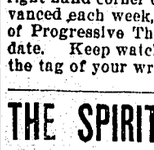
Sleep lingers all our lifetime about our eyes, as night hovers all day in the boughs of the fir tree.—Emerson.

To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.—Sterne.

Restores Eyesight.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 509 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pennington, Mass. Bldg., Kansas City, Mo., cataracts cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton, Tarrytown, N. Y., neuralgia of eyes cured.



Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 920 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

MADE $105 THE FIRST MONTH



writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making $9.00 to $800 every day I work." MISS I. M. ANDERSON, of Iowa, writes: "I made $3.80 to $6.60 a day." Hundreds doing likewise. So can you. $5.00 to $10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free.

G. GRAY & CO., Plating Works, 4 Miami Bldg., Cincinnati, O.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cents.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family.

Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well attested manifestations; the "exposures," etc. Handsomely bound in cloth. But few copies remaining. Publishers' price, $1.50. We will send the book postpaid for $1.40.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

COMMON SENSE

By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Mr. and Mrs. P. A. Kennedy, of Martinsville, Ind., write that they appreciate the nine premium books which they have received, also the paper. Both are mediums. A small society has been organized there. Mrs. Marks, a medium, favored them with a visit, which was appreciated. The editor would suggest that each member of the society there subscribe for The Progressive Thinker, and thus know what is going on in our ranks.

Alexander Wilson writes from Adrian, Mich., stating that John McLain had been there. From Adrian he went to Toledo, Ohio. He was controlled while at Adrian by Henry Ward Beecher, and gave a good lecture.

H. F. Schrader writes from Newport, Ky.: "The First Temple Society of Spiritualists of Newport, Ky., celebrated the 55th anniversary of Modern Spiritualism, on Sunday, March 29, by services and tests in the afternoon, Brother F. T. Ripley as speaker, assisted by Mrs. Meyers, Mrs. Mahoney and Mrs. Vandehagen, and in the evening Brother Ripley delivered the anniversary address to one of the largest audiences in the history of the Temple. He is doing good work in Newport."

Augusta Holmes, the distinguished composer, who died in Paris, France, a short time ago, was one of the most ardent believers in Spiritualism. She pursued the study of the unknown world many years and was convinced that she held communication with its inhabitants. During her seances objects were materialized, she insisted, by her unseen spirit friends, and among her effects is a cabinet full of the curious articles which she treasured as gifts of her supernatural visitors. It was a common occurrence for roses to be dropped on her corsage and in the cabinet she preserved a down mantle which she said was fabricated by the spirits. It was related that among her visitors from the world beyond one of the first to call was the spirit of Ambroise Thomas, which informed her and a friend medium that he had been destined to create a frivolous style of music, citing as a proof a composition called the "Hairdresses of the Regency," that dated from his twentieth year. Having never heard of this work, Miss Holmes made a search and found it really had existed. From that time she began to have faith in Spiritualism. Later she said she had a visit from Caesar Franck, who had been her music teacher. She maintained that this spirit aided her in her musical compositions and once pointed out an error a copyist had made by inserting a false note.

F. J. Macomber writes from Anderson, Ind.: "I wish to compliment you on the quality of the paper you are getting out. The last few weeks issues of The Progressive Thinker have been immense. The messages through Mr. Petersilea and Mrs. Richmond alone are worth more than the year's subscription price."

Rena D. Chapman writes from Marcellus, Mich.: "Our National missionaries, Mr. and Mrs. E. W. Sprague, have been in our state a little over a month and have been having a grand success organizing societies. The new societies are at Reading, Durand, Reed City, Chesaning and Bridgman. March 22 to 24, Mr. Sprague and wife were in Dowagiac, where they gave four meetings, proving to the unbelieving the life beyond. On the night of the 24th, the society was reorganized with a band of strong officers, and a still stronger army to help to keep the new society in uplifting the fallen. We wish to thank Brother and Sister Sprague for the work they have done in this state and may they continue in the good work in this and neighboring states."

The San Diego (Cal.) Union has the following: "Elaborate preparations have been made for the programme and services to be rendered at the laying of the corner-stone of the First Spiritualist Church of this city, which will take place March 29 at 2 o'clock at the site of the church, corner of Seventh and B streets. The First Spiritualist Society of San Diego is an organization incorporated for the purposes of promulgating the spiritual truth and the dissemination of the philosophy of life and the phenomenal evidences of immortality as seen through the conception of the Nazarene. The programme to be rendered to-morrow afternoon is as follows: Address, J. L. Dryden, subject, 'What Spiritualism Is There to Teach and Do for the World.' Address, 'Laying the Corner-stone,' and symbolical floral service by Mrs. Lily M. Thiebaud, assisted by the president, Mrs. C. A. Beck. 7:30 p. m.—His farewell lecture. Subject, 'Spiritualism, Its Progress and Future Outlook,' Will C. Hodge of Chicago. There will also be an exhibition of spirit portraiture."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

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

Lyman C. Howe lectures in Buffalo, N. Y., the Sundays of April.

Mrs. Geo. Hamilton Brooks writes of the Englewood Society: "One of the most successful meetings ever held in Hopkins' Hall was that of Sunday afternoon and evening, March 29, when the Englewood Spiritual Union celebrated the anniversary of Modern Spiritualism. The hall was beautifully decorated. Dr. G. B. Warne gave us one of his soul talks which reached all thinking people. He ably opens the door which leads us into a higher thought when truth alone can be found confronting the hearts of the lonely, reaching out a helping hand to all. We are all thankful for the privilege of listening to one who not only points out a better way of solving this great question of death, and after through the study of the Spiritualistic teaching, but we find in Dr. Warne a soul who lives the life of a true Spiritualist. We are indebted to Mr. W. B. Philp for the artistic draping in both halls. The evening programme was enjoyed by a packed house. Through the kindness of Mr. Boyee, we were enabled to give our audience fine music. The popular and well-known lecturer, Dr. Juliet H. Severance, delivered the evening address, in her brilliant and convincing manner. Mrs. J. A. Murtha followed with tests that were truly wonderful. Sunday, April 5, we are to have with us Mr. Oscar A. Edgerly, the noted trance speaker, who will continue with us through the months of April and May, assisted by Mrs. J. A. Murtha. The society feel encouraged at the growth of the subscription list, which is a proof that Spiritualism has come to stay and is daily entering into the minds of the thinking people along the progressive lines which alone can solve the problem of life, both here and hereafter."

A marvelous innovation to the usual phenomena is now made at Mr. Keeler's Monday, Wednesday and Friday night seances, in Washington, D. C. At nearly every session faces appear and voices are heard. These startling additions to an already remarkable exhibit mark these new seances as the most extraordinary, wonderful, complete and interesting ever given in Washington.

Mrs. F. L. Furse writes from Mitchell, S. D.: "Will you please publish in your General Survey a call for Spiritualist missionaries? There is a fine field here for a good medium—test, trumpet and materializing. There are many here who are Spiritualists in belief, but have had no chance to see its workings, and some good medium willing to come and stay a month or so and organize a society, will find it both pleasant and lucrative. Any one willing to come may write to me and have arrangements made for an opening here. We want a good medium, and nothing else will do."

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualist Association celebrated the 55th anniversary of Modern Spiritualism in Cadet Hall, March 29. The exercises were conducted by Dr. Alex Caird, president of the society. Nearly all of the Cadet Hall mediums participated in the exercises. Osgood Stiles and wife from Boston, and Mrs. Ida Pye, of Melrose, also contributed to the interest of the occasion. There was also a short address by Mr. J. O. Allan; dramatic reading by Mrs. Maude E. Bishop, of Revere; vocal solos by Miss Josie Arnold and Eva Manning; musical and literary exercises by the children connected with the lyceum, and concert by Etters' orchestra. Circles were held between the services, followed by supper in the banquet hall, and a song service in which everybody joined. April 19 and 26, Dr. G. A. Fuller will be with us, and Miss Elizabeth Harlow during the month of May."

H. F. Coates writes: "Sunday, March 29, the Church of the Spirit Communion celebrated the anniversary of Modern Spiritualism, at Kenwood Hall, 4308 Cottage Grove avenue. The hall was beautifully decorated and a very good attendance. The speakers in the afternoon were Messrs. J. A. Torren, H. Ellis, H. F. Arnold and T. W. Sherk. The talks were so interesting that the time came for closing too soon. Mr. and Mrs. W. R. Pierce rendered a very beautiful duet, entitled 'Come Unto Me and Rest.' We hope to have them with us each Sunday. At the evening service, Dr. J. O. M. Hewitt gave one of his delightful and interesting talks, reviewing the progress of Spiritualism up to the present time. With the doctor's knowledge of history, I feel I can safely say he did the subject justice, and all went to their homes feeling enlightened. Messages were given at both services, proving our belief to not be simply philosophy. We will have special Easter services, April 12. All are invited."

J. T. McClure writes from Denver, Colo.: "Spiritualistic work is moving onward here in the several channels and avenues which have been opened by the angel world and the leavening influences are permeating every portion of this state. As still water is deep, so the mighty forces of Truth are silently uplifting the masses. The visit of Rev. Moses Hull and Mrs. Clara L. Stewart did us much good in encouraging every effort for the cause of Spiritualism, strengthening our faith, giving a better anchorage in truth and in endearing themselves and the Morris Pratt Institute to us all. The Circle of Spiritual Light, after hibernating for a time, has begun public work in the Maccabee Temple, with good interest and attendance. The guides told us 'that their work shall go on and prosper. Be of good cheer.' Our president, Mrs. B. Raymond, has few equals in giving spirit messages and tests in her psychometric readings. Dr. Lizzie Grimshaw is one of us, and is doing excellent work as a healing medium and inspirational writing. The interest in spiritual work is deepening here and more and more demanding the attention which it deserves and exerting a beneficent influence in uplifting and bettering humanity."

R. T. Haywood writes from Duluth, Minn.: "After a series of very successful meetings in Columbia Hall, Duluth, Minn., Mrs. Elizabeth Holmes closes her meetings for the present, on the 55th anniversary of Modern Spiritualism. The friends who have attended her meetings regret very much the closing, as they have been the means of convincing a great many what a grand work we have."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Will C. Hodge has been lecturing for some time very acceptably in San Diego, Cal. He is a forcible speaker, and at all times impressive and instructive, and is certainly capable of doing a most excellent work on the rostrum. He intends to visit the Puget Sound country at an early day, and the Spiritualists in that section should see to it that he is kept constantly employed.

G. W. Kates writes as follows of the celebration of the 55th anniversary at St. Louis, Mo., at the Temple: "The enclosed program tells the story. Meetings were splendid and the audiences crowded the large Temple. This society and Temple are a great credit to our cause."

Will C. Hodge writes: "We have a fine programme for anniversary, Sunday, which closes my work for the present in San Diego."

The Canton (Ohio) Repository contains the following: "The interest created by the lectures recently delivered in Canton by Rev. Marguerite St. Omer Briggs resulted in the formation, Sunday evening of a church of Psychic Research, with 38 names enrolled and the following officers elected: Emanuel T. Bowman, president; John W. Link, vice-president; J. William Briggs, secretary; Mrs. Susie Link, treasurer; trustees, Edwin R. Kidd, Mrs. Sarah E. Forsyth, Thomas H. Reed; ladies' aid committee, Mrs. Elester G. Reed, Mrs. Margaret E. Fitzpatrick, Mrs. Irene R. Barrick, Mrs. Flora Kling, Mrs. Elizabeth Bowman. It is announced that articles of incorporation were forwarded to Columbus to-day, Monday. The meeting will be announced later."

E. Armburg, medium, passed through Chicago last week on his way to fill an engagement at Canton, Ohio.

Some one who did not have ink enough at his command to write his name and address, or forgot to do it, writes approving words for Mr. and Mrs. E. W. Sprague for their good work done at Riverside, Mich.: "One gentleman, not a Spiritualist, said he heard more Bible talked in ten minutes than he had heard in a whole year at the hall where the Methodists held their meetings."

G. R. Bicknell writes that anniversary exercises were held at Decatur, Ill., at the home of India Hill. She delivered an address under the control of E. V. Wilson, which was listened to with great interest.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) Church, of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, 618 Newland Ave., Jamestown, N. Y., and you will receive a copy by return mail.

N. S. A. Missionaries.—E. W. Sprague and wife will work in Michigan a few days longer. Let all Michigan Spiritualists who wish their services write them at once. They wish to hear from Spiritualists of every locality in the states of Illinois and Wisconsin in particular, and elsewhere in general, who would like their services as missionaries. Address them at Sturgis, Mich., until further notice. Home address, 618 Newland Ave., Jamestown, N. Y.

E. L. Earnshaw, vice-president, writes: "Since the publication of our article in your valuable organ from the the pen of our secretary, Mrs. L. A. Bruer, I am glad to say we are having continued success and are promised materialization in the very near future. That in itself is a great thing, inasmuch as some circles have been sitting for years and never attained it or even an approach to it. Our charter dates from March 4, 1903. We had 10 charter members. Our membership now numbers 14. Spiritualism is not on the wane here. We are having three meetings a week and are doing well. Our Sunday evening meetings are open for the public, and we have the very best and most intelligent class to attend. We are trying to procure a lecturer to come to us, and have written to one person on the subject; as yet have received no reply. We should be pleased to hear from any one of our brothers or sisters in the cause, and suggestions will be thankfully received and appreciated. Address me at Flushing, Ohio."

Correspondent writes: "The Evansville (Ind.) Society of Spiritualists celebrated the 55th anniversary in fitting style, its church being filled to the doors. A neatly arranged programme was rendered, the following participating: F. C. Guth, Miss Lillian Schlegel, Mrs. Aug. Friederich, Mrs. L. M. Baird, Miss Lena Bentkin, and Mrs. F. V. Jackson. We are now holding meetings every Sunday and Wednesday evenings, which are being conducted by that splendid worker of Grand Rapids, Mich, Mrs. F. V. Jackson. Mrs. Jackson pleased us so well with her work during the month of March that she was engaged for the month of April. She has won many friends here by her convincing tests, giving them clear and perfect and in every instance being recognized. As a lecturer she is a success, presenting her subjects in a clear and able manner. One thing we enjoy about her mediumship is this, she is not miserly with it and gives a message at any time and at the public meetings never gets tired giving messages. We have had a most successful year for the cause in our city and trust at the next anniversary to be able to make a much better report."

Prof. W. M. Lockwood, the scientist, has been lecturing in Philadelphia with his usual success. He is now in Pittsburg, Pa.

Daniel W. Hull contemplates returning to Oregon and Washington in a few weeks and wishes to make lecture engagements enroute in California, Oregon and Washington. Address him at 1410 Kellam avenue, Los Angeles, Cal.

Mrs. Emily D. King writes that she will answer calls for funeral services. Address her at Quincy, Mich., R. F. D. No. 2.

Charles Devling wishes Dr. Hatfield Pettibone to write to his address, at Boulder, Boulder county, Colo.

Mrs. C. T. Lyons, of Waverly, N. Y., writes: "The Spiritualist Association of Waverly, N. Y., held a meeting on the evening of the 31st of March, to commemorate the 55th anniversary of the advent of Modern Spiritualism. Mrs. Mary C. Von Kanzler, pastor of the first Spiritual Church of Elmira, delivered a very stirring address. She spoke with much force, relating facts to prove the progress of the truth in the minds of the thinking and scientific people of today. The spirit messages she delivered were gladly received and recognized. She is doing a good work for the cause, Miss Zimmerman, also from Elmira, presided at the piano, adding much to the entertainment."

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Miss Genevra Spaulding writes from Lansing, Mich.: "The fifty-fifth anniversary of Modern Spiritualism was held in the Medium's Home on Cedar street South, by the Lansing Society, Saturday and Sunday, March 28 and 29. Mrs. Amanda L. Coffman, of Grand Rapids, Mich., gave four very fine and interesting lectures and followed the same with Messages. The lectures were of much comfort to the large audiences who had come for light, and the messages brought peace to many a troubled soul. It was a time long to be remembered and the good seeds there sown will in the years to come ripen and bring forth an abundant harvest."

Louise E. Zimmerman writes from Elmira, N. Y.: "The First Spiritualist Church of this city held three sessions in its celebration on Sunday, March 29, as Sister Van Kanzler had received a request to give the anniversary address for the Waverly (N. Y.) society, Tuesday evening, March 31. The church was appropriately decorated with bunting and the rostrum was converted into a palm garden with growing plants, palms and cut flowers, through the untiring efforts of the brothers and sisters. After the opening service of song and an invocation by Sister Von Kanzler, the morning session was given to a conference meeting when those present gave thoughts as the spirit moved, closing with an invocation by Sister Von Kanzler. The programme for the afternoon consisted of singing, reading from scripture by Sister Von Kanzler, invocation by Brother Gatis, of London, Eng.; Address upon Ancient and Modern Spiritualism by Sister Von Kanzler and Brother Gatis; spirit messages by Sister Von Kanzler and benediction by Brother Gatis. Brother Gatis won his way into a warm place in all hearts and will ever be a welcome guest among us while our best thoughts and wishes will follow him in his work for the enlightenment of humanity. Sister Elliott, of Alpine, N. Y., and others from surrounding places were with us; altogether it was a day long to be remembered for its spirit of harmony and good will. The ladies served a picnic luncheon between the afternoon and evening sessions, in the dining hall, to those desiring to stay."

Lida A. Rowe, secretary, writes from Findlay, Ohio: "There is a little society in Findlay, Ohio, known as the First Spiritualist Church. We were organized a little over a year ago by those most able workers, E. W. Sprague and wife. We have steadily grown until now we have over thirty members. While none of us are very rich in this world's goods we have been able to have one day's grove meeting, with Mr. and Mrs. E. W. Sprague and Mrs. Carrie Firth Curran as speakers and mediums, and had a good attendance all day. We have had Mrs. Curran lecture for us at different times since; also had Rev. Moses Hull deliver five lectures in January. His able lectures on the Bible set a great many to thinking and investigating the truths of Spiritualism. He did us a great good. We have again secured him for April 14, 15, 16, 17, 18 and 19, and we desire to see many from near-by towns in our midst, and hope for good and prosperous meetings while so able a speaker as Moses Hull is with us. We would like to hear from good speakers and test mediums coming anywhere near Findlay in the future."

J. Lovell Smith writes from Victoria, B. C.: "The Psychic Research Society here has been doing a good work with the aid of Mrs. Nettie Holt Harding and her husband, the former as our regular lecturer and the latter as the president of the society. Although the work has been carried on here, on and off, for twenty years, it has been at times disjointed for the want of a speaker. The membership of the society has not been sufficient to support a speaker continually. Now, however, the society is prospering. On this the 55th anniversary it finds our society incorporated under the laws of British Columbia, which places us in a legal position to claim any bequests that may be left, for the furtherance of the cause of Spiritualism. We celebrated the 55th anniversary on the 29th in the afternoon at 3 o'clock. We had the children give a programme of singing, recitations and instrumental music, after which a discourse was given by Mr. F. F. Harding for the benefit of the children, followed by Mrs. Harding's control Whiteflower, with a short address and descriptions of spirits of children from the unseen realms. In the evening at 7:30 the meeting was started with instrumental music after which came the regular lecture from Mrs. Harding's controls, which was attentively listened to. At the close of the lecture Whiteflower again entertained the audience with her vivid descriptions of those of our own from the other side of life."

Daniel W. Hull is filling an engagement at San Bernardino, Cal., this month.

The movement against the proposal before the federal council for the readmittance of the Jesuits into Germany is spreading in the local government of the duchy of Saxe-Weimar. It is stated that Dr. Rothe, the prime minister, will vote in the federal council against the repeal of the anti-Jesuit law. Many meetings to protest against allowing the Jesuits to return have been held in Hesse, Bavaria and Saxony.

President Lincoln once invited a famous medium to display his alleged supernatural powers at the White House, several members of the cabinet being present. For the first half-hour the demonstrations were of a physical character. At length rappings were heard beneath the President's feet, and the medium stated that an Indian desired to communicate with him. "I shall be happy to hear what his Indian majesty has to say," replied the President, for I have recently received a deputation of our red brethren, and it was the only delegation, black, white or blue, which did not volunteer some advice about the conduct of the war." The medium then called for a pencil and paper, which were laid upon the table, and afterward covered with a handkerchief. Presently knocks were heard, and the paper was uncovered. To the surprise of all present it read as follows: "Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Proclamations are useless. Make a bold front and fight the enemy; leave traitors at home to the care of loyal men. Less note of preparation, less parade and policy talk, and more action.—Henry Knox." "That is not Indian talk," said the President, "Who is Henry Knox?" The medium, speaking in a strange voice, replied: "The first secretary of war." "Oh, yes; General Knox," said the President. "Stanton, that message is for you; it is from your predecessor. I should like to ask General Knox when this rebellion will be put down?" The answer was oracularly indefinite. The medium then called up Napoleon, who thought one thing, Lafayette another, and Franklin differed from both. "Ah!" exclaimed the president, opinions differ among the saints as well as among the sinners. Their talk is very much like the talk of my cabinet."

Ralph H. Sullivant, writes from Newark, N. J.: "I thank you for the nine premium books, which are almost a gift from The Progressive Thinker. I have read some of them and find them a constant pleasure, and elevating. They are certainly food for the hungry soul. I look forward each week for the paper to arrive, and it is such a treat after reading the daily papers which are so full of crime."

D. A. Morrill writes: "The Grand Rapids (Mich.) Spiritual Society since taking up the lyceum work is growing in numbers and is in a prosperous condition. The entertainment given last Tuesday evening by the members of the lyceum was a decided success in every way. Mr. Herrick, the regular pastor of the Grand Rapids Spiritual Society, is doing a grand work here, and with the aid and assistance of the other mediums who reside here in the city the grand truth of Spiritualism is spreading fast. Mrs. Morrill lectured for the society, Sunday March 22, and Sunday, April 5, she lectured at Jenisonville. From there she will go to Pierson where she will dedicate the hall devoted to Spiritualism. Societies or camps wishing her services will address her at 311 W. Broadway, Grand Rapids, Mich."

Battle Creek, Mich.

I take pleasure in reporting the very successful work that is being done by our society in this progressive city.

During the entire month of March, Mr. Oscar A. Edgerly, of Boston, Mass., has occupied our rostrum, he being a trance speaker of rare ability. His guides gave us, on each Sunday deeply instructive and grandly eloquent discourses.

On Sunday, Mar 29, our society celebrated the 55th anniversary of Modern Spiritualism. The attendance was very large, demonstrating the general interest that is at present entertained for Spiritualism in this city. Our society feels that it presented a veritable symposium of good things from the rostrum on this occasion, the talent consisting of Mrs. N. M. Russell, test medium, of Grand Ledge; Dr. P. T. Johnson, the grand old veteran worker, of our own city, and Oscar Edgerly, trance speaker and test medium, of Massachusetts. The work of all was pronounced by the audience as pre-eminently satisfactory. The hall and rostrum were beautifully and artistically decorated with the Spiritualist colors, potted plants and cut flowers.

The success of the whole affair was largely due to the indefatigable labors of the officers and members. We have engaged Rev. Harry J. Moore, of Chicago, to lecture for our society for the month of April, and Mrs. McCoy, of Marshalltown, Iowa, to give messages, and we anticipate another intellectual feast. MRS. T. W. YALE,
Battle Creek, Mich. Secretary.

A Card to the Public—Spiritual Tracts.

It gives me pleasure to inform the public, that we have now a good supply of spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hundreds to any one individual, as we have to send them to applicants all over the United States. All who can send stamps for postage on the tracts they apply for, are earnestly requested to do so, as the postage bills alone for this work are large. As before stated, we have no special tract fund, and expenditure for publication and postage must come from the general fund of the N. S. A., hence we cannot do as much in this line as we desire. A few dollars have been received from friends in aid of this especial work, since my last explanation, and we most sincerely thank them for their help and encouragement.

Any friend who can spare a dollar to aid in the tract distribution will be sent copies of our tracts, and a copy of either—as preferred—"Violets," a booklet of choice poems, or "Leaflets of Truth," a cloth-bound volume of spiritual thought.

MARY T. LONGLEY,
Secretary N. S. A.
600 Pennsylvania avenue S. E., Washington, D. C.

Anniversary Exercises at Albany, N. Y.

I once more intrude on your space and good nature to give a brief sketch of our anniversary meeting. We held two sessions, both sessions being attended by large numbers. The afternoon service was opened by the reading of Dean Clarke's anniversary poem, which embodies so much that is true spiritual philosophy, and which was followed by appropriate remarks by a local philosopher. Tests and messages were also given by your humble servant and other local talent, that were very satisfactory to those seeking knowledge of the phenomena, that demonstrate the continuity of life, and the verdict of all was a general good time.

In the evening the hall was filled to its utmost capacity, many standing through the entire service. The exercises opened with singing, and a sketch of the birth of the phenomena that attracted attention to Spiritualism in moderu times, was given by Mrs. Lizzie Hall. A large portion of the audience being skeptics, they were very attentive and seemed much pleased at the explanation given. The tests given at the close of the address by Madame Marie and Mr. Chas Billson, were very gratifying, both are fine platform test mediums, and Mr. Billson being a fine healer. In connection, I must mention a little incident—though trifling in itself it may be a power for working great good. An earnest sister brought a large bundle of The Progressive Thinker to the afternoon meeting, and I distributed them to the audience both afternoon and evening. If you could have seen how eagerly they grasped them when they found they were Spiritualist papers! I know from experience what a wealth of knowledge will be gleaned from the perusal of the columns of The Progressive Thinker, and I look at the little incident of distributing your worthy paper, as more potent of doing good, and bringing light to those in spiritual darkness, than all the other features of our anniversary service.

We as Spiritualists have gained ground a little here, for all the local papers gave a respectful notice of our anniversary service, and some of them gave quite a flattering account of it.

Last but not least, I must mention our little organist, Jessie B. Allen, who only thirteen years old, expresses the power of inspiration in her sweet voice, and the rendering of beautiful harmonies on the piano every Sunday that must delight the souls of musicians who are present either in the body or out of it. MRS. LIZZIE HALL.

Albany, N. Y.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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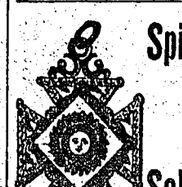
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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

O. G. Richards: Q. Can cataract of the eye be cured after the sight is half impaired?

Does mould, such as gathers on damp food, or apples buried in the ground, make the food or fruit unhealthful? Does it gather malaria and fever germs?

A. The progress of cataract may be delayed if not permanently arrested by the usual hygienic measures for restoring the tone and vitality of the system. Tobacco and alcoholic beverages are provocative of many disorders of the eye, and if there is failure of the sight under any form, should not be indulged in.

Over-strain of the eyes, in bad light, or prolonged exertion should be avoided.

There are many species of mould, some of which are highly poisonous, while others are not actively deleterious, yet all should be avoided in food. Mouldy grain may be actively, or insidiously poisonous. The mould which which gathers on fruit stored in damp places, may be removed with the paring of the fruit. If it has penetrated the substance so as to affect the taste after the covering has been removed, the fruit is unfit for food.

The poisonous effects of mould and unedible mushrooms, are almost precisely like that of the toxin developed in poisonous flesh or cheese, and most difficult to counteract.

C. M. Huyck: Q. How was Joan de Arc called to the deliverance of France? And by what power was she influenced?

A. Joan de Arc was born in 1412, at Domremy, France—a port of Lorraine, now belonging to Germany. Her ancestors had been wealthy and powerful, but the fortunes of the family had been broken by the turmoil of the times, and her parents were serfs. France was overrun by the troops of the Duke of Bedford, serving under Henry VI, King of England. These soldiers were little more than brigands, and the war brought great suffering on the nation. It is said that these disasters to her country wrought the mind of Jeanne to a high state of excitement a sort of insanity wherein she became deluded into the belief that spirits of St. Michael, St. Catharine, St. Margaret were around her and urged her to deliver her country. If this be true, then a crazy peasant girl was able to do what all the best men and generals of France had been unable to do. Why should this one girl be able by her insane delusions to accomplish what all sane men had failed to do? Every feature of the case shows that she was one of the few historic characters, who under spirit guidance have changed the history of the world. She was highly sensitive and the spirit forces saw that she could be used to carry out their great design. She constantly heard their voices urging her forward. For nearly six years she hesitated. And here let it be marked that the voices began when she was only 11 years, and 17 when she went before the Dauphin, and told her simple story fraught with such great consequences. He, impressed by her enthusiasm, listened to her attentively. Was he not also under the influence of controlling powers? Otherwise it is difficult to believe the ruler of the realm would have given over the control of the army to a peasant girl. Yet this is what he at once granted, and arrayed in man's uniform with a white banner, she appeared at the head of the enthusiastic army. In three months of hotly contested battles, in which her commands were given without an error, and executed without a failure, she brought the Dauphin to Rheims where he was crowned King of France.

Having accomplished this work, she desired to go home. The voices were heard no more. The spiritual influence had left her. But the king whom she had crowned would not consent, because there were other conquests he wished her to make. Against her desires and the warning of the higher controls reflected in the sad forebodings she experienced, she remained, and heading a sortie was captured after being wounded by the Burgundians and sold to the English for 16,000 francs.

To its everlasting disgrace the University of Paris convicted her as a witch, to please the English, who having her on their hands were at a loss how to dispose of her. She was burned at the stake, with the most wanton cruelty and insults that her enemies could devise, May 30, 1431.

Not only is her success an illustration of the control of superior powers, her failure emphasizes her control. While for three months of desperate hand to hand fighting, and though the engagements at Meun, Jergeau, Beaugeney, and Patay, her white banner was the center of combat, and the enemy by every scheme sought to kill or capture her, she received not the least harm. She pressed into the ranks of her enemies with a charmed life. But when this power had left her, and she weakly consented to act without it, she was wounded and captured.

The same influence is shown on a vaster scale, by the fate of Napoleon, who driven on by a power determined to break the barriers of feudalism, which could be in no other manner, impelled him as its agent. When this was accomplished, he was not satisfied, and inflamed with mad ambition, and left alone by the power which deserted him because its purpose had been accomplished, he soon found his weakness, unsupported by the supernal forces which had controlled him.

Mrs. Elizabeth Bachman: Q. What sensation is transmitted to the spirit during the process of incineration?

A. When the spirit has become separated from the physical body, at death, the conditions of that body are not reflected on the spirit. The garments we wore yesterday may be cast into the rubbish heap or the fire, and we know nothing of where they are or what is happening to them.

Should, however, a spirit reflect on the state of the form it has left, it might be more pleasing to think of it as returned to elements by the purifying rapidity of fire. To others, who have been educated into the sentimental respect for the church-yard, graves, with monument and flowers, resting-places for the bodies through which they manifested themselves while on earth, give satisfaction. And many visit these places, and the flowers laid on the grassy mounds are as pleasing tokens of affection as though given into the hands of the departed.

But these feelings are transient, and the strongest attractions of earth-life, yield to the glories of the spirit realm, which gently and irresistibly lead away.

To think otherwise; that the conditions of the dead body were felt by the spirit would add a thousand horrors to death, with its terrific possibilities. The belief that it does, originated in the oft repeated stories of cases where the position of a severed arm or limb has been felt, and by caring for such amputated member, relief was given. Such stories, however, belong to folk-lore, and have no foundation in truth. The connection of the lost member is the same in theory as that of the knife with the wound it has made. Hence the old medical treatment of the knife instead of the cut; the more careful bandaging of the last part than the place from which it was removed.

No. The spirit is unconscious of the changes wrought in its cast-off physical form, and in most instances is so lost and bewildered by the glories of its new life, the renewal of affections, and the gathering up of the broken strands of the web of life, that it is like a delightful dream, and not even a questioning thought arises of where the body may be, more than of a soiled garment cast aside at some former time. Between us now, and as freed spirits there is this difference in regarding this subject: We look ahead, and know that every hour and minute we are losing portions of our bodies, and in a few years, after the final dissolution they will be resolved into the elements and enter into the cycle of living beings. The grass will be greener, the petals of the rose exhale a sweeter fragrance, and the forms of animal life grow stronger. The thought is not appalling to us. The departed spirits see the acomplishment. They know that their earthly body has resolved itself into the pure elements and is in the endless series of organic changes we call life. Cremation has been, almost always, performed at the request of the departed. They preferred the incisive flame to at once give back the form to the elements from which it came, and they have, whenever they have expressed themselves on the subject, said they were well pleased.

Message From Thomas Paine.

Many falsehood have been told about me from press and pulpit, and it is rather humiliating to me to have to reply, but I know that sometimes forbearance ceases to be a virtue. I am well aware that I was careless as to dress, and acknowledge the soft impeachment, but I was clean as far as clothes were concerned. I might not have been as clean spiritually as I should. I lay this to my environments. As to my being a drunkard, while I was not a teetotaler, I must say that my being a common drunkard is an unmitigated falsehood. As to my relationship with that grand woman being of an immoral character, it is an intended fabrication to blacken my character. I should not have cared for this if it had not dragged the name of a pure woman through the filth of Christian malignity. She to-night occupies a place in spirit realms higher than any of the reverend liars may have a dim hope of reaching in maybe a thousand years.

In reply to the stories of my deathbed scene, instead of giving way to vain regrets or sorrow for what I had taught, I passed away as easily as any one could from that dreaded disease dropsy. I had no regrets for my work then, and now that I see that I was nearer right than I thought.

One thing more and I am done. It is unblushingly told by the press and pulpiteers that I did not believe in a future state of existence. To this I will say that there was no time in my career that I ever entertained a doubt as to the continuation of life after so-called death. Anyone reading my works will not find an utterance to the contrary.

THOMAS PAINE.

John P. Goodwin, Medium, Tulsa, I. T.

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros., Publishers, Boston, Mass.. Price, 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium—and there are hundreds of them—will rejoice to learn that many methods adopted by the fakes are lucidly explained, and that, too, by a Spiritualist. This pamphlet will arouse a healthy condition of the investigating mind, and it will then be prepared to search for the truth and more fully realize it when found. It will be an aid to the honest, painstaking investigator. It will assist the skeptic in seeing wherein the truth lies. It will prevent those who are seeking genuine spirit communion from being deceived and swindled. This pamphlet published by Lunt Brothers, Boston, Mass., is for sale at this office. Price 25 cents.

"How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

INTRINSIC VALUE TESTED.

The Use and Misuse of Spiritualism.

We are accustomed to speak of intrinsic value as though these were definite and certain. In fact the value which we call intrinsic is most indefinite and uncertain. We estimate the worth of material possessions in dollars and cents. To be more correct we should reverse this practice and value dollars and cents by what they will obtain for us as we use them. Bread and potatoes are worth as much at one time as another, just as much they contribute to the sustenance of the physical body. When bread, potatoes and other articles are high in price, dollars and cents are worth less, as they will provide us with a smaller quantity.

Let us use this illustration in application to Spiritualism. We are accustomed to make the same mistake in this as in the affairs of this physical life. The knowledge of spirit communion has to our minds so much intrinsic value. We hug it to ourselves with a kind of selfish pride as so much spiritual wealth acquired. Its only real value is in the use we may make of it for soul growth. If we make no such use of it, we act no more wisely than the miser who, with accumulated gold in his coffers, starves himself to death.

How many there are who would feel greatly indignant if their belief in Spiritualism were questioned. They are ever ready to declare that they have knowledge, absolute knowledge, admitting of no possible doubt, that communion with decarnate souls is not only possible but frequent, perhaps constant. Yet no doubter, no poor seeker for an answer to the question, "If a man die shall he live again?" could be more eager in the hunt for another and yet another test, yet another proof, yet another evidence. And not one thought of applying the knowledge they boast to any practical purpose.

Perhaps some may say that this is not so. They imagine they make a very practical application of spirit communion. In the daily affairs of life, in financial investments, with the purpose of buying as cheaply and selling as dearly as possible, to win new loves and burst the ties which bind them to old ones, they seek spirit advice through certain mediums whose advice, they say, they have always found to be correct. It is so indeed. "'Tis true, 'tis pity, and pity 'tis 'tis true." Worse, far worse than the non-use of a blessing is its mistake. "Shall we take of the children's meat and cast it to the dogs?"

This is exactly what we have done. Many, most of us have taken the divine food from the Father's table and cast it to the dogs of worldly greed and carnal appetite. Soon, very soon, if we mend not our ways, the table will be supplied no more, until a worthier generation shall gather around the board.

You who receive tests, learn that the invisible hosts who offer them for your acceptance are, from their side, testing you. Trying you as to whether or not you will show yourselves worthy of their favors by the use you make of them.

If we debase ourselves and prostitute our powers by employing spirit communion for material ends, we are involving alike ourselves and those we consult in the meshes of the earth-bound. The means intended to aid us in soul liberation become the means of casting our souls into prison from whence there can be no escape until the uttermost farthing of our debts shall be paid.

How many sincere seekers after spiritual knowledge and wisdom have been driven from our meetings by the unspiritual character of communications or supposed communications given from our platforms, only the omniscient and recording angels may know now, but "there is nothing hidden which shall not be made known."

Already we hear the complaint that the truths of Spiritualism are being taken from the Spiritualists and are finding expression through other bodies of thinkers. Surely better so than not expressed at all. Better still expressed imperfectly than expressed unworthily. The buried coin brings no profit. The ill-spent coin brings sorrow.

It depends upon ourselves whether or not it shall again be said, "I came unto my own and my own received me not. And lo! I go to the Gentiles."

E. J. BOWTELL.

Olneyville, R. I.

Exposing Spiritualism.

To the Editor:—Enclosed find clipping from bill, the exhibition of which is drawing crowded houses to witness. And this is only one among the many that are professing to show that all of so-called spiritual manifestations are nothing but what can be produced by human agency. Therefore, the tendency is to produce doubt in the minds of investigators, of there being any real truth in Spiritualism, and it has come to that of late, that any and all of the public seances, especially materializations and all phases of physical manifestations, fail to convince the true seeker after evidence to substantiate the claim of spirit communion. Therefore, no wonder that it is apparent that the number of Spiritualists is not being increased as in years past, when the home circle was the place where the true, convincing evidence was received, such as could not be produced by any other means than by spirits who come to give us this truth. Telling us something that we positively know is not known by any one present, but afterward ascertained to be true. This evidence is convincing because no one could be able to produce any reason to doubt or in any way to simulate it, or account for it otherwise only just what it has proved to be. With all of the "challenges" no one has ever attempted to produce this class of evidence, and we believe that the great public cabinet and other advertised demonstrations of a public nature, where door fees are taken, do not add to the number or of increasing the ranks of the true believers.

Spiritualism as a profession might become noted by the public movements and demonstration, like other professions of religious belief. But if the real true and humble conditions and source from which the truth only can come, is overlooked, a failure to convince will be sure to not add to its number. E. W.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

THE OLD THEOLOGICAL EDIFICE IS FALLING

Prof. Edward Cummings, the pastor of Rev. Dr. Edward Everett Hale's church, Boston, preached a powerful sermon at the Church of Unity. He took his text from Isaiah 65:17, "Behold I create a new heaven and a new earth;" and from Rev. 21:1, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." He said in part: "The old heaven and the old earth have passed away. There is not any doubt about that. And there is not anything new about the situation either. The old heaven and the old earth are always passing away and always have been passing away and always will be passing away as long as there is any such thing as progress, any such thing as mental, moral and spiritual growth and development.

"Go up into the attic and open that old box that has the history, geography, grammar and arithmetic that you studied a generation ago, and compare it with the books that your children and grandchildren are using to-day. That will show how fast the world has been passing away. Most of it has gone as Isaiah said, never to be brought to mind. Even the old way of spelling cat has passed away. It is no longer c-a-t but kah-ah-t, I am told.

"Now timid people do not enjoy having the old heaven and the old earth pass away as much as they might reasonably be expected to enjoy the fulfillment of prophetic hopes. The truth is that many people are attached to the old heaven and the old earth, and the old hell, too, for that matter. And they do not like to part with them. The plan of it was perfectly simple and definite. Hell in the basement for their enemies and the enemies of God; there was a heavenly roof-garden for themselves and their friends on top; and the earth was a sort of recruiting station half-way between the two. As for the Christian church it was supposed to have the password and the keys to both places, the upper and the lower region.

"But the trouble with this old three-story theological edifice was that neither story was true. All these stories were largely figments of the primitive imagination and all destined to fade away before the light of advancing knowledge.

"The first part of the three-story structure to show signs of weakness was the basement. It was melting away with its own fervent heat. Even the theological underwriters began to doubt whether their creeds were sufficiently fireproof to stand the heat of the unquenchable flames. The old-fashioned hell, therefore, passed away, because the public sentiment demanded something more humane. I do not mean to say that the fire is all out. But there is more smoke than fire in what is left.

"And now the old heavenly and earthly stories are going too. These timid people are still more disconcerted and unhappy. They do not feel at all at home in the new heaven and the new earth that have come to replace the old. Personally I do not in the least regret the passing of the old earthly story or the old heavenly story because neither story was true or good or beautiful. Still, I am aware that when we say we are glad they have passed away, people sometimes think the remark is irreverent. But why should they? Does anyone grieve when I say the old chemistry has passed away? On the contrary we rejoice that out of the mysterious and superstitious alchemy of darker ages with its black art and efforts to convert the baser elements into gold, there has come a splendid knowledge of the laws of nature.

"There is just as much reason for rejoicing at the passing of the old spiritual conceptions and the coming of new revelations in their place as there is for rejoicing at the passing of old scientific creeds and the coming of new ones in their place. Such constant organic change means life, growth, progress.

"But in religion it all seems different. When theologians want to prove something they turn to the oldest authority instead of the latest. When they want to know how God deals with men, woman and children to-day they turn to the legendary experiences of Abraham, Isaac, Moses and Jacob or even to Adam and Eve. I do not say this is useless but it is a good deal like consulting the Pontifex Maximus at Rome for information about building the Brooklyn bridge. It is a good deal like consulting the records of the cave dwellers and the Digger Indians to find how to build the East Boston tunnel. It is like consulting Watts, Stevenson or Fulton for latest information about engines, locomotives and steamboats.

"Do you tell me that our science is non-religious and secular and has nothing to do with revealing the nature and laws of God? Give me a good teacher and I would rather have in my Sunday school a class in physics, or chemistry or physiology studying about the miracles which God and men work together when a message is sent by telegraph or telephone or when a photograph is taken by the sun or by the X-ray or when a crystal of Bessemer steel is formed or when a mutton chop is digested and converted into nervous energy to reappear as a kind word or good deal or a sermon or an invention for lasting shoes or for flying through the air or getting rid of malarial mosquitoes.

"Do you tell me American history is profane and Jewish is sacred?

"I tell you no! I tell you that God hath not dealt so with any people ancient or modern. Greek or barbarian, Gentile or Jew—as he has with this sacred history, not profane. Our political, social, industrial problems are religious problems, not secular. Our democratic creed of fraternal liberty and equality is the great progressive creed of Christianity. Our state is the great church state of God's family commonwealth of fraternal love.

"According to the old dispensation the universe was created and finished in six days. The universe did not evolve, it was made. Man was not begotten, he was manufactured. In six days God manufactured the sea, the heavens, and the earth, and all that in them is. And God saw that it was good. But God no sooner got everything perfect than man proceeded to spoil it. Man was no co-worker or co-creator with God. His mission was not to work with God for the completion of what creation had begun. On the contrary man spoiled the perfect whole. Adam sowed his wild oats in the Garden of Eden as the representative of the youthful race. He was a spoiled child. He brought sin, sorrow, the curse of labor and the heritage of eternal punishment into the universe.

"According to this new conception man has not fallen from his high estate and married the perfect work of God, but on the contrary, he is slowly rising to his high estate. His help is essential to the divine plan. Man is divine because he shares the divine purpose and helps in the divine work. A whole universe has wanted and worked for His coming, for the coming of Him who is a little lower than the angels; for the coming of the God-like man who is crowned with the honor and glory of being a co-partner and co-creator with the infinite."

GAINING GROUND.

Spiritualism Advancing in Marietta, Ohio.

To the Editor:—Recently Rev. E. A. Coil of the Unitarian church of this city, preached a series of sermons in which, to a considerable extent, he discussed the spiritual philosophy, its facts and phenomena. These discourses were well received by a very intelligent audience and were especially pleasing to Spiritualists who were present. His treatment of the subject was scholarly, fair, logical and philosophical, and his dignified bearing and elegant diction attracted the closest attention of his auditors throughout each discourse.

For some fifteen years Rev. Mr. Coil has been interested more or less in the investigation of facts pertaining to Spiritualism. He has also, for a number of years paid close attention to the London Psychical Society, and to the American branch of that society. He accepts as facts clairvoyance, clairaudience, telepathy and many other facts of the same class, and is satisfied that, up to date they can be accounted for in no other way than by the explanation Spiritualism gives. His sermons had a fine effect.

The noted medium, Mrs. E. J. Demorest, of Pittsburg, Pa., has been with us again during March, and has been giving numerous seances in different parts of the city, with marked success in convincing quite a number of investigators that their loved ones gone before, can and do return and communicate with their relatives and friends.

These seances or meetings have been held at the residences of Spiritualists or others who are kindly disposed in regard to Spiritualism. Having attended several of these meetings, I find that Mrs. Demorest has been doing a very effective work in her own pleasing and quiet way. One of these seances was at the kindly home of Mr. and Mrs. J. J. McNanna, on Second street, where a goodly number of earnest investigators assembled, seemingly all with one accord. A beautiful harmonious influence pervaded the assemblage from start to finish. The medium gave a charming talk on the development of the soul within.

Spiritual readings, messages and tests were given. Some of the latter had an amusing effect, while others affected some to tears, but they were mingled with more joy than sorrow. The writer never asks for tests but usually gets plenty of them.

A few evenings since, about twenty neighbors and friends met at the commodious home of Mr. and Mrs. Frank Brenan on the West Side. Mrs. Demorest was in fine condition and spoke in an instructive and entertaining manner. All went home full of new and good thoughts and higher resolves.

Last evening, which was Sunday, about thirty ladies and gentlemen again hastily assembled in the large parlor of Mr. and Mrs. J. J. McNanna. It was a refined, intelligent assemblage, with quite a sprinkling of Methodists, Unitarians, Lutherans and others of no church, together with Spiritualists. Mrs. Demorest made an appropriate address of some length, then interspersed her remarks with beautiful spirit messages to perfect strangers to her, all of which, with spiritual readings, tests, etc., were frankly accepted as true by each individual. Many received messages and tests that were very unusual and interesting. All were pleased and satisfied with what they got and that these meetings have aroused a genuine Spiritualist revival.

Last evening the audience hung on the words of the medium so that she felt reluctant to break away and close the meeting, and after the close, all crowded around eager to take her by the hand and say a few words.

Marietta, Ohio. C. H. TOLER.

The Cause in Iowa.

It is with pleasure that I have to report from Iowa that Brother Harry J. Moore has just closed a very successful course of lectures in Iowa under the auspices of the State Spiritualists' Association. He came in January to fill Brother Barrett's appointments for the annual meeting, which he did with such satisfaction that he was retained for the balance of January and February. He gave two lectures in Haysville, two in Oskaloosa, two in Clear Lake and eight in Marshalltown. After a week's absence in Michigan he returned for a four weeks' engagement, speaking in Clear Lake, Marshalltown and Des Moines. All of his meetings have been attended by increased audiences, and his expenses have been paid in full by the local societies.

Brother Moore is a logical and deep thinker, and uses the weapons of our enemies to flail them with—viz., the Bible—proving conclusively that we may well believe that the phenomena the Bible speaks of actually took place, because it is being proved daily that such phenomena do take place. He is surely a young Moses Hull. We are trying to arrange for him to come to Iowa after the first of September and remain a year.

We also want to get into correspondence with some other good speakers who are willing to come into Iowa and remain here for at least one year, to work in circuits, speaking only in four towns or for four societies which are near together, and our plan is to have as many circuits as we can get organized. The speakers remaining on a circuit for a certain length of time, then changing to another one, or in other words the speakers are to exchange circuits after three or four months, thus giving all the local societies the benefit derived from a change of speakers. In this manner the railroad fares will be reduced to the minimum. Of course this arrangement will make a lot of work for the state association secretary and president, but we are willing to do the work if the Spiritualists of the state will assist us all they can. We would ask the Spiritualists of the state of Iowa to form societies, elect secretary and president (if no other officers) and get into correspondence with the president and secretary of the State Spiritualists' Association. The secretary is Dora C. Crosby, 314 East 13th street, DesMoines, and the president is John D. Vail, 130 West Main street, Marshalltown, Iowa. Brother G. H. Brooks, missionary, will work in Iowa during April. We wish him to be kept at work every day. If any local society os Spiritualists want him, let the president, John D. Vail, know at once.

JOHN D. VAIL.

"Man and the Spiritual World, as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.25.

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RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

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It is illustrated by several engravings, the originals of which were drawn in the presence of the circle by a full form materialized spirit artist.

BEYOND THE VAIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earth conditions. The narratives are intensely interesting, instructive and often highly dramatic.

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Anniversary Exercises in Cleveland, O.

Anniversary Sunday was clear and bright; a perfect day, no wind nor storm. At an early hour the people from a distance began to come in, and by 1 p. m. Memorial Hall was filled with people anxious to see the lyceum children go through their program. Just on the stroke of 2 o'clock the music began and the lyceum marched into the hall, led by Mr. R. R. Wills, conductor; Mrs. Florence Barber, assistant. The girls were all in white, the boys in white shirt waists, all wearing the sunflower. A burst of applause greeted the beautiful sight as the long file of children and grown people of the East End Lyceum came into the hall. The usual program of a lyceum was gone through except there was no lesson. Many beautiful recitations were given and in the oratorical contest for the Angell silver prize. Miss Elizabeth Chadwick was the winner. It was a close contest, as each did very well. Mr. I. W. Pope delivered an interesting lecture on the Lyceum. The music under the able management of Mrs. Chas. Henwood was superb. She excelled herself. Mrs. J. T. Cook, one of our best local mediums, displayed great taste and skill in the decorating of the rostrum, with her beautiful handiwork of sunflowers, etc. Many palms were sent from the greenhouses of our good friend, Daniel Charlesworth. Mrs. Dorcas Savage, as usual, had charge of the dining-room, and assisted by the members of the Mattie E. Hull Social Club, an elegant and tempting supper was served at 5:30.

The evening services were rather long, and were participated in by the following, all of Cleveland: Mr. Fred Hayes opened with a brief but good address, followed by David Smeater, Daniel Charlesworth, Mrs. Wheeler, Mrs. Alice Baker, and Dr. Albert W. Wadsworth, president of the State Association, being the principal speaker. Mr. T. J. Cook and Mr. Bufton rendered each a beautiful solo. The messages were given by Mrs. Lena Wolf, Mrs. Carrie Moore, Miss Edith Buchwald and Mrs. J. T. Cook. All gave good messages, nearly all of which were clear and pointed. Neither Mr. Figuers nor Mrs. Figuers gave any messages, it being after 11 o'clock when the others were through. The utmost harmony prevailed during the meeting.

The East End Spiritual Society, with C. H. Figuers, speaker and medium, has demonstrated that it is possible to hold a successful anniversary meeting with all home talent.

The German Society held their meeting the same day, and it was a success, so I have learned. It is best in a large city for each society to hold separate meetings, as more people can be reached, and more real good accomplished than in one crowded hall where more or less confusion will prevail. The next important spiritual meeting will be the coming State Convention at Toledo, in May, of which I shall have something to say very soon.

C. H. FIGUERS.

Cleveland, Ohio.

Our Mediums.

Mr. P. Labelle's suggestion for the good of the cause of Spiritualism in No. 693 of The Progressive Thinker, is analogous with Tolstoi's "Money is the curse of the world!" The sooner we get rid of our present competitive system, doing away with money, the sooner will Spiritualism conquer the world. But for the time being we have to fight in spite of the money power. The idea to tax all Spiritualists for maintaining mediums would not only be right, but also wise. All the mediums ought to be salaried like ministers for churches. Those mediums for instruction and propaganda have to be highly educated and honorable as long as this mission is considered a business proposition, to extract a missionary's pay from the converts, otherwise all kinds of frauds (business tricks) will be applied to, and I think the latter is practiced too much already; Spiritualism would be further advanced if trickeries could be prevented! In the eyes of the public a medium is nowadays identical with a fakir; a few are genuine, but most of them are humbugs. But we know better; there are but a few frauds, and if we are on our guard we soon will get rid of them.

Of course money leads into temptation, and I know of highly gifted mediums who could not resist, and they hurt themselves by losing their high and noble spirits, and became a detriment to the good ause; a good many of those they convinced fell off again.

But more is spoiled by ignorant mediums than by those smarties. A very high spirit told me that there are about six dark spirits to one light one. Now we have to take in consideration that all these spirits are in our earth atmosphere yet, surrounding us constantly, trying to come in contact with us, and whenever an opportunity is offered they are crowding the medium. If you are clairvoyant, go to a public seance and you will see all these different characters around the medium. You will notice that the more highly educated and the nobler the medium, the better the spirits. A highly educated and well developed medium may allow an ignorant

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and harmless dark spirit to talk through her or him for a certain purpose, but no wicked or foxy spirit will be admitted. But attend a seance where an ignorant medium thrones on the platform, and you will find that high spirits stay back with contempt, and all kinds of dark spirits are having their fun, and scandals; all kinds of nonsense is reported from the spirit world; the spiritual lectures are ridiculous; there are religious fanatics, political cranks, boasting patriots, etc., and some foxy orators entertain the audience as long as they want to. Well educated people, when convinced of spirit return, withdraw from the public; the only satisfaction they can get is in home circles, where they are able to control not only the spirits, but also keep out bad mortal elements, and such harmonious circles lead to good success all the time.

Now, all the religious sects are teaching us a good lesson. No doctrine can be so ridiculous that a highly educated preacher wouldn't find followers; why if these smart business men an succeed in lying, why can't we in telling the truth and nothing but the truth? All we need is the same kind of educated missionaries. No medium ought to be allowed before the public without a certificate from high authority. If there are rich men among us, let them donate capital for Spiritualistic high schools, or let us all contribute for this purpose. If we are able to send such mediums abroad, honest Spiritualists will be willing to pay their share for good salaries, and all the humbug will be played out.

G. M. HEIN.

Salt Lake City, Utah.

Father Dalton's Lecture on Galileo.

The Rev. W. J. Dalton, pastor of Annunciation church, gave a lecture last night (March 26, 1903), on "Galileo." Father Dalton sought to prove that Galileo was not condemned by the church, but by an investigating committee which sought to silence his enemies.

"Galileo lived in an age of learning," said the speaker. "There were many critics that sought to tear all books to pieces by their criticisms, especially if the author advanced some new theory. Galileo was at the head of a school at Florence, and there was intense jealousy among the other schools. Pope Urban VIII. befriended Galileo; and the great scientist's enemies told the pope that Galileo belittled him and ridiculed him in his writings. For the purpose of silencing his enemies, the pope subjected Galileo to a scientific investigation by a board of inquisitors. They told him to proceed with his science, but to let religion alone."—Kansas City Times.

Is this man, in order to promote the interests of Catholicism, to deny the testimony of history? This is a bold and audacious attempt, presuming upon the ignorance of the people—a downright insult to the intelligence of the age.

After so long a silence, when no explanation was offered, nor attempt made to deny the record of history, that at this late day, a Catholic priest should offer such a statement, shows the necessity of whitewashing the despotic act of the church in regard to the persecution of Galileo. The sentiment of justice demands the condemnation of his treatment; and there seems no other way to justify and uphold the church than a denial of the historical record. Let the people beware of such insidious attempts to mislead and delude them in the interests of the church of Rome.

E. J. SCHELLHOUS.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

Catarrh Cured

At Last a POSITIVE CURE for This DISTRESSING DISEASE Is Found. Read the Generous Offer of Its Discoverer.

This Treatment Free

Dr. J. M. Peebles, the noted specialist in bronchial and lung diseases, has found a **Positive and Permanent Cure for Catarrh.** It not only quickly relieves and permanently cures catarrh, but gives almost instant relief to **Asthma, Bronchitis, and All** throat and bronchial troubles. It permanently removes the disease from the system and makes the affected tissues like new. The doctor has cured hundreds of chronic sufferers from this dreadful disease after various other treatments had failed to give any permanent help. Mrs. Weaverling, of Seattle, Wash., writes: "I suffered from that dreadful disease, catarrh, for twenty years, and found nothing that would help it until I began on your treatment. I improved from the first and in a short time was entirely cured. You have rendered me a great blessing, and I recommend your treatment most highly to those having catarrh."

So sure is the doctor that his remedies will cure any case of catarrh, no matter of how long standing, that he is willing to send any sufferer from it a full treatment with inhaler and a full supply of remedies **Free, and upon the distinct understanding that if you are not satisfied it costs you nothing. Nothing could be fairer than this.**

If you are afflicted with Asthma, Bronchitis, or Catarrh in any of its forms, you had better write to-day for this treatment. It has cured thousands where all other remedies had failed, and it will cure you.

Address Dr. Peebles Institute of Health, Ltd., 23 Main Street, Battle Creek, Mich.

Notes From California.

Mrs. Martha Shaffer, the mother of Spiritualism in Santa Ana, is just nearing the completion of a new ten thousand dollar house. I have been informed that the seance-room alone is to cost one thousand dollars, with a seating capacity of over two hundred. The designing of the cabinet and the seance-room was given by the spirit friends.

Many symbols given by the spirit friends are to be placed over the top of the cabinet, and the cabinet and seance room are to be lighted by electricity, in fact the whole house comprising twenty-one rooms is modern from cellar to garret. The home stands on North Main street, on the street car line, and is comprised of thirty-five acres of walnut and orange trees. We expect to have the dedication of this new home about the last of April. Many noted mediums and speakers will assist me in the dedication. I should like to hear from all Spiritualists, mediums and speakers, so that I may be able to get them an invitation to spend the entire week in our city.

My address is Santa Ana, Cali., Ellwood Hotel. At the present writing I am at the home of Mr. and Mrs. Ruopp, on the Patterson Ranch, Oxnard, Ventura Co., Cal. Mrs. Roupp has been a Spiritualist for years and is sitting for her development, and we are assured by our loved ones that she will accomplish her undertaking. We are having some nice little seances every evening during my stay in Oxnard.

A. M. G. WHEELER.

Santa Ana, Cal.

THE SLEEPING SENTINEL.

'Twas in the sultry summer time, as War's red records show,
When patriot armies rose to meet a fratricidal foe,
When, from the North, and East, and West, like the upheaving seas,
Swept forth Columbia's sons, to make our country free.

Within a prison's dismal walls, where shadows veiled decay,
In fetters, on a heap of straw, a youthful soldier lay;
Heartbroken, hopeless, and forlorn, short and feverish breath,
He waited but the appointed hour to die a culprit's death.

Yes, but a few brief weeks before, untroubled with a care,
He roamed at will, and freely drew his native mountain air,
Where sparkling streams leap mossy rocks, from many a woodland font,
And waving elms and grassy slopes give beauty to Vermont.

Where, dwelling in a humble cot, a tiller of the soil,
Encircled by a mother's love, he shared a father's toil,
Till, borne upon the wailing winds, his suffering country's cry
Fired his young heart with fervent zeal, for her to live or die.

Then left he all, a few fond tears, by firmness concealed,
A blessing and a parting prayer, and he was in the field,
The field of strife, whose dews are blood, whose breezes War's hot breath,
Whose fruits are garnered in the grave, whose husbandman is Death.

Without a murmur he endured a service new and hard;
But, wearied with tollsome march, it chanced one night, on guard,
He sank, exhausted, at his post, and the gray morning found
His prostrate form—a sentinel, asleep, upon the ground.

So, in the silence of the night, aweary, on the sod,
Sank the disciples, watching near the suffering Son of God;
Yet, Jesus, with compassion moved, beheld their heavy eyes,
And, though betrayed to worthless foes, forgiving, bade them rise.

But God is love, and finite minds can faintly comprehend
How gentle Mercy in his rule, may with stern Justice blend;
And this poor soldier, seized and bound, found none to justify,
While War's inexorable law decreed that he must die.

'Twas night, in a secluded room, with measured tread, and slow,
A statesman of commanding mien, paced gravely to and fro.
Oppressed, he pondered on a land by civil discord rent,
On brothers armed in deadly strife, it was the President.

The woes of thirty millions filled his burdened heart with grief,
Embattled hosts, on land and sea, acknowledged him their chief.
And yet, amid the din of war, he heard the plaintive cry
Of that poor soldier, as he lay in prison, doomed to die,

'Twas morning. On a tented field, and through the heated haze,
Flashed back, from lines of burnished arms, the sun's effulgent blaze,
While, from a sombre prison house, seen slowly to emerge,
A sad procession, o'er the sward, moved to a muffled dirge. —Anon.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

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

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

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You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing $50 or $100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent at best.

It is the careful and wise investor who places his money where it will increase that amasses the fortune. Money invested in Dr. Peebles Company to-day

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Box 2421, Battle Creek, Mich.**

BEECHER WANTS HIS COIN.

Dr. I. K. Funk Gets Spirit Message Recalling Old Loan.

New York, April 2.—Has Spiritualism a new convert in Dr. I. K. Funk, the venerable writer on subjects religious and head of the publishing house of Funk & Wagnalls? While Dr. Funk does not admit in so many words he believes in communication with the spirit world, he does not deny he recently received a message from the Rev. Henry Ward Beecher. He said he is making investigations and later may be prepared to talk more intelligently on the subject. Less than a week ago Dr. Funk attended a Spiritualistic meeting in which a woman acted as a medium and went into a trance. Soon she said Dr. Funk's old friend, Dr. Beecher, wanted to speak to him.

"Why don't you return that coin you borrowed of me thirty years ago?" the medium, inspired by Dr. Beecher's spirit, said in Dr. Beecher's well known and jovial manner.

"What coin?" Dr. Funk asked, astonished.

"Why, the widow's mite," said the medium, speaking for Dr. Beecher. "You used it as a model illustration in one of your books."

"I returned it to you years ago," said Dr. Funk.

"Pardon me, but you are mistaken," the spirit insisted. "If you will look in your safe in the compartment in the lower right right corner you will find my coin under some papers."

Coin Is Found in the Safe.

Dr. Funk went to his office the next morning and asked a clerk to look under a bundle of papers in a small safe in his office. The coin was not there, so he called in an old clerk, who was with him when the coin was borrowed. The clerk said he was sure Dr. Funk had returned it. Then they went together to a larger safe and in exactly the spot described by the medium they found the "widow's mite."

Dr. Funk, speaking of the message he received about the coin, is quoted as saying:

"I do not try to explain it at present. Telepathic communication by means of what for lack of a better name we call thought transference or thought waves, is a well-established fact; mothers know when children are sick and wives have seen as a vision the figures of their husbands at the moment of death. These things are common and well vouched for. How these communications are made we do not know. There must be some rules to govern them, but we are in the dark on the mere border of the subject and groping in an effort to find those rules out.

Knows No Hard and Fast Rule.

"It is outside the question to say the dead cannot communicate with the living. Mind, I say cannot; I do not assert they have communicated. It will not do to quote any hard and fast rule. Who knows by what means one mind communicates with another, without means of speech or visible sign or writing. Is it a higher consciousness which we have not yet identified, and is the receipt of such communications from mind to mind any more wonderful than the Marconi messages which by means of wireless electric impulse fly across the ocean and are clearly received thousands of miles away?

"I prefer to give no details of the experiments thus far made until my investigation is concluded. Thus far I may say that it appears profoundly interesting. I cannot say to the exclusion of all other hypotheses that I received a message from the spirit world, but I do say that we cannot deny the possibility of receiving such messages, and until that impossibility is proved my mind is open to conviction. I seek only the truth."—Chicago Tribune.

PASSED TO SPIRIT LIFE.

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

Mrs. Storm of Holly, Mrs. Bronson of Lockport, Mr. Taft of Sinclairville, all of New York, and Mrs. Sarah Haynes of Alliance, Ohio, recently passed to the great beyond. These friends were each and all old-time Spiritualists—pioneers in the movement. Their respective ages were 78, 82, 84 and 88 years, and their lives noble, good and true. The funerals were all held within seven days, the writer officiating at each.

CLARA WATSON.

Dr. Thomas T. Oliver passed to the higher life, from his home, 2306 Indiana avenue, Chicago, March 26, aged 72 years. He was buried at Hose Hill cemetery, Sunday, March 29. Dr. Oliver was one of the noblest of characters, and a very successful physician; a kind and loving adviser to his host of patients. He had a firm conviction of the Spiritual philosophy and spirit return, but his ardent devotion to his life-work prevented his mingling very much with Spiritualists. VICTOR VOGEL.

Passed to spirit life at East Oakland, Cal., March 6, Mrs. Rebecca Perham, wife of the late Liberty Perham. They were both ardent Spiritualists for more than thirty years, and had been subscribers for your paper for a long time. Mrs. Perham's home had been in Haywards for more than forty years previous to her moving to Oakland in December of last year. They were pioneers of California, and in Spiritualism in this section.

MR AND MRS. H. A. HORTON.

Laura C. Ansley passed to spirit life, March 31, 1903, at the home of her son, in the town of Sherwood, Mich. She was 80 years of age. For several years she was a firm believer in spirit return.

MRS. F. M. ROGERS.

Athens, Mich.

Passed to spirit life, at Roxbury, Vt., March 15, Mrs. Mary A. wife of A. E. Fitts, aged 64. Very suddenly the messenger of death came into this happy home and bore away the loving wife and mother; but they know she still lives and will come to them with the same tender care and love only intensified and more spiritual. She was a true Spiritualist of many years and a good medium. Many fine messages were given through her organism. She was a dear friend of the writer who officiated at the funeral.

MRS. ABBIE W. CROSSETT.

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Contains the following songs with music: I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

VOLUME TWO

Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15cts. each; the two for 30cts. For sale at this office.

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This is a book of 57 pages, filled with spiritual harmony from first to last. Spiritual societies need not be calling for something new to sing to the people if they will supply themselves with copies of this book, or in fact any of the above choice collections of Mr. Longley's musical publications. Volumes 3 and 4 are in one book, price 25 cts., 3 cts. each by mail.

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Mrs. Dr. Dobson-Barker.

TESTIMONIALS OF CURE.

Would Have Been in Her Grave.

Stanton, Mich., Jan. 19, 1902.

Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,
MRS. A. C. BARNARD.

Portland, Ionia County, Mich.

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

VOL. 27. CHICAGO, ILL., APRIL 18. 1903. NO. 699.

MISSION OF SPIRITUALISM

From a Lecture Delivered by Rev. Axel Lundeberg.

To people living in a period of material progress the spiritual often has only a secondary importance. When our business is prospering, our provisions plentiful, our bank account swelling and our prospects bright, we are apt to forget that this material success is not the only form of happiness and by all means not the highest one. In feeding our body we often let our spirit starve.

But now and then things happen which remind us of the cold but undeniable fact that this earthly happiness is not destined to last forever. Death knocks at our door. A father, a mother, a child, a wife or a husband, or perhaps a dear friend is suddenly stricken by a blow from an unseen hand and mercilessly torn from the warm clasp of our arms, and we stand alone, bereaved and crying at the open grave, which now seems to be the only bed we can prepare for the one who was dearest to us in this world. Life now seems to us empty, dreary and gloomy, the day turns into night, the sun into a shadow, and we ask ourselves: Is life worth living any more?

In vain do we look to religion for relief, for our creeds, ministers and churches have nothing to tell us but the chilly information they give to the breaking heart: Wait till death calls you, too, and then, but not until then, you might meet your friend again either in heaven or hell, or you might perhaps be allowed to look down on him from your heavenly abode, while he is writhing in endless agony among the fire and brimstone fumes of Hades.

But, friends, is this the only consolation we are able to offer to souls bent down in sorrow? Is this the only balm for the deep wounds cut in a mother's, a wife's or a husband's bleeding heart, when death's cold and merciless hand has thrown its black and heavy veil over the sunlit faces of their dearest ones? If it was, it certainly would have been better for us never to have been born into a life that commences with pain and suffering and ends in despair.

But fortunately it is not so. We Spiritualists claim that we can give the parted friends the firm assurance that they shall meet again. And not only after a long separation of ten, twenty or perhaps fifty years, but now and while we still dwell in this earthly form and material body. We claim that we can hear the voices of our departed friends, press their hands, clasp them in our arms, and see their forms with our eyes, as we once saw them before death took them away from us. And by preaching this Gospel to the world, Spiritualism has done more to relieve suffering and bring happiness, hope, cheerfulness and gladness to our homes than all other religions put together have been able to accomplish during all the innumerable centuries of the world's history, that have passed before Spiritualism built its light towers on the mountain peaks of the deserts of this world. For Spiritualism gives us the only real and tangible proof that death does not end our existence. And it does it by producing the so-called dead themselves as witnesses in the case. And those so-called dead ones say: "We are not dead, we are more alive than ever; we live a higher and purer and a more perfect life than we did when on earth; we are happier, wiser and better off in every respect, and we wish to tell you about the happiness we enjoy and that shall be yours."

Those who are not familiar with Spiritualism might object to this statement. What else could we expect? Those who are Spiritualists now, once did the same. What convinced them can also convince you. We do not ask any one to believe our words. We do not tell you to believe because we believe. We only ask you to investigate, to come and see for yourself, to look at the facts and to hear the witnesses. If you do so, honestly and perseveringly, you will sooner or later find that however much you have objected and doubted there are tests so strong to prove our claims that you either must deny the reality of everything you see and hear, or admit that Spiritualism is true.

What are those tests? They are not old facts or events that happened hundreds or thousands of years ago, the witnesses of which are unknown and perhaps unreliable. They are not facts which have occurred far away, where you was not present. They are not facts told you, and which you are requested to believe on the authority of some one else. No, they are facts that are occurring now, at all times and at all seasons, and right here in Chicago. They are facts you can see and investigate for yourself, and be as sure of as you are of your own existence. While I do not propose to convince any one by telling some of the facts I have alluded to, but on the contrary would most emphatically advise every one to investigate and find out for himself, I still will refer to a couple of instances within my own experience, where it seems to me the test conditions are very strong.

Two friends of mine, husband and wife, attended a materialization seance. I will add that they both were Swedes and natives of a province in Sweden (Dalecarlia) where every county has its own brogue or dialect, so you can know from where they hail as soon as they commence to speak. After a while the form of a lady appeared in the seance room and said she was the departed sister of my friend's wife. When asked to give some proof or sign from which they could recognize her, she grasped his hand and placed it on her own head, which was very hot as from fever, and she had done just the same a few minutes before she expired. And furthermore, when speaking she used the dialect not spoken anywhere in the world except in that little remote corner of that county which has only a few hundred inhabitants. The medium was an American lady and had no knowledge whatever of the Swedish language, and could never have heard that such a dialect existed, much less learned to speak it. Is not this a pretty good test? Does it not exclude all possible fraud or make doubt inadmissible?

I will cite another instance. Some years ago I was visiting a friend, editor of a newspaper, in one of our largest cities in the West. He owned a farm beautifully located about seventy miles north of the city, and we agreed to meet out there in a few days, I leaving the same day and he a few days later. So when I left him it was understood that I should go and take a train out to his farm. But before I did so I met a friend who was going out on a business trip to another farm south of the same city, and as I was in no particular hurry I decided to follow him and return to the city the next day. I did so, and the following day the train I left with met with an accident so we were detained about two hours between two stations in a somewhat disagreeable situation. I thus arrived at my friend's farm about three days later than I had expected. After I had been there a few days a letter came from my friend, wherein he inquired for me, asked if I was at his farm and said he had felt very anxious for my safety. Later when I met him I learned his reason for feeling so.

This is what had occurred: The day after I had left him he was in his office writing an article for his paper, when suddenly a power seized his hand and wrote in a handwriting perfectly unknown to him indicating that I was in some dangerous situation and feeling anxiety or fear. He received this message the same hour the accident occurred, and when he had all reason to believe me to be in his country home comfortable and well. Who sent this message? It did not emanate from his own thoughts, for they were certainly moving in an entirely opposite direction. Was it a telepathic communication from me to him? But I did not send him such a message, and most of the time, when the message should have been sent, was engaged in conversation with my company in the railroad car. Was it a message from a spirit intelligence, who wanted to inform my friend about my situation? Is not the latter explanation the most likely to be true? However that might be, some one must have brought him the message, and I know I did not do it, so I conclude it must have been done by some spiritual agency, who understood how to communicate without using either the telegraph or the mails.

The instances just referred to are only a few samples of occurrences that happen every day and of which every one, who cares, can convince himself. I could easily tell much more only from my own experience but I rather tell you this: If you are interested, investigate for yourself and you will before long have more facts than you need. For the spirit world is not far away. It is close on us. If we only open our eyes and ears it will be as real to us as the material world and its objects.

But some of us might think: Suppose all this is true, what is the use of it? We now live in the world of matter and care only for this life and its affairs, why should we bother ourselves about the next life? Those who might think so I will answer with another question: Suppose you are going to emigrate to a foreign country, would you not then like to know something about that country before you settled down there? And would it not be interesting and useful to you to possess such a knowledge? And would it not give you an advantage over those who did not possess it? It certainly would! Or if you had a dear friend residing in that same country, would you not like to know something about his new home and surroundings? You certainly would! And for precisely the same reason Spiritualism is so helpful and consoling to us, for we all have to meet death sooner or later and then enter into spirit life, which to the great majority of us is as strange and unknown as the back of the moon. And we all have some dear ones over there. Spiritualism alone can tell us how this unknown country looks, it alone can make us acquainted with its inhabitants and give us an idea of what we will see, hear and experience there, and how our dear departed ones are after death. Therefore Spiritualism offers a valuable and useful assistance to every one, and for that reason has a claim on our interest and respectful attention.

Is it not consoling and encouraging for you to know that when your spirit leaves this body, it will be met by kindly spirit friends, who will accompany you and guide you to your home in the spirit world? And is it not a delight and a relief for you to learn that in the spirit world you will meet your dear ones, who have gone thither before you and now are longing to receive you with loving hearts and to help you and assist you and administer to you out of the fullness of their kind hearts? And then how uplifting is it not, to know that in the spirit world there is no standstill, no retrogression, but that there you shall advance from one step to a higher one, all the time increasing in knowledge, goodness, love and unselfishness! How beautiful, is it not, to think of the spheres, circles and societies, which constitute the spirit world, and where the spirits dwell in perfect harmony and sympathy with their friends and soul-mates!

Those who want to investigate and study Spiritualism will surely reap a rich reward for their little trouble in the increased happiness and knowledge they will gain, and which will be of still more value to them when they enter the spiritual realms and find it not an entirely unknown locality.

But Spiritualism is not only valuable and helpful to us after we have entered the spirit world. It also makes life on this earth better and happier. We have already alluded to how Spiritualism places its soothing hand under the dying head, wipes off the tears from the downcast eyes and thus takes away death's bitterness and says to its trembling victims: Fear not! I remember a little story of a child who in her dying hour cried and embraced her loving mother trying to hold fast to her to the last moment because, as she said, she did not want to go away from her dear mother. The poor mother did everything she could to console her expiring child, though she herself was almost devoured by sorrow and despair. She told her about God and the angels, but the little one only answered: "But, mamma, they are strangers, and I want to stay with you." But suddenly a wonderful change took place. She clasped her little hands, looked upward with a blessed and happy expression in her face, and exclaimed to her mother, "No, mamma, they are not strangers, I can see them. Oh, mamma let me go!" And thus her pure child spirit went to join the choir invisible, and the sorrowing mother felt assured that her little one was happy.

It would hardly be possible to mention all the instances when Spiritualism can be helpful and of use to us in this life. We can only remind of a few of them. It was not very long ago since a prominent politician and office-holder in our city committed suicide, thus as he thought, relieving himself of the anxiety and trouble he and circumstances had placed him into. Would this man have committed this terrible act, if his eyes had been lit up by the light Spiritualism throws on the fate of suicides in the next life? Would he then have believed that he could rid himself of his sufferings by taking leave of his body? Would he not rather have manfully borne his troubles rather than voluntarily expose himself to still greater sufferings in the to him unknown hereafter? For every Spiritualist knows that there are no worse torments in the orthodox hell than those that are encountered by the suicides in the spirit world. If Spiritualism was commonly accepted among us, the now so frequent suicides would not occur so often, neither the acts that cause them, and thus the world would get better as our lives would be purer and more honest, our characters more upright and virtuous.

Another instance where Spiritualism can be of real practical value and cause a reform of world-wide importance is in the case of our insane. There can be no doubt that many are declared insane and sent to an insane asylum sometimes for life only because both physicians and judges have no knowledge of the facts of obsession and spirit control, which sometimes cause symptoms and phenomena similar to those of insanity, and easily could be cured if properly treated by a Spiritualistic healer who understands such cases.

Not long ago the following incident occurred, and shows how necessary it is for our physicians and so-called insanity experts to possess some knowledge of Spiritualism and especially of the mediumistic phenomena. (Here the speaker told the audience about a newspaper editor, who was an excellent trance medium, and once when in a trance was saved from being immured in an insane asylum only by the accidental intervention of a physician who happened to know something about Spiritualism.)

And finally I can only with a few words refer to the numerous instances —too numerous to be mentioned—when we are strengthened, helped, assisted and saved from dangers by the kindly service of our guardian angels. Those friendly, invisible but powerful helpers are around and with us all the time and lend us a helping hand in all kinds of troubles. They strengthen us when we are weak, they encourage us when we feel downhearted and despondent, they assist us in our business affairs, they cure us when we are weak and sick, and they often save us from a premature death or warn us of imminent dangers. (Several instances of this kind were told.)

We therefore act wisely and well if we always endeavor to keep in close touch with the spirit world. You might ask, how can I do so, I am not a medium. But in the first place, how do you know you are not a medium? Mediumship is not so rare a gift as you might imagine. You might possess this precious endowment, if you only tried to develop it. And furthermore, mediumship is not the only way of placing yourself in communication with the spirit world. There are other ways, too, that can be utilized by those who are not mediumistic. "Into every intelligence there is a door which is never closed, through which the creator passes," our inspired Emerson says. And through this door our spirit friends, too, can pass, if we only will allow them to do so. I will call this door devotion, and through devotion everyone can commune with the spirit world, and thus always live in company with and in the presence of its helpful inhabitants, our departed friends.

SPIRIT RAPPING.

Did you ever hear them rapping,
Tapping softly on the wall,
When the world is wrapped in stillness,
And a calm is over all?

Oh, that wondrous angel music!
How my pulses rise and fall
In response to spirit fingers
That come tapping on the wall.

Then the gates of heaven seem opened,
And they answer to my call,
And come tapping, tapping, tapping,
Softly rapping on the wall.

And you ask what is the meaning
Of this rapping on the wall?
Why, it means that death is banished
And we need not fear its thrall.

For the God that gave us being,
Loves and cares for one and all,
And the angels came to tell us
When they rapped upon the wall.

How it waked the world from dreaming,
Like a mighty bugle call,
When it heard the spirits rapping,
Softly rapping on the wall.

Life took on a grander meaning;
Creeds and dogmas had to fall,
When there came that wondrous rapping,
Tapping, rapping on the wall.

Yes, I long to hear their signals,
And I answer to their call;
Oh, you'll never find me napping
When they're rapping on the wall.

ALICE C. BARRY.

Franklin Grove, Ill.

LIBERTY AND JUSTICE.

Will Spiritualists Help Make Ours the Land of the Free?

The high calling of American citizenship in fulfillment of the impulse that started our national existence, is to actualize in our institutions and systems, liberty, justice, and the welfare of the people.

Spiritualists ought to have an enlarged conception of the benefit and value of making this noble purpose of well being and progress an undiminishing factor in all departments of social life and activity. The world that "lies around us like a cloud," the spirit realm into which is ceaselessly passing a procession of souls in a more or less unfolded state, makes the educational conditions of this stage of development of serious importance.

While the hell of orthodoxy has vanished from the faith and consciousness of all who accept the philosophy of Spiritualism, we know that passing out from the fleshly form does not change the spiritual status of the individual. Human associations, organized society here in the earth place, to promote the welfare of the individual in this mortal existence, not only, but to promote the development and progress of man as a spiritual being beyond this plane, should actualize the ideals and principles for which our forefathers fought and died, the equal and inalienable right of every human being, to life, liberty, and the pursuit of happiness, and to promote the general welfare by establishing justice. Our constitution was framed to secure these blessings of liberty.

It cannot be claimed that as a nation enthusiasm for and devotion to these ideals and principles has kept pace with the passion for gain and devotion to the material aims and purposes that contribute to the prestige and power of wealth. The evolution of our competitive capitalistic system has brought us to an acute stage of class conflict, and complete dependence of the worker upon an employer, in all but the agricultural industry.

The worker wealth-producer is no longer enjoying the liberty of equal opportunity to gain subsistence, or to education and development of faculties and powers of minds.

The enormous increase of child labor within the past twenty-five years is a hideous picture showing how much stronger has become the spirit of piling up profits and dividends, than the spirit of establishing justice, and promoting the general welfare.

This reckless adandonment of the welfare of the child, if not arrested can but produce disastrous results to our country. It is enslavement to the child and a far more serious condition of slavery than was that of the child of chattel slavery. The child of negro slavery days enjoyed the liberty of animal existence free from wearing toil, and it was to the interest of the owner that the child should become a healthy, strong adult.

The capitalistic profit-seeking system to-day wrecks human bodies without remorse. Whether or not the child drags out a wearisome childhood, and enters maturity in years with broken down body, or is prematurely cut off in life, is no concern of the profit-seeking employer.

The very first necessity to redeem our national character and to remove the most disgraceful form of slavery, is to revive and revitalize the spirit that proclaimed the inalienable right to liberty, and in the preamble of the Constitution our national purpose to establish justice.

Pre-eminently Spiritualists could, if quickened and thoroughly alive to the need of greater enthusiasm and devotion to our original principles and ideals, bring to bear for our uplifting and salvation the potencies of invisible helpers in the higher realms.

Washington, Jefferson and Lincoln, with a host of those who from the very beginning of the rebellion of the colonies have co-operated with the lovers of justice and liberty on this side, are ever ready to help deliver man from all kinds and degrees of bondage, are ever accessible to the appeals of mortals for aid and spiritual power to overcome injustice and oppression.

Will not the Spiritualists of this country make strenuous efforts to promote the gathering in meetings and conventions on the Fourth of July next for the purpose of discussing the need of economic freedom, and invoking the co-operation and aid of the spirits who when in the mortal helped the struggling cause of freedom and human welfare.

Life without liberty is a burden and a curse. A social state that does not establish justice, promote the general welfare and secure the blessings of liberty to each and all the people, is neither Christian nor truly civilized.

Spiritualism to be a blessing to humanity should promote freedom and justice. Freedom not only from bondage to dogma and error, but from systems that oppress and enslave. All other freedom is unavailing to promote justice and secure the blessings of liberty, till we achieve economic freedom.

Before man can be master of all his powers and faculties he must be free as a worker, not dependent on an employer for a job, and be able to enjoy the exercise of all his energies.

Let us have a glorious revival of the spirit of 1776, and seek to secure the blessings of liberty to every man, woman and child. Then we can truly claim we are the land of the free.

LUCINDA B. CHANDLER.

Employment is nature's physician.—Galen.

If hours did not hang heavy what would become of scandal?—Bancroft.

Education is our only political safety; outside of this ark all is deluge.—Horace Mann.

Let your literary compositions be kept from the public eye for nine years at least.—Horace.

Death but supplies the oil for the inextinguishable lamp of life.—Coleridge.

A CONSPIRACY.

Its Purpose to Malign and Misrepresent Spiritualism.

Since the advent of Modern Spiritualism, fifty-five years ago, there has not been a more persistent and infamous onslaught for its overthrow than at the present time. Letter writers, correspondents, contributors, and editors are busy concocting articles, that by false reports, ridicule, and attempts at reasoning, are calculated to bring the subject into disrepute. From the animus of these articles, their unity of design, they evidently proceed from a common source, are instigated by a leading mind as editor in chief dictating to subordinates. The most damaging and slanderous effusions appear as editorials in journals that admit no reply, and hence reach a class of readers who presumably will not hear the other side.

To show the profound ignorance of the editorial mind on this subject, as exposed in the New York World: It is stated that after having all the frauds exposed, Spiritualists fell back on "subconscious self" as a means of explaining how spirits communicate! This is the very theory by which opposers have attempted to show how the trick is done.

The manifestations, cries this editor, quoting from a London paper, "have been time after time exposed," and still the belief of the credulous dupes "persists in civilized communities as it does in Central Africa, the Solomon Islands, and other remote fastnesses of savagery."

The Eagle does not soar like its namesake, but prefers mud, like the turtle. The editor thinks Spiritualists such imbeciles that they need mercy more than severity. When a "mejum" is caught in fraud, it settles the question in the minds of the "gentile:" "But your wild-eyed, long-haired, long-bearded man, and your wilder-eyed, mustached, and short-haired woman, are not fazed a bit." Such is the venomous drivel which passes for wit and argument in the office of a great metropolitan paper!

These are samples of hundreds of articles, some witty, some argumentative, other denunciatory, but all taking for granted that the manifestations, taken as a whole, are from beginning to end fraud and deception.

Some time ago I remarked in an article, the solidarity of the attack. The death of a Mrs. Smith, claimed to have been one of the Fox sisters, being the occasion for publishing hundreds of articles, asserting that the sisters had "confessed" that they made the rappings with their "toe-joints." It was singular for newspapers to publish as news, a happening ten years in the past, and that simultaneously from New York to San Francisco. The story was not told alike in all, but changed and modified as though written expressly for each journal. In most instances, the writers start out with a great show of fairness, to strengthen the final conclusion that the "confession" had shown the whole thing a fraud, and with it Spiritualism had collapsed. That subject becoming exhausted, the exposure of fake mediums furnished an unfailing source for material.

The difficulties in meeting this form of attack are great, for these frauds pose before the world as genuine, and are accepted as such by the public, and the smirch is not removed by showing that these fakirs are not recognized by Spiritualists as a body, as genuine, although they may be supported by a few who call themselves by that name. In almost every city there are numbers of these fakirs, and there are many traveling from town to town giving exhibitions. They have the patronage of many who profess to believe in Spiritualism! Invariably, sooner or later, they are exposed, usually by Spiritualists, who are disgusted with their coarse trickery, and the matter is heralded by the press. The business of furnishing outfits for fraudulent manifestations, has sent a great number into the field and the cause has to struggle against their infamous practices. They advertise extensively and those desiring the services of a medium are imposed on.

It was argued that if spiritual societies would "ordain" mediums, as speakers, or as devoted especially to the manifestations, other societies who wished to employ them, would thus know that they were worthy; the ordained have the privilege of the clergy and meeting the standing of religious gatherings. The result has been that some societies have not appreciated the greatness of the responsibility thus imposed, and have granted ordination to many without the least regard to their ability as speakers or honesty as mediums.

I have before me a letter from a Spiritualist who, wishing to interest the people of his town, wrote to strongly advertised mediums, who announced their readiness to attend funerals and officiate at weddings and hence are "ordained ministers." They would come and give six trumpet seances for one hundred dollars and expenses, or six materializing seances for two hundred and expenses. They add: "Test conditions will not be permitted as the manifestations are sufficient tests of themselves." If Spiritualists would let mediums who will not submit to fair test conditions severely alone, and demand that every seance be surrounded with such simple arrangements as will make deception impossible, the fakirs would disappear; the cause no longer be degraded by constant exposures, and those to whom it is dear humiliated.

Never a cause carried a heavier burden. That it has grown strong in adversity, unchecked by the venom of its enemies and the mistakes of its friends, shows how much the genuine exceeds the counterfeit, and the strength of its foundation in truth.

HUDSON TUTTLE.

Editor-at-Large National Spiritualists Association.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.—Shenstone.

ATTEMPT TO MURDER.

Assault on Ex-Priest P. A. Seguin.

To the Editor:—Many of your Chicago readers will remember Mr. Seguin was editor of the True Protestant. Both Mr. and Mrs. Seguin have devoted their time and energies to making a home at Amboy, Minn., for ex-priests and nuns, who desire some place of refuge, temporarily, when they leave the church.

On holy St. Patrick's day, Mr. and Mrs. Seguin had closed some lectures at Ellendale, Minn., and were about stepping into the car, when a man sprang out and assaulted Mr. Seguin with a knife. The man aimed for his throat but failed, and cut Mr. Seguin's lips and broke some of his teeth. The man tried to escape, but was captured, and taken before the justice of the peace and fined the exorbitant (?) sum of $14 for intent to kill. The assailant is Mr. E. A. Stout, a hotel-keeper and rabid Roman Catholic.

The case has been placed in the hands of a competent lawyer, but it will require money to carry it through. Mr. and Mrs. Seguin are not able to do battle for all the Liberals and Spiritualists, so I trust there will be liberal donations sent to them. They are standing for the principles of free speech, and the public inspection of all convents, nunneries, Houses of the Good Shepherd, etc., and a reformation if not an abolition of the confessional.

Mr. Seguin was a priest in good standing for fourteen years and he does not hesitate to tell the truth about the demoralizing confessional and degrading practices of the "bachelor holy men." This does not suit those whose minds have been hypnotized into the belief that a priest can do no wrong and is infallible.

Not many Roman Catholics know there was a woman pope—Popess Joan, who occupied St. Peter's chair from 833 to 835. She was highly educated and such a favorite with the people that she was unaimously chosen to fill the office. Her sex was not discovered on account of the long robes worn. When leading a holy procession in the streets of Rome, she was taken suddenly ill and fell from her horse and into the arms of a cardinal. She forever scandalized the church by giving birth to a child and both died then and there. This is history given by a Roman Catholic historian—Marianus Scotus. This fact deals a death-blow to the infallibility of the popes and it is high time it was "busted."

The attacks by Irish-Americans in both New York and Philadelphia upon the actors playing McFadden's Row of Flats," shows what tyrants may do when they get a little more political and civic power. Then let Americans look well to their liberties and rights and "nip in the bud" all efforts to throttle and strangle free speech and free press anywhere. Mr. and Mrs. Seguin deserve to be assisted by every lover of justice and freedom. I am personally acquainted with these good workers, and trust they will receive helpful aids and letters.

FLORA W. FOX.

Rochester, Minn.

THE CHILD-SAVIORS WHO SUFFER.

Child of the lightning-flash!
Child of the thunder-storm!
Child of the earthquake-crash
And of keen War's alarm!
Born in time and tide!
Born in depths of woe!
Life's empty meanings wide—
Death's terror'd blossoms grow!

Child of satanic mist!
Child of wind and rain,
Whose lips the stormgods kissed!
And changed the mind and brain!
Child of the summer shower!
Child of sun and light!
Child of the bud and flower!
Child of the shades of night!

Child of the meteor's dash!
Of the madness of emotion!
Child of the cyclone-crash
And the wonder of devotion!
Babe in a world of madness,
Thy spirit born in gloom—
The terrors of soul-sadness
Vibrates in world of doom!

Child of the myth of mirth!
Babe of a planet's time!
Thy soul in its doom of birth
Feels the world's sorrow and crime!
Thy spirit of love is made sad
In this world of war and strife;
The buds in the spring may be glad
But not so Humanity's life!

Child of love and devotion!
Child of thrillsome delight!
Child of volcanic emotion
Engarb'd in star-robes of white!
Child with the heart of a God;
With the soul of a thorn-crown'd Christ
Thy back descends beneath the rod,
Thou art by Satan's song enticed!

Child of the star and the story!
Babe of Brotherhood's Day!
To thee be all honor and glory
When these things have pass'd away!
Child of mysteried Truth!
The best blood of the nation!
Child of fair Love and strong Youth:
The dream of godhood's creation!

JOHN A. MORRIS.

Los Angeles, Cal.

BE NOT CAST DOWN.

Be not cast down; the star of hope
Still shines to light your onward way;
God's ear is ever earthward turned,
To hear his children when they pray.

Be not cast down; go out and seek
Some fainting brother by the road;
When you have raised and succored him
You will have lost your heavy load.

Be not cast down; life is too short,
To miss the sunshine and the dew,
While wandering in caves of gloom,
Forgetting we have work to do.

VERA VICKERY.

Chicago, Ill.

Look how the blue-eyed violets glance love to one another.—T. B. Reed.

HENRY WARD BEECHER.

Interesting Letter From Mrs. Carlyle Petersilea.

To the Editor:—Mr. Petersilea is very, very ill, consequently cannot reply to the questions that are asked in the letter which you forwarded to him, so I shall be obliged to perform this duty for him.

If there is any truth at all in this world of ours, then the letters of Mr. Beecher, written through Mr. Petersilea's hand, are true. These letters were not written all at one time but covered a long period of time, perhaps a year or more. I think the first letter was written nearly two years ago, perhaps not more than a year and a half.

My husband has had very little time at his command to give up to spirit control, but, occasionally, when the power has been very strong, he has passively yielded.

Mr. Beecher's letter, wherein he speaks of Mr. McKinley, was written shortly after the President was assassinated and before Czolgosz was executed.

We have never kept the dates of these letters, but if there are ever any more written, I think we will do so. If the world could know Prof. Carlyle Petersilea as his nearest and dearest friends know him, no one could by any possible means associate fraud with his name; a falsehood even, to him, is an impossibility. A truer or nobler man never lived.

The spirit letters are written with great rapidity—so rapid indeed that no thought could follow them—as rapidly as his fingers trill on the piano, and all who know of him, know that he is one of the world's greatest players and has been for many years, even since his very early childhood.

The first that he knew of this spirit control was shortly after the death of his father, Franz Petersilea, some twenty-one or two years ago; when he was controlled by his father's spirit much against his will. Since that time other spirits have controlled, those whom his father allowed to do so, as his father is his guardian spirit. These messages, as written through his hand, are simply scrawls, and no one but myself could make them out; sometimes there are only one or two letters given for a word.

I gather up these papers, that are written at various times when the power is upon him, copy them out and prepare them for publication, as I think they ought to be published to the world. Many think they ought to have tests that the letters are indeed from Mr. Beecher and other spirits who write. Mr. Beecher gave us one test that I will now give to the public.

Many years ago Mr. Petersilea was traveling in the same car of a train with Mr. Beecher. It was a night train. Mr. Petersilea was on his way to give a concert; Mr. Beecher was on his way to give a lecture. The two gentlemen were well known to each other. Mr. Beecher was reading and correcting proof by the near light of a little alcohol lamp that he carried with him. This fact interested Mr. Petersilea very much at the time; but shortly thereafter he forgot it entirely, and is not conscious that he ever thought of it again from that time to the present. This was many years before I had met my future husband, and he had never even thought of, or mentioned the fact to me during the whole course of our acquaintance or married life; and I take a most solemn vow that I never knew or heard of the fact in any way; and now, here comes the test. I am clairvoyant and clairaudient.

While Mr. Beecher was controlling and writing one of the letters, I, being present, saw him clairvoyantly. He paused in the writing, came up to me, holding a small lamp in one hand, which he flashed before my eyes a number of times. I said: "O, how strange! What sense can there be in Mr. Beecher's carrying a little lamp in his hand? I don't understand it at all. What can he mean by it?"

Mr. Beecher smiled and said: "Your husband will understand it well enough. It is to be a test to you both." After the letter was finished I said: "Carlyle, what did Mr. Beecher mean by the lamp?" He looked thoughtful for a few moments and then burst into a laugh, and related to me for the first time how he met Mr. Beecher on the train with the little lamp in his hand.

Yours most sincerely,

MRS. CARLYLE PETERSILEA.

Glendale, Cal.

HER TEN COMMANDMENTS.

These are the new commandments ten,
Which wives now make for married men.

1—Remember that I am thy wife,
Whom thou must cherish all thy life.

2—Thou shalt not stay out late at night,
When lodges, friends, or clubs invite.

3—Thou shalt not smoke indoor or out,
Or chew tobacco round about.

4—Thou shalt with praise receive my pies,
Nor pastry made by me despise.

5—My mother thou shalt strive to please,
And let her live with us in ease.

6—Remember 'tis thy duty clear,
To dress me well throughout the year.

7—Thou shalt in manner mild and meek,
Give me thy wages every week.

8—Thou shalt not be a drinking man,
But live on prohibition plan.

9—Thou shalt not flirt, but must allow,
Thy wife such freedom anyhow.

10—Thou shalt get up when baby cries,
And try the child to tranquilize.

These my commands from day to day,
Implicitly thou shalt obey.

—Boston Post.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOUR.

My real motive in controlling the medium to write these letters, is to tell those yet within the mortal form, of our homes here in the spirit world; of children, maidens, youths, men and women, and especially of wives, mothers, homes and babies.

Now men need not read the following letter if they do not care to. Possibly they may consider it beneath their dignity to read of children and babies in the spirit world. No doubt very many wise philosophers would much rather read of shapeless aura, and so forth; but I think they will all have to come right down to the stubborn facts of babies, children, wives and mothers, after all, and I must go on and say that babies, together with their mothers, are not shapeless—and I must also reiterate that they do not live in shapeless homes. I must also continue to observe that spiritual beings, and especially mothers and babies, do not roam the limitless ether without homes or abiding places.

How those little children and babies would cry and fret and cling to the mothers' skirts—or the shapeless aura surrounding some old grandmother—for it is oftener the grandmother who takes these little waifs home than any other spirit.

Ah, that poor, despised, decrepit old woman! Or, if you prefer, my lords and gentlemen, old witch, wrinkled old hag, and so forth.

Now one may enter into all the high-flying philosophical nonsense, that one may conceive of, concerning the spirit of the great, learned, progressed, highly philosophical old man, roaming around in a shapeless mass of vibratory activity, who, after all his great learning and philosophical wisdom, is not able to make himself known to the loved ones he left on earth, and when all has been said and written we must come down to the stubborn facts that women and babies and little children do exist, that they do go into the spirit world in countless numbers and necessarily they must have homes, schools and other ways and means of obtaining knowledge and growth. There are thousands and thousands of little babes entering spirit life every year, and they are coming at all times and from all places on the earth, little babes but a few days old and many that were still-born or died at or just before birth; then, there are a vast number of little children all the way from one year old to ten, and so on. The first mentioned have not learned to reason at all; they are even more helpless, and if I may be pardoned the word, idiotic than the most humble animal; they have not lived long enough to have had one thought vibration, or one thought to vibrate; and, really, the least little babies do not think at all; thought does not come until after observation; they must first observe something, feel or see something, before they are capable of thinking at all. Now these little thoughtless, helpless creatures, come to spirit life in vast numbers, and unless you of earth deny them continued existence after the death of their little mortal forms, you must admit that they are received and cared for by women principally—grandmothers mostly. Even Mr. Jamieson would not have been in existence to-day had it not been for his grandmother. Poor lady, she is grieved that he thinks her dead and gone forevermore; but, she adds with a smile: "There are two of us. We must not forget the other one." No; I do not forget her; but I have not yet met her. I mean to search her out and see if we three cannot, by combining our efforts, impress his mind so forcibly that he will have to admit that the spirits and souls of men and women cannot die.

Now all these little, helpless children, are received into spirit life by women, and, as I said before, principally by their own grandmothers; and it is well for many of them that all persons have two grandmothers, for if one is on earth the other is usually in the spirit spheres, but, of course, not always. If these little ones are not received by their grandmothers then, generally by the next nearest of kin who is old enough and capable of performing motherly duties.

Modern ministers of the so-called gospel, tell you that these little ones are received directly into the bosom of God. I don't know why ministers make themselves so ridiculous to the most common or ordinary sense. If they meant into the bosom of nature, there would be a modicum of sense in such a declaration; but they do not say so, but distinctly say, into the bosom of God; thinking thereby to comfort the bereaved mother; but what woman of ordinary good sense could be comforted by such an assertion?

Of course, when they say into the bosom of God, they mean the great male Jehovah, or the great male potentate God, who is forever sitting on a great white throne. It may be that Unitarians and Universalists do not talk thus, but the orthodox divines do. It may be the Catholics say the Virgin Mother receives them; but, not to enter into fine points, the most of the orthodox ministers say that God has taken the child directly into his bosom; and others still, say the little one sleeps peacefully until the resurrection morn; but we will talk for a short time of those who say God receives little babes directly into his bosom. Now, if they do not mean it, why do they say it? If they mean one thing and say another, what can be said of them?

A child does not often walk before it is a year old at least; it does not sit alone until it is six months old; it does very little thinking and is nearly helpless until that time, needing constant care and unremitting attention until it is at least five years of age; and just think of the countless details that go toward making up its life even to five years of age. There are thousands and thousands of little ones dying every day and at all times—black, white and copper-colored—and all these innocents received directly—as the ministers say—into the bosom of God. Now picture to yourselves a God, sitting on a throne, receiving all these babies into his bosom. What a monstrous male wet nurse he must be! Pity he did not have a wife to help him.

O, how can such absurd nonsense be talked at all? How can it find lodgment within the human mind? Do you think that any woman would have given such twaddle to the world, and called it religion? You may say: "Mrs. Stowe, you once believed and talked thus yourself." No, no! I never believed such monstrous things as that. But because I was once a child and believed as I was taught, is no reason why, when I find that I was wrong, I should not now try to undo the wrongs that once I believed, and that thousands now think they believe. Yes, I thought I believed some of these illogical things that I was taught; but, really, when you all search your souls deeply, you will find that you do not believe them after all. The ministers and priests have, with sanctimonious countenances, talked thus from their pulpits, and when paying their pastoral calls, and so you, and I, tried to think we believed it. But, friends, I did not, and you do not, if you think deeper than the surface, and think for yourselves and not allow the priests or minister to do your thinking for you.

No priest nor minister was ever yet fit to give a suitable religion to mothers and little children. Think of the thousands upon thousands of sensitive little girls, who lie awake at night in the dreaded darkness, thinking of what the minister said—that she might die at any moment, and if unregenerate she would surely go to hell. Then she thinks of that awful hell, burning, burning her forever, and that terrible devil, pitching her back into it if she tried to escape. Why, if she burned her finger ever so little, what fearful pain she suffered—and her whole body burning! Her eye-balls start, she presses her little head with her hands, and she would shriek out her terror and horror, but she fears to do so. Her father might whip her; her mother scold her; and so, at last, when her fears have exhausted her, she sinks to sleep and gets up in the morning pale and unrefreshed to go to school, and there the same ideas are repeated more or less. Sometimes the child gets to reasoning for herself, and her ideas are usually much nearer the truth than such teaching as she has received.

A little girl of ten once came to me and said: "Mrs. Stowe, has not God got a wife? Is he an old bachelor? How can he have so many children if he has no wife, for all the world are his children, you know?" and she opened her big, childish blue eyes and stared innocently at me—directly into my eyes—which quailed beneath her glance. "Have all the world of people got no mother, only a father?" and then she turned away with a little sigh as she said: "I am so glad that I have got a mother." Then she ran back saying quite gleefully: "Mrs. Stowe! Mrs. Stowe! All the children that I know have got mothers except one poor, little orphan girl. She says she, too, had a mamma, but she died and went to heaven. She must have been 'generate, for the minister says all the unregenerate go down to hell. Do you think, Mrs. Stowe, that I shall go to hell?" She shivered and her beautiful, innocent eyes took on such a frightened expression as I hope never to see again. "I am unregenerate, you know. I would try to be 'generate, but I don't know what it means."

Now, friends, what answer could I make that innocent child, one of the best and dearest little girls I ever knew?

Children of ten years and even younger, begin to think quite logically for themselves and some of their conclusions would put priests and ministers to blush. Another child—and this was a little boy—asked me, with such an inquiring, surprised look—he could not have been more than seven years of age—where the wicked people went through to, for the minister said that the pit of hell had no bottom? I answered this child, or rather asked him, where he thought they went through to? "Well," said he thoughtfully, "I could tell better if I knew where hell was, for I have just begun to study geography, but it don't say nothin' 'bout hell. Say!" he cried, "Auntie, where is hell? You tell me and I'll find out where the people go to."

Now, what reply could I make to that child? And children are asking just such questions, and others innumerable, of their mothers and female relatives and friends at all times. Among the first questions asked are the following: Who made God? Did God make the Devil? Where is hell? Where is heaven? Has God got a wife? Did God ever have a mamma? and I overheard one little boy say: "I wish Dod didn't dit mad all de time; my mamma don't. The minister said dat Dod was angry all de days wif de sinners, an' I dess," said he, "dat I is a sinner, 'cause I smashed up my 'ittle hoss 'cause he wouldn't go."

(To be continued.)

THE RATIONALE OF APPARITIONS.

(Continued from fifth page.)

of many others I have given in the new book to which I previously referred, and I cannot do more than just mention one or two of them here. There was an instance of a housekeeper, a most respectable and trusted servant, who had once yielded to a momentary accession of temptation, and stolen some small silver articles belonging to her mistress. After her death this troubled her conscience, and she appeared years afterwards to express her sorrow, and entreat her mistress' pardon. In another case an Irish woman was much worried about a very small debt which she owed to a grocer—the amount, I think, was 92 cents—and found herself unable to rest in peace until she had arranged for its payment. Another very interesting instance, in which the matter was obviously of greater importance, was that of a Catholic priest who had made notes of a confession which was entrusted to him under the seal of sacramental secresy, and was then killed in an accident before he had the opportunity of destroying those notes as he had intended to do. Such taking of notes of a confession is very rightly strictly forbidden by the church, and so the priest was in great sorrow and anxiety lest these should fall into the hands of some one who would make a bad use of them. He haunted the place in which he had concealed them for eighty years, until some one came to whom he could entrust the delicate mission of recovering and destroying them unread. That is a very good example of the way in which people sometimes suffer through many years for what seems like a small neglect or failure of duty. There are many who are thus earth-bound after death by some passion or longing. Misers frequently suffer in this way, for some of them still have the sense of property very strongly, while others watch with deep compunction the troubles of those dear to them, which might have been alleviated by the money which is now so useless to them in this new life. Then again the man who has committed a crime often haunts its scene; there are very many stories which show that this is so. I remember a good example which is given by Sir Nathaniel Wraxall—the story of a clergyman who finds the vicarage of the new cure into which he is inducted haunted by his predecessor, who (it appears) had murdered two illegitimate children there, and was so filled with remorse that he was unable to rest in his grave, or rather in the other world in which he found himself.

As I remarked before, the poltergeist phenomena are sometimes unintentionally produced by the clumsy action of a dead man; and occasionally this manifestation takes a form differing slightly from the usual one. Such a case was that of Major Moor, in whose house an epidemic of bell-ringing occurred which lasted for fifty-three days, and was never satisfactorily explained. He wrote a pamphlet on the subject, which brought him many similar accounts of mysterious happenings of the same nature. Incredible as it may seem, such tricks are sometimes played intentionally by silly people—people of the same type as those who think it amusing to play an idiotic practical joke on another man in physical life. A person whose development is at that level does not suddenly become a sane or reasonable being because he happens to die, so senseless tricks are played from the astral plane as well as on the physical.

FAMILY GHOST.

Again, there is the whole question of the family ghost, who haunts ancestral castles, and often takes upon himself the function of warning his descendants of the approach of death. Such an apparition may be really an earth-bound ancestor, detained usually by his intense pride of race and his deep interest in the fortunes of his family; or he may be merely an astral impression, though in this latter case he could not warn the house of coming events. On the other hand, such warning may be given by an artificial elemental, or thought-form, as I described in my book on The Astral Plane. There are other types of apparitions, of which I have no time to speak to-night; I must refer my hearers for fuller details to my book on the subject, just as I had to do last week with regard to a fuller account of the phenomena of Spiritualism, and of my experiences in connection with them; for each of these subjects is a vast one, far too great to be exhaustively treated in a single evening's lecture.

Before concluding, however, I should like to say a few words more as to the way in which we should meet a denizen of this wider life, if we should ever be so fortunate as to see one. That may easily happen, for many dead men do return. Often such a man needs help, and it is always a privilege to have the opportunity of giving that. We should try to look at such a meeting from the point of view of the dead man, instead of from a selfish one. Realize that he has probably taken much trouble to show himself, and can do so only for a very short time. Do not foolishly fear him on the one hand, nor try to persuade yourself that he is a hallucination on the other; receive him as a man and a brother, just as you would if he came to you for help while yet in his physical body; he is none the less your fellow-man because he has for the time put off that garment of flesh. Speak to him kindly, and ask what you can do for him; perhaps he can speak in reply, or if he cannot do that he may at least communicate his wishes by means of raps or signs; at any rate treat him as a friend, and not as a foe or a bugbear. Teach your children to regard such an occurrence as a visit from a dead man as perfectly natural, though rare; thus you will save them much unnecessary terror and give them an opportunity of some day helping some poor soul who sorely needs it, for all of us are brothers, the living and the dead alike, resting ever in the sunshine of the same Divine Love.

RELIGION OF SPIRITUALISM

Harmonization of Apparent Conflicting Views.

Some writers have tried to limit and classify Spiritualism to some particular department of knowledge; but it will not stay confined anywhere—it persistently demands the utmost freedom and liberty. Some find fault with the word Spiritualism; yet, perchance they would object to any other word, as well. Can they suggest a better name? It is the most comprehensive term we can think of; chosen by the pioneer spirit guides who understood perfectly what they were doing and what they wanted. It is the knowledge, facts and principles that spirits teach—the truth, the whole truth that spirits have taught, and it has something to do with every province and department of human life. It is a revelator, a teacher, a savior, to save people from error, ignorance and superstition. Millions have been thus saved and millions more will follow. It teaches that people can save themselves—work out their own salvation; that there is no blood atonement; that each individual must arise and be his or her own savior.

Spiritualism is a reformatory movement, a revelation from the spirit world, a history, a science, a religion, a philosophy, all these and more. As an educator, as a power for solace, as a moral incentive, as a reformatory impulse, it stands incomparable in its benefits to mankind. It gives us a religion, pure and simple, free and rational, beneficent and spiritual, that is friendly to all, that gives us a high and holy hope, a beautiful, reasonable promise. Not all the legions of decaying religious systems can shake its foundation nor tear down the glorious superstructure. It has come to stay, and it stays.

A person may accept the truths of Spiritualism in some degree and really have no religion. We need not pursue the religious department if we are not religiously inclined. Man is a religious being or not, according to the development of his moral faculties. That which induces spiritual aspirations toward higher ideals in purity of thought and life is religious in its nature. In the higher realm the soaring soul is attracted by the transcendent beauty of spiritual ideals. Spiritualism without this flower and fruitage is like a barren tree. This religion is of such expansive quality it cannot be confined in the limiting trammels of a creedal statement. It makes for eternal growth and progression.

Spiritualism is a history in part. It has an important, extensive history—ancient, medieval and modern. It narrates historical facts beyond the annals of time, coeval with the life of humanity in the remote ages, and flashes the searchlight of truth on the origin of some mythical religions. During the long night of the Dark Ages, when to think was a crime and to doubt meant death, Christianity was a wild conglomeration of uncivilized dogmas, priestly prerogatives and marvelous miracles.

Spiritualism is science, in part. If it were a science only, as some claim, a person would require a knowledge of science to understand it. An illiterate person may learn and know something of it, and it is not science to him, for he does not understand science; yet he may be as much a Spiritualist as one educated in the sciences. Nevertheless, Spiritualism enters into the discussion of all sciences. It is a science builder in every department of scientific research and investigation, and it has corrected thousands of errors, so that scientific wiseacres have been compelled to change or reverse some of their theories and dogmas.

However, science is not always necessary to establish this truth, which asserts a future life and proves it by living witnesses who are now in that life and testify to its existence. Spirit visitations are proved by the testimony of innumerable witnesses and the communications are verified by the knowledge of those to whom they are made; by the circumstances and incidents narrated. They know without the aid of science that an invisible intelligence has related facts known on earth only to themselves. The existence of facts are proven that are far beyond the power of material science to explain.

We have stepped clear of the old religious harness and cast off the shackles that bind to ancient ruts, titles, theories.

Modern Spiritualism is the peerless daughter of perfect proportions, the legitimate offspring of Mother Nature and Father Spirit. In her native excellence she cannot rank with other religions. Her demonstrated facts destroy the very basis of all creeds. Her freedom in progressive thought overleaps all the sacred boundaries. There is no other system of religion whose intellectual and spiritual domain is broad enough to receive the living facts which attend the onward march of this peerless queen of progress. Her voice, clear as a silver trumpet, has declared, "there is no death"—her genius has bridged the gulf between the mortal and immortal planes. Spirit return and continuity of life are submitted to careful tests in the crucible of science—the phenomena have stood the tests and gained the victory. The keen eyes of modern science have sought for spirit return and found the fact. The knowledge of spirit intercourse in its varied phenomena has been systematically arranged and placed before the reading world through authentic Spiritual literature.

Spiritualism is an improvement on all the old religions, which corresponds to man's present intellectual development, and it has added to faith knowledge and demonstration.

Ancient religion is founded on faith—no proof or demonstration is now claimed for it. History shows its evil effects on the human race, by its degrading superstitions in warping the mind and enslaving the soul.

It is useless to hold to a dictionary or popular definition of the word religion. We have that which is peculiarly our own, a knowledge of the future life proven by facts, a religion built on its own original lines, which should mean exactly what this revelation has proven.

The heart as well as the head is enlisted in it. Its work on earth, in part, is to inaugurate a practical brotherhood and equality, thus making preparation for the life that is to be, whereby much distress and suffering on its entrance will be avoided.

Progress in human life enlarges the sphere and creates new definitions of words. Facts in nature are of no special avail to discover unless we can utilize them for some practical purposes. Hence we propose to utilize spirit communion to the needs of human minds. The utilization of facts belongs to the artisan, the philosopher and they who seek for comfort, usefulness and other needs of life.

The sphere of true religion is environed in the needs of the soul, and as spirit communion conserves these needs it unfolds the true religion.

Moral philosophy teaches the relations of deeds to consequences—the appreciation of all that is good and true—a high sense of moral obligation—the duty of intellectual culture—teaches us to live useful and honorable lives, so that we may begin our career as spiritual beings on a higher plane than we otherwise could; for we take up our work there just as we leave it here.

The two worlds, spiritual and material, are blending into each other to that degree that thoughts of each other can be read and perceived or understood. The possibilities of development are becoming more and more instructive and available as time advances, therefore we may expect greater success of our latent powers as time unfolds our many resources.

"Great, earnest souls through the truth made free,
No longer in blindness bow,
The good time coming, the yet to be,
Has begun with the good time now."

If religion is aspiration for righteousness then we have the right religion, that uplifts our souls from darksome bogs of doubt and fear into the pure atmosphere of a more perfect life, and attunes our minds to the vibrations of the broad and noble fraternity which places the good of others equal to our own.

It is the only pure religion in the world, the only one which gives unmistakable evidence of its divinity and of the life hereafter. It needs no doctrinal dogmas nor books of holy writ to quarrel about, no priestly anathemas to fear. It appeals to all to live up to purity of purpose; to wisdom, justice, progression; to emulate the higher order of beings who not only take cognizance of mankind, but are not indifferent to our sentiments and actions, and are constantly seeking through suggestion to lead to higher unfoldment those who are within the radius of their influence.

Spiritualism is the world's greatest civilizer, comforter, happifier—the light of life, the joy of home. Its broadest field of usefulness is in the religious world, where its intensest sympathy is with the aspirations of unfortunate, priest-ridden mankind, borne and educated with the most irrational absurdities—to emancipate these unfortunate human beings is the most useful field for the exercise of its divine compassion and labor. Spirit orations, voiced through mediums, often have marvelous effect upon the lives of hearers, suddenly changing minds and hearts of sinners.

No truth can contradict another truth, when both are fully understood; therefore religious truth and scientific truth must harmonize.

Spiritualism has no miracles to offer. All its manifestations are in harmony with natural law—certain causes producing certain effects. The knowledge that comes through these effects simply enlarges our range of perception. The most advanced scientists admit that the most powerful forces are invisible forces. We carry this thought a little farther when we claim that there are mental and spiritual forces, and we demonstrate it.

There are a few Spiritualists who fall back on the senseless forms and rituals in the old religious ruts that liberal, progressive Christians are fast climbing out of. Such persons are yet under the influence of their early training, but they will come out all right in the course of time. The religion of the churches bespeaks weakness, degeneracy and slavery. Spiritualism is strength, independence, freedom—the religion of reason, begetting the full-grown spiritual man who, under its benign influence, becomes a law unto himself and capable of judging for himself of that which is right or wrong. It makes angels weep, and it amazes the investigator to find out the hells of suffering awaiting those who enter spirit life with no better preparation than that given them from the Christian religion.

It is true that much that is communicated to us from the spirit world is of independent character, there being good and bad, useful and useless, false and true communications; yet this very fact is the best evidence of spirit existence. It shows that spirits are as true to nature as mortals—and shows their true identity and character, in which death makes no sudden change—shows their fallibility. This is better evidence than would be all communications good, or all bad. It shows the true conditions in spirit life. The other world is as diverse, as individualized in opinion as this. The messages are too diverse, too conflicting to be harmonized into infallible authority.

We are "many men of many minds" in the broad fields of freedom. Our beliefs and opinions may be spiritual or infidel; liberal or narrow; our morals may be good or bad or both. Spiritualism appeals to humanity, particularly to those of fair-mindedness and intelligence, whether in the church or out, whether estimated high or low, good or bad; and irrespective of names, books, beliefs or behavior, it says to all "Here I am—search me and know me."

A. H. NICHOLAS.

Summerland, Cal.

LAST SUMMER AND NEXT.

The rose that bloomed last summer is dead,
Last summer is over-past;
The songs have been sung, the tears have been shed,
And have vanished and gone with the things that have fled;
No matter, dear, if love only last.

The rose that is budding will bloom, some day,
Another summer is near;
Tears may be bitter, but songs will be gay,
We fear not to meet whatever we may,
If love will stay with us, dear.

—Miller Purvis.

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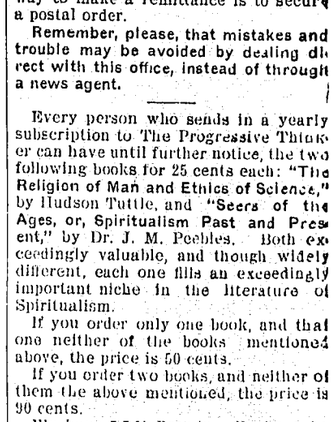
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WONDERFUL MANIFESTATIONS AT SPRING HILL, KANSAS.

Spring Hill, Kansas.—One of the most peculiar colonies of Spiritualists in the world is located in this little Kansas town. Spring Hill has become the Mecca for believers, and pilgrimages are made by persons from all parts of the United States to witness the unusual manifestations. Many of the residents jeer at the members of the colony and think the whole thing is a fraud but they have never made an attempt to expose the work of the medium, W. W. Aber.

Spring Hill has been a Spiritualistic colony, after a fashion, for a good many years, but it is only within the last year that it has become far-famed among the believers. It is claimed by the members of the colony that the Kansas spirits are the most unusual in the things they create.

Two books have been published under the title, "Rending the Vail," and "Beyond the Vail," the authorship of which is laid to the spirits. A third book is now said to be in preparation. These books were written on a typewriter by what are purported to be spirits, and the astonishing claim is made that the fingers of the wraith writes at five times the speed attainable by living persons.

There is a group of these spirit authors, according to the claims of the Spiritualists, and many have supposedly written for the volumes. There are a few spirits which write with lead pencils, and in some instances the mediums claim as many as 900 words per minute have been written.

The Spiritualists are making another claim equally as strange. They are exhibiting pictures alleged to have been drawn and painted by spirits. In many cases they bear a striking resemblance to the originals. A good many people regard the artistic feat as a hoax, and say that legerdemain figures in both the writing and the painting.

Work Began in 1888.

A Chicago woman, Mrs. Mary Irene Dye, who lives at 5900 Indiana avenue in that city, has been here for several months collecting the "spirit" pictures. She lived with the Spiritualists and attended almost every meeting for a long time. In talking with the correspondent of the Sunday Inter Ocean the other day she told of the inner workings of the circle. In her own words her story is as follows:

"The work begun here in 1888 on Spiritualistic lines has since been shown to be the most wonderful of anything yet accomplished upon this planet. The chief work has been the creation of three volumes of writings of materialized spirits, two of which are already before the public, while the third is now being prepared.

"J. H. Pratt engaged W. W. Aber, a psychic of peculiar and remarkable powers, to give what is known as 'materializing seances,' throwing open his house to all wishing to investigate this phase of the Spiritualistic phenomena without price.

"Later it was said by the spirit band in charge of the work that it was designed by them to furnish matter for a volume elucidating the spiritual philosophy if the proper conditions could be furnished them from the mortal side. Soon thereafter a selection was made of the circle and the real work begun. For a time this continued, when unavoidable circumstances so changed conditions that it was temporarily abandoned.

"After an interval of perhaps six years Mr. Aber's services were again secured, and work resumed, a part of the old circle being present with others added. In less than a year the manuscript for 'Rending the Veil' was completed. J. H. Nixon, of Spring Hill, has edited the matter given by the spirits.

"In this he has been assisted by Dr. E. J. Schellhous, of Kansas City, Mo., who has accomplished a large amount of newspaper work and work in the interest and propaganda of spiritual truth.

Spirits Give Orations.

"Tuesday nights have been reserved for outsiders. Once when there were no strangers present it was decided to continue the 'intellectual work,' when five women gave brief orations to the secretary through the trumpet, speaking in whispers. Dr. Reed, who prepares the forms for visibility, rarely makes a good larynx for himself, so that his utterances are also in whispers, a fact that disappoints some, as his remarks to them are inaudible, though the most of the old circle hear him distinctly.

"Professor William Denton, the noted geologist and lecturer, is one of the most active helpers among the spirits, he furnishing a large amount of matter for the books.

"A most interesting cabinet control is Sam Schmidt, a German of great strength and ability, who displays on many occasions a degree of common sense that many a mortal might envy.

"The methods by which the manuscripts are obtained is as follows:

"Spirits, when materialized, stand in front of the circle, tablet in hand, and write from half a dozen to a dozen pages, hand them to the secretary, and disappear. At other times they speak their messages through a trumpet, and from notes thus obtained Mr. Nixon writes out the matter, assisted by his own special 'controls.' At the succeeding session he submits it for approval or correction to the mortals and spirits. The care with which this is done is surprising, not a doubtful word or phrase being passed without severe scrutiny.

Wrote at Terrific Speed.

"For the third volume a typewriter has been used quite largely, an expert from the spirit side operating the machine with great rapidity, often reaching a speed of 200 words a minute. Sixty words is considered fair speed for mortal hands.

"The dictator stands within the cabinet, but the operator stands in full view, persons often hearing the two talking. When the machine gets out of order the spirit at once repairs it, and resumes writing in a few seconds.

"The written matter was given at the rate of from 300 words upward per minute, sometimes reaching the incredible speed of 900 words per minute.

"The cabinet is only a dark curtain, reaching from ceiling to floor, across one corner of the room, with only space for the medium's chair. There are two openings, one in front and one at the side. From the latter the spirits come to get flowers from the secretary's table, or to talk with him through the trumpet, which is suspended from the ceiling.

"It has been my privilege to abide with these people for months, studying the phenomena without prejudice. There is no possibility of fraud here, and it would show madness or imbecility for one to attempt to account for what has been seen and heard.

"Mr. Nixon's definition of materialization is a long one. He puts it as follows: Spiritualism recognizes three things:

"1. That the real man or woman is a spiritual entity, called the spirit.

"2. That this spirit clothes itself with what is known as the human or carnal body, which the spirit uses as a machine to do its bidding.

"3. That permeating the carnal body the spirit constructs for itself another more refined body, denominated the spirit body, which is invisible, in the ordinary way of human perception.

"4. That death is the separation of the spirit body from the carnal body.

"5. That this death is the 'resurrection,' or being 'born again; the second birth.'

"6. That materialization, as applied to spiritual phenomena, is such temporary reincarnation of a human spiritual being (called a spirit) as enables the spirit to manifest to human perception the same phenomena that it did before its so-called death or incarnation.

"7. That, as to the process of this materialization, certain elements and conditions to obtain them and efficaciously use them are generally required.

Electricity and Magnetism.

"The elements are principally electricity and magnetism, which permeate all things, material and spiritual, and especially permeate the human organism. A medium is a person who can generate electricity and magnetism in such proportions as is required to assist in the construction of temporary bodies. The circle is, or should be, composed of such persons as give off electro-magnetism in harmony with the magnetic condition of the medium and each other. A spirit chemist is a spiritual being, who is able to gather from the atmosphere, the circle and the medium, the proper particles of matter and electro-magnetism and compound and combine them into a specific, plastic substance, and of this plastic substance mold around and within the manifesting spirit a temporary body more or less perfect, according as the required conditions are more or less perfect.

"Thus fitted out with a temporary reincarnate body, the spirit is able to manifest its different functions, more or less perfectly, accordingly as its temporary body is more or less perfect. All such manifestations must be in the same philosophical manner as done while the spirit was in its mortal body.

"One can much better appreciate these phenomena after suitable preparation, intellectually, and I have read Sargent's 'Scientific Spiritualism,' Judge Edmond's voluminous works, A. J. Davis' books, Crookes' works, Wallace's works' Robert Hare's 'Spiritualism Scientifically Demonstrated,' and the three volumes written by spirits at Spring Hill.

Wraith of Edwin Booth.

"No more than a slight reference can be made to the subtle and wonderful laws discovered of late years, by and through which communication between the two worlds has been established. It is an indisputable fact which can be shown to any one of ordinary intelligence and perseverance. For instance, Edwin Booth appeared one night with such distinctness that he was at once recognized by those who were familiar with his personality. He gave a bit of Hamlet in his old style. A very large man came next. He was a Chinaman, evidently, but as no interpreter was present, record could not be made of his remarks.

"President McKinley appeared several times, and conversed freely with members of the circle, to several of whom he was well known, for instance, Colonel R. T. Van Horn of Kansas City, who was in congress many years. He was the founder of the Kansas City Journal, and its editor-in-chief for thirty years. He was an agnostic until converted to Spiritualism after the death of his son Charlie, who has been mentioned at the meetings. Colonel Van Horn has been an interested and frequent visitor at Spring Hill. President McKinley hoped to give a message for the book, and I am told that he succeeded one night soon after, when I was not present.

"At times the spirits would retire into the cabinet, at others pass down through the floor. When the chin touched the carpet they would say clearly, 'Good night,' and afterward appear, at times, in the same way, reaching their full height in a few seconds. I have seen a spirit take a heavy, old-fashioned goblet filled with water and carry it several paces to the cabinet and give it to the medium, who was in a deep trance. No water was spilled although from the peculiar sound in drinking it the operation seemed awkwardly performed.

"A lame man appeared, using a cane. In crossing the room he made exactly the noise any cripple must do in the same effort. Faraday came many times, and wrote a series of scientific articles, entitled 'The Origin of Life, and the Evolution of form.'

"And old friend of mine, Dr. Adam Miller of Chicago, came to me several times, sometimes speaking clearly. When told that he lacked in stature, he disappeared into the cabinet, returning a moment later with his accustomed height, and by gently stroking his whiskers, he increased their length at least three inches, for I had complained of their abbreviated length.

"We were trying to sing one night, the human voice being more helpful to our visitors than the tones from the music box. We were overcoming as best we could bad colds and natural disability, when one of the cabinet controls, known as 'Bessie,' reproved us for lack of skill, and suggested a better selection of tunes. We have become much attached to 'Bessie,' who helped us untiring in any difficulty that came up, and if she preferred ragtime music I hadn't a word to say.

"Thomas Paine, who appeared, had a voice which would fill the Auditorium easily. He is a powerful spirit, comes appareled in his old-time garb, talking and writing as well as in his mortal days. I cannot speak of all the notables who have visited us, of the poets, authors, statesmen, and clergymen. We lately enoyed a talk from Judge Edmonds, the great New York jurist.

"Mr. House has been with the work from the first. Dr. E. J. Schellhous, Mr. Nixon, Mr. and Mrs. Pratt, Mr. and Mrs. Aber, Mrs. Maggie Newman, Miss May Cook and Mr. Simpson have been among the other members of the circle.

Medium Was Anchored Fast.

"I was present at several test seances. Mr. Aber would be in the cabinet with only his face in view. Above his head was a small aperture. His wrists were fastened and strings sewed to his trousers, then to the carpet, and flour or some like substance placed in his hands. The room was as light as day. At once would begin a racket of bells and tambourines and rasp on the wall. When this part of the program was concluded Mrs. Aber took a handkerchief from each one, wringing them out of water, and asking us to hold them in order to charge them with magnetism. Then she would place them, one by one, on the medium's head. Inside of the cabinet was an indelible pencil and an empty box on which to write. In a minute or less the handkerchief would be thrown out, with a message written upon it, or perhaps a face fully outlined.

"An open knife was placed by request of the spirits in Mr. Aber's mouth, and soon all heard the noise of the knife as the spirits cut the stitches and bands which held the medium. The flour in his hands was not disturbed.

"One of my sisters, Thankie, proved an excellent 'materializer.' She came at nearly every seance when I was present, at first rather dimly, but, after much practice, with great power. Twice she took the comb from my hair, after a few seconds replacing it as deftly as any mortal could have done it. On another occasion she was arranging some filmy lacelike substance about her neck when Mrs. Aber suggested that she place it against my face, which she did at once. The sensation produced is indescribable. One evening when Col. Van Horn was present, she came vividly; he remarked, after greeting her: "Thankie, we used to dance often. Can not you dance for me now?'

"She caught her draperies in either hand and took several graceful steps, moving her head coquettishly meanwhile. She had been dead for forty years. The spirits often patted my shoulder, and the touches varied. For instance, my husband's hand seemed much larger and stronger as he pressed it firmly upon my shoulder, while Thankie's touch was very gentle, as was that of many others who gave this evidence of their tangibility. I asked my sister at one time as she patted my shoulder: "Can you not put your arm around me? I will be careful not to breathe upon you."

"Instantly she passed her arm quite around my shoulders so that the entire circle could see her, and, by turning my head to the right, she stood at my left. I could see her arm. Next came my sister Hattie, a flower-like woman, who brought her old atmosphere, but who has not the psychical power which Thankie has acquired.

"An outfit for telegraphy with the key inclosed in a box of wood and slate was on the center-table in the sitting-room. The medium's hand lay on its top. The spirit operator took control of the key, writing very rapidly where no mortal hand could touch it. Unfortunately, no one present at that time could read the dots and dashes, but that telegraphy was accomplished without our aid is an undeniable fact.

"One evening there was present a man from the East, who had come in the hope of meeting his sweetheart who had been lost to him years ago. They were separated by strange circumstances that involved no blame on either side. A year or so ago she died.

"I was present at the lady's first attempt at materialization. She appeared very weak and tremulous but very happy to realize that she could see and hear her beloved, who was greatly overcome by her appearance.

"At every seance the lady made fresh trials, assisted by the kind helpers on either side of the veil, and ere long she was able to walk out of the circle easily, and hand to her friend flowers which were taken from a table. I never before witnessed scenes so tender and beautiful. By earnest request she tried to give him a kiss. She succeeded after several attempts, he obeying instructions not to breathe upon the materialized form. She could pass her hand caressingly about his neck, with apparent ease.

"I tell this by permission. It is to me an intensely interesting episode. I can not tell the name or location of the man, as persons are still in the flesh who would be pained by a revival of the tragedy of these lives. The man arranged for several private seances, inviting a few friends whose magnetic conditions were helpful to the young woman in her effort to reach her faithful friend. A message was dictated by her to the spirit typewriter, and in reply a long letter was prepared, and placed in the seance room, with a request to Doctor Reed that he and the band assist her in answering the letter in her native language. The spirit dematerialized the fifteen pages of paper and removed them. The guides said that it would probably take some time for them to secure the reply.

A Material Spirit.

"The lady came tripping lightly from the cabinet at a recent seance, with hands full of flowers, and approaching the man, handed them to him one at a time, the distance between mortal and spirit being not more than two feet. Her lovely golden hair was flung carelessly on either side of her face in great masses falling to her waist. She made a bright living picture.

"One night the spirit of the great magician Herrmann appeared and performed several interesting experiments for us. He created a beautiful rose from the atmosphere, dematerializing it afterward. He took a slender walking stick that chanced to be in the room, and twirled it swiftly on the end of his thumb. The swish of the air caused thereby was heard by all.

"A man came to visibility later, who was unable to speak, but he took the trumpet and moved it about rapidly, showing great strength.

Specter Thought Itself Alive.

"One evening there came before us a spirit, who seemed so helpless in his utter lack of memory or realization of his present state that all were eager to aid him to comprehend that he had left his earthly body, but he was very slow to believe.

"'You say that I am dead; and here I am alive,' said he, indignantly.

"The secretary finally told him to go back into the cabinet and see Mr. Aber, saying that he was a medium and could help him. He wanted to know what a medium was. After some explanation (not sufficient, we saw later), he walked into the cabinet, where he began to shake Mr. Aber violently—judging from the noise he made—crying, 'Wake up here!'

"As the medium was in deep trance, his efforts were, of course, fruitless. When he came back the visitor exclaimed:

"'That man in there is dead!'

"The hearers could not quite restrain their smiles. Finally he accepted the situation and told us that he had just 'waked up,' but on investigation it was shown that he had been out of his body fifty years. He had perished in a burning ship, and the last thing that he could recall was the cry of fire, when he was struck upon the head and lost consciousness. He said he was 'all mixed up,' but was assured that when he went away from the seance he would be much relieved, or 'feel better,' as we phrased it to suit his limited powers of understanding. The name was at length given as Jerry Flynn.

"I have not yet told you of an Indian, Redfeather, who often controls Mrs. Aber, and who is nearly always at the seances. As Redfeather can see both spirits and mortals, it can be readily understood of what assistance he is in difficult cases. He is a great favorite with all of the visitors, who remember him after they return home, for Redfeather's mail, sent to Mrs. Aber, is quite voluminous at times. His memory is phenomenal. On being questioned on this point, he replied that the children of his tribe—Dakota—were chosen for drill in this line who showed good memory, and the tribal legends and history, were taught them by the old chiefs for safe keeping.

"Redfeather has artistic power of no mean quality, just now being much interested in pyrography, some admirers having sent him the necessary outfit for the work. He does not do the artist's work in the circle, as that individual is in full view, and chats continually in broken English as he works. A few nights ago he came to the desk for materials, and was chiding his sitter for moving about, speaking somewhat sharply to the child (as we supposed the subject to be, of course). After a few seconds the artist said, 'You can go now,' and in just fifty-three seconds he showed us the crayon picture of a small dog, which the Abers lost some years ago, and whose picture had been promised them. This dog was almost human. Jumbo, as he was called, was at once recognized by the old circle, who knew him well.

Ghost of an Ancient Ruler.

"As the question of the continuance of conscious life in the animal world is now attracting considerable attention, this true tale may be of interest. A strange man came one night, and seemed much disturbed at the dim light in the seance-room. He asked many questions, and said that he was told that he could find light if he came there. He spoke of his clothes being so ragged and torn. Later Professor Denton came and explained the case. This man was a ruler long ago. He lost his reason at the age of 45 years, and had been in great darkness since he reached spirit life, not, as we feared, as the result of his insanity, but because he was cruel and arbitrary in his life. He had met many of those he had misused on earth. The helpers had found him in deplorable state, and had brought him to us for relief. They had been three years in trying to get him to come. Professor Denton entreated the circle to receive him kindly if he came again. It appears that he had lost an idolized child, and the burden of his grief was his inability to find her. He was assured that the band knew of her whereabouts, and when he was sufficiently recovered they would take him to her. Professor Denton says this man lived hundreds of years ago.

"Anxious to learn more of cases like this and the one of Jerry Flynn, I placed a note upon the desk, asking Professor Denton, if convenient, to talk to us a little of the condition of those spirits who remained so long in a comatose state. He came at once when the seance opened and said in effect:

"'These spirits are not in a comatose state, but I will illustrate by saying that their selfish natures make them like hermits in their desire for solitude, and they so remain until roused by a sense of their condition, and a desire for something better. Their life on earth has determined their condition, and in some instances they remain for many years in that state before a change takes place.'

"Answering a question as to the realization of time there, he replied in substance that their state was like a dream.

Produced Crayon Portraits.

"A judge of Tennessee received while at Spring Hill a crayon portrait of his wife. He photographed it, and after his return home, it was immediately recognized by his friends. Later, he sent here a friend, another judge, a skeptic, who remained ten days in Mr. Aber's home, where every opportunity was given him for thorough investigation. He went home a confirmed believer. One night a small nephew, Ural, came, saying distinctly:

"'How do you do, Uncle Billy?'

"The other nephews and nieces always called the Judge 'Uncle William.' A friend materialized whom he saw killed years ago. Raising his vest, he showed plainly the wound made by the bullet. These are tests for the mortal, they do not really exist.

"A man and his wife of Chattanooga spent some days here at the hotel. They had recently lost a little girl. At one of the seances her face was clearly pictured upon her father's handkerchief. He afterward wrote that the child was recognized by neighbors.

"I have seen women spirits seat themselves easily and gracefully in a chair near the cabinet. Once a visitor, a medium, was asked to seat herself in front of the cabinet. A spirit back of her, seen by all, lifted the chair and its burden several inches from the carpet.

"The house where many of the demonstrations were given is so full of occult force that some persons would not live in it, but the initiated are not disturbed.

"The oil pictures painted by the spirits were completed in ten minutes, and the crayons in two minutes, being timed by a stop watch. The circle is always shown the clear canvas, or drawing paper, previous to the beginning of the work."—Chicago Inter Ocean.

ANNOUNCEMENT.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palmetto Berry Wine could be obtained free by writing to Vernal Remedy Company, 168 Seneca Bldg., Buffalo, N. Y. Other publishers secured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

Any reader of The Progressive Thinker may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and catarrh of the stomach, cures constipation, so that in less than a week you have no more trouble, clears the liver and kidneys of congestion so that vital organs become healthy and active.

Vernal Saw Palmetto Berry Wine takes all inflammation and catarrh from the bladder and all pain and trouble from prostate gland.

MR. AND MRS. SPRAGUE.

Report of Missionary Work During March.

The missionary work for the month of March was one of great activity.

In summing up we find we held 33 meetings, organized four new societies and reorganized one.

Three of these societies are located in the state of Illinois, one in Wisconsin and one in Michigan; all of them give promise of good work in the future. The members are enthusiastic and hopeful, which is evidence that the societies will grow and prosper.

We have many calls for work and are thankful therefor, as we wish to reach as many people as possible. We meet many people who are anxious to enter the field to work for Spiritualism; some of them want to become mediums and speakers. Many have expressed a wish that something might be done in their neighborhood, but complain that they have no leader.

It is true that what is needed in many places is a leader; but whether there is a leader or not, wherever there are seven Spiritualists in a place they should come together, elect officers, adopt a constitution and by-laws, and take out a charter with the state or National association.

Some may ask what could seven people do without a speaker or medium? We answer: Seven people could work in private, uniting their efforts in educating their friends along Spiritualistic lines. They could form afternoon or evening reading circles, meeting at each other's homes, inviting their friends and neighbors to attend.

They could hold parlor meetings, form developing classes, etc., which may be made very interesting and beneficial to its members and the cause. Such societies, small though they may be, would become helpful to the state and National association, and the expense would be so slight that no burden would be placed upon the members.

These societies could send delegates to the state or National convention, who would assist in the general work of our organization.

The members could be reached through their local secretaries with petitions to be signed by the people protesting against legislative acts adverse to our cause and the people's liberties.

They could distribute the leaflets sent out by the N. S. A., and get subscribers to our splendid Spiritualist papers and magazines, all of which are doing the greatest missionary work.

Occasionally they could arrange for missionaries and others to come and hold public meetings.

Through following out this method of work some people must become converted to Spiritualism who would join these small societies and they would grow stronger as time passed.

All this can be accomplished in any place where seven Spiritualists reside, and it may be done with very little expense. The matter of cost to each society rests entirely with its members; they may make it much or as little as they please.

The faint-hearted accomplish little. Think of this, friends. Wm. Lloyd Garrison once organized a society composed of only twelve members. Its avowed purpose was to overthrow human slavery in the United States, and he lived to see four millions human beings set free.

Can you do nothing, kind friend, for the greatest cause ever known.

Are you going to give up and allow "our friends the enemy" to carry off the victory? No, no, a thousand times no! We will never do that. We will unite our scattered forces and press forward battling for justice and right, winning every contest. Spiritualists, get together, make an effort, and you will be rewarded.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

Temporary address, Sturgis, Mich. Home address, 618 Newland avenue, Jamestown, N. Y.

WISCONSIN STATE SPIRITUALIST ASSOCIATION.

To the Spiritualists of Wisconsin, Greeting:—Your attention is hereby called to the fourth annual convention of the Wisconsin State Spiritualist Association, which will be held in the city of LaCrosse, Wis., Tuesday, Wednesday and Thursday, April 21, 22 and 23, 1903. This will be one of the most important conventions in the history of this association, and you are urgently requested to attend and aid us in making this association the foremost in the Spiritual ranks. Matters of vital interest to all will be up for consideration, and it is imperative that all Spiritualists who have the good of the cause at heart, be present.

Aside from the business features of the meetings, there will be four sessions devoted to the presentation of the philosophy and phenomena of Spiritualism. A fine program has been prepared. Among the noted workers who will be present are, Rev. Moses Hull, than whom there is no more able defender of Spiritualism; Rev. T. Grafton Owen, who is conceded to be one of the most scientific speakers we have; Dr. Geo. B. Warne, the fearless president of the Illinois State Association, and an able exponent of our philosophy, and Mrs. Eva McCoy, of Marshalltown, Iowa, who will be the message-bearer, giving tests and messages at each session. Program interspersed with good music, reading, etc.

The Hotel La Crosse, one block from the depots, will furnish accommodations, and will be headquarters for speakers, rates $2 per day. Hotel Grand, rates $1.50 per day. Hotel Law, rates, $2 per day.

Meetings will be held in the splendid New Masonic Hall, corner of 8th and Main streets. Monday evening, April 20, a reception will be held for speakers and visiting delegates at the residence of Mrs. L. Holmes, corner of Main and 6th streets. Come to the reception; to the entire session. It is to your interest to be here. Yours fraternally,

WILL J. ERWOOD,
Secretary W. S. S. A., 1334 Pine street, La Crosse, Wis.
CLARA L. STEWART, President,
Whitewater, Wis.

MORTALITY.

Our hearts hold not Omnipotence. We fill
Our little acorns at the mighty sea
And, the cups being but small, we deem it ill
No fuller they can be.
But great or small, filled to each vessel's brim,
God's loving kindness overflows each cup,
Which—having drained—the empty shells to Him
His creatures offer up.

CLARE B. ST. GEORGE.

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

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva. **"This is an account of the experiments with the 'Geneva Medium,' Helene Smith.** In her trances she lives the **dual existence of an Indian princess and of an inhabitant of the planet** Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena."

This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price $1.50. For sale at this office.

PROGRESSION Or How a Spirit Advances in Spirit Life. The evolution of Man. By Michael Faraday. Price, 15c.

The Spiritual Wreath.
A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 15 cents.

THE GOSPEL OF NATURE
Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

What All the World's a-Seeking.
RALPH WALDO TRINE.
Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.
The above books are beautifully bound in gray-green faced cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

In Tune with the Infinite
By Ralph Waldo Trine.
Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.
CONTENTS.—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fulness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming Into Fullness of Power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now Into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

HARMONICS OF EVOLUTION.
The Philosophy of Individual Life, Based Upon Natural Science
As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and indicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, $2.

THE VOICES By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price $1.00.

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By S. Weil. Cloth, $1.25; paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.
The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts.

The Christ Question Settled.
Jesus, Man, Medium, Martyr. A symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll—and what the spirits say about it. By J. M. PEEBLES, M. D. Whether this book settles the question or not, it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume. Price, cloth, $1.25.

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POEMS of the Life Beyond and Within. Voices from many lands and countries, saying, "Man, thou shalt never die." An excellent selection. Edited and compiled by Giles B. Stebbins. Cloth. $1.

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THE CONFESSIONAL.
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Christs of the Past and Present.
By MOSES HULL,
A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 35 cents; paper 25 cents. For sale at this office.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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One year..... $1.00
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SATURDAY, APRIL 18, 1903.

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TAKE NOTICE.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

Jews Not a Race.

That the Jews are not a race, properly speaking, was distinctly stated in a recent lecture by Rabbi Hirsch, delivered to a Jewish audience, in a Jewish temple in this city. Dr. Hirsch, who is always outspoken and interesting, said that the Zionist movement for the rehabilitation of Jerusalem—a project dear to many Jewish hearts—and the re-establishment of Judaism as a nation, is neither rational nor desirable from the standpoint of the American, German, English, French or Austrian Jew. With the Russian Jew it is a different matter.

"There is no such thing as a distinct Hebrew race," Dr. Hirsch said. "The distinct anthropological tendencies which mark one race from another are lacking in the Jew. The Slavonic Jew is a Slav and the German is a Teuton. The reason for this is that at almost every period of history the Jews have freely intermarried with other races.

"Neither is there such a thing as a Jewish nation. The dream of nation and independence for the Jew ended in the time of the Romans. The German Jew is German to the core; the French Jew is loyal to "la belle France;" in England the Jew is a loyal subject of his majesty, while here in America certainly we have time and again given evidence of our loyalty and love for the institutions and ideals of our country.

"Neither is the Jew an usurer. The laws of the feudal system barred the Jew from agricultural pursuits and he was forced by the Christian cry of 'Give, give, give' to depend upon interest for his income. But the Jew is not a usurer and to-day professional gambling and the exaction of usury are the only causes which will operate to bar a man from the synagogue.

"In what, then, consists our Judaism? In nothing but our religion. It is a religion differing from all others. It is impossible to become a Jew of your own free will unless you happen to have been born of non-Jewish parents. Judaism has neither creed, confession nor priesthood. Its rabbis are teachers. Nor is it a religion for death. With that it has nothing to do. It is a religion for life alone and in its bonds we find the basis of our union."

Freethought and Faith.

One distinctive difference between Spiritualism and the old church cults is the important fact that Spiritualism calls on all minds to think, think, think; while the church calls on us to believe, believe, believe.

The one encourages the most thorough, careful, thoughtful investigation; the other says, Have faith, faith, faith.

The one asks for the fullest freedom of thought, and its boldest exercise; the other warns of danger in free thought, and enforces the stifling of mental freedom by the expressed or covert threat of eternal damnation for the soul of him that doubts or disbelieves.

Spiritualism encourages the exercise of reason, to the broadest and highest extent, fearless of results, and accepting its conclusions; orthodoxy says: Believe, or be damned!

Orthodoxy tethers the mind to doctrines and dogmas engendered amid the darkness and superstition of the past; Spiritualism encourages full and free growth and expansion, progression into all truth, and the highest results of free inquiry and research in all fields of human discovery and knowledge.

These considerations should emphasize to Spiritualists everywhere the importance of training the young in right views, in order that their minds may be broad and free in thought, ever generously open to the reception of truth, feeling no trammels of hindrance, the result of wrong teachings.

To this end, the upbuilding of a strong and free manhood and womanhood, let Spiritualists everywhere, old and young, unite in progressive lyceums, and so work for our cause and for a noble humanity.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

The House of Israel and the Jumpers.

This title does not, as might be supposed, designate the people known as Jews or Israelites, but a peculiar sect of believers in the second advent of Christ. According to their interpretation of the prophecies of the Bible, this great event will take place within three years.

In anticipation of the event the members of the church of the House of Israel are gathering at Benton Harbor, Michigan. Why Benton Harbor should be selected as the rendezvous of the saints, we are not informed, but it was probably chosen by the leader or leaders under divine inspiration or direction.

It is expected that before the three years shall have expired, 144,000 members will be gathered together at Benton Harbor.

Revelation, vii:4 says: "And I heard the number of them that were sealed; and there were sealed an hundred forty and four thousand of all the tribes of the children of Israel."

Rev. xiv:1 says: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand having his Father's name written in their foreheads."

It is supposed that the 144,000 expected to assemble at Benton Harbor, Mich., will be the "first fruits" of whom it is said in verse 3, "And they sung as it were a new song before the throne, and before the four beasts, (sic.) and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

As it was during the Millerite excitement of 1842-3, some will probably prepare their ascension robes so as to be ready to be taken up into the air when Christ comes.

It was said that one devoted saint, in 1843, put on his ascension robes and ascended to the top of a haystack on the night when Christ was expected to appear. Becoming weary with waiting, he fell asleep. While sleeping, some unbeliever set fire to the haystack. The sleeping saint awoke amid sheets of flame ascending on every side. Gazing in agony he exclaimed: "In hell—just as I expected!"

The House of Israel might well take to heart the lesson. In all probability many of the 144,000 were they to awaken under similar surroundings, would duplicate the Millerite's exclamation.

Still another phase of religious fanaticism is set forth in the Denver Republican:

The members of the Pentecostal union, or "jumpers," as they are called, were arrested while they were parading the streets. Their right to appear on the streets and carry banners to attract crowds will be tested in police court today. If fined they say they will carry the case up to the higher courts.

Banners like those used in political campaigns were carried. There was also much yelling and jumping. One man carried a base drum. When he was tired of beating it another man would relieve him. According to the members their desire was to attract a large crowd, and the policemen say 500 people followed them, blocking the streets. Their noise and demonstrations are also said to have frightened horses and several runaways were narrowly averted, the police say.

The jumpers took their arrest quietly and made no resistance when placed in the patrol wagon. Cries of "Glory to God," "Hallelujah," and "Praise the Lord" could be heard coming from the wagon. At the jail the men and women were separated and the women placed in the women's quarters, while the men were allowed the freedom of the corridors. Solid iron doors were between them, but they joined in a meeting, all singing the same songs. The men jumped and yelled, and the cries of the women could be heard from their interior department.

"They are still jumping, praise the Lord!" one of the men would say, as he maintained a listening attitude. Then all the men would jump and yell.

Miss Huffman, who is in charge of the "outside meeting," as they call it, was reading her Bible with the other women sitting on the floor around her when a caller was admitted.

"Our religion is the oldest religion in the world," she said, when asked why she was in jail. "They brought us here for jumping, and for no other reason," she continued. "But we cannot help jumping, for God tells us to do it, and then we jump as high as we can and sing his praise as loudly as possible. That's a part of our religion. Some people think it is all done for effect, but I tell you when you have the spirit of God in your soul you just can't help but jump."

"See that young lady over there," she said, pointing to one of the members who was softly patting her hands and tapping the floor with her foot. "Get up, sister, and show the gentleman how you can jump when the spirit of God tells you to."

The "sister" referred to sprang to her feet, while the others called "Hallelujah!" Then she commenced to jump and clap her hands and yell "Glory to God!" She kept it up "until the spirit left her," and then sat down again, while another started the jumping.

Hate.

These four letters form one of the worst words in the English language.

Do you hate some one? If so, conquer that trait of your disposition at once.

Hate is the opposite of love, and if you ever wondered why "God doesn't kill the Devil," look within and ask yourself how love and hate can remain in the same soul, for this is, to-day, the meaning of God and the Devil.

Do you expect the world to love you when you have this repelling element in your organism?

The Bible may be somewhat responsible for this disposition in humanity, or it may not, but the animal that he boasts of having arisen from has not been outgrown if man has hate in him.

Do you desire harmony in this world? then make it and you will have it.

Live up to the highest that you feel and know.

Live according to that monitor within that criticises your wrong-doing and thinking.

Let others have their own standard of morals. Your own standard should be your guide, but do not expect love or even respect from a world you hold away from you with the feeling of hate.

In this day of thought and philosophy, in this day of practicality, no one is expected to fall deeply in love with a known enemy, but you cannot make a friend of an enemy by hate.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

A Spiritual Retreat—Its Significance Vividly Portrayed.

What is a Spiritual Retreat? We have a graphic description of it in Father Chiniquy's "Fifty Years in the Church of Rome." In 1855 he was ordered to attend one in Chicago. He arrived there two hours ahead of time, and this is the way he begins his description:

"Never did I see such a band of jolly fellows. Their dissipation and laughter; their exchange of witty and too often unbecoming expressions; the tremendous noise they made in addressing each other at a distance, thus: 'Hallo, Patrick,' 'Hallo, Murphy,' 'hallo, O'Brien! how do you do? How is Bridget? Is Margaret still with you?' The answers, 'Yes! yes! she will never leave me,' or 'No! no! the crazy girl is gone!' were invariably followed by outburst of laughter.

"Though nine-tenth of them were evidently under the influence of intoxicating drinks, not one could be said to be drunk. But the strong odor of alcohol, mixed with the smoke of cigars, soon poisoned the air, and made it suffocating."

About an hour before the opening of the spiritual exercises a fat and florid priest proceeded to take up a collection for the purchase of a sufficient supply of spirits to last through the holy week. The hat was filled with five and ten dollar bills. Chiniquy declined to contribute, saying, "I am a teetotaler." A discussion of the temperance question followed. All the priests were in favor of temperance, that is to say, moderate drinking, and one of them said, "I thought we were to be preached to by Bishop Spaulding; I had no idea it was Father Chiniquy who had that charge."

Father Dunn, of Chicago, and one other priest, afterwards approved of Chiniquy's course; but they had given their contributions before the objection was made.

The exercises consisted of two sermons a day, and two meditations, each lasting forty or fifty minutes. The rest of the time was spent in reading aloud the life of a saint, reciting the breviarum, examination of conscience and going to confession. Half an hour was allowed for each meal, followed by another half-hour for recreation.

"Thus were the days spent. But the nights! the nights! What shall I say of them? What pen can describe the orgies I witnessed during those dark nights? And who can believe what I have to say about them? Though I will not and cannot say the half of what I have seen and heard."

"The drinking used to begin about nine o'clock, as soon as the lights were put out. Some were handing the bottles from bed to bed, while others were carrying them to those at a distance, at first with the least possible noise, but half an hour had not elapsed before the alcohol was beginning to unloose the tongues and upset the brain. Then the bon mots, the witty stories at first, were soon followed by the most indecent and shameful recitals. Then the songs, followed by the barkings of dogs, the croaking of frogs, the howling of wolves. In a word, the cries of all kinds of beasts, often mixed with the most lascivious songs, the most infamous anecdotes, flying from bed to bed, from room to room, till one or two o'clock in the morning.

"On night three priests were taken with delirium tremens, almost at the same time. One cried out that he had a dozen rattlesnakes at his shirt; the second was fighting against thousands of bats which were trying to tear his eyes from their sockets; and the third, with a stick was repulsing millions of spiders which he said were as big as wild turkeys, all at work to devour him. The cries and lamentations of these three priests were really pitiful. To those cries add the lamentations of some dozen of them whose overloaded stomachs were ejecting in the beds and all around, the enormous quantity of drink they had swallowed.

"The third day I was so disgusted and indignant that I determined to leave without noise, under the pretext that I was sick. It was not a false pretext, for I was really sick. There was no possibility of sleeping before two or three o'clock. Besides, the stench in the dormitories was horrible."

But before carrying out his resolution to leave he consulted Father Dunn, who had spent the last night in the dormitory, witnessed all the horrors, and had already reported them to Bishop Spaulding. Father Dunn felt that the bishop did not believe half what had been told him and advised Chiniquy to go to the bishop and tell everything. This he did without delay. Bishop Spaulding was not at all surprised, and went with Chiniquy to lay the matter before Bishop O'Regan. The result was that Bishop Spaulding gave two temperance addresses instead of sermons, which made a little improvement in the conduct of the holy fathers at night.

But the sum of $500 was expended for drink during the six days' retreat—or rather during the five nights. And Father Dunn told Chiniquy the following incident:

"A respectable policeman who belongs to my congregation came to me this morning to tell me that the first night six prostitutes, dressed as gentlemen, and last night twelve came to the university after dark, entered the dormitory and went, directed by signals, to those who had invited them, each being provided with the necessary key. I have just reported this thing to Bishop O'Regan, but instead of paying any attention to what I said, he became furious against me, and really turned me out of his room, saying, 'Do you think I am going to come down from my dignity of bishop to hear the reports of degraded policemen or of vile spies? Shall I become the spies of my priests? If they want to damn themselves there is no help, let them go to hell! I am not more obliged or able than God himself to stop them. Does God stop them? Does he punish them? No! Well you cannot expect from me more zeal and power than in our common God."

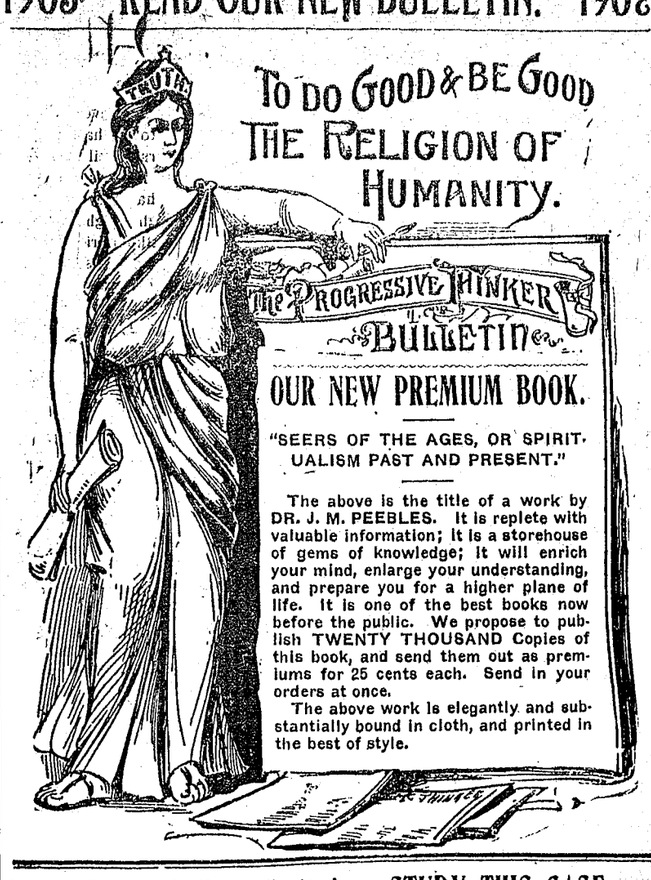
On the last day of the retreat, which was Sunday, all the priests marched in procession to the cathedral, to receive the holy communion. And the next night thirteen of them were taken by the police from houses of ill fame where they were rioting and fighting—and lodged in the calaboose.

From the above account it would appear that the most essential requisite for a spiritual retreat is a bountiful supply of ardent spirits; and that the religious exercises terminate very appropriately in the calaboose.

"Man and the Spiritual World, as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.25.

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

1903 READ OUR NEW BULLETIN. 1903



OUR NEW PREMIUM BOOK.

"SEERS OF THE AGES, OR SPIRITUALISM PAST AND PRESENT."

The above is the title of a work by DR. J. M. PEEBLES. It is replete with valuable information; it is a storehouse of gems of knowledge; it will enrich your mind, enlarge your understanding, and prepare you for a higher plane of life. It is one of the best books now before the public. We propose to publish TWENTY THOUSAND Copies of this book, and send them out as premiums for 25 cents each. Send in your orders at once.

The above work is elegantly and substantially bound in cloth, and printed in the best of style.

Colors as Presented by Mr. Leadbeater.

Real pictures of the soul, or as it appears to the trained vision of the theosophical clairvoyants, the "astral body," were brought down to the level of ordinary vision by the means of a stereopticon by Dr. C. W. Leadbeater at Steinway Hall.

They were not photographs. The ordinary vision nor the photographic plate are sensitive enough to perceive or absorb the multicolored, misty rays that exist only in the astral matter.

They were drawn by a Russian, one of the disciples of Madame Blavatsky, as they appeared to the trained clairvoyant, and used by Dr. Leadbeater to illustrate his lecture on "Man Visible and Invisible."

The lecturer explained that the soul of man is really a multiple thing. It is not one body, but many bodies, resting in the various strata of astral matter. In each of these man has a vehicle for expressing his thoughts and emotions. When he is angry he drops to a plane of astral matter that is in appearance a flashing red with forked colors of a forbidding, murky brown. When he is in a condition of love he moves in a plane of crimson appearance.

In every case this astral body he assumes is called the aura, a sort of radiating halo. In the savage it is narrow and murky, and in Buddha it is radiant and extends outward so far that it can be seen for several miles.

From the lowest plane to the highest man works in a process of evolution, at length attaining perfection. For each emotion there is a color, and a mixed emotional impulse makes its appearance in the halo about the body, or the aura, in a variety of colors.

To Dr. Leadbeater's trained eye a jealous young man appears in a halo of greenish brown, lit up by deep red or scarlet flashes.

An intellectual person gives forth a strong yellow light.

A heavy, murky, leaden gray, difficult to penetrate, shows despondency.

Once the vision is trained many things become visible. To Dr. Leadbeater even the astral bodies of the cows and hogs that are killed at the stock yards float in lurid colors in the sky near that fateful spot like an aurora borealis.

How the Soul looks to the Theosophical Clairvoyant.

In anger—heavy, scarlet coils float about in the halo, or astral body, like drifting smoke, with forked flashes of lurid light.

In love—the predominating color is crimson, with beautiful touches of blue, showing affection, and yellow, showing intellectuality.

In fear—a livid gray, with curious revolting colors, showing the activity of the lower sensations.

In perfect peace—a brilliant yellow, radiating from the intellect. In this, the highest type of astral body, the murky and lurid colors of the senses are entirely absent.

The above is from the Chicago Examiner, and illustrates the great interest the secular press is taking in occult subjects.

Who Is the Liar?

An illustration of the lengths to which rabid antispiritualism will carry a man is afforded by a New York preacher, as stated in the daily papers. Before his congregation in the First Baptist church, Sunday, April 6, Rev. Dr. Isaac M. Haldeman attacked Rev. Dr. Isaac K. Funk, who recently told of having talked with the spirit of Henry Ward Beecher through the agency of a medium.

"No matter how godly the man," said Dr. Haldeman, "I say that any minister of the gospel or any Christian man who says that he has seen and talked to another minister of the gospel through a Spiritualist lies. Only evil spirits appear to men after death, and surely Mr. Beecher's would not be an evil one. It is daring hellfire to go to one of these seances."

It must be said that the Rev. Dr. Haldeman's words exhibit the "spirit" of orthodoxy pure and undefiled.

But if "only evil spirits appear to men after death," what must be said of Peter, James and John when on the mount they are said to have seen Moses and Elijah (spirits) and declared, as many another attendant at a seance has done, "It is good for us to be here"?

Were Moses and Elijah "evil spirits"? Or has not Rev. Dr. Haldeman, in the excess of his bitter zeal against Spiritualism gone wildly astray from the truth?

And how about that account in Matthew xxvi:52, 53, of the "saints" which arose, and went into the holy city, Jerusalem, and appeared unto many?

Did Matthew lie? or were those "saints" evil spirits?

Rev. Haldeman says "only evil spirits appear to men after death." We leave the reverend preacher to settle the dispute with his Bible.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

STUDY THIS CASE.

There Is a Powerful Sermon In It That Some People Ought to Hear.

Little Morris Goldberg, a seven-weeks-old baby, was sold the other day by its mother to another woman for the sum of $500.

The mother of the baby hated to part with it, but $500 looked big in her eyes, and besides, the baby, she says, would have died of hunger if she had kept it; so she let it go.

The purchaser wanted a baby. Into her home during the past dozen years or so several little ones had come, but one after another they died, and it began to look as though the home was doomed to be childless.

Hence the deal by which little Morris Goldberg was bought for so much coin of the realm.

It was a queer transaction! But, queer as it is, it is easily understood. With heavy heart the mother gives up her child for the $500 which meant so much to her in her poverty and misery, while the other party finds in the helpless little waif the heart's ease for which she had been longing for many a day.

And so, possibly, the deal may be right after all. Little Morris will find in the home of his purchaser the tenderest love and affection; and the $500 that was paid for him will go a long way toward keeping the mother and the rest of the children comfortable.

But there is a side-light to this story that is most pathetic.

It is not difficult for a well regulated human being to enter into the feelings of the present proud possessor of this pretty baby.

The mother instinct was strong in her soul; to that noble instinct she had ever been true; but in spite of her faithfulness thereto the fates appeared to be against her, and as a last desperate resort she bought little Morris, cuddled him up to her breast and was happy.

If she could have no baby of her own she would have some other woman's baby. The motherhood instinct was absolute and unswerving in the demand for some object about which it might entwine itself.

All of which reminds us of the fact that there is another class of women in the land—women that despise maternity, and that seem to be never so happy as when they are crushing out the mother instinct and doing what they can to balk the fulfillment of the holiest law in the universe.

It is a fact to make us hang our heads in shame!

And it is a growing fact. It is as certain as anything can be that every year more and more women in this country are found to be opposed to the idea of maternity.

The world of society, and the large and rapidly growing number that would be aping the world of society, are full of the most determined and cold-blooded antipathy to the idea of motherhood.

The most infamous subterfuges are resorted to to defeat Nature's ends in order that the round of pleasure, the wardrobe, the splendor of the establishment, and the other things that go to make up social success, may not be interfered with.

Babies are expensive, are lots of trouble, are oftentimes badly in the way therefore we will vote them down.

Yes, and you will also vote down the life of the nation! When our homes become childless our land will become virtueless. When our women cease to be motherly civilization will perish and we shall have nothing left but greed and vanity.—Chicago American.

Just Three.

It is suggestive that at the recent Newark Methodist Conference only three candidates presented themselves for examination. This is the smallest number for the past sixteen years. A presiding elder said it was caused by the "painfully low salaries." He also said the prospects were gloomy for those ambitious to get to the front where larger salaries were paid, for these churches were reducing the sums they formerly paid. A man with a family, who enters the ministry with the expectation of making a living, is singularly deficient in business foresight.

And yet money in the Methodist church appears easier to collect than to save souls. That church started the "Twentieth Century Crusade" last year to raise $20,000,000, and save two millions of souls, this test of salvation being brought into the church. The money was contributed but the souls wanting salvation were not plentiful and therein there was a notable failure.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

1903 MASS MEETING 1903

Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th.

Let all Auxiliary Societies send delegates.

Come yourself and interest your friends.

GEO. B. WARNE, Pres't. I. S. S. A.
Ella Johnson Bloom, Sec'y.

C. W. STEWART.

THIS ABLE LECTURER HITS PROF. HUDSON BADLY.

He Gives Excellent Evidence Illustrating the Wonderful Knowledge of the Spirits Who Influence Mrs. Folsom.

To the Editor:—Will you allow me space in your excellent paper to recount a few of the remarkable phenomena which I have witnessed during the past winter through the mediumship of my beloved associates, Mr. and Mrs. Folsom.

In the first place, I will say that I have endeavored to elicit a class of phenomena with direct reference to the telepathic theory of Prof. T. J. Hudson, and I believe that we have succeeded in satisfactorily refuting his position on that subject.

Prof. Hudson, in his work on the Law of Psychic Phenomena, nowhere mentions having had any experience with what are known as "trumpet manifestations," hence the inference is warranted that he has never investigated that phase of mediumship. Now it is precisely here that Prof. Hudson's whole theory breaks down as the following facts will illustrate: At a trumpet seance held during the months of November of last year, in Springfield, Mo., a little child addressed a very skeptical gentleman in the circle, claiming that it was his child. He answered at once that he had no children "dead." The child persisted in its claim, and the gentleman asked its name. Immediately this answer came: "You never gave me any name, for I never lived in earth life."

The gentleman then stated that no one save himself, his wife and a physician ever knew of this child.

A few evenings afterward at another seance the little one came again and addressed this gentleman, who asked it if knew what he had done on the previous Wednesday. The little one answered, "You wrote me a name in the Bible."

"What name did I write?"

The child immediately gave the correct name in full as he had written it.

At Wichita, Kans., somtime in December, a man who has been a student of Prof. Hudson, and himself a fine scholar, asked the privilege of applying a crucial test, and proceeded as follows:

He procured six small paper boxes, all exactly alike, and placing a small object in each of them, mixed them all together so that he had no idea what any particular one of them contained, and after the lights were extinguished three of us groped our way into a room where the boxes lay, and each picked up a box at random in the dark, and carried it back into the dark seance room. This proceeding rendered it utterly impossible for us to know the contents of the boxes.

At once, Mr. Varley, the trumpet control, speaking in a clear voice, said:

"Johnson, your box contains a steel pen. Stewart, your box contains a postage stamp. Folsom, your box contains a hair-pin." Then he added: "Wait a minute, and I will tell the contents of the other boxes." In a moment he returned and stated the contents of the other boxes, which was found to be absolutely correct in both cases after the lamps were again lighted.

Prof. Johnson admitted that the telepathic theory was entirely excluded from this test.

In any given case it will not do to separate the phenomena. While it is true that the birth of the child may have been recorded in the sub-conscious mind of the above gentleman, the fact yet remains that after he had repudiated the idea of having any dead children the independent voice succeeded in convincing him to the contrary, and also giving him the name he had written for it the week before.

Subconscious mind might influence a sensitive mind, but it requires a dangerous strain on the imagination to conceive of a subconscious mind talking audibly through a trumpet floating in the air untouched by mortal hands. Still, Prof. Hudson may be able to endure this strain, because he claims that the subconscious ego can produce wraiths and visible forms.

Quite frequently during the past winter, I have witnessed the following phenomena in public halls. An individual would write a question or questions and place them in an envelope, hand them to another person to carry to the hall; said second person to retain them in his pocket, the writer of the question remaining away from the hall. Mrs. Josie K. Folsom, passing under control, would point out the person having the questions, read them verbatim, point out any peculiarities of writing or punctuation, and answer each question correctly while they remained concealed.

On one occasion an extremely skeptical lady wrote her questions and took the precaution to lock them in a dresser at home. The controlling spirit not only read the questions, but the lady disputed him as to question number three, he asserting it to be one thing and she that it was another. On the request of the spirit the lady went home, examined the questions, and next day she returned and said that the spirit was right and she was wrong. How about telepathy here?

Mrs. Folsom is now able to do nearly all of this work in a conscious condition, and it is the marvel of all who witness it in this city.

I should be delighted to have Prof. Hudson witness some of these marvels of both trumpet and psychic phenomena, as I feel sure that he would be compelled to admit that his theory would not explain them. There is no doubt that Prof. Hudson's book is having its effect upon a certain class of investigators, notwithstanding his most illogical acceptance of Christian theology in the closing chapters of the book. But for all that, Spiritualism will continue to advance because it is the only religion that can join hands with science and demonstrate its claims to the intelligent mind.

Far-fetched theories may have a temporary retarding effect, but these meteoric gleams affect not the glory and beauty of the twinkling stars.

C. W. STEWART.
St. Louis, Mo.

NOTE FROM DR. WARNE.

Spiritualists of Illinois:—Mr. and Mrs. Sprague's flying trip into our state resulted in the granting of charters by this association to local auxiliaries at LeRoy, Farmer City and Onarga. Each one of them has excellent constituent material and encouraging environments. They have not been born merely to die a legalized death.

Preliminaries for the coming mass-meeting, April 28, 29 and 30, are well in hand. The talent from abroad will consist of Mr. and Mrs. Sprague, missionaries of the N. S. A.; Will J. Erwood, secretary of the Wisconsin State Association; Oscar A. Edgerly, the widely-known trance speaker; Harry J. Moore, a favorite at last year's meeting; Mrs. J. A. Murtha, popular as a message medium in Toronto, Canada, and Mrs. Eva McCoy, of Iowa, whose message-giving was thought highly of at the last Minnesota convention, as well as in that of her own state.

Among the Chicago workers on the programme will be Mrs. Cora L. V. Richmond, Mrs. M. A. Burland, Mrs. May Elmo, Mrs. Ella Johnson Bloom, Mrs. Wm. Hilbert, Chas. J. Peterson, and that eminent student of the occult, Dr. Bellero.

Let us make the meeting one worthy of our cause. Programmes will be ready on or before the 17th inst. Music will be directed by Madame Bourgeois.

GEO. B. WARNE,
President Illinois S. S. A.

Ignorant or Worse.

"Christian" for April says: "There is no proof that anyone has ever communicated with an individual spirit after they passed out of the body."

"I have made three visits to the sun, and while I felt that I was surrounded by spirits, they did not speak to me."

While spirit communion can be proved by many, the latter assertion cannot even be proved by the one who asserts it—unless he is willing to exchange confidence with those equally as honest as he claims to be.

But he also says: "When communication with spirits is a man's creed, we had just as well let him alone."

That looks very much like a Jesuitical club, with which to defend his position; namely that only bad spirits communicate, and good ones cannot.

Is the writer from whom we quote, ignorant or too worldly wise to know anything beyond his own conclusions?

A. F. M.

A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

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

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

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

The Rationale of Apparitions.

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

ABSURD DELUSION—A BIBLE GHOST STORY—VARIOUS MODES OF APPARITIONS—NATURE SPIRITS, PHANTOM BIRDS—CHURCHYARD GHOST—ASTRAL IMPRESSIONS—THE POLTERGEIST—APPARITIONS OF THE LIVING—RETURNING FOR HELP—RETURNING TO GIVE HELP—FAMILY GHOST.

I suppose there are many people who, before discussing the rationale of apparitions, would ask whether it was after all certain that there were really such things as apparitions at all. Not very many years ago few would have thought of asking even so much as that, for they would have dismissed the whole question contemptuously without a second thought. But man has grown a little wiser since then, and public opinion has changed somewhat on these points. I believe that this diffusion of more accurate knowledge on such subjects is largely due to the action of the Theosophical Society. We who are members of that society have been writing and lecturing upon these matters for the last twenty years and more from a common-sense, scientific point of view, and so a certain effect has at length been produced, and the dense ignorance and iron-bound prejudice of the general public on such subjects have been somewhat modified. The work of another society has also done very much to contribute to the enlightenment of the public mind, for the Society for Psychical Research has devoted itself to careful investigation of these and kindred subjects from the scientific side, and has patiently collected a vast mass of authenticated cases and of unimpeachable testimony, so that for any thinking person the question is settled.

Those who still contemptuously deny the existence of apparitions are simply those who are entirely ignorant of the subject, and are foolishly exposing their ignorance by talking about things which they do not understand. There is a book written by Mr. W. T. Stead, the well-known journalist, called Real Ghost Stories, in which he gives to the world a very fine collection of such narratives, all well-authenticated, with the names and addresses of the various people concerned, so that those who will may inquire directly from the men and women who had the experiences related. No one could possibly read this book carefully without discovering that there was very much more to be said for the reality of the apparition than he had ever supposed before. Mr. Stead himself seems to have commenced merely as an investigator, without any preconceived opinions, but his studies have resulted in very definite conviction, as may be seen from the following quotation from his preface:

ABSURD DELUSION.

"Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical, or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject, know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If any one questions that, let him investigate for himself. In six months, possibly in six weeks, or even in six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt."

You see, here is a very decided attitude adopted by a man who has investigated, and has taken a great deal of trouble to understand these things; and his opinion is precisely that to which have come all the rest of us who have made a study of such matters. Surely then it ill becomes a man who has taken no trouble to find out the truth to ridicule the result of the hard work of those who have been more deeply interested in these vital questions than he happens to be. We who study Theosophy know very well that such things do occur, and we know also that there is very great confusion in the public mind respecting these phenomena.

Under the vague general heading of ghosts the ordinary man classes many occurrences due in reality to widely different causes. I propose to try to explain to you a few of those different classes, so that if you should ever come into contact with anything of that nature, you may be able to distinguish one type of phenomena from another, and so know how to deal with them. The American race is a psychic one, and therefore it is well within the bounds of possibility that some one or more of this audience may at one time or other have the privilege of seeing what is commonly called a ghost. I use that expression advisedly; first, because I regard such experiences as valuable from the certainty and clear comprehension which they give with regard to the other life; and secondly, because an opportunity to help is always a privilege, and an apparition usually wants help of some kind. In such cases many people are foolishly alarmed; but if you know something of the subject you will rather observe intelligently, and try to understand what it is that you are seeing.

A BIBLE GHOST STORY.

It is strange that there should be so much skepticism as to the possibility that a dead man should show himself. Every Christian, at any rate, is bound by his dogmas to believe that he has a soul, and he often speaks of it, and of the necessity of "saving" it. I suppose he would indignantly repudiate any suggestion that he did not really believe in its existence; yet if we refer to it as so real a thing that it may sometimes be seen apart from his body while he is living, and that it may survive and be seen after his death, he at once accuses us of superstition and of belief in old wives' fables! How he can reconcile such a silly attitude with the plain teaching of his own Bible, we must leave him to explain. The narrative of the raising of the spirit of Samuel by the woman of Endor, for King Saul, makes a very fine ghost story, and of course settles the question of the possibility of apparitions forthwith for all those who hold the inspiration of the scriptures. Then you may remember how it is written that after the death of the Christ "many bodies of the saints which slept arose, and came into the holy city, and were seen of many." They were seen of many, you notice; that seems rather a well-authenticated ghost story! But most people never think what such words in their scriptures really mean or imply; they just drift along without troubling themselves to understand.

Let us take up in order the various classes of phenomena that people commonly call ghostly, and try to comprehend their nature. We shall find that the genuine ghost is only one class out of many, and we may as well consider the others first. Remember that when a man still living in the physical body sees one who has cast aside that vehicle, and is functioning exclusively on the astral plane, one of three things must occur. The physical body can receive only the vibrations from its own plane, and not those of the astral; so that though there are dead men about us all the time, we are usually unconscious of their presence. In order to see them, either we must raise our faculties to their level for the moment, or they must come down to ours. The dead man who wishes to show himself to the living may sometimes take upon himself for the time a garment of physical matter, so that the physical sight of his living friend is capable of perceiving him; or sometimes he is able to act upon his friend as to raise his power of response to a higher level—to increase his sensitiveness for the time. Thus the physical man may for the time be enabled to use his astral faculty to a certain extent, though it is normally dormant, and so he sees what would usually be hidden from him. The third possibility is that of mesmeric action on the part of the dead man; his strong wish to manifest himself may sometimes act upon the mind of his friend, so as to call up a powerful mental image, which the living man will take for an objective reality.

VARIOUS MODES OF APPARITIONS.

In many cases it is not easy to distinguish between these various modes of operation. If an apparition is visible simultaneously to several people, it is most probable that it is a materialization, because it would be very difficult to mesmerize several people at once, and it is not likely that all of them would be equally sensitive; when one man sees an apparition, and others who are present are unable to see it, then it is most probable that the astral senses of that one man are temporarily stimulated, or that a mental impression has been produced upon him by the earnest effort of the dead man. Many people are already very near the point of the opening of astral senses, and it does not need much exertion of force to open this higher sight for a moment; a very little thing will sometimes do it. A strong emotion has been known to heighten the vibrations sufficiently; there have been cases in which such possibilities showed themselves in sickness in persons who had not been aware of them while in health, because then the ordinary physical impressions which usually dominated them were to some extent weakened. But, as I have said, there is not always a dead man in the case at all, for of our seven classes only one is a direct manifestation of him in full consciousness.

NATURE SPIRITS, PHANTOM BIRDS, ETC.

1. You will be aware from what I have said in previous lectures that we have in the world around us other evolutions besides the human and the animal—evolutions which are normally invisible to us, which have no direct connection with our own, though they share with us the earth on which we live. To one of these we have given in Theosophical literature the name of Nature spirits. Many traditions of such creatures remain in the folk-lore of various countries, and they have been called by many names—brownies, pixies, elves, gnomes, sylphs, undines, fairies, good people, and other quaint and suggestive titles. Do not suppose that all of such tradition is mere popular superstition; there is a vast kingdom of nature of which we are commonly quite unconscious, but occasionally some member of it, for reasons of his own, shows himself to some human being; or perhaps a man becomes temporarily capable of the astral or etheric sight which enables him to perceive the nature spirit; and then, not understanding the character of the phenomenon, the man probably says that he has seen a ghost. Sometimes what the Germans call poltergeist manifestations are due to their action; but we will take those in a separate class.

2. Another class consists of phantom birds or animals. These may really be ghosts, for the animal has an astral body, which survives the death of his physical form, and he inhabits it for a certain time—much shorter, of course, than the human astral life, but still of appreciable length. During their time of astral life domestic pets have frequently shown themselves to those whom they love, or manifested their presence in haunts well-known to them. I have myself clearly seen on several occasions a "dead" pet animal in his astral body, just as I have often seen him in that astral body during his hours of sleep in his earth life. But very frequently animals which enter into stories of apparitions are merely thought forms, or impressions in astral matter. Sometimes also they are simple accessories to a genuine apparition—parts of the scene that his thought calls up. In what is perhaps one of the best ghost stories on record, that told by General Barter to the Society of Psychical Research, a pony was one of the principal features. As, however, the pony was dead at the time, it is not possible to be certain whether he was an accessory produced by the thought of the dead man, or a real ghost on his own account. In the story of the miller on the grey horse, told to Mr. Stead, the animal is evidently nothing but a materialized thought, and not a real ghost; but it is also quite likely that the miller himself is of the same nature. It is impossible to tell all these illustrative stories at length in one lecture; but all of them, and many more, will be found in full in my new book, "The Other Side of Death," in which I have devoted over one hundred and fifty pages to this subject of apparitions and their classification.

THE CHURCHYARD GHOSTS.

3. Another class is what is often called "the churchyard ghost." This is not strictly speaking a ghost at all, for the real man is not there, and what is seen is usually just as truly a corpse as that which is buried below. Such forms are generally not clearly defined, but vague floating columns, more wreaths of mist in semi-human form than anything else. They are composed of the etheric matter which has been part of the physical body during earth-life, but is withdrawn from it at death. That matter is still closely connected with the physical remains, so it floats above the grave in which they are laid. It reproduces in uncertain outline the form of the deceased, and so is sometimes taken for him by the ignorant; but in reality he is usually far away with friends whom he loves, and this is nothing but a cast-off garment, having no more consciousness than an old coat.

ASTRAL IMPRESSIONS.

4. Another class consists of what we call astral impressions. Mr. Stead writes thus with regard to it: "This is a type of a numerous family of ghosts of whose existence the phonograph may give us some hint by way of analogy. You speak into the phonograph, and forever after as long as the phonograph is set in action it will reproduce the tone of your voice. You may be dead and gone, but still the phonograph will reproduce your voice while with it every tone will be audible to posterity. So it may be in relation to ghosts. A strong emotion may be able to impress itself upon surrounding objects in such a fashion that at certain times, or under certain favorable conditions, they reproduce the actual image and actions of the person whose ghost is said to haunt."

This is exactly what does happen. Psychometry proves to us that even the tiniest physical object bears with it forever the impress of everything that has occurred in its neighborhood. Normally this impression remains dormant so far as our senses are concerned, and it needs the peculiar power of the psychometer to come into touch with it; but naturally when it is excessively strong, it needs less sensitiveness to become aware of it, and it may even be so much on the surface as to obtrude itself upon the notice of the ordinary and undeveloped man. Wherever tremendous mental disturbance has taken place, wherever overwhelming terror, pain, sorrow, hatred, or indeed any kind of intense passion has been felt, an impression of so very marked a character has been made by the violent astral vibrations that a person with even the faintest glimmer of psychic faculty cannot but be deeply influenced by it. It would need but a slight temporary increase of sensibility to enable almost anyone to visualize the entire scene—to see the event in all its detail apparently taking place before his eyes; and under favorable circumstances the record may even be materialized, so that every one may perceive it by means of his physical senses.

Sometimes such a record will be only a partial reproduction of what really happened; only a sound will remain to testify to the violence of the emotion which originally caused it. You know how many so-called hauntings consist merely of sounds which recur at regular intervals, or at certain hours. Most of these are probably of this nature. Many years ago I myself had a little experience along these lines—a very trifling affair, yet one which illustrates exactly the law which we are considering. Near where I was then living a new road was in process of formation across a stretch of open ground. As yet no houses were erected, but the road was laid out, and the line of curbstones was already in place on each side from end to end. The road was separated from the broad, flat meadows on each side only by a low post-and-rail fence. Naturally everybody who used the road walked along the curbstones, as the rest of the road was still rough. It was entirely unlighted at night, but was often used as a short cut, as the line of the curbstones was not difficult to follow. Presently, however, it acquired a bad reputation, and was supposed to be haunted in some way, but I never heard any particulars. Still, I have seen men waiting at the end before plunging into its gloom, hoping that someone else would come up, so that they might walk down it together.

One still, moonlight night I turned into this road about nine o'clock and walked briskly down it. A thin mist hung over the fields, but I could see with perfect clearness up and down the road, and across the meadows on either side. When about half-way along (the road was about a mile in length) and with nobody in sight either before or behind, I suddenly heard somebody begin running desperately, as if for his life. He was running along the curbstone, for the clear ringing sound of the footsteps was quite different from what it could have been on soft earth. I know no words strong enough to express the sense of mad haste and overwhelming terror which was somehow implied in these sounds. I thought at once "Here is somebody horribly frightened; I wonder what he has seen or imagined." But where was the man? The madly-hastening footsteps came rushing wildly towards me; I stood still on the curbstone while they dashed up to me, under my very feet and away down the road behind me; yet no visible form passed me as I stood there startled and wondering! There was no possibility of any mistake; but for those loud, insistent footsteps, the stillness was absolute; there was no doubt whatever that they had rushed past me, and there was also no doubt that there was no human being there to cause them. There lay the road, stretching away in the clear moonlight in both directions; the open fence by my side could not have concealed a dog from me, far less a man; and yet not a living being was in sight!

This was before the days of the Theosophical Society, and I had no comprehensible explanation to offer myself. Now, by the light of Theosophical teaching, the whole matter is quite simple. No doubt somebody had been frightened at that spot—badly frightened—and had rushed wildly away in frantic haste to escape towards the friendly gaslights and human company from whatever he saw, or thought he saw; and so great had been the poor man's terror that it had made a deep impression upon surrounding objects. The astral vibrations of this shock of fear had been violent enough to make the phonographic record of which Mr. Stead writes—that which can reproduce itself upon the physical plane; and it had registered the sound of those flying, echoing footsteps on the stone in such a manner that they could be repeated for my benefit.

We are not yet sufficiently versed in the laws governing such phenomena to be able to distinguish why the sound only should have been reproduced, and not the fleeing form, as happened in other similar cases. But hauntings which consist only of sounds seem much more numerous than those which involve actual apparition; so it suggests itself that the much slower vibrations of sound are more easily registered than the very rapid vibrations which would produce an effect upon the eye. There are many stories of this type, obviously due to astral impression. We know how often a haunting is supposed to take place at the scene of a murder, and often the entire occurrence seems to be rehearsed. Such a case is almost always one of astral impression; for although it is conceivable that the murderer, moved by remorse, might haunt the scene of his crime, it is clear that the murdered man would not be in the least likely to do so. Sometimes such manifestations may be traced to the unquiet thought of the criminal, but more frequently to the impression left by the feelings of horror, fear, despair, intense anger and hatred, which are usually connected with such a spot. Many examples will be found in the new book which I have just written, in which also are recorded many instances of our next class—the curious phenomena produced by what is called a poltergeist.

THE POLTERGEIST.

5. This is a kind of parody upon a real haunting, though it is often even more tiresome and destructive than the genuine article. It is generally merely a temporary display of mischief, though occasionally it lasts for years. Its commonest form is that of stone-throwing, and of the removal and breaking of all kinds of small objects. Such performances always involve partial materialization, at least as far down as etheric matter; but for this part of the subject I must refer you to what I said last week on the subject of Spiritualism, and to the chapter of personal experiences of Spiritualistic phenomena in my book before-mentioned. There may be any one of several different causes at work when such phenomena are produced. Undoubtedly in some cases malice is involved, and the performance is of the nature of a persecution; in others it appears to be intended as a kind of practical joke. It may be the work of a foolish dead man, or it may be due to an imitative and sportive nature-spirit; sometimes its production seems to be unintentional. There are very many cases of it on record, in different countries and at widely separated dates, and examples may be found in any of the books which contain collections of stories of hauntings. John Wesley's account of the occurrences at Epworth Parsonage is one of the best known, though it was a very mild example of this class of haunting; the well-known story of Willington Mill, and that of the Drummer of Tedworth, will at once come to the mind of any student of this hidden side of nature.

APPARITIONS OF THE LIVING.

6. Our sixth class consists of apparitions of the living, and these naturally divide themselves into two sub-classes—(a) cases in which the man himself is really present, and (b) cases in which the apparition is only a thought-form, and the man himself is fully awake elsewhere.

Of the first sub-class we have many well-authenticated instances. One of the most picturesque is that related by Mr. Robert Dale Owen in his "Footfalls on the Boundary of Another World," in which he describes how a man who was shipwrecked fell asleep, and during his sleep appeared on board a barque and wrote on the captain's slate directions for him to steer towards a certain quarter in order that he might rescue the castaways. The captain is naturally very much mystified, but finally decides to adopt the suggestion, and in due course finds and saves the shipwrecked crew, recognizing among them the man whom his mate had seen writing on his slate some hours before. It is usually only under stress of such serious need as this that a man pays an astral visit of the nature described, and makes himself visible to physical sight; and it seems to happen most readily when the man is on the point of death, as the principles are then easily separable. The case of Mary Coffe of Rochester is a well-known instance, and there are several others almost identical. In each of this group of stories a mother is dying away from home, and feels that she could pass away with perfect content if only she could see her children once more; in each she falls into a deep sleep or trance, and on awaking declares that now she can die happily, since she has seen them all; in each case the children and their nurse at some distant point see the apparition of the mother at just the same moment, she comes and smiles upon them, and then disappears. Of the first-mentioned of these, Mr. Andrew Lang remarks: "Not many stories have such good evidence in their favor."

In all those cases the living person obviously paid the visit, leaving his body in sleep or trance; but in our second subdivision the man just as obviously does not pay the visit, because he is fully awake and conscious elsewhere at the moment of the apparition. A case in point is that of a man whose duty it was to be at work at six o'clock each morning—a duty which he had fulfilled punctually for many years; but there came a day when he overslept himself, and did not wake until twenty minutes past six. Exactly at that moment he was seen to rush into the shop where his employer was awaiting him; it was noticed by all who saw him that he appeared much excited, but he passed out through a side door without speaking. Twenty minutes later he came in, also very much excited, and explained that it was twenty minutes past six when he wakened, and that he had run all the way from his house (he lived a mile from the place of business). He knew nothing whatever of the previous visit. This is evidently an instance of the materialization of a strong thought-form; the man thought very vividly of his usual post, and earnestly wished that he was there as usual, and in this way he called into existence the form which was seen by all the workmen present as well as by the employer and his daughter. Nor is this the only example; there are hosts of such stories, and there can be no question that such things frequently occur. Mrs. Crowe has collected a number of instances in her book, "The Night Side of Nature."

Something very similar once happened to me—a small matter, but exactly illustrating the point under consideration. During my occupancy of a country curacy I was once very much weakened by an accident, and so felt entirely unfit for a very heavy Sunday's work. I got through it somehow, though with extreme fatigue, and towards the end of the final service I have no doubt that I may have been thinking longingly of rest when it was over, though I have no distinct recollection of any such thought. At any rate, when I last wended my way to the vestry, I was much startled to find myself already installed there, and occupying the only chair which the little room possessed! The image was habited exactly as I was, in cassock, surplice and stole, all in perfect order; and there it sat looking calmly and steadily at me. This was before my Theosophical days, so I was unprepared with any explanation for such a phenomenon, though I had heard that to see a wraith of oneself foretold death. But I was far too utterly wearied then to think or care about that; I simply walked up to the apparition and sat down upon it, or rather upon its chair, without even offering it any apology. What became of it I know not, for when I rose from that chair ten minutes later it was not to be seen. No results of any kind followed, and I have never seen a similar appearance since. I can conscientiously say that I believe my attention had never swerved from the service which I was conducting; yet I suppose that the strong desire for rest was present all the while at the back of my mind, and in this sub-conscious thought I must have pictured myself as sitting down and resting when the service was over. It is possible, too, that the weakened condition of my physical body may have allowed my inner senses to act more readily, and have given me for the moment just sufficient clairvoyance to enable me to see a strong thought-form.

7. The first subdivision or variety of apparitions of the living which we have just considered—that in which the person concerned was really present—has many points in common with the most frequent form of apparition after death. Just as, among apparitions of the living, the commonest are those of men at the point of death, so among the apparitions of the dead the commonest are those which come directly after their death to announce it to some one whom they love. Of these there are simply scores of examples; and we may take them for our first subdivision of genuine apparitions. A good case is that of the appearance of Captain German Wheatcroft to his wife in England to inform her of his death in battle in India. It differs in no way from a hundred others of its class; but it has attained a certain celebrity because through it an inaccuracy in the War Office records and in the dispatches of the Commander-in-Chief was discovered and corrected. Another case which I recollect at the moment was told to us by a Swedish clergyman—a story of a man who died in the snow, and was seen at the time of his death by no less than sixteen persons, who all agreed as to his appearance, and as to certain peculiarities which were found to exist exactly as described by them when the body was afterwards discovered in the snow.

RETURNING TO GIVE HELP.

Another subdivision of our genuine apparitions consists of those who return to help. Some of the dead are still watching closely over certain friends or relations in earth-life, and any manifestations which they make are for the purpose of helping or guarding those friends. One of the most beautiful of such cases is related by the celebrated English clergyman, Dr. John Mason Neale. He states that a man who had recently lost his wife was on a visit with his little children at the country house of a friend. It was a rambling mansion, and in the lower part of it there were long, dark passages in which the children played about with great delight. But presently they came upstairs very gravely, and two of them related that as they were running down one of the passages they were met by their mother, who told them to go back again, and then disappeared. Investigation revealed the fact that if the children had run but a few steps further they would have fallen down a deep uncovered well which yawned full in their path, so that the apparition of their mother had saved them from certain death. I have no doubt that that was simply a case of the manifestation of that wonderful mother-love still keeping a loving watch over her children even from beyond the portals of the grave. Her strong feeling of the urgency of the case no doubt gave her the power to materialize for the occasion—or perhaps merely to impress the children's minds with the idea that they saw and heard her.

Other interesting instances are those in which the dead have returned in order to procure, for those among the living whom they loved, the religious sacraments or consolations which they considered necessary. Two cases of that nature are related by Dr. F. G. Lee in one of his books; in one them two little children call a priest to the bedside of their father, describing carefully exactly where he is to be found. The priest, on visiting the dying man, discovers that he is quite alone, and had been regretting that he had no one to send to fetch his spiritual father. The children, whom he at once recognized from the priest's description, had been dead for some time. There are many instances of action by the dead along lines similar to these. A very remarkable case of the continuation after death of philanthropical physical work is recorded by Dr. Minot J. Savage in a recent number of Ainslee's Magazine. He tells us how a Boston preacher made a speciality of work among the very poor, and had many close friends in that class. After his death he still watched over these friends, and constantly gave directions as to their assistance through the widow of his colleague, who seems to have been mediumistic. He tells also of another recent case of an apparition of a dead father to his son, to warn him of approaching death. These things happen quite frequently close about us in the present day, though few but those immediately concerned ever know of them or pay any attention to them.

RETURNING FOR HELP.

Sometimes the dead return, not to give help but to seek it. The need may be real, or it may be merely imaginary—based upon conventional ideas. The dead man, for example, may be greatly troubled because his body is unburied, or (if he happens to be a Catholic) because the requisite number of masses have not been said for the repose of his soul. He may be troubled with regard to debts which he owes, or with regard to debts that are owed to him; he may be troubled because he has left treasure behind him, or because he has not; he may have on his mind some neglect or some crime which he desires to confess, or for which he wishes to make atonement; he may be moved by remorse or revenge. Sometimes the object for which he returns seems to us decidedly trivial, and not worth the trouble which it must cost him; in other cases his motive is clearly sufficient and praiseworthy. All these cases show us how very little the dead man has changed; the different characteristics and peculiarities of disposition of the various people stand out just as vividly after death as before.

Specimens of all these different classes of revenants and

(Continued on second page.)

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Oscar A. Edgerly, whose lectures are always well received, has an engagement with the Englewood Society for April and May. He can be addressed for engagements at No. 6600 Normal avenue, Chicago, Ill.

Dr. Williams writes from Meadville, Pa.: "I wish some kind spiritual friend could offer me a temporary home (or room) in which to develop, write and work. I am in most unpleasant circumstances for a medium, scientist and humanitarian worker; it seems a shame. Write and I will explain. This does not apply to friends who have helped me previously."

During the funeral of Charles Berdouski, late employe of the Illinois Central Railroad at the Twenty-sixth roundhouse, the mourners and relatives told a story of a remarkable vision seen by a fellow-workman that foretold Berdouski's death in every particular. Ten days ago William Walker, a stationary engineer startled the workmen about him at the roundhouse by declaring that he had seen Berdouski entering the doorway with his body cut in two pieces from his head down. Saturday Berdouski, while walking backward in coupling a car, fell under the wheels and was cut in two, exactly as seen in the vision by Walker.

J. W. Grandfield writes: "I think Mrs. Margaret Spencer, of 177 Union street, Grand Rapids, Mich., is the best trumpet medium I have seen."

G. W. Kates and wife lectured at the American School of Osteopathy, in Kirksville, Mo., April 2, 3 and 4. They had large audiences, entirely filling Memorial Hall. Many of the students and professors attended and were deeply interested in the psychic problems discussed, and especially in the descriptions and messages given by Mrs. Kates. Dr. A. T. Still, the founder of Osteopathy, entertained Mr. and Mrs. Kates in his elegant home. The doctor is a psychic and a Spiritualist; and his discoveries in human science are largely due to spirit revelation.

The Reporter of Washington, Pa., has the following: "Charles Theo Schneider,, the inspirational speaker, has returned from his former home in Williamsport, where he was visiting his mother, Mrs. Elizabeth Schneider. Mrs. Schneider was a Kahler, and her grandmother, it is said, was a great power in Germany. Charles T. Schneider was born, so his friends claim, with the gifts of inter-ear and inter-eye. His grandfather, John Kahler, it is said, was known for his wonderful gifts to heal the sick. Mr. Schneider will remain with the society in Washington in the future, although many societies are anxious to welcome him to their temples."

Eva L. Stewart writes: "The First Hyde Park Occult Society, Chicago, is meeting with success, having good speakers and honest mediums to assist us. Thanks are due Dr. Warne, Mrs. Aitken, Mrs. E. J. Hanson, and Little Miss Silverhorn who sang for us. She has only just entered her teens as yet, but seems to be inspired in her musical talent. On April 12 we have Mrs. E. J. Hanson to speak for us in the afternoon and evening. She will also give tests. Special Easter services on April 19. Dr. H. A. Cross will deliver an address in the evening. Good mediums being present are called for from the audience to give tests, and have willingly responded and given satisfaction. We regret very much that Mrs. Kline is still sick. We learn she is on the mend, and we hope she will soon be with us again."

Stella A. Fisk writes from Keokuk, Iowa: "Owing to the fact that I have received several letters of inquiry, I wish to state through the columns of The Progressive Thinker that I found it necessary to resign as secretary of the State Spiritualist's Association of Iowa, and following the instructions of President Vail, I sent all the belongings of the office to him at Marshalltown on the 12th of last February, and up to this date—April 6—I have not heard who has been appointed to fill out the unexpired term for which I was elected. However I am sure President Vail will place the office in good hands and that the work we have so well begun will be carried forward with zeal and dispatch. I had hoped for this year's work in Iowa, and laid plans which I hoped to assist in carrying out, but when I reached home after convention I found so many demands upon my time that it seemed quite impossible for me to do the necessary work and therefore I sent in my resignation which was accepted by President Vail. It is my most sincere wish that the State Association prosper and live long, and whenever I can do so, shall be only too glad to help push it along."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

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

The Chicago Tribune says: "At a Spiritualistic seance given under the auspices of Mrs. Stoddard Gray and her son, at 331 West Fifty-seventh street, New York, there was an attendance of 150 persons who paid $1 each for admission, with the understanding that the faces of Lot and Mary Magdalene were to appear. The seance had just begun when it was suddenly interrupted by three detectives, sent under the direction of Capt. Dillon, to suppress the seance on the charge that the mediums were giving a theatrical performance despite the Sunday observance law. An effort was made by the spectators to eject the officers. Capt. Dillon is quoted as saying that similar performances at Coney Island are simply juggling shows. The interrupted seance was not resumed."

The Post of Bridgeport, Ct., has the following: "Unity Church of Spiritualists celebrated the 55th anniversary of Modern Spiritualism at Good Templars' hall yesterday. The hall was nicely decorated with national colors, and potted plants, furnished by Florist Whitehead of State street. Following was the program: Opening hymn, "America"; address by W. D. Noyes, on Birth of Modern Spiritualism; piano solo, Mrs. E. C. Barnard; address by Mr. Brooks; address by Mrs. Blanche Barnard; congregational singing; humorist selection, E. C. Thompson; dialogue, Misses Cook and Franklin; piano solo, little Miss Marion Kerr; humorist selection, W. D. Noyes; piano solo, Mrs. Buckley; poem, 'Peter at the Gate,' Mrs. Cora B. Noyes. Mrs. Noyes have a number of spirit messages which were all recognized. Closed by singing 'Scatter Seeds of Kindness.'"

Charles Theo Schneider, inspirational speaker, writes: "There is new fields in the East open for me, and my society at Washington, Pa., is doing nicely. I have been located there since January. We have applied for a charter from the N. S. A., and are properly organized."

Anna L. Gillespie writes from Indianapolis, Ind.: "I am once more on the old ground hard at work. The opening Sunday evening, April 5, was a most pleasant one; notwithstanding the cold the house was full and a most generous welcome greeted me. I shall be located at 211 North Capitol avenue, for the month of April, with my old friends, Mr. and Mrs. Wm. Kerchmyer. Will be glad to hear from friends."

Hypnotic influence is alleged by Dr. Matthew F. Boszinch, 1629 North Spaulding avenue, to have been used to effect a separation of the physician and his wife, and the former has brought suit for $25,000 damages against Mrs. Albert W. Grantier, a neighbor, who, it is charged, is responsible for the alienation of Mrs. Boszinch's affection. The families are neighbors and were friendly until March 12, when the wife of the doctor left home. "I am neither possessed of the spirit of Dr. Dowie nor of a Svengali, as Boszinch charges," said Mrs. Grantier, whose husband is a policeman, last night, "and neither do I know anything about hypnotism. My sole interest in Mrs. Boszinch has been to protect her from a husband who has been unkind. Mrs. Boszinch came to our house about three weeks ago and asked my husband to protect her from her husband. She stayed with me for several days. She was afraid to go home. When she left us she went to her home and got her clothing. She refused to tell me where she was going and I do not know where she is now."—Chicago Record-Herald.

Mrs. Margaret H. Popjoy writes from Lincoln, Neb.: "When Max Hoffmann first came to Lincoln, Neb., there were but a very few who entertained the faith of Spiritualism; but it was not long until his penetrating influence and never-ceasing work was most effectively noticed by the citizens. So many wished to hear him that it became necessary to close the doors of the no-small hall used. Not long since, he resumed his labor in Milwaukee for the summer; but just before he departed he was entertained by those of the faith at my home. Nearly seventy-five plates were laid. The gratitude of his devoted services was expressed by the friends of Mr. Hoffmann presenting him a beautiful chain on this occasion."

Mrs. L. Lowe writes from Toronto, Canada; "Mrs. M. C. Rynex, of Flint, Mich., has just finished a two months' engagement with the United Spiritual Association here, and given splendid satisfaction, her lectures and tests being much appreciated. She has been engaged by the Independent Spiritual Church of this city for April, May and June, and gave her first lecture April 5. We feel sure much good will result to the cause of Spiritualism through her efforts."

Mrs. Lilly LeSieur writes: "At our last Band of Harmony, Thursday, April 2, at our afternoon session, it was our great privilege to listen to a most soul-inspiring address from Harriet Beecher Stowe, through Mrs. Richmond. Our next Band of Harmony, Thursday, April 16, will be the last one to be held at our rooms, 608 Handel Hall Building for this season. Mrs. Richmond has very kindly offered the use of her home at Rogers Park, 3802 Ridge avenue, for the two Bands of Harmony in the month of May, the first and third Thursday. During the summer months, while Mrs. Richmond is absent, the Band of Harmony will be held at the homes of its members until further notice."

Ezra A. Carpenter, Superintendent of Camp Grounds, and Committee on Rates, writes from Wellsville, Kansas: "Please announce that the Kaw Valley Association of Spiritualists will hold its annual camp meeting in Forest Park, Ottawa, Kansas, from July 31 to August 10, 1903. We expect good mediums, and the best of talent. And as I am a committee of one on transportation, as soon as I secure reduced rates on the different railroads I will apprise your readers of the same; also the facilities for holding a camp-meeting at the above mentioned place."

Sir William Crookes, the English scientist, who is also a Spiritualist, is to be asked by Dr. Funk of New York to find the spirit of Henry Ward Beecher and learn how the ghost of the noted preacher knew the location of the coin around which New York's Spiritualistic sensation centers. Sir William is one of England's greatest scientists. One of his most noteworthy achievements was in finding a way to make a vacuum which made the incandescent light possible. He was the author of a number of well known books on chemistry, is editor of Chemical News, and is a former president of the British Association for the Advancement of Science. "If anybody can get Beecher's subliminal self to explain," says Dr. Funk, "Sir William is the man."—Chicago Tribune.

A. T. Leyick, M. D., writes from Mt. Vernon, Ill.: "Brother Geo. W. Kates and wife were here and gave lectures on the 25th, 26th and 27th of March, and on each occasion the hall would not hold the audience. Much interest was manifested by the very best of our citizens. I feel sure if they had lectured here a month interest would have continued. They have opened the eyes of the people. If a good, honest, physical or trumpet medium would follow them, a strong organization could be built up. Brother Sprague and wife have promised to visit us during the season if they come within reach. We can almost guarantee them, or any good lecturer, full houses, but what is needed most now is some phenomena. It takes that to make Spiritualists."

F. Forest Harding writes from Victoria, B. C.: "From the great northwest where nature entrances the weary mind and instills her magnetic balm of beauty, sublimity and repose and builds anew the temple of the soul. The varied ferns and massive firs, the cedar thickets and roaring cateracts furnish home and solace to deer and trout. Here the silvery salmon darts amid the straits of blue, while wild fowl and seal give nature a tone that only life can bestow. Here and there glides the untutored child of nature in his unique canoe, seeking his daily sustenance from out the boundless storehouse of the Infinite. The 55th anniversary of Modern Spiritualism was celebrated at Caledonia Hall, Sunday, March 29. The afternoon service was given to the children who in turn took their parts splendidly amid the floral offerings. The evening service was largely attended and Mrs. Nettie Holt Harding was at her best. The lecture, 'Who Are the Reformers,' was presented in a masterly style and her delinecations were grand. The society has just been incorporated as a religious body, under the laws of British Columbia."

J. C. Ferrell writes: "The Progressive Thinker has become such a permanent part of my reading that I would be lost without it. Broad and liberal, with a place in its columns for all progressive writers, to my mind it is the best paper in the land. Long may it go out to bless mankind."

Florence V. Bray writes: "The Spiritualist Union of Baltimore, Md., celebrated the 55th anniversary of Modern Spiritualism at Dushane Post Hall, on the evening of April 1st, over nine hundred persons being in attendance. Our president, Edwin W. Wright, delivered an interesting address which was followed by a much encored musical and literary program. Dancing was indulged in until after midnight and the audience, one and all, left with outspoken words of praise. One event not upon the printed program was the presentation of a beautiful Spiritualist emblem to the secretary of the Union, something appreciated by her beyond words of expression. Baltimore is making not slow steps, but rapid strides in our grand truth, and the Spiritualist Union, though now only like the acorn, we feel assured that through the help of the spirit friends and our own energy will yet grow into a mighty oak. We send greetings to all our friends, and kindest wishes for our liberal exponent, The Progressive Thinker."

G. H. Brooks writes from Bloomfield, Iowa: "I closed a very successful engagement the last Sunday in March with the Unity Spiritual Society, Milwaukee, Wis. The members held their anniversary party Saturday evening, the 26th, which was largely attended. They were unable to secure the hall for the afternoon meeting, but we held a short conference meeting from 7 to 8, and then I gave the anniversary address. The meeting was well attended, and the best of feeling prevailed. I have been with the Unity Society a great deal, and have given the anniversary address a good many times. I am now in the state of Iowa as its missionary for the month of April. I want to hold meetings in different parts of the state, organize societies and build the work up in a good practical way. I therefore ask all who can get up meetings to write to Mr. J. H. Vail, 130 Main street, Marshalltown, Iowa, at once, and he will let me know."

Mrs. Georgia Gladys Cooley writes: "The Toronto (Canada) Spiritualist Association held its anniversary services, Sunday, April 5, at St. George's Hall, which was beautifully decorated with palms, flowers, flags, and many cages containing beautiful birds. The sweet little warblers seemed to sense the harmony of the surroundings as they joined in singing with the audience. Their sweet melody was indeed an inspiration in itself. Miss Harrison, who possesses a marvelous voice, rendered vocal as well as violin solos in a beautiful manner, adding much to the success of the meeting. A most intelligent audience of several hundred people gave the speaker a very warm reception, and it is needless to say she is glad to be with these good friends once more. The association is doing a grand work under the management of proficient officers. I must apologize to many of the dear readers of this good paper for not having answered letters received from them, but travel and rush of work is my excuse for not having done so. Please accept my hearty greetings through these columns and believe me as ever, yours for Truth and Progress. My address for April and May is 3 Classic avenue, Toronto, Canada."

The crucifixion of Christ and the causes which led to it was the subject of the Passover sermon which Dr. Emil G. Hirsch delivered before the congregation Temple Israel. His sermon was an argument against the contention that Christ was executed by the Romans at the instigation of the priests because he had driven their agents, the money changers, out of the temple. "Christ did not teach a new religion," said Dr. Hirsch; "nor a new system of ethics. All his religious teachings were already incorporated in the Mosaic law. Even his golden rule had been taught by Hillel thirty years before. Crucifixion was a Roman punishment. It was not used by the Jews. The whole trial, as reported in the gospels, is an impossibility from the Jewish standpoint, as no Jew could be tried or executed on a holiday or Sabbath, nor could he be buried on the eve of the Sabbath. All that proved that Jewish law had no part in the death of Christ. Only the clan of priests and the Roman authorities had an interest in the death of Christ."

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Mr. L. P. Wheelock, a prominent Spiritualist, has been in the city for a few days. He has been traveling extensively in the West, and on the Pacific coast. For a long time he was identified with the Clinton camp. He then lived in Moline, this state. His home now is in Lubbock, Texas, where he is interested in an extensive ranch. His old friends were glad to see him.

Daniel W. Hull writes from Los Angeles, Cal.: "The mediums are having a hard time of it here. Notwithstanding the decision given about a year ago that Spiritualism is a religion and that mediumship being an exercise of religion could not be included in a law against fortune telling, the council passed an ordinance forcing a license upon all who practice mediumship, and our mediums will be required to pay $15 per month hereafter. If this only operated to exclude the fakes it would be all right. But it operates the reverse. Fakes—AND THERE ARE A NUMBER OF THEM HERE—are the only ones who can afford to take out a license. You have been informed of the imprisonment of Dr. Richmond for curing people whom the other physicians could do nothing for, except bleed their pocketbooks. I visited him in jail a day or two ago, and found him quite cheerful; and well he may be for he has been doing a good work there. Among those of the inmates to whom he administered was a man who had the morphine habit. As a morphine fiend is liable to do anything at any time, this man found himself an inmate of the city prison at more or less regular intervals. Dr. Richmond cured him and sent him away happy. Another insane man was brought in and cured and turned out with a sound mind in a few days. Another inmate was cured of corea or St. Vitus' Dance. Another was cured of rheumatism, and he has broken many of them of the use of profane language, so that oaths are much less frequent than they were when he first went there. Truly it was good that he should go there."

The Chicago Chronicle has the following: "Driven insane by lessons in hypnotism, Mrs. Marshall Mink raves tonight about the fiery furnace and the imps she imagines are thrusting her into the red-hot coals. Her husband has been saved from a threatened condition of like nature only by the most arduous labors of local hypnotists and physicians. The wife was declared insane this afternoon and will be taken to the asylum at Watertown in the morning. Mr. and Mrs. Mink are residents of Warren county, Ill. Both have been taking lessons in hypnotism through letters from a hypnotist in Jackson, Mich. The last lesson came Wednesday and was entitled "You Are Going to Sleep." The husband and wife studied the lesson for a considerable time and both were strangely affected by what they read. Mrs. Mink finally began to pass into the hypnotic state. Immediately she began to rave about her past life. Her cries at times denoted that her mind was concerned with the furies of hades, while in other moments she would weep and call aloud for her children and husband, whom she believed she had saved from the tortures she was experiencing. During all the time since she first fell into the hypnotic sleep Mrs. Mink has eaten no food. She has aroused herself several times and become rational apparently. At such times, however, she has not been wholly able to throw off the spell, but has turned her powers on her husband, hypnotizing him until his condition was almost as bad as her own."

W. D. Noyes writes: "Unity Church of Spiritualists of Bridgeport, Ct., celebrated the 55th anniversary of Modern Spiritualism at Good Templars' hall, Sunday evening, April 5, with a fine programme. The hall was decorated with the National colors and potted plants. Those that took part were Mr. Brooks, E. C. Thompson, W. D. Noyes, Mrs. E. C. Barnard, Miss Cook, Miss Franklin, Miss Kerr, Mrs. B. Barnard, Mrs. Buckley and Mrs. Cora B. Noyes. W. D. Noyes lectured on Modern Spiritualism. Mrs. Noyes gave spirit messages. All expressed their appreciation of the entertainment. April 22 the ladies of the church will serve supper from 5 to 7 p. m., and in the evening an entertainment."

The Pittsburg (Pa.) Commercial Gazette says: "A spook is said to be roaming the lonely highway at Terrys Bridge and Reynolds Bridge, twin hamlets near Thomaston, Ct., and as a result there is a boycott thereabouts on night festivals, church socials and country dances. Factory girls, homeward bound in the dusk, were the first to see the apparition. At first they were startled, but not frightened. But when, on the second night, Flora Tyler, 19 years old, and her 12-year-old sister, Daisy, were confronted by the ghost, their fright was intense. Screaming at the ugly face and pointing finger close to them, the girls turned and fled. The elder girl, however, had no sooner started to run than she slipped and fell directly in the path of the object she was trying to escape. Her sister, more sure of foot, had passed on, screaming with alarm, and left her alone with the specter. Recovering her feet, Miss Tyler soon followed her sister, the ghost still close upon her. Not daring to look back, the terrified girl dashed into her home, where she fainted and was with difficulty restored to consciousness. 'It was a terrible old woman,' was all Daisy could say in her attempt to describe what she and her sister had seen in the lonely lane."

Nellie S. Baade writes from Dallas, Texas: "In answer to my numerous friends in all parts of the country as to my work, and when I shall again return to our loved Michigan, I would simply say, I do not know. Texas climate agrees with my health, and at present I am so busily engaged in promulgating our loved philosophy, that I see no place to call a halt. I have spoken for four societies during the past two weeks; first I went to Marshall, and conducted anniversary exercises. I returned to Dallas in time to celebrate there. The hall was elegantly decorated with ferns and flowers. The home meeting was a grand success. From here I went to Galveston, to assist at the anniversary. It was also a success. In company with the president, John W. Ring, I then hastened to Houston, where I met another large audience. Brother Ring gave a short but very interesting address. Mr. Kneeshaw, the pastor, made interesting remarks. A fine orchestra, and a fine vocal selection by Mr. Kneeshaw, after which I gave an address. Great interest was manifested. In all of our travels or associations I have never met a more capable speaker than the president, John W. Ring. He is certainly the right man in the right place. The state of Texas contains some of the brightest minds, and it is simply a pleasure to work for them."

In Inquisition Days.—Look at the long line of persecutions coming down from antiquity in consequence of disagreements among men about truths, as well as about things that had not the figment of truth! Men and women were given to the wild beasts, to the flames, to the headsman, and thousands upon thousands were put to the sword in the name of righteousness! How many human beings were flayed by the Spanish inquisition, how many thumbs were squeezed to a jelly, how many backs were broken on the rack, how many feet were roasted, how many bodies were hung up and drawn with weights—and all in the name of religion! The prosecutors of such horrible work could no more hear the screams of agony than can Mr. Baer realize the hard-working conditions in the coal regions. The Spanish inquisitors had no ears or eyes for the hideous struggles and cries of the victims. Their nerves were quiet and upon their souls rested the serenity of conscious righteousness. They could tear apart the members of a human body and think they were doing God's work! Such is the strangeness of the human mind under certain conditions.—Record-Herald.

Chas. S. Hulbert writes from Buffalo, N. Y.: "Our society, Harmony Circle, is progressing nicely. Our Sunday meetings are drawing large and intelligent audiences. The lectures and messages seem to suit the people and bring them again. We are adding new members every month; in fact, Spiritualism seems to be gaining in our beautiful city. There are four societies here and all seem prosperous. The rejuvenated and ever faithful Lyman C. Howe holds forth at the First Spiritualist Church for the month of April. May his shadow never grow less. We have had with us for the past few weeks Mr. C. E. Winans, and he has stirred up great interest with his wonderful manifestations. His seance at the residence of Mrs. M. Mayer, 294, Richmond avenue, will linger long in the memory of the thirty-odd people who were fortunate enough to be there. Flowers were materialized. As many as thirty different forms appeared at different times, and perfect in form and features. It would seem on this evening that robes of different pattern were used and woven before our eyes of the most gorgeous coloring and pattern; one especially came in a perfect gem of color and went direct to a lady who at once recognized her brother who had passed out twenty-two years before. The seances are held under strict test conditions. Mr. Winans came to our city an entire stranger, but is making friends very fast."

Thos Harding writes: "The secretary of the Harmonial Society of Sturgis, Mr. C. Cressler, is so busy at his business just now, he requests me to inform you of the doings at the Free Church. I sent a notice a week ago of the meeting of Dr. J. M. Peebles the previous Sunday. Since then the Doctor has kindly volunteered to lecture for the society every Sunday evening, and also to attend conference meeting at 10:30 a. m., for some weeks to come in hopes of arousing the flagging energies of the Harmonialists of this city. The conference meeting yesterday morning, April 5, was presided over by Dr. Peebles, assisted by Mr. Collar, the president of the society. The subject discussed was 'Christian Science and What of It.' Those who participated had different opinions, on varying subjects having relation to the main question, and they agreed to differ and continue friends. In the evening Dr. Peebles lectured on India, and exhibited specimens of the manufactures of that people, notably a cloth made from the bark of trees. He explained the peculiar manners and customs of that distant people and his lecture was enjoyed by an audience which filled the house. It is quite to be expected that Dr. Peebles should be interested in the old house and the society which controls it. He it was who preached the dedicatory sermon about forty-five years ago, when most of the notables of those early days of Spiritualism were with him on the platform, and when the resolution was unanimously adopted that the dedication of that house to religious toleration and freedom of religious speech, should be commemorated every year in the month of June until time should be no more. Dr. Peebles now once more volunteers his valuable services to build up the cause of Harmonialism in Sturgis where his is appreciated and esteemed."

Mrs. L. E. Altaffer writes: "We, the few believers of Spiritualism, although unorganized, celebrated the 55th anniversary of Modern Spiritualism at Society Hall, Lead S. D., March 31, 1903. We entertained about 500, the capacity of the hall, and from hearsay about 400 were turned away. We had with us as mediums, the Rev. Mrs. M. Rubicon, of Denver, Colo., test medium; Mrs. P. A. Hutchinson, of Montana, trance medium; inspirational lecturers, Mr. and Mrs. Dr. Fairfield of Minneapolis, Minn. Mrs. Fairfield gave tests from the platform. Later in the evening we had a very interesting talk from Dr. Rothermel, of Denver, Colo. Our programme opened at 2 p. m., lasting until 4:30. Time taken by addresses and tests from visiting mediums and two inspirational discourses by home mediums. At 5 o'clock supper was announced, which lasted until 7:30. We served about 350 persons. At 8 o'clock the hall was filled to its greatest capacity. The evening was devoted entirely to the visiting mediums and the vocal and instrumental music by the talent of the town. Our first public entertainment was a decided success. When we are honored enough by some (whom we know to be chronic cranks) to come to us and say, 'We had no idea that such talent and entertainment would be furnished, and we feel grateful to you for furnishing us one such splendid evening,' then it is that we feel we have done something in favor of the cause, and the advancement of the philosophy of our religion."

The First Association of Spiritualists of Philadelphia, Pa., celebrated in a comprehensive manner the 55th anniversary of Modern Spiritualism. The programme was exceptionally fine. A declaration of principles was appended to the programme as follows: "Believing, (1) That a Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining towards all human beings the intimate relation of Parent, whose revelation is nature, whose interpreter is science and whose acceptable worship is doing good to all. (2) That all truth is sacred and its authority absolute to the individual that apprehends it, but that while one may aid another in the perception of truth and duty, no one can determine for another what is truth and duty; hence that each human being must believe and act upon individual responsibility. (3) That all action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual. (4) That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory, and hence that it is the duty of all to perfect themselves in knowledge, wisdom and love, by making a right use of all the means obtainable for developing completeness and beauty of character, for aid in which divine inspiration, and angelic ministrations, and spiritual gifts, are ever available to mankind. (5.) That realized communion with those who have gone before us to the spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely. (6) That the human race is one family of brotherhood, whose interests are forever inseparable, hence that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious, and the suffering of whatever race or condition. (7) Believing, also, that the achievement of true lives and a nobler civilization can better be attained by associative and co-operative than by merely individual action, we therefore agree to unite our efforts for the practical application of these convictions."

Mrs. L. Nagell writes from Seattle, Wash., that the good Spiritualists there had a pleasant anniversary.

Mrs. Hamilton Gill has returned to Chicago after a three months' visit to eastern cities. She is now temporarily located at the Aldine Hotel.

Lily M. Thiebaud writes from San Diego, Cal.: "March 29 was a red letter day for Spiritualists in San Diego, the first Spiritualist Society celebrating the fifty-fifth anniversary by an all-day union meeting, with the laying of the corner-stone of the Temple in the afternoon. I have been lecturing for the San Diego Society for the past two months, with good audiences—many investigators—and am happy to say that the Spiritualists here are working in harmony which means success. The afternoon exercises of March 29 placed Spiritualism in a good light in the minds of many citizens. We are working with the determination to win the respect and recognition that our beautiful teachings should receive. The Busy Bees, auxiliary to First Spiritualist Society meet every Friday at my house, and are steadily increasing their bank account which is to furnish the Temple."

Virginie Barrett writes: "Some time ago I opened meetings in a hall centrally located, which has met with some success. I wish to gradually draw an audience of thinking persons who are interested in our philosophy. As yet I have no test medium to follow my discourse, and would be pleased to hear from such a person. There are always persons who want spirit readings, which I do not give. I solicit a few camp engagements, either to speak or in the interest of music. Terms reasonable. Address me at No. 1915 Broadway, Indianapolis, Ind."

Dr. Freedman, 344 S. Hill street, Los Angeles, Cal., writes: "Mr. Richmond, the healer, is still in the county jail; has been in about 44 days. The Supreme Court meets to-day, and no doubt we will get a writ of habeas corpus, and the trial will take place within a week or two. This case has gone farther than any other healer's trial, and should we fail to win, then for the first time we have a chance to take it up to the Supreme Court of the United States. If such should be the case I trust that every right-minded man, healer and progressive Thinker will help us to destroy the demon that has always confronted liberty. I am glad to asy I raised the money paid the attorney $110, and $10 for newspapers, and until I need more money, I have discontinued the request for contributions."

Mrs. E. J. Demorest's permanent address is 408 Ellsworth street, Allegheny, Pa., where she can be addressed for engagements. She is a message medium and platform speaker.

Mrs. M. Rudd, of Council Bluffs, Iowa, writes: "The Harmony Band Circles closed on the 31st of March with speaking, tests and singing, afternoon and evening. A luncheon was served. I am taking a rest after four years of steady work in the cause. The circle was very much crowded and needs more room, so the ladies have formed an Aid Society. Meetings are now held at the Maccabee Hall, on Pearl street, in Brown Building, opposite Bayless Park."



THE SECRET OF POWER.

Would you fathom the secret of man's power over man? Would you wield a magic influence over others? Would you possess the art of fascination, the secret power of charming? Would you win in business life, in politics, in society? Do you care to be able to read the secret natures, abilities and talents of others at a glance; to know who will succeed, and who will fail? Are you on the right track in life? Are you doing what nature fitted you to do?

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is full of invaluable information that directly bears on your success, happiness and health. It tells why one person succeeds while another fails; it lays bare the mysteries of magnetic power; it lifts the veil of human secrets; it draws aside the curtain which hangs over many future events; it tells you how to gain a magic power over disease, how to develop a fine physique, an attractive personality. You will be intensely interested, mystified, thrilled and charmed by its mysterious contents. Write for a copy to-day. Remember it is free. Address.

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This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
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Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address:

HUDSON TUTTLE, Berlin Heights, O.

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"AS IT IS TO BE."

A VERY SUGGESTIVE WORK

It Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The Process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1. For sale at this office.

THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

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The Second Volume of a Most Valuable Work.

This is the author's posthumous work left in MS. to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books, viz.: The Light of Egypt, Vol. I., bound in cloth, $2; paper, $1. The Light of Egypt, Vol. II., bound in cloth only, $2. Celestial Dynamics, cloth, $1.

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By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, $1.25.

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A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious selfhood after laying aside the physical body. A book of rare value. With several fine illustrations. Cloth, $1.00.

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ROMANISM EXPOSED Is a pamphlet of 30 pages, in reply to Prof. David Swing Priest Cashman and Dr. Withrow, and is principally in defense of Protestantism. A concise little pamphlet. Price 15 cents.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

D. Boynton: Q. Was there any other cause for the recent Chinese war than the unwillingness of China to receive the missionaries? What was the number of soldiers of the Christian nations engaged, the fatalities, and the cost?

A. The number of soldiers, not counting the Japanese, I have not the means to accurately state, but altogether were scarcely worthy the name of an army. And as for the cost it is quite impossible to determine. One hundred millions of dollars might approximate the direct cost, and as many more the indirect, to say nothing about the loss of life.

About the cause, we can speak with more certainty. From the day the first missionaries landed in China they have been a source of trouble. The Chinese are superstitious and bigoted to the last degree, and there is not as much hope of converting them as the savage Apaches. They have a religion of their own which is wrought out of their organization as a race, which they have no desire to change—which they will not change. They hate foreigners, and especially those who disturb the belief handed down from their ancestors. The only toleration they will give is that yielded in the presence of the leveled rifle and shotted cannon. Luckily trade follows the missionary and gives him backing; and the home government sustains commerce in forcing its way. When the Emperor of China supplicated England not to sell opium to his subjects, England bombarded the coast towns until the drug was allowed to enter and debauch millions of subjects.

What would church members in this country do if the Chinese should send missionaries here to convert them? As it is, an inoffensive washerman can scarcely walk the streets without being mobbed.

Mrs. D. E. F.: Q. What is your opinion of matrimonial papers? Is not that a good way to find out your ideal physically, mentally, financially and morally, and let love be an outgrowth of the other qualifications?

A. If all matrimonial advertisements were honestly written, and for the purposes expressed, there would be a shade of truth in this correspondent's suggestion. But on the contrary the truthful are the exception. A man or woman who has amiable and loving qualities, with or without wealth, is not usually troubled to find a companion. It is because they have not these that they advertise. While such may be honest, they are a small part of the advertisers in the columns of a "matrimonial paper." While it is possible for happy results to come from acquaintance formed by such correspondence, the probabilities are against such termination. Nine-tenths of all the advertisements are nets thrown out to see what they will catch. From direct observation, we know of no one source from which so much unhappiness and misery has come as from correspondence and marriages brought about by these matrimonial advertisements.

If it were obligatory to make the advertisments absolutely truthful, and misrepresentation criminal, many might be brought together who otherwise would have remained unknown to each other, and in the wide field of choice tastes gratified. The reverse of this, however, is the case. The advertisements and correspondence are unreliable, and lead the unwary to ruin. The idea of marrying first and getting in love afterwards is not new. It has been tested by many a hopeful woman, who has had a whole life to repent of her folly. If your "ideal physically, mentally, and financially" is found, you would not have to wait for love to dominate, for the worship of such ideal is love. But even then are you sure that this "ideal," would discern his or her "ideal" in you? It takes an intimate acquaintance for two people to know each other well enough to enter into life relations, and often, after years of courtship, so well have they concealed their real character from each other, a single hour of wedded life dispels the illusion. The selfishness and coarseness, concealed by the gloss of manners and held in check by expediency, appears in its grossness, and the old, old story is repeated of beauty captured by the beast. Find your "ideal" by all means, and be sure love is so deep and pure and its object so worthy that there is not a moment of repulsion or of doubting, but never delude yourself that you can find it in a matrimonial advertisement and make love come to your call, after the marriage.

To enter into correspondence with these unknown advertisers, either in earnest or as amusement, is playing with fire, and you have a thousand chances to be burned to one to be warmed. I cannot understand how it is possible for a lady to advertise her attractions, and it is redeeming quality that they, out of traditionary respect for the ideas of what a woman should be and do, withhold their names. Yet less is our understanding of their incentives to correspond with unknown men, and thus let down the bars to undesirable complications. We have seen a fair young lady, after rejecting an intimate friend who was her equal, accept and marry a swinish boor with whom she became acquainted by an advertisement, and infatuated by the glamor of correspondence, which invariably makes the unknown respondent, an ideal. If any reader is tempted by these advertisements to write, my earnest advice is, don't. If you desire to marry, we do not say look your best and win a companion; we advise you to become your best, that your goodness and honesty of purpose, and gentleness of heart will go out as an attractive magnetism, and then you will not need to advertise, or respond to advertisements.

Mrs. S. S. Rockhill: Q. Is cremation on the increase? Little is now written or said about it. Are there any crematories in Ohio?

A. There is not as much said about cremation, but the method of disposing of the dead is meeting with slow growth. I am not aware of there being any crematory in Ohio. I think Buffalo is the nearest point.

It will be a long time before this method becomes general or popular. Ages of heredity are not to be quickly overcome. The belief in the resurrection of the body, even now when we know it is impossible, influences our thoughts and actions.

In rural districts the sentiment which consecrates the cemetery with its hallowed associations will hold fast for generations to the traditional forms of burial. The necessity on sanitary grounds is there not as great as in cities where the disposition of the dead becomes a vital problem to the living.

To the arisen spirit, the cast-off body has no significance, whether it be consigned to the bosom of mother earth, rest on the floor of the deep sea, or be dissipated by the furnace heat.

James H. Young: The "Sixth and Seventh Books of Moses" are the silliest rubbish, and the claims set forth in advertising the same are fabrications. That Moses wrote the five books once ascribed to him is altogether problematical, and disputed by many eminent biblical scholars. These additional ones have not the least resemblance in style, or thought to the first books of the Old Testament. They are forgeries, so rudely executed as to be unworthy of notice.

How Woman Suffrage Works.

The following letter, bearing upon the results of woman suffrage in Idaho, has been received by Mrs. J. Ellen Foster from Hon. Burton L. French, a congressman from Idaho. Mr. French says:

"There never was a doubt in my mind in regard to the desirability of woman's suffrage, if woman would only avail herself of the responsibility. That she will, is no longer a question in Idaho, as the experience of three elections clearly testifies.

"Instead of the suffrage being confined to a few active women, as we were told would be the case, it includes generally all the women of the state. And women's interest is not waning, but growing year by year. Women who felt it out of place for them to vote four years ago, to-day feel it their duty, and in Idaho a larger number of women voted in 1902 than in 1898 when they cast their first ballot; not only numerically, but proportionally. The old-time method of conducting primaries, conventions, campaigns and elections has passed away. Questionable means of attaining results are becoming more and more rare, while, to a greater extent than ever before, appeal is made to the good thought of the people of the state, instead of the baser qualities which sometimes play an important part in the settlement of political contests. To-day no party dares place in nomination, in state or county, a ticket which will not admit of closest scrutiny. The woman voter, though she be a member of a party, will not support a bad character for office, if she knows it; but rather uses her suffrage as a free lance in the interest of nobler government and purer citizenship. She has not stultified her influence by taking part in politics, but rather expanded it. Nor has the effect been to make women mannish, and men effeminate, but rather to make one more thoughtful, and the other more considerate of mankind and of our country's welfare."

DREAMERS.

When lovers dream of future years
Hope banishes all doubts and fears;
The airy castle builded high,
With turrets touching vaulted sky,
A sweet reality appears.

Fond kisses wipe away the tears,
And, wiser far than sage or seers,
They live and love, and sweetly sigh—
When lovers dream.
A trill of song their life endears,
The dark expanse of heaven clears,
And while the laughing world goes by
They fashion themes that never die—
When lovers dream.

—Roy Farrell Greene.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Jim; or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1. For sale at this office.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

MR. AND MRS. KATES.

N. S. A. Missionary Work During March.

We had a very busy month during March; almost too busy for enjoyment and good health. We held thirty-eight meetings in nine cities, as follows: Rochester, Warsaw, Marion, Sweetser, Anderson, Seymour and Chrisney, Ind., Mt. Vernon, Ill., and St. Louis, Mo. The attendance was good and results helpful to the local cause, but not financially to the N. S. A. much more than to pay the expenses. Spiritualists all need help—and so does the N. S. A. We hope for more generous reciprocity before long. Millions of dollars are paid to diffuse creedal teachings, but hundreds are hard to get to assist the promulgation of truth. But, we must labor whether remunerated or not. Spiritual truth must be espoused and humanity helped to grow out of the ignorance that has held them in mental thrall.

The cause of Spiritualism is making progress in spite of lethargy and opposition. People, everywhere, are anxious for a demonstration of the spirit, that they may solve the question of a continuity. Hence, we should prepare the way for more vigorous campaigns into all the territory of our nation.

We found a nice little society in Rochester, Ind., where they have a nicely furnished hall that they use permanently and are sustaining regular meetings. S. B. Fanning is the president and J. R. Elkins, secretary. We were entertained by John M. Davis and wife.

Warsaw has a good representation of friends of our cause, who expect to soon organize for more active effort. We were entertained here by Theodore Snyder and wife. Good meetings resulted, although the weather was bad.

Marion is much divided within its borders by contending classes for superiority. The auxiliary society here is without support or interest; but, the Ladies' Aid proposes to renew the membership and revive an activity. We truly hope they will harmoniously strive for the public good.

A few earnest souls at Sweetser, led by W. J. Baum and J. H. Rees, propose to keep Spiritualism before the people. We had large meetings here in a church.

The temple Society at Anderson is vigorous and generous. They possess a splendid edifice and are having good meetings, with Brother Thomas W. Smith as the speaker. Charles Bolander works faithfully and brings a good influence into his efforts. He leads a choir of Lyceum girls and supplies inspiring song. This is a grand result of Lyceum effort. Dr. J. H. Annis, as the secretary, is always alert and filled with holy zeal. We surely had grand meetings at Anderson, and helped to hold anniversary exercises that proved to be an occasion of joy and spiritual benefit.

Seymour has an energetic little society of Spiritualists, with John Congdon as an active secretary. We had good meetings here and received generous help for our labors. The cause here promises well for the future if more public workers will give some generous help.

Chrisney turned out to hear us; the general verdict was that Spiritualism is what they "long have sought, and mourned because they found it not." John B. Chrisney owns a big slice of the town and has a hall that is always open for a speaker or medium. He is a zealous Spiritualist.

Mt. Vernon, Ill., gave us over-crowded meetings, the first one in a church and the others in halls. Dr. A. T. Lvick is earnest in desire to help the cause, and his family generously entertained us. A society will result here, after a little further effort. It is right to get a good ready before forcing an organization into effort. But, we must force the getting ready, and not supinely wait for it.

The anniversary exercises at St. Louis, Mo., were so successful and pleasant that we cannot convey a satisfactory comprehension. Brother Thos. Grimshaw has a strong society that he ministers unto. They have purchased an elegant church edifice. The auditorium is large, but was crowded at the Sunday evening service. The musical exercises directed by Mrs. Hardcastle, were very enjoyable. With a grand pipe organ and the Beckwith choir of lyceum members, we had a feature of service that will long linger in our memory. This choir presented the church fund with a check for $100, and the lyceum gave $50, the result of their late labors. They repeat these doses occasionally, and thus show what children can do. The Ladies' Aid does much—and they are the soul of great efforts being achieved. When we can get our societies to work in this way we will no longer whine and mourn that "we are poor." We shall become rich in effort and opulent in results.

We had an excellent series of meetings in St. Louis, and were well entertained by our good friend and earnest supporter of the cause, Mrs. Lumsden. The work being done by Brother Grimshaw, shows what a settled speaker and an earnest society can do for our cause. We hope to yet see a located speaker in every city and town of our nation—or, at least, one for each circuit, and thus keep the cause of truth alive in every section.

If the Spiritualists will co-operate, harmonize and exercise generosity, the speakers and mediums will be found ready for a generous effort that shall supply the spiritual needs of our nation. The N. S. A. must have help from each and all in order to assist such development.

The story of our efforts would not be complete without saying that Mrs. Kates held excellent meetings for women only in Rochester and Anderson, Ind.; Mt. Vernon, Ill., and St. Louis, Mo. These meetings for women are becoming a strong feature of Mrs. Kates' labors. She is doing a good work for humanity in her pleadings for a correct heritage. We say this because right generation is more sure to stop crime and misery than can any process of vicarious regeneration.

G. W. KATES,
N. S. A. Missionary.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

SAN DIEGO, CAL.

Anniversary Exercises of an Interesting Character.

The celebration of the 55th anniversary of Modern Spiritualism, in San Diego, was a marked event so far as this locality is concerned. Given a typical Southern California day, with its wealth of glorious sunshine, its singing birds and ever-blooming flowers, with scores of happy hearts and smiling faces, it was an auspicious occasion to the friends of Spiritualism.

Lafayette Hall, under the hands of a special decorating committee, presented a most beautiful appearance and was filled with a joyous and appreciative audience to witness a special program provided by the lyceum and constituting the first feature of the day's proceedings. M. D. Thiebaud, the efficient conductor, looked very happy surrounded by the various groups of happy children, and well he might, for his work has been faithfully performed as evidenced by the program rendered on this occasion. The lyceum work is a decided feature in the work of the First Society and on this anniversary it was especially prominent and proved very interesting to the large number assembled. A fine lunch was served in the hall, satisfying the needs of the physical man, after which an hour was spent in social converse and in welcoming visiting friends.

The afternoon was set apart for the purpose of laying the corner-stone of the new spiritual temple, and I need not say it was a joyful occasion to the friends who have labored so long and faithfully and have made so many sacrifices to see the consummation of their desires to have a home of their own. A platform was erected at the temple site, trimmed with red, white and blue bunting, and was decorated with flowers, and a fine program was carried out, consisting of an opening song, "Only a Thin Veil Between Us," which was rendered by a fine quartette, followed by an invocation by Mrs. Lilly M. Thiebaud, after which was a vocal solo by that sweet singer, Mrs. Gates. The address, which was given in a masterly and eloquent manner, was allotted to Col. J. L. Dryden, whose chose for his topic, "What Spiritualism Is Here to Teach and Do for the World. A chorus, "Rap, Rap, Rap," was rendered by children of the lyceum, after which there was a beautiful and impressive ceremony conducted by Mrs. Thiebaud, assisted by Mrs. Beck, president of the society. A red floral wreath, typical of strength; one of yellow, representing the ladies' auxiliary, known as the Busy Bees," and one of pure white lilies in memory of our ascended friends; these were hung on either side and front of the corner stone, while Mrs. Beck deposited a box containing the constitution and by-laws of the society, record of the society, Busy Bees and lyceum, copy of The Progressive Thinker, Banner of Light, Light of Truth, Philosophical Journal and Progressive Lyceum, also copy of Appeal to Reason, Freedom, San Diego Unioh, Tribune and Sun, and last but not least a portrait of Andrew Jackson Davis. The quartette then rendered "In Heaven We Will Know Our Own." The exercises closed with remarks by Vice-president Chas. A. Buss.

A large crowd of people, among which was representatives of every shade of opinion and those of no opinion, assembled to witness these ceremonies and a more orderly, respectful and interested concourse of people it has not been my fortune to witness on any occasion.

Our evening session opened with an audience which more than taxed the seating capacity of the hall, as many remained standing during the entire evening. A piano selection by our efficient musical conductor, Miss Clark, was the first number on the program, followed by congregational singing, then a fine mandolin number by the Misses Beck, who are expert performers upon these instruments. This necessitated an encore and was followed with a poem by the writer, "Two Views," written by Calla Harcourt. Another song was followed by an address by the writer, subject, "Spiritualism, Its Progress and Future Outlook."

Mrs. Thiebaud, who was on the program for psychometric readings, announced that as the hour was late and the people were getting weary, she would take a vote of the audience, requesting a show of hands of all who desired the readings and messages, and for a wonder, only seven hands were raised in that large audience. It had been advertised, however, that there would be an exhibition of spirit portraiture, a product of the mediumship of the Bangs Sisters, of Chicago; and for a full half-hour these portraits claimed the undivided attention of the whole audience, as the method of their production was explained and questions pertaining to them were answered.

The exercises throughout the entire day was a revelation to many who had thought Spiritualism a fad and consisting principally in tipping tables, hearing raps and receiving doubtful messages from the invisible expression of life. Quite a number expressed themselves as being amazed that Spiritualists were teaching their children anything or striving to learn anything practical themselves and that they were numerous enough, strong enough and have good sense enough and the ability to build a temple or church of their own. Taken all in all, it was a red-letter day in the history of Spiritualism in San Diego. The friends have every encouragement for future effort as our audiences have steadily grown in numbers notwithstanding the fact that for the past few months we have had no phenomena in connection with our public meetings.

I believe that it can be said without egotism that this is largely due to a more settled policy regarding speakers, and that steady, continuous work by any honest, faithful worker is conducive to better and more lasting results than can be obtained by frequent changes.

It has been my fortune to serve this society almost continuously for the past six months, closing my engagement with the anniversary exercises. I will remain here until April 18, taking my departure on that date by steamer to San Francisco and Oakland for a visit with friends and later for Portland, Seattle, Whatcom and other points in the Puget Sound region. It is my purpose to spend the summer months in that country, doing the work that may be given me to do, and I would be pleased to hear from friends in that section who desire my services. Am open for engagements for camp-meetings or societies for the summer months, but anticipating a return to sunny California for another winter.

WILL C. HODGE.

San Diego, Cal.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

SPIRITUALISM IN BUFFALO.

Selfish Indifference the Dead Weight.

After four years of continued work for the First Spiritual Church of Buffalo, by that erudite scholar, Moses Hull, and Mattie E. Hull, with some strong work by Prof. Lockwood, the gathering strength, popular interest, and financial situation are not what they ought to be. The additions to the building so anxiously looked for do not appear, and the unity and devotion of the Spiritualists do not reflect much credit on the inspiring Gospel which they think they believe in. Under the warming of a great genius, or the excitement of novelty and wonder, there are spasms of activity and good work; but the steady glow of unselfish devotion to truth, and human weal, is sadly wanting. Why is this? With all the talk of altruism, and the influence of Spiritualism on the hearts and lives of men, we see no sign of its application, where it would seem it should be most manifest. Mrs. Hull did a good work with and for the children, and the "Bible class" still survives and I hope grows, but it does not compare in apparent interest and following with similar work in the churches which we hear, so often, are going down to death! Is this lack of working interest due to indifference to the most blessed truth that ever shone from heaven? Or is it the expression of supreme selfishness, which is the antithesis of Spirituality, and angel teachings?

Just now there is an outward appearance of a revival, a new life stirring in the blood of the church. But I fear it is only temporal.

Nellie Mosier drew large houses last month, and her tests seem to strike the people with a new impulse; but when she goes, will they care for the good works of those who follow? Will they be more liberal, more philanthropic, more devoted to the cause and the interests of the society? Her work was so much appreciated last month that they engaged her for April, to co-operate with me. If my work does not chill, and hinder the good effect of hers, this month ought to be a success, as success is usually estimated.

Carrie Twing is to follow, in May, and she is a favorite, and "draws." If we belonged to the dying orthodox, these three months might put a thousand dollars in the treasury for a building fund; but if they pay current expenses some will be glad.

We celebrated the 55th anniversary, Sunday, April 5, and that was called a success spiritually and intellectually, but it can hardly be said it was a financial success. Nellie Mosier gave tests, Rev. Victor Wylde spoke about thirty minutes in the evening, good music added to the vitality of souls, and the "sweet bye and bye" looked in at the celestial window and smiled. Mr. Albee—the chairman called the whole day a success, and we all know that nothing succeeds like success."

Mrs. Dr. Matteson, whose money and work, made the building of the church possible, and has done much to support the meetings every year, was a silent participant in the celebration. Three more like her in Buffalo would make the cause and public work a splendid and permanent success. But she has no duplicate, and is not a millionaire.

Mrs. A. Atcheson is a medium, speaker, and earnest worker. She supports the church with her influence and labor, but goes to Niagara Falls every Sunday, and has for 9 months; and I hear that she is steadily uniting the forces there, and increasing the membership of the society. Spiritualism must grow in spite of all selfish laggards that block the way.

LYMAN C. HOWE.

ISLA DE PINOS.

An Earnest Call for Spiritual Literature.

To the Editor:—Some three years ago through your paper I sent out an appeal for reading matter for the soldiers of the U. S. Inft. 1st Regt. Regulars, then in Pinar del Rio, Cuba, now in the Philippines. My letter brought a generous return and we cannot tell the good it did in spreading a glimmering at least of the truth among our brothers of the army. I know that many were interested, for I was interviewed by more than one who wished to know more of the teachings, and by the help of my co-workers from the higher life I was enabled to convince some of the truth of spirit life, and our ability to communicate and learn from those gone on. Then I was alone there, but here the conditions are more different. Here are families settling in a new and beautiful country unsurpassed for its climate, water and general facilities to make a rural life perfect. I find many of them liberal-minded, and one family avowed Spiritualists, once public workers in Ohio, so we ask our sisters and brothers in the United States to send us a good lot of ammunition in the shape of reading on advanced thought, Spiritualism, Theosophy and otherwise, and we will scatter it that it may bring forth fruit, and we think there is much good ground where it will take root. It at present is an open field. The only church is the Spanish, but the Protestants have sent two scouts already, so, brothers and sisters, send the ammunition and we will do some strong skirmishing, even if our numbers are but few on the mortal side of life. We know there are many to help from the spirit side. The postage is no more to bring it here than anywhere in the United States. There are about three hundred Americans to try and interest here. Is it worth trying for? We think a decided yes, and although busy working people, will cheerfully give our time to putting the reading before the people of the Isla de Pinos.

J. H. BICKFORD.

Mountain View, Santa Rosalia, Isla de Pinos, Cuba.

An Easy Way to Make Money.

I have made $560.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

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

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

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

History of the CHRISTIAN RELIGION to the Year 200,

BY CHARLES V. WAITE, A. M.

Fifth Edition—Revised, with Much Additional Matter in Appendix

A standard and reliable history of the earlier period of the church, giving facts that are not found in the so-called histories written by churchmen. This latest edition has been carefully and thoroughly revised, and it is a reliable magazine of facts, such as the honest inquirer wants. It opens up to the investigator and student a wide field of historical research in matters of fact wholly ignored by the regular church historians, and throws a bright glare of light on points heretofore carefully shrouded in darkness.

A large octavo volume of 556 pages, strongly bound in cloth. Price $2.25. For sale at The Progressive Thinker office.

CELESTIAL DYNAMICS,

Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really Scientific method of treating the sick successfully.

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This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by type-writer. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was orally or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price $1.75.

BEYOND THE VAIL

A Sequel to "Rending the Vail."

The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post mortal survival, are unique and overwhelming.

Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

It is illustrated by several engravings, the originals of which were drawn in the presence of the circle by a full form materialized spirit artist.

BEYOND THE VAIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earth conditions. The narratives are intensely interesting, instructive and often highly dramatic.

Coincident with these are the profoundly philosophical comments of the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. H. Reed and others—covering, law, medicine, jurisprudence, theology and metaphysics. There are no books in existence of like character or of higher authority. Price, by mail, $1.75.

"THE UNKNOWN"

-BY-

CAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

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WHO WROTE IT? WHEN? WHERE? HOW?

Is It Infallible?

A Voice from the Higher Criticism.

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BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists. For sale at this office. Price $1.00.

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FIRST

Private Sanitarium

Will be open April 15th.

All those who desire to become patients, should write at once and engage rooms. We shall treat all chronic cases, but Nervous Diseases and Stomach Troubles Are Our Specialties; though we treat all chrouic diseases successfully.

Terms for treatment will be made known on application to E. T. GOVE, Mgr.,
66 Highland Ave., Newtonville, Mass.

The Doctor

Will diagnose diseases by letter.

Send him age, sex and

Leading Symptom.

THE SOUL IN DREAMLAND.

And What It Saw at Springfield, Mass.

Probably every one has read the account given in the first chapter of Matthew of a dream that Joseph had nearly two thousand years ago. I suppose that all orthodox Christians believe the account and that the angel of the Lord appeared unto "Joseph" in a dream. Now if a person could receive information from an angel in olden times, I see no reason why they may not to-day. I, myself, have had dreams that I consider as remarkable as those about which I read; and as I have a host of friends and acquaintances who know me too well to doubt my veracity, I will try and write an account of one that I consider worthy of note.

In the spring of 1862 I was working as compositor in a printing office in the quartz mining city of Grass Valley, Cal., where I was well known, having resided there nearly three years, but at the time I mention I gave up work and made up my mind to remove to San Francisco—a city that I had merely passed through and where I felt that I should be almost an entire stranger.

One day I had been worrying about leaving dear old Grass Valley, and was sorry that I had arranged to go, and, to crown all, I heard that small-pox was raging in that city, and that a friend of mine had gone down there and taken it. Well, in that state of mind, I fell into a troublesome sleep, and I thought I was in a very peculiar and very large building, quite a distance away and situated in a city near the water. It was different in many respects from any structure that I had ever seen. The style seemed to be ancient and modern combined. It was situated at the corner of two streets, and had entrances on three sides, the windows were arched about as they were in the churches that were built a century or more ago. I wandered around over the building for some time, in the long, narrow passages, without seeing any one. It seemed entirely deserted but, at length, I saw a little woman come into the end of one of the passages, holding a broom in her hand.

Upon leaving this building I dreamed that I was instantly in Springfield, Mass., on a street that was straight, long and wide. There were beautiful shade trees on either side, but they were so far apart that young trees were set out between them, each young tree being well protected by a substantial enclosure. I don't think that I mentioned my dream to any one. I did not know that there was anything remarkable about it, and did not have a thought that it would come to pass. So I went down to San Francisco to look for employment, perfectly ignorant with regard to the large deserted building I had dreamed about, and the wonderfully beautiful street in Springfield, Mass.

Not long after leaving Grass Valley, My friend, Warren B. Ewer, sold out his interest in the paper he had edited, and came to San Francisco and bought out the "Mining and Scientific Press," and engaged me to work for him. Our office was in one of the small rooms in the building which I recognized as the one I had seen in my dream. It was located on the next corner below the custom house and I presume some of the older residents may still remember it.

The three entrances were located as I had seen them in the dream, and the vacant offices, the passages, and the windows were as though I had visited them and particularly noticed them but a few days before. I inquired why there were so many vacant rooms and was informed that the company who owned the building were then in China, and apparently took but little interest in it. I had been working on the "Mining and Scientific Press for some time before I knew that there was a woman in the building, but one day to my surprise I saw a little woman at the lower end of one of the passages holding a broom just as I had seen her in the dream. I learned that she was the wife of the janitor and that they occupied one of the rooms.

It came to pass about this time, that Mr. Ewer took in a young man as partner; who proved to be from Springfield, Mass. I said to him, "Mr. Smith, I would like to describe to you one of the principal streets in Springfield, although I never was there and know nothing about the streets." When I had finished, he said, "You have described the most beautiful street in Springfield. I could not have described it as well."

GEO. F. LEIGHTON.

Haverhill, Mass.

Anniversary at Dallas, Texas.

The 55th anniversary of Modern Spiritualism was celebrated March 29, at our beautiful hall under the able ministrations of our loved pastor, Rev. Nellie S. Baade. The afternoon service consisted of recitations by the lyceum scholars, marching etc, singing by the choir, and solos by Mrs. Dr. Bock. Among the guests present was Mrs. Hinsdale, of Fort Worth, who made remarks in the interest of the cause. Our pastor then called for experiences from some of the older Spiritualists, which were participated in by five-minute talks which were without doubt, of interest to all present. At the close of conference, Mrs. Baade gave a short address, then all adjourned to the banquet which was one of the finest collations ever partaken of in the city. It also netted a neat little sum toward defraying the expenses of the meeting. In the evening the services were conducted by our regular pastor, a beautiful memorial chair in loving remembrance of our arisen ones was one of the attractions; it was covered with white and trimmed with smilax, ferns and carnations, each carnation representing the spirit of our loved ones. Mrs. Baade trimmed the chair and it was the most beautiful one we have ever seen.

At the close of the evening address, our pastor christened Harry and Freddie Hiatt. While entranced, Mrs. Baade took a calla lily from the chair and improvised one of the sweetest poems that ever fell from mortal lips.

The choir then sang and the exercises closed with spiritual messages by our pastor.

Our society is to be congratulated on its success and at a business meeting last Sunday it was decided to retain our present speaker as long as she will remain with us. And we expect, as we are having a good lyceum and many new members coming in all the time, we feel assured that Spiritualism has come to stay. We as a society send greetings to all the other societies, as we feel we are building for time and eternity. MRS. W. H. DEAN.

PASSED TO SPIRIT LIFE.

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

H. E. Ober passed to spirit life at Woodstock, Vt., Jan. 21, 1903, at the age of 87. He was a devoted Spiritualist. He leaves a wife, 77 years of age to mourn his loss. Mr. Ober had been a reader of The Progressive Thinker ever since it was printed. He was respected by all who knew him.

Mr. D. G. Bennett passed to spirit life April 2. He was a firm Spiritualist, honest and well-to-do.

Derby, Iowa. I. W. SPROTT.

C. E. WATKINS MEDICAL COMPANY,

66 Highland Ave., Newtonville, Mass.

is a regular chartered institution, having the right to prepare and sell proprietary medicine; to establish and conduct sanitariums for the cure of the sick, anywhere in the United States.

The first private sanitarium will be ready for patients about April 15. Terms for board and treatment will be made known on application to E. T. Gove, 66 Highland avenue, Newtonville, Mass.

The following methods of treatment will be used, depending on the disease: Osteopathy, Psychic, Medical, and Mental treatments, Massage, and Magnetic; all kinds of baths, as the case may demand.

Our motto is, we have no fad of our own; we believe there is good in all methods, depending wholly on the disease and patients, as to which are used.

Doctor Watkins will diagnose each case himself; he will devote five days in the week to giving personal treatments. All letters of inquiry should be sent to E. T. Gove, 66 Highland avenue., Newtonville, Mass.

Catarrh Cured

At Last a POSITIVE CURE for This DISTRESSING DISEASE Is Found. Read the Generous Offer of Its Discoverer.



This Treatment Free

Dr. J. M. Peebles, the noted specialist in bronchial and lung diseases, has found a **Positive and Permanent Cure for Catarrh.** It not only quickly relieves and permanently cures catarrh, but gives almost instant relief to **Asthma, Bronchitis, and All** throat and bronchial troubles. It permanently removes the disease from the system and makes the affected tissues like new. The doctor has cured hundreds of chronic sufferers from this dreadful disease after various other treatments had failed to give any permanent help. Mrs. Weaverling, of Seattle, Wash., writes: "I suffered from that dreadful disease, catarrh, for twenty years, and found nothing that would help it until I began on your treatment. I improved from the first and in a short time was entirely cured. You have rendered me a great blessing, and I recommend your treatment most highly to those having catarrh."

So sure is the doctor that his remedies will cure any case of catarrh, no matter of how long standing, that he is willing to send any sufferer from it a full treatment with inhaler and a full supply of remedies **Free, and upon the distinct understanding that if you are not satisfied it costs you nothing. Nothing could be fairer than this.**

If you are afflicted with Asthma, Bronchitis, or Catarrh in any of its forms, you had better write to-day for this treatment. It has cured thousands where all other remedies had failed, and it will cure you.

Address Dr. Peebles Institute of Health, Ltd., 23 Main Street, Battle Creek, Mich.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Spiritual services will be held by Rev. G. C. Love in Masonic Temple, State street, hall 613, on 6th floor, Sunday evening, April 5, and thereafter, at 7:45 o'clock. Music in charge of Mrs. Love.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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VOL. 27. CHICAGO, ILL., APRIL 25, 1903. NO. 700.

THE MAN OF TO-MORROW

A Study in Spirit Return, by Charles Dawbarn.

The presence of life on our planet has been spoken of with bated breath, as if it were the special gift of Divinity. There has been supposed by the scientist to have have been a period in planet history when life was absent. Then came a moment when protoplasm was flashed as an arrow from the bow of a Creator. How many misses before the living speck hit the bull's-eye has never been recorded. The exact spot so highly favored has been imagined by the theologian to have been a carefully prepared Garden of Eden. The scientist is content to believe that a tepid drop of water was all that was necessary. So the exact womb from which life was born into our little planet remains unknown to the mortal.

But its first appearance stands even to the cold-blooded scientist as a supposed miracle, after which, he believes Natural Law took charge, and the nucleus of the coming philosopher was open to scientific examination and study. That nucleus was just the virus of humanity, the microbe of life, with which the divine surgeon vaccinated the little planet. One day there was a very sore spot, at which microbes appeared and multiplied, starting the eternal process of devouring each other as opportunity offered. In other words, life was living upon life. The Creator, scientifically speaking, was then satisfied and pronounced the operation a first prize success. He may be said to have then strolled off with his hands in his pockets, for the learned scientist can find no other evidence of his presence in the whole of the little planet's history. Eternal law, working through "survival of the fittest" accounts for all the rest, and explains the origin of species.

The theologian denies this, but with equal irreverence teaches that the Creator followed up his primal surgery by a perpetual watchfulness, and repeated operations, lasting down to to-day. It was to the divinely inspired teacher as if the planet were being operated upon for appendicitis, at every moment of its history, without which the patient would subside into eternal nothingness. So our theological brother never tires of shouting "Glory to God," and trembles lest he be startled by the appearance of some new microbe, fresh from Cosmos, as proof that Deity is wide awake, and won't stand any nonsense.

Such beliefs, whether those of scientists or theologians, have, like other myths, been fathered by ignorance. The learned scientist of to-day may claim that the atom is itself composed of numberless "ions." It is a mere change of name, for his ultimate is but a smaller atom compounded of cosmic substance, intelligence and energy, which eternal three are the co-equal and divine trinity. Their united action is the ever present life, manifested by attraction and repulsion—love and hate—with an eternal restlessness that constitutes what we call history. They always manifest as "form." It is this form which the divinity student counts as divine intuition and plan; and necessarily all history is only the history of form. But form is the one important point upon which past, present and future not merely rest, but without which they become inconceivable. So the solution of the problem before us demands a study of form, and the effect of one form upon another. It is out of this study we are hoping to learn why the man of old Nippur, or his present spirit successor, does not come and interpret his old hieroglyphics for students of to-day, like Prof. Hilprecht and his co-workers of the Pennsylvania University.

We have then as our starting-point not only that form is perpetually pulling form to pieces by the process of life living upon life, but the further fact that every form takes shape according to its necessities. Thus while the timid deer has been saving its life and its species by swift flight it has evolved organs, sensitive to danger and capable of swift movement almost without apparent effort. Place it where it would have no carnivorous foes and abundant pasture and it would presently become a very differently shaped animal. So much is the sing-song of infant science of to-day. Its form must accommodate itself to conditions or pass out of existence. The mother's organs of maternity will themselves be both placed and shaped so as to offer the least obstacle to swiftness of movement. Its wide nostril and ample lung tell the same tale. Its eye is a telescope, sweeping the horizon that the graceful form may flee the very shadow of a foe. A deer without these characteristics is no longer a deer, and would need new classification by the naturalist.

But the form of its foe is also shaped to its daily life and need. A lion that ate grass and left deer alone would no longer be a lion. His every organ is now shaped to the needs and present movements of an animal who destroys that he may himself live. So much is taught in our schools. The microscope tells the same story of form subject to the same law regardless of size. Change the surroundings and appetites of any animal and you will presently change not only its form but its very species. Or, if you choose, leave the appetite and change only the surroundings, and your five-toed small horse will gradually become one-toed, and will evolve a Shetland pony at the one extreme, and the ponderous dray-horse at the other. Man imitates Nature, and compels changes of form in all animals he can control. But Nature calls that "artificial change" and wipes it all out if man grows weary and sleeps.

The point we are making is that life on our pianet and outside our planet must differ in form, because conditions will change. The microbe is as much a product of present conditions as the man. He has not only his own specialized organs, but they are adapted to his mode of life. The tapeworm finds his nursery in the dog. Unshape your dog by new conditions which demand very different food and exercise and the infant tapeworm must find his pasture elsewhere, or go out of business. And most assuredly, that dog, after death, finds new conditions where it becomes unfettered by the demands of earth life. So much we can accept as strictly logical. The real difficulty is to determine the effect of the change called "death" upon form.

That there is and must be a marked change in form after death we have accepted as logical. If the deer finds a new life where foes are unknown, and if the lion no longer seeks to capture and feed upon living prey, then both lion and deer, as we have known them, have ceased to exist. But we go a step further when we remember that at every moment during earth life microscopic beings, with organized forms, make their living, so to speak earn their daily bread, and evolve vast communities within the forms by which the learned naturalist classifies life. They are always present. Man, in feeble imitation of Nature starts new colonies by the process called vaccination, which is simply removing certain forms from one pasture to another. And these microscopic forms will necessarily be as much changed by new conditions as the larger forms known to us in daily life.

These are interesting facts, but of startling import if life after death is to be founded upon conditions which do not demand that life shall live upon life. We must remember that the microbe is as much an individual as the philosopher. He is born hungry, and grows by exercising his appetite upon other forms. We utterly fail, even with our most powerful microscope, to find space unoccupied by living forms. We know that we are to-day inhaling such forms with every breath, as well as absorbing them with our food. And if microbe makes a dinner of microbe it involves a loss or destruction of form life as much as when man eats ox.

We have now gained a practical starting point for our investigation. We discern that when any form is eaten and assimilated by another form, the form we know and classified disappears. Yet in the face of this fact, and although we have recognized that death always involves a destruction of form, we have been assuming, most illogically, that it leaves the human form, and possibly some other forms loved by man, totally unchanged. It is when we begin to picture form after death that we begin to discern our own limitation. We are living to-day with only the sense of touch by which to recognize form, and if that sense be silent, then form has positively no existence for us. If I can neither see, smell, hear, taste nor feel form, then I may be in the midst of a mighty civilization, and yet be totally unaware of its existence. And all we can even guess about its possible forms is that they will be shaped by the conditions of their surroundings, as much as our forms in earth life of to-day.

That man dies out of his earth form we know as a fact, because our senses prove it to us. But at that point those senses have reached their limit, and cease to work. Let us clearly understand that a man cannot get outside his senses and remain a man. He may train them to elasticity, and say I see clairvoyantly, and hear clairaudiently. That is but mental athletics. Some sense by training, or accident, has become a trifle more developed than the general average. But he remains inside the limit of his senses all the same. And a form outside that limit has no existence for him. We discern that the process called "death," however produced, necessarily changes conditions for the individual, and if conditions be changed then form itself cannot remain the same. The steps of effort and necessity by which man has evolved his present form do not concern us in this study, save that we assume that effort and necessity will continue to produce adaptive changes of form for every individual and race. So we will now boldly assume our own freedom from the limits and necessities of mortal form. In other words, let the student imagine he has died out of his earth form. The question and problem before us is "what next?" To this we will seek an answer in following chapters.

(To be continued.)

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A dear mother left alone.
All her years of toil and worry,
Ev'ry painful night and day,
Is forgotten in her sorrow
When the last one goes away.

Though old Death has kept his distance
From her home through all the years,
There's a pulling at her heart-strings
As each loved one disappears.
Though she knows there must be partings
As they all advance in age,
Her dear soul is never ready
For the final ending page.

She has pressed them to her bosom,
And has nursed them each in turn,
And as each moves out in selfhood
There's an added painful yearn.
She still feels those baby fingers
And those lips and boneless gums,
And her mother heart is broken
When that final parting comes.

Though she gives her life to please them,
They but seldom realize
That her heart gets sad and heavy
With the torturing "good-byes";
But she feels those baby fingers
When they were all her own,
And her mother heart is palsied
When at last she is alone.

DR. T. WILKINS.

A REMINISCENCE.

WHICH IS STARTLING IN ITS CHARACTER.

Henry Ward Beecher Spoke as If Controlled by an Archangel.

"I see they are going to build a memorial to Henry Ward Beecher," said my white-haired Southern friend, who, in spite of his soft voice and gravely gentle demeanor, had been a fire-eater in the old days. "It's time they did, and I shall send in my subscription."

I looked up surprised—"I thought you fought for the other side during the war."

"So I did, and perhaps that's why I know he deserves a monument," said the Colonel, smiling. "I know he was the greatest orator who ever lived."

"Demosthenes and Cicero ain't in it, I suppose."

Not with him," the Colonel insisted. "Let me tell you a story to prove it."

So I settled back in my arm chair—the Colonel's reminiscences were always a little vacation in my work-a-day life.

"You know during the war I was sent to England to work up public sentiment for our side. Well, there were a number of us, and we worked up a good deal of sentiment, and so much that Abe Lincoln began to take notice of it, and after awhile he sent Beecher over to make some speeches against us.

"When Beecher landed in Liverpool the town was already billed for his first speech, and we were already there in force to see that he shouldn't make it. The night came and the hall was packed, largely with our sympathizers and with men whom we had scattered through the audience and hired to hoot and make cat-calls and utterly drown out the speaker's voice. It wasn't exactly generous, I admit, but you know those were desperate days.

"So when he entered it was pandemonium let loose—you never heard such a racket. He had to come in at the rear and walk the whole length of the hall down the middle aisle through a howling mob of enemies. I can see him now as he braced himself, shook that mane of his, walked slowly to the front, and climbed that platform. He took off his overcoat deliberately and put it and his hat on a chair; he tested a reading desk that stood in the middle, found it loose and carried it out of his way. Then he turned, walked slowly to the front, faced the whirlwind a minute, and then said, in a voice that went through our yelling like a cannon ball through a cotton field:

"'Boys, this ain't fair!'

"We forget to yell for a minute, stopped to draw breath against him. And in that pause he hurled upon us the most wonderful sentence that ever fell from the lips of mortal man. A thousand times I have tried to reword it, but always in vain. I know only that it appealed to the English love of fair play, to the old, historic British sense of justice. And I know that from that first moment every man of us forget why he was there—utterly forgot himself and his country, and I know also that within ten minutes we were breaking the hush with cheers that took the roof off. Cheers, yes, sir, we who were there to silence him, who hated him and his cause! He held us there cheering for two hours, and not till it was all over and we had left that place of magic, did we begin to come to ourselves, to realize what we had done. If you can find in all history such another miracle wrought by an orator, I'd like to know of it.

"I tell you he was forever hurling thunderbolts that night—there were lightnings flashing from him. He was not like a man, but some supernatural power. Every soul there fell under the spell, even the reporters. The London papers all sent their best men with orders to take a verbatim report of the speech, and not one of them got beyond 'Boys, this ain't fair.' The London Times actually discharged its representative because of his failure.

"Afterwards Beecher made many speeches in England, and good ones—you can read them if you care to see how he, I think, saved the day for the North over there. But none of these was like that first speech which we tried to silence—I am sure nothing anywhere was ever like it.

"Ten or fifteen years later I met Beecher and told him so. He agreed with me that that night in Liverpool was the great moment of his life, said that then, and then only, he had felt as **THOUGH POSSESSED BY A GOD**, as though uttering, not his own words, but those of some **ARCH-ANGELIC POWER.** He regretted deeply that the one speech by which he would like to be remembered should have perished in the utterance."

"But is not that usually the way with the finest things?" I asked. "Who can perpetuate a rapture—the orator's voice, the singer's song, the soul's supreme desire? How can they last?"—Chicago American.

A Second Brain.

There will shortly be placed in the Field Museum, Chicago, the bones of one of the most peculiar of prehistoric beasts, the dinosaur brontosaurus, which was found in 1900 near Fruita, Colorado, by Mr. Menke. It is figured that the animal measured seventy-five feet in length and twenty feet in height, and like the stegosaurus it had a second brain, or an enormous enlargement of the spinal cord in the sacral region. It is thought the sacral brain was needed to control the powerful hind legs and tail, these being so far from the small cranial brain. The suggestion of a second brain is of interest as demonstrating that nature does not limit brain matter to the skull, and that it can be developed by use in other localities as needed.—Woman's Tribune.

He who murmurs against his condition does not understand it; but he who accepts of it in peace, will soon learn to comprehend it.—Anon.

MEDIUMSHIP.

Plain Thoughts on the Legitimate Scope of Its Exercise, by a Prominent Worker.

A great deal of complaint is made against the general trend of present-day mediumship. It is blamed with having much to do with driving lecturers out of the field, and reducing the platform to a mere advertising agency for the several businesses of palmists, astrologists, fortune-tellers and business mediums. And it certainly has contributed largely in that direction. Mediums and all others who have side lines are able to fill the platform for very small pay, as it in no way interferes with their business, and assists them in obtaining patronage. Lecturers who have messages for the world, who are especially adapted to the business, and who always leave their audiences more or less better educated than they found them are not able to come into competition with this class of talkers. It is on the same principle of selling adulterated goods. They can be sold much cheaper than genuine goods, and thus control the market. On this account the average spiritual lecturer deals so largely in platitudes that men and women of culture and thought are driven out of the field, and our platform has little to distinguish it from the average pulpit except occasional demonstrations of a continued existence after so-called death. I say "occasional" because much of the so-called descriptive work is of such a character that a lecturer of brains is required to demonstrate that what may be interpreted as "mind-reading," "subconsciousness," etc., is really after all a manifestation of the higher or spiritual nature, and that class of intellect is excluded from the platform by the conditions of mediumship, if we may term it that.

As a result, a large class of the more intellectual and spiritual of our former membership has been driven from us into the more liberal churches, which, though they have little to give, furnish at least a small bit more of mental and spiritual aliment than is furnished by the present-day occupants of the rostrum.

This is one charge made against mediumship of to-day, but let me say that mediums are not the entire cause of the sparcity of ideas we have in our spiritual lectures. There is another trouble that our lecturers labored hard to overcome. That is the conditions of finance of the present time. Thirty years ago our inspired lecturers foresaw the present conditions which demagogues denominate "good times," and tried to avert them. At that time every lecturer had his time all engaged for several months ahead, and wherever you met a Spiritualist, you found a man who was head and shoulders, intellectually, taller than his church-going neighbors. Such is not the case now; not only this, but you would also find his libraries well stocked with books and several Spiritualist papers in his house, on his center-table, exposed to the gaze of all his neighbors. The want of finances in these prosperous times has changed all this. Conditions are different, now. In those days according to a message from President Grant, only five per cent of the people were in debt. Now ninety-five per cent of the people are in debt. On this account, the industry which by adulteration is able to sell "cheap goods," is enabled to drive an honest competitor out of business, or force him to the adulteration of his goods.

The cry made against mediumship in these days is occasioned from several causes. First is the adulteration of mediumship, witnessed mostly in physical manifestations and materializations. There are a large number even of Spiritualists who denounce all physical and materializing manifestations as frauds, not because all have been proven to be frauds, but because so many frauds have been found among them. And yet another class has unbounded faith in any pretension, no matter how thin a veneering may cover it. Here again are two exeremes—one is credulity, amounting to gullibility, the other is incredulity, amounting to unreasoning skepticism. I will not undertake to argue the possibility of physical manifestations and materializations, but should I hereafter be called out on the subject, I think I shall be competent to sustain my belief without so much as bringing up actual occurrences in demonstration.

We are some like pendulums, when we touch the wall on one side we feel that we must also touch the opposite wall. But the conditions necessary for this kind of phenomena render it more difficult to obtain genuine manifestations, so that we have many fraudulent mediums traveling the country. Some say that ninety per cent are frauds and declare that they have some doubts as to the other ten per cent. I doubt that there is so large a percentage, but I confess that I am always suspicious of every one who lays claim to such mediumship, merely because I cannot help associating him or her with what appears so prominent in that class. Except at Spring Hill, Kansas, this class of mediumship has done so little good, and so much harm, that I regret it was ever developed among us.

If I was an honest materializing or physical medium, I should have a portable wire cage and insist on being locked up in it, the guests furnishing their own padlocks, every time and place I should give a seance.

Second, we might mention the attempt at eclat, by many mediums, by using high-sounding names, unmindful that a great thought uttered by plain farmer Brown, or even simple Simon, is just as good as if uttered by Socrates. Some very commonplace thoughts, and even very ordinary platitudes, find their way into our Spiritualist papers, that might easily be excelled by incarnate spirits who have never made a reputation beyond their own neighborhoods yet. As an illustration of this, I give magnetic treatments, wherever I happen to be temporarily located in my peregrinations over the country, with what success, I shall leave to others who have come in contact with my work to state, and I am continually asked by those who get faith in my work. "Who is your doctor?" imagining that of course, I could have no success unless I had back of me one of the world's most celebrated physicians. Well, I am humiliatingly compelled to admit that I don't know, and also to tremblingly admit that I don't know whether I have any assistance from the spirit world, and I hope for the sake of my reputation I have, that whoever he is, he was just some common nobody without a reputation.

Third, we all have a disposition to overrate the importance of our mediumship. Well, I stated that too strong, for I have met many mediums who underrated themselves, as you meet with many other people who underrate themselves. But the class who do overrate themselves are always sure to crowd themselves to the front, and in doing so, push everybody else back. This class of people will come before an audience all unconscious of their bad grammar and worse logic, and assert most ridiculous absurdities. To illustrate how ridiculous such people may talk, I heard one of them at a camp-meeting a few years ago break out in rhapsody as follows: "O, to be transmuted to the planet Mars! far from the real-ms of causation!" and the spellbound audience sat there with open mouths, and at the colse of the lecture, everywhere one might hear the exclamation, "Wasn't that g-r-and!" and the good medium was awarded an ordination paper at the close of the camp-meeting! What great spirit controlled, I forgot to ask her—so rapt was I with the great lecture, but I have no doubt it was a shade of one of those great lights of the past, for modern times has been unable to produce any such brilliant minds as those who lived in hoary antiquity.

Well, I seem to be forgetting my subject. I want to find the true place in mediumship. As I said before, we have mediums, astrologers, fortune-tellers and palmists all operating under mediumship, and by virtue of which claiming a right to a representation on our rostrums. Many good Spiritualists are opposed to this class, not only as occupying a place on our rostrums, but they think the work they do is dragging Spiritualism down. On the contrary, I do not think the work is disreputable, but it is a question whether we should under the name of Spiritualism assist the business avocations of anyone. If mediumship was confined to giving spiritual information, consolation to those who are mourning for the absence of their loved ones, or demonstrating the evidences of a continued existence, it would be directly in line with our religion, there could be no objection to it. But it is not. Many people now-a-days think more of the Almighty Dollar than they do of those who have vanished from their firesides, and the only value they attach to Spiritualism is a cash value. "How much will it benefit me? What pecuniary benefit can I derive from it? Will it tell me which horse to bet on; or what the price wheat will be next harvest? or how I can obtain some other fellow's money without earning it?" Now, I do not object to a medium's pursuing any legitimate avocation, as a business. I believe any means in our "catch-as-catch-can" system of doing things is legitimate, even to selling tobacco, beer and pork, though all people would be much better off without any of these worse than useless articles, and the man who sells them is not only receiving money for nothing, but worse than nothing; but we recognize the principle that a man has right to obtain his wealth any way he can within the limits of law, whether he returns value or adulterated and injurious products in exchange for said wealth.

I have known some mining mediums, who had with them spirits capable of looking in the earth and giving an idea of the richness of the minerals within or contiguous, and I noticed that the most successful miners always went to them, and profited by their advice. One medium I am acquainted with never, that I have ever learned, made a single mistake. Her business was legitimate. As business nothing could be said against it. And if a religious meeting may be used as an advertising medium in which the advertiser may exploit his or her wares, then may it be used for the purpose of furthering the medium business. I am acquainted with several mediums who will not give sittings for business purposes—that is for the purpose of giving advice from the spirit side of life, to people requiring or really in need of such advice. I confess, I can see no objection to it.

When I go to the spirit world if a friend proposes to go into a business which from my larger view, I shall see will result in disaster, I should like the opportunity of warning him of the sad consequences likely to follow such a course, neither should I consider it a prostitution of mediumship. As the world goes now, everything we do is a game of chance, and for the most part, we are all playing against each other; and one of the worst features of the whole business is, that some are playing with loaded dice.

Spiritualism once commenced to teach that we should all assist each other instead of play against each other, and when it gets back, and returns from its backslidings, it will help to lead the world out of its thralldom to chance and chicanery. Whenever mediumship is used to assist certain parties in loading their dice, it is prostituted, and that is what it is sometimes used for in these days.

It is my opinion that all those mediums necessary to bring evidences from the other life to seekers after such evidence, and none others, neither should we cast pearls before swine, or to give spiritual consolation to those who have lately been bereaved, should be retained on a salary as should lecturers. And that in no case should they prostitute their heavenly gifts by parading them before the vulgar gaze of the curiosity seeker, or people too gross to have any conception of the fine spirituality of their work.

Neither can I object to astrology or palmistry as an avocation, nor should I think it impertinent to instruct the people on either of these sciences before a Spiritualist audience and in a Spiritualist meeting, but would it be appropriate to use a Spiritualist meeting as an advertisement of their business, more than they should use a Methodist meeting or the Masonic lodge for such purposes. This would not imply that they had no right to practice their profession where they had occasion to teach their arts. We only deplore the practice of cutting out useful lessons which the public should hear, for the purpose of assisting some person in their business.

I believe much of the odium that hangs upon Spiritualism has been caused by the practice of placing before an audience half-fledged mediums, uneducated, and thoroughly incapable of solving the mighty problems of the world, especially in spiritual science. People who are incapable of instructing the public, and people who can only enunciate a few platitudes, should take back seats when an expectant audience are in attendance to learn something.

D. W. HULL.

Each one sees what he carries in his heart.—Gothe.

More and more I feel that every sort of salvation we do attain to in this life must be worked out by ourselves.—Lydia Maria Child.

Progress, the growth of intelligence and power, is the end and boon of liberty; and, without this, a people may have the name, but want the substance and spirit of freedom.—Channing.

DR. FUNK.

He Expresses His Views on the Widow's Mite.

So much has been put into my mouth about that widow's mite which I did not say, that I am constrained to ask the press to permit me to set the matter somewhat right; then make a request:

First—I am not a Spiritualist, nor, for that matter, am I an anti-Spiritualist. I simply don't know; nor is there anything in the widow's mite test as far as investigation has gone that to my mind settles conclusively this question.

Second—many of the details as published are not correct, hence it would be impossible for psychologists or other scientists who care to investigate this matter to come to a correct conclusion. The publication was premature, as the investigation was incomplete. A reporter got wind of the affair and rushed into print.

Third—The explanation of psychic phenomena has not yet more than reached its alphabetic period. The territory covered by these phenomena is an exceedingly large one, of which so-called "Spiritualism" is only one phase; those of trance, clairvoyance, telepathy and secondary personality are other and very important ones. Mr. Gladstone did not overestimate the importance of careful investigation of these phenomena when he said that he deemed the work that the Society for Psychical Research was doing "is the most important work which is being done in the world—by far the most important."

While I believe that the psychic phenomena should be carefully investigated, they can never be investigated effectively by the sensational methods which some of the press have used during the last few days. It is a matter that is very difficult to investigate. For some twenty-five years I have given time to its investigation, and do not by any means regard myself as a past master at the art. It is a kind of learning of which it is well to drink deep or taste not, at any rate, at the present stage of knowledge concerning it. Yet there is in some minds unnecessary alarm. An excellent clergyman said to me yesterday: "Is there not danger of uncovering a truth that may end in calamity?" It has been wittily said, God made the universe fireproof, and hence permits man the matchbox to play with. The only danger is in a partially understood truth. Truth fully understood is safe; it matches all around.

In view of the large number of letters that I am receiving—some from those who have lost dear ones by death, asking for "the names of reliable mediums"—I earnestly request the press to abstain from further exploitation of this mite episode until the proofs have been carefully gathered and passed upon. When this done, if the affair is then found to be worth while, a complete authentic statement will be given to the public.

I. K. FUNK.

New York.

A LITTLE THING.

My neighbor met me on the street,
She dropped a word of greeting gay;
Her look so bright, her tone so sweet,
I stepped to music all that day.

The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along,
With air and step at liberty,
Freed by the sudden lilt of song
That filled the world with cheer for me.

Yes, this was all. A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on, and said, "Good morning, dear."

—Margaret E. Sangster.

POETRY WINS $100,000.

AMERICAN MARINE'S CLEVER VERSE MAKES HIM AN HEIR.

Don Cameron St. John, Who Served Three Years as a Private in China and the Philippines, Wins Favor of His Grandmother—Writes Poems Depicting Soldier Life in the Orient—Will Serve Out His Enlistment—Sample of His Literary Efforts.

Don Cameron St. John, a marine in the United States navy, has won $100,000 by his poetry and patriotism. He has just inherited that sum from his grandmother, who was so delighted with his verses that she selected him from among eight grandchildren as her heir.

"Poet of the marines" his comrades call St. John, and in his own way he sought to be the Kipling of the navy. He has written many verses of naval life, more particularly of the marine corps, of which he has been a member since 1890.

Writes of Soldier Life.

Among his narrations are descriptions of the march from Tien Tsin to Pekin. His other descriptive writings deal with spectacular events in the Orient. His writings, poetry and prose, fill a large scrap book, which he keeps in his trunk at the barracks.

Though still a young man Private St. John fought both in China and the Philippines, where he spent the last three years. He arrived home only a short time ago. Previous to his enlistment he was a traveling salesman for a house in Chicago. He spent two years at Adelbert College, outside of Cleveland, and now inherits $100,000, with still one-half year of his enlistment term to serve in the Marine corps.

"But," said the lucky private, "I'll not buy my discharge. I like to serve my country."

Sample of His Verses.

Here is a set of verses, "To My Cigar," written in the wilds of Basilon, in the Philippines:

My good old friend,
In lazy way
I've watched your varying
Ghost rings sway.
I've touched your lips
In fond caress,
And smoothed the creases
Of your dress.

Half solemnly
I've seen the fall
Of each white ash,
And noted all.
The warmth of fire
That in you lies,
I've valued with
A lover's eyes.

And doubt if Ceylon
Breezes be
More rich in spice
Than you to me.
Till now at last
I lay you down,
Scant in your dress
Of faded brown,

And sadly ponder
As you burn
For me within
Your funeral urn;
But friendship's noblest
Lot you've known—
You gave your life
To cheer my own.

On the Philippine Mosquito.

Here is another in different vein. It is St. John's personal reminiscences of the mosquito as it exists in the Philippine jungle:

I have heard the hissing Mauser
And the rapid firing gun;
I have lain down in the trenches
In the hot and burning sun,
But the worst of all my troubles
In these swampy eastern scenes
Is the pesky big mosquito
In the bloomin' Philippines.

He comes to you with music
Somewhat soothing, rather low;
You will think he means no business,
For he starts out rather slow,
But all at once you feel him;
In your leg he gives a dig
With a bayonet—and you're jumping
Like a nigger on a jig.

Then you'll hear him quiet retreating
Like a Tagal that's been beat.
He is grunting "Buenos Deos,
Bill, I think you're too tough meat,"
And your gored leg is swelling,
And you're hollering in pain,
But you think that darned mosquito
Won't come back to you again.

All at once you hear the buzzing
He has come with his relations—
All the hungry, poor and blind;
He has marshaled all his forces,
And he takes you by the flank,
By the rear, and by the quarter,
Till you shriek and break your rank.

And they jab you and they stab you
Till your flesh is lumped and sore;
And your mother, if she saw you,
Wouldn't know you any more.
You surrender, minus honor,
And you crawl beneath the screens,
And you curse the day you landed
In those cursed Philippines.

That is, in a great degree, true of all men, which was said of the Athenians, that they were like sheep, of which a flock is more easily driven than a single one.—Whately.

Old age seizes upon an ill-spent youth, like fire upon a rotten house. It was rotten before and must have fallen of itself, so that it is only one ruin anticipating another.—South.

Hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction.—Johnson.

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

Almost all my tragedies were sketched in my mind, either in the act of hearing music, or a few hours after.—Alfieri.

He only is exempt from failures who makes no efforts.—Whately.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOUR—Continued.

The men and the women are not separated off one sex from the other, the mothers and grandmothers and great-grandmothers remaining near earth to receive and care for the little children and babes, while the men go onward into wisdom and glory. O, no; not so. The men remain where the women are, for if they do not care so much for children, they do care for the women and the women care for the children. A man remains with his wife, if he loves her and they are the true ones that complete the harmonious marriage—or the right halves that make the whole or complete oneness of the true marriage—and if they are not thus mated they soon find the right one and are united, and together, by natural law, they form a beautiful home. Earth is but a type of heaven. In this home the grandmother or great-grandmother receives the souls and spirits of the little babes and small children of her daughters and sons or her grand-daughters and grand-sons, and here she nurtures them until they are old enough to enter some kindergarten or school in the spiritual spheres, and, of course, this is often done by aunts and other near relatives, for there are really so many that the grandmothers would have a hard time unless aided by others.

What a pandemonium it would be if the spirits of men, women and children had no homes and became mixed up in promiscuous crowds, unsexed at that, or if the wise went so high up in the spheres that they became too good and great to care for earth and its inhabitants. If that were the case who would take the babies and little children? No, my friends. The great-grandmothers and grandmothers and grandfathers are so near to earth that they receive and care for this constant stream of humanity that is coming here at all times and seasons.

Now as very small children must sense objects and things first, in order to gain any knowledge whatever, so we must have objects and things in the spirit world; and homes and houses must be furnished in order that men and women can have these places of rest wherein to comfort and compose themselves and receive these little ones, also to receive their near relatives. The homes of earth are types of heavenly homes, but our homes are not exactly like those of earth, no more than our bodies are exactly like our old earthly forms. Those dim-eyed old grandmothers have become so beautiful that earthly eyes would be blinded and dazzled to look upon them; but their beauty is that of heaven—angelic, ethereal—not a grey hair or wrinkle remains; not a mark of old age is upon them, and the older they are the more beautiful, for they are glorified by love and wisdom—the older they are the more ethereal and beautiful their homes.

I wish everyone who reads this letter would purchase "Mary Ann Carew: Wife, Mother, Spirit, Angel," for this beautiful spirit mother wrote the book entirely. It describes our homes and methods of educating the young, just as they are; tells you of marriage as it exists there—the real marriage and not the counterfeit. She has entered into all the small details, and as she has truthfully described them, it is not necessary that I should.

The husbands here seek their homes, as men of earth do, for rest, comfort, encouragement and strength; this they find in the female mind—the wife, the mother, and the little children. The male mind would become weary and worn if it did not rest and refresh itself within the female mind; and the female mind would become weak and dejected, with all the petty details that must be attended to, but for the strength it draws from the male mind; separated they become useless and run off at tangents; united they fill both the earthly and spiritual worlds with beauty and wisdom and human and angelic souls.

Unmarried priests are of no use here nor there, except to corrupt the earth and the heavens with their false teachings and their unnatural lives which are filled with unnatural practices leading down to despair and darkness and perversion of the truth and of the right. The highest heaven we know anything about here in the spheres is the most beautiful home and its surroundings where the God—and we know no higher God—within it is the male and female joined together in oneness or true marriage. This is God and heaven so far as we know, and every man and woman on earth may expect to reach just such a heaven in time, and each perfectly united pair, male and female, is, or will be, God, or Gods; just as you please. Each little human waif will find a home, love, and heaven in one of these beautiful mansions. How well for the world that the poorest, meanest and vilest of them all have mothers who will never forget their children, and grandmothers who will receive them if they pass out of the mortal form before their mothers do.

The mothers and grandmothers are the saviors of the world and not Jesus of Nazareth. But for them the world would neither exist nor be saved. From what I have written one must see that we necessarily have nearly everything here that you do on earth, in its ethereal and higher form; that we must necessarily have schools, institutions of learning, in all their various branches, for children and youths, men and women; that our homes must, necessarily, resolve into towns, villages, cities, scattered homes and rural; that the various tribes and nations of men must have theirs corresponding with their former habits and tastes; that nations congregate together, being attracted to their own, and love of theirs for their own kindred and homes. The mothers of each nation must take home the children of their children and grandchildren, and instead of promiscuity all things tend toward nations, circles, and families.

These things could not be unless there existed spiritual land, or an ethereal or spiritual world, and in this world there must be natural objects and various ones, else the soul would become weary—so weary that it would desire annihilation. How tiresome and monotonous if it were otherwise. One natural law leads directly to another—they are all chained together just like the human family. If there is ethereal land, there must be mountains, trees, grass, flowers, valleys, and water; all, of course, ethereal, and if all this, then there must be animals, insects, bird, and fish life to fill out the celestial program; and this is true. We have all these things in their ethereal or celestial condition, for if man has a soul and spirit, all life must have also, for these constitute life, and without them there is no life. If one thing of life drops its outer covering, all things must, for this is nature's law; and if man rises to his heavenly home, all life must also; and it does, even to the smallest blade of grass. Oh, the rapture I felt when I arrived here, to find this to be true. You cannot conceive of the joy and satisfaction it gives, especially to those who have never even dreamed that it could be so; and then how natural that it should be so.

When woman and not man gives a religion to the world, it will be a more natural and satisfying one, but the best and truest religion of all, will be given to the world by those who are rightly married, those who are truly at oneness, the male and female elements equal; not by an imperfect unmarried male; not by an imperfect unmarried female; but by the perfect male and female joined in true wedlock. Here is where you may look for the natural and true religion. The male element must not dominate the female, for this is the spiritual, and the female must not dominate the male, for he is her shield and covering, her balance and her strength, and in him resides the germs of life. One thing is the true type of another, as within the material resides the spiritual and life covers itself with matter. Yours from the ethereal life,

HARRIET BEECHER STOWE.

LETTER NUMBER FIVE.

Man and woman must go hand in hand, or the world is pulled in the wrong direction; and the spiritual world must go hand in hand with the material world, otherwise the material world would sink into degradation. Consequently the spiritual world is not very far beyond the earthly world in knowledge, or the understanding of natural laws; at least not that part of it which is in immediate rapport with the earthly world; so that whatever we comprehend here concerning natural and scientific laws, we hasten to give to some sensitive of earth; and thus of religion, and so of all things.

If men and women cannot be separated on earth, they cannot be separated here; consequently if a woman must have a home, either here or on earth, the man must share it with her as on earth, and together they must construct or build it. If she must care for little children, he must aid her, just as he does on earth.

Now I hope I have made it clear that we cannot exist here in the spirit world without homes, without schools, without temples of wisdom wherein to teach of natural laws and scientific truths; and when something of great importance is discovered, as soon as conditions will permit, it is given to the earthly world. Wireless telegraphy has been well understood here for a long period of time, but until spiritual beings could work with and impress Marconi with all the details concerning it, it could not be given to earth; and thus with nearly all the advanced knowledge of the earthly world.

On the earth you talk a great deal about scientific men, but little or nothing is said about scientific women. Now it is quite different here, as it soon will be on earth. Just so long as woman is ignored in the scientific field, man will not arrive at the perfect solution of scientific problems.

Observe how it is now: Man thinks he has a scientific fact all right; immediately another man discovers some other fact that upsets the first one; and thus they go on; what is scientific today is unscientific to-morrow. As Lilian Whiting well says, there is nearly always a way of dissolving facts. A fact is supposed to be something that is scientifically true, but there is a higher, spiritual law, or solvent, that dissolves the fact.

Now I read this in the mind of the medium, or, rather, I was asked to give my opinion on the subject; and I say, Miss Lilian is right and so was Emerson. But you ask: "How are these things managed in the spirit world?" I will tell you.

Men and women do not separate themselves here as on earth. When once a man and women are united in the true marriage, there can be no separation; they are one, and work together in all things as one. Together they build their home. Together they rear the little buds of immortality that they receive from earth. Together they erect and manage schools—not one man and woman alone, but by joining with others like themselves; and the higher spirits erect temples of wisdom in the same way. A man does not go to a temple of wisdom without his wife, nor a woman without her husband, they are one. Now this is what we call the higher law, or the law by which all false, so-called facts of earth are dissolved.

A man here cannot set up a male God, for he is at oneness with the female half of himself; and when he is at oneness, he cannot conceive of a male God. You see the higher law dissolves the male Jehovah. But there are thousands, aye, millions of spirits here in the spiritual world, who do not, as yet, perceive higher laws; and it requires quite a length of time before they can be taught to understand them; so that there are all grades of spiritual beings, from the lowest to the highest, just as there are people on earth.

I do not mingle much with the lower grades of spirits, consequently cannot tell you all about them; but they are for a long period of time very much like the people of earth; they do not yet understand the higher marriage law, consequently are more or less promiscuous in their attachments to each other—they also compel the female into subjection by their dominant will-power, for will-power can be exercised for evil as well as good. Among these are to be found the spiritual parasites of earth; these do not marry but say there is no marriage in the spirit world; they also incite many on earth toward free-love and promiscuity; they love and attach themselves to men who drink and gamble; to those who drug themselves with morphine and chloral and other sedatives and stimulants; they hang around boys and young men that they may enjoy the fumes of tobacco; they incite these same youths and men to pollute innocence—defile it and tear it from its pedestal—they incite society to say to these young men: "Oh, it is expected that you will sow some wild oats, but our girls must be pure," for these evil spirits know that these same pure girls and women will surely be defiled by these same young men and the old ones, too. Now we are coming down to pandemonium. They incite nations to war, for a nation is made up of units, and they call it patriotism—fighting for their country. These spirits seldom have homes, for they do not believe in the Eternal True Marriage. They do not care for little children; they are too sensual and selfish, but they are more or less the cause of thousands being sent here who never ought to have come, and these the higher angels must care for, the lower ones will not, that is as a rule; of course there are exceptions.

When I become conscious of all these things, I feel like crying out: "Come up out of her, oh, my people!" What is the cause of all this misery, suffering, wrong-doing and evil? Where is the cause? Let us strike at it. Let us remove it, if possible, or aid in removing it. But no one will ever be able to reform the world without understanding the real cause of its wickedness and consequent misery.

Friends, I beg of you not to raise your hands in holy horror when I tell you some of the main causes: Untrue and false marriages are among the first and worst. The male dominating the female, is another as bad. Society women with false ideas of home and the duties devolving upon them as mothers, another. Priests and ministers setting up a male idol and calling it God, and requiring the people to fall down and worship it, another. Teaching young men that they can do with impunity what would be horrible and disgusting for a woman to do: This is among the very worst.

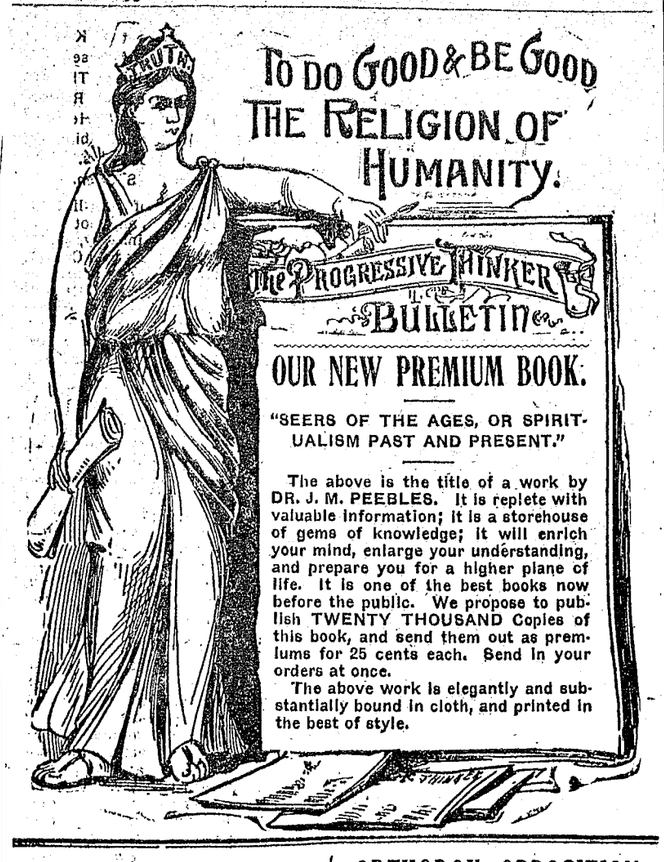
Go out into the streets of any large city and observe the vileness of its youths and men. A pipe or cigar in nearly every mouth, puffing vileness into the air together with the filth of their own personalities, for clean and pure persons, mostly women, to breathe, forced to breathe it, there is no way of escape. Look down upon the sidewalks at the vile pools of filth ejected from their nasty mouths, and ladies must walk upon the sidewalks, their is no other way, and their robes must be bedraggled and smirched by it.

Now listen to the talk of these men and youths, made up of vulgarity, profanity obscene jests, slurs against the fair fame of women, and boastings of their own villainies. Go into the liquor saloons and gambling dens and observe; and from these to other resorts where those who were once your innocent daughters are now the victims of these young men whom you taught that it was expected that they could and would sow some wild oats, and this is what the wild ots have grown. What a crop! Harvest it! It belongs to all who teach young men that they can sow some wild oats. Now go into your police courts, penitentiaries and prisons. Look about you and weep—absconders, burglars, thieves, murderers, vagabonds, confidence men, swindlers, drunkards, and also many of their victims. Society has been at fault in its teachings, and this is the result. The wrong which it has taught turns again and rends it asunder. Now when truth takes the place of error, all this will vanish—when society teaches boys, youths, and men, that they are expected to be as pure and innocent as girls and women are expected to be—that one sex should be as pure and good and free from vile habits as the other—you will have better results. When young men and maidens are taught to marry right, and for no other reason than because they truly love each other, and are physically, mentally, and spiritually adapted to each other, then they will be happy, and their children rightly born, and born good and not evil. When girls are taught that home, wifehood and motherhood, are of the utmost importance—here she is most needed and not in society—and she must teach her boys and girls that one must be just as good and pure and free from guile and bad habits as the other—then you will have better results and the wild oats will not bring forth such a plentiful harvest.

(To be continued.)

When a world of men could not prevail with all their oratory, yet hath woman's kindness overruled.—Shakspeare.

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THE CAPTAIN OF THE ROUT.

I never have been any place on earth
That I couldn't pick up some good;—
Some useful lesson to help me on
To a nobler womanhood.
For it works us weal to do others good,
No matter how small the deed,
Or word, and we know that like brings like,
As true as a planted seed.

There's never a time, if we speak at all,
That we cannot say something true—
Something inspiring to wholesome thought,
More needed, maybe, than we knew.
It may flash back in an instant speech
From a half-awakened soul—
A first thought-gem, as one little fish
May tell of a coming shoal.

There's so much brightness scattered about,
In the minds of women and men,
Which has not a way to express itself
And so must grow dim again.
Go, dig in the soil of ignorance,
Smothering human kind;
Disturb the dirt with the spade of thought
And the palsied souls unbind.

You will see them stretch, arise and grow,
Joy full of a freer life,
And you can help them by guiding on
Where thought is with action rife.
For nothing will help one, body and soul,
Like using one's latent powers!
We grow self-centered, and happiness,
And victory are ours.

It isn't much good to go and sit
Where the others all talk to you.
Express yourself, in your own best way,
And gain an extended view.
Take hold and think when the others think,
Sift well what they have to say,
And dare to differ, and tell them why,
If lions are in the way.

The time is past when the women and men
Are putting their thinking out
To jobbers; they do it themselves to-day
And lo! there's a scampering rout
Of fat old Errors, and crippled Wrongs,
And pet-poodle sins, tricked out,
In arms! But nobody lays a hand
On the captain of the rout!

"And who is the captain?" Oh, Free Thought,—
A giant young and trim;
His head is like a Grecian god's,
And he is strong of limb.
He is calling the undiscovered ones,
From the debris of the Old,
To dust themselves, and follow him
To the heights their eyes behold.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

LIFE.

Two little children at dawn of day,
Laughing and romping in merry play,
In the pleasant springtime weather.
The brooklet flows close by at their feet,
And the birds in the hilltop, and buttercups sweet,
Nod and glance as the waters meet,
And they sing and dance together.
Oh, swift are the hours and gay are the flowers
In childhood's sunshine blowing,
And the skies are bright with a sapphire light,
And the hours in a whirl are going.

A maid and a youth in the noonday sun
Talk of the life for them begun
In the pleasant summer weather.
The lilies bend down low at their feet
And the roses breathe out odors sweet,
And their lips full oft in true love meet
And their lives flow on together.
Oh, bright are the flowers in love's golden bowers
When happy hearts are beating,
And soft are the skies where love dreaming lies
And the weeks in a dream are fleeting.

A man and a woman at close of day,
Wander along through the forest gray,
In the golden autumn weather.
The leaves are rustling at their feet,
And the branches above them in arches meet,
And they wander along together.
Oh, how quiet the ways of our latter days
When the sweet sad winds are blowing,
And the skies bend low with their clouds of woe
And the months are serenely going.

Two narrow graves in the moonbeam's light,
Clad in soft robes of purest white,
In the snowy wintry weather.
The river flows on dark at their feet,
And the snowflakes above them gently beat,
And they sleep and dream together.
Oh, safe at last from the world's cold blast,
Side by side their forms are lying.
Life here is done, Life there begun,
And the years are swiftly flying.

ALICE.

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ORTHODOX OPPOSITION.

Down With Spiritualism, by Fair Means or Foul.

To the Editor:—It has been some time since I have written anything for your columns, and I have no doubt many of your readers are wondering at my silence, for some of them told me before I left the United States that they should watch for news from me from time to time.

To my friends in America then I would say, since coming to England I have been so busy in other ways I have found but little time for writing; then I am entirely isolated at present from those having any sympathy with my work or my views respecting spiritual matters, that I find but little to write about which would interest Spiritualists.

I have kept a little in touch, however, with the American Press Writers' Association, which I am glad to say is a live institution and growing rapidly. In this organization are many who write occasional letters to the press on Spiritualistic matters, and many of them also read The Progressive Thinker. To these and others, I wish to say orthodox opposition in this country at the present time needs their attention. Within the past few days a number of pamphlets have come into my hands (through the influence of an orthodox relative) which are all against Spiritualism. The authoress is a Scotch woman, I believe; her address is Mrs. E. M. Hardie, 69 Duthie Terrace, Aberdeen, Scotland. The pamphlets are styled The Apostasy Series, are ten in number and they are being extensively circulated by orthodox people. I think it would be advisable for some of our Biblical scholars to get this series of pamphlets and fire a few shots at the enemy from the Spiritualistic fortresses. Here is a glorious chance for Moses Hull and our Editor-at-Large, Hudson Tuttle.

From Iowa or Ohio to Scotland is rather long-range firing, but our guns are built for long distances as well as short, so let us hear from them and make a loud report which shall be heard from end to end of the United Kingdom.

Spiritualism is no longer called a fraud, no attempt is made to deny the phenomena, but it is the philosophy which is now being attacked. "Demon teaching" is the latest title for our philosophy and our inspirational and trance speaker, "Demon teachers." This shows up the spirit of the orthodox authoress who is probably in the employ of the Roman Catholic church, although this is not advertised publicly.

The work of Andrew Jackson Davis is denounced and "Nature's Divine Revelations" is described as the text-book for the "Demon teachers" and we are told by this wonderful authoress that all Spiritualists endorse the doctrine of "Whatever Is, Is Right." She further goes on to say that "in all my searching I have found nothing that brought me to the clear philosophy of Spiritualism like Dr. Child's book. "Whatever Is, Is Right."

I wonder how many Spiritualists endorse Dr. Childs' views. I for one certainly do not. The trusts exist in America, but I do not believe they are right. War is a means of settling international disputes, but I do not believe in it. Drunkenness is prevalent in England and America, but who believes it is right? We might enlarge on this indefinitely, but of what avail is it?

The attitude of the church toward Spiritualism to-day is simply this: Down with it, by fair means or foul.

Let Spiritualists show them they cannot trample us underfoot without making a desperate resistance. The American Press Writers' Association will attend to their part of the work.

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OCCULT MYSTERIES.

THE STRANGE STORY OF A DREAMER'S GREAT FORTUNE

Colorado Springs, Colo.—The famous Stratton will contest has been ended by compromise and thus closes the last chapter of the story of a strange fortune. Winfield Scott Stratton said during his lifetime that $50,000 was enough for any man to live on. He had accumulated a fortune of many millions of dollars. Yet he cut off his son, Irving Harry Stratton, with a legacy of $58,000.

On that provision of the will hung the romantic fight for a fortune. Young Stratton did not win, in fact, although by compromise he will be given $350,000, most of which must go for attorney's fees. The rest of the mining millionaire's fortune will go where he intended it should go—to charity.

Winfield Scott Stratton had strange ideas of what charity should be, yet it is said here that he never gave a dollar that did not do 100 cents worth of good. By the compromise it is now made certain that the Myron Stratton home for the poor will be built. It is to cost $1,000,000 and have an endowment of $10,000,000 and will be one of the greatest charities of the century.

But there is another disturbing feature looming up. Irving Harry Stratton and the estate are now defendants in a $6,000,000 demage suit brought by the Venture corporation of London. This corporation alleges that the Independence mine was "salted."

No more notable case than the case closed this week has ever been tried in the courts of this state. **THE STAKE FOR WHICH THE SON PLAYED WAS A FORTUNE WORTHY OF THE VANDERBILTS. "WHAT THE WORLD GAVE ME I SHALL GIVE BACK TO THE WORLD," WAS THE ELDER STRATTON'S THEORY, AND HIS PRACTICE.**

A Dreamer of Truthful Dreams.

The suit was the last act, the windup, the affairs of a dreamer whose dreams came true.

And in the background, behind the cloak of secrecy and legal finesse, were the forms of two mysterious women, who may yet fight for the fortune, as the elder Stratton's wives.

The life of Winfield Stratton was a romance from his boyhood to his death. That he succeeded near the close of his days in realizing all the dreams of his life is due to one of those remarkable recompenses which nature sometimes deals out to the visionary and impractical.

When the gold rush for California began in 1848, Winfield Stratton was in his babyhood. He was the only son in a family of nine children, which was in itself a handicap in many ways. Born in Jeffersonville, Ind., he grew up in that town and was educated in the public schools. At the age of 17, Stratton was apprenticed to a carpenter.

"That boy won't amount to much, I reckon," said his employer; "he ain't trifilin' or anything of that kind, but he's always pickin' round rocks and things. He's got the gold fever."

It was several years, however, before he had a chance to gratify his tastes. When he was twenty years old he went to Eddysville, where he clerked in a drugstore for six months. Mixing drugs was not to his taste. He had dreams of the clear crystal skies, the wine-like winds and the snowy minarets of the Rocky mountains. One day he boarded an emigrant train for the West, buying a ticket to a point as far as his money would take him. This was Sioux Falls. Another period of work and of saving, and he drifted, ever westward, to Omaha, to Lincoln, and finally to Colorado Springs.

His First View of the Rockies.

In speaking of his first view of the mountains, Stratton once said:

"There they were, high and white against the skyline, spotless and fresh from the hand of God, just as they had stood since the cooling of the world. I knew that in the fiery crucible of their birth veins of gold and silver had filtered and flowed from summit to base, and I believed that I could find them. Not that I wanted the money particularly, but I liked the work."

Herein lay the keynote of his life, a passion for discovery. In Colorado Springs the real romance of Stratton began. He had $300 in his pocket and was possessed of a good trade, but he wanted $3,000 to start prospecting with.

Before he could accumulate it he met a Miss Stewart, and after a brief courtship was married. His wife was a most practical woman, and when Stratton had saved up his $3,000 and proposed to go into the mining business, with a woman's careful foresight, she opposed it bitterly.

Nevertheless the craze grew upon him day by day, and finally he invested his money with some associate in the Yretaba mine, near Silverton, Colo., in the San Juan country. He went to that region on the backs of burros, but the mine proved a failure. Mrs. Stratton, patient under the loss, said nothing.

Several years followed, during which the dreamer of great dreams earned money as a carpenter during the winter and spent it in the summer wandering over the mountains in search of ore veins.

Gold His Only Thought.

Gold, gold, gold, was the subject of his thoughts day and night. And with each day of tramping and pondering over the foothills his circumstances were becoming more straitened.

When the prospecting project was new to Mrs. Stratton she rather smiled upon it as a healthful sort of outing for her husband, which might some day make her a rich man's wife. But as time went on and his absences grew more frequent and more extended, and her own privations correspondingly harder to endure, she developed an aversion to gold-seeking.

The carpenter's trade was good enough for her, she said. It didn't yield a fortune, but it was safe and certain. Finally there came a time of waiting and watching for Stratton that lasted longer than any of its predecessors, and when Stratton returned, ragged, impecunious, and baffled, Mrs. Stratton said that it was the last call for her. The next time he went away he needn't return with any expectation of finding her.

But Stratton donned his old ragged overcoat, shouldered his pick and grubkit and again went forth. He trudged into the heart of the mountains and for a month or more nothing was heard from him. Twenty miles from the present site of the great Independence mine there were some prospectors' cabins.

One snowy day there came to one of these cabins, occupied by Frank Ferguson, now an alderman of Cripple Creek, a gaunt, ragged figure, white-haired and feeble. It was Stratton.

"Got anything to eat in here?" he asked.

Ferguson told him there were bacon and potatoes in the corner, and to help himself. The two men were acquainted, and after Stratton got thawed out a little he cooked himself a meal and talked over the prospects. Ferguson asked him where he was going. He replied that he wanted to go to Wilson creek.

"But I wish to goodness I had some shoes," said he.

Holding up his feet, Ferguson could see where the soles were worn through and he had been walking with his bare feet on the snow.

"There's a pair of boots under the bunk too tight for me. You can have them, if you want," said Ferguson.

Stratton tried on the boots and they fitted perfectly. Then he once more went out into the snow and plodded away toward Battle Hill. A few months later on the evening of July 2, 1891, he camped out at the head of Wilson creek, not far from Battle hill.

On the following day he prospected all over the north side of the hill without success. Feebler and more weary than ever he made his camp, and rolling himself in his blankets went to sleep.

Dreamed and Found a Fortune.

In his sleep he had a dream that proved prophetic. He dreamed that the entire southern slope of Battle Hill was covered with gold mines. When he awoke on the following morning he was so impressed with the dream that he hastily dressed and, after breakfast, set out for the south side of the hill.

Ten hours later Winfield Stratton was worth $15,000,000. He picked up a bit of rock on the hillside and examined it. It was heavy and quartz-like. He made a blow-pipe test and found traces of gold.

Strange to say Stratton felt exultant, not for the sake of the gold, but for the triumph of his theories.

He staked out a claim which he named Independence in honor of the day. He also staked out other claims in the immediate vicinity. Then he headed back for Colorado Springs, his home. His wife had secured a divorce for "failure to provide." The divorce was doubtless a just one, as not one man in ten million can sit down and dream of finding money and then find it.

Returned to Illinois.

A son had been born and Mrs. Stratton had returned to Illinois with the child. So it was that the old white-haired man sat on his doorstep brooding bitterly. He was deeply hurt. He knew that the separation was effectual and that there could be no reconciliation. He had been told that his mine was worth millions of dollars. Should he share his fortune with those whom he accused of deserting him?

"Fifty thousand dollars is enough for anybody," he said.

In this humor he sent his wife, years afterward, a check for that amount, although it was said that she had married again.

He also interested himself in his son's education, and afterward the boy visited his father in the mining regions, but the bond between them was slight.

The foundation of the Stratton wealth once laid, it began to roll up million by million. With the wealth which the Independence mine furnished Mr. Stratton developed other properties, including the Washington, Professor Lamb, Blanche Placer, Corrigan Chief, May Raymond, Smuggler No. 2, Wilson Creek Contact, Buckeye Sphinx, Wonderland, and Wilson Creek Placer, on Battle Hill; the American Eagle, lodes Nos. 1, 2 and 3, Lottie, John A. Logan, Lucy, Brooklyn, and Wonder, on Bull Hill, and the Plymouth Rock group of five claims, on Globe Hill. The first year's output of the Independence mine, in 1893, was $60,000. When it and the adjoining Battle Hill properties—sixteen in all—were sold to the Venture corporation of London, in 1899, the mine was 900 feet deep, with four miles of levels. It was said to be the most thoroughly developed and best equiped mine in the world, as Mr. Stratton was the largest individual mine owner in this country, and the Independence was the largest individual mine.

Dividends of $12,000 a Month.

Mr. Stratton was president of the Gold Crater Mining Company, of which he owned two-thirds of the stock, and he owned one-fifth of the stock in the Portland company, which at one time paid him dividends of $12,000 a month.

He finally sold out the Independence mine for $10,000,000, but retained his interest in many other properties. But through all his increasing prosperity he never forgot his theory that "$50,000 is enough for any man." This was the keynote of his later will.

Stratton was extremely kind-hearted, and never forgot his friends. Mr. Ferguson, who gave him the boots, tells this story of Stratton's gratitude:

"After I had forgotten all about the boots and had gone up to Grassy to live, the Colorado stage coach stopped in front of my house one day, and Stratton jumped out, and, coming to the door, asked: 'Is Frank around?' 'No,' replied my wife, 'he is in the hills some place.' 'Well, here is something for you; you understand, it is for you,' Mrs. Ferguson stood holding the envelope in her hand while the old man mounted the stage and drove off. When she opened the envelope there was $3,000."

In 1896 Harry Stratton, the son, called at the offices of the Independence mine, telling the superintendent that he was Stratton's son. The management showed the young man some courtesies, and, meeting an intimate friend of Stratton's, told him about the young man.

"You're getting taken in. I've known Stratton for years, and he hasn't any son. I'll go down to the Springs with the young chap in the morning and keep an eye on him until he gets away," said the man.

In Colorado Springs they saw Stratton. The man told Stratton how the boy had said he was his son, and how the mine managers had done "the proper thing" by him.

"Proper thing," said Stratton. "Young man, you have been meddling with something that is not of your business. You get out of here now, and don't let this thing occur again."

"There," said the friend. "I told them you had no son."

"Oh, as to that," said Stratton, "I guess he is my son all right."—Chicago Inter Ocean.

YOUNG MAN'S MIRACLES.

MAKES A PIANO PLAY AT COMMAND BY MYSTERIOUS POWER.

Can Lift a Child With His Fingers by Two Hairs—Trustworthy Witnesses Bear Testimony to the Wonders—Influence of Mind Over Matter Secret of His Ability.

St. Louis, Mo.—Doubting Thomases of this city and state possessing all the Missourians' desire to be "shown" what is not palpable have become convinced that they have among them a miracle worker who performs feats such as no magician or prestidigitateur in the whole range of East Indian thaumaturgy ever successfully attempted. What our miracle worker does is performed through some mysterious power which he says he does not himself understand and cannot explain. He makes a piano play at his command, causes a heavy picture to swing two and fro upon a wall at a word of command from him and with his thumb and finger lifts a little girl off the ground by two of the longest hairs upon her head.

These marvelous feats have been performed this winter many times in the presence of numerous trustworthy witnesses. The performer is a young Ohio man named Charles Adams. He is barely 23 years old, a musician by profession, a teacher of the piano and a composer of songs. **His remarkable gift at thaumaturgy, he says, is simply the influence of mind over matter, so far as his comprehension of it goes.** His apparently supernatural performances are the result of a wish to amuse his friends and to satisfy students of the various forms of occultism who flock to him for demonstrations of his power.

Skeptic Relates Experiences.

A spectator whose habit of mind is unusually skeptical, gave the following account of a private demonstration recently given by Adams for the amusement of his friends and his friends' friends.

"This young man, lately arrived from Ohio, caused a heavy framed picture on the wall, twenty feet away from where he stood, to sway back and forth, merely by commanding it to move, while I, with a dozen others, actually saw the picture move at his command. He struck a certain key on the piano and stepped back fifteen feet from the instrument, commanding that key to sound. Almost instantly a faint sound came from the piano—the note that he hau struck. The wonder worker insisted that the key should strike louder and it did, louder and louder. We heard the sound and we saw the key move.

"Immediately after each of these manifestations I made a minute and thorough examination of the picture and the piano, to ascertain if it were possible for Adams or any other person to have any mechanical connection with the objects. I took down the picture, removed it from the frame, separated its parts and found absolutely nothing to indicate that any trick or device had been employed. I passed my hand under and over the piano, between it and Adams, and opened the instrument and inspected the mecnanism of the keyboard, particularly the key that sounded, and found nothing suggestive of trickery.

"Now, I am simply making a statement of facts. What I saw I saw. What I heard I heard. I know no more about the nature of Adams' power to perform these extraordinary feats than you know. I only know this—the picture moved when he commanded it to move and the piano played when he commanded it to play. That is all.

"The process by which these feats were performed I do not profess to understand. If they were the result of mechanism it was too artfully concealed for my discovery."

Adams' power has become known to many people and he is constantly importuned to exert it for the finding of hidden treasure, the location of mines and like matters. He says his gift could only be used in a telepathic sense. If, for instance, a man had hidden treasure from others and the man was brought before him he might be able to force the secret from the man's mind. He has been asked to foretell the outcome of horse races, but this, he says, is no part of his gift.

The most astounding manifestation of the man's power was the swaying and vibrating of the heavy picture hanging on a wall situated about twenty feet from him. Mr. Adams does not attempt it oftener than necessary, because, as he explained to me, the strain on him, physically and mentally, is so great that its performance wrecks his nervous system for several hours afterward.

Some Interesting Experiments.

A detailed account of his performances is given by a writer in a recent publication as follows:

"He told those present to look steadfactly at the picture and to so dispose their minds that every other subject or thought be eliminated except a strong desire or command that the picture move. This thought should be projected toward him. It is not easy to obey an injunction of this sort if one is not in the habit of doing it. The mind becomes rebellious and stubbornly wanders either to the ridiculous or to the contemptuous. I suppose we all tried to project our thoughts at him, nevertheless some of us wandered, for I heard a contemptuous sniff from one woman and a giggle from a girl in the back row.

"Adams turned his back on us and faced the picture. He extended his arms behind him, pulling them forward, as if drawing something from us. We glared at the picture, mentally commanding it to move.

"'Move!' said Adams, addressing the picture. 'I tell you, move! move!' Each command was more forceful, impetuous, compelling.

"A streak of high light reflected from the gasjet on the chandelier in the middle of the room ran from top to bottom of the picture on the left side. I saw this quiver slightly, as it would from the jarring of the walls. Then it began to undulate, or so it seemed. The face in the picture moved outward. It was uncanny.

"I heard a woman gasp as though from overwrought emotional stress. It was a vocal shudder.

"'More! More! Move some more!' exclaimed Adams, his fists clenched, his eyes staring at the picture, his foot stamping the floor.

"You have seen performing animals go through their paces reluctantly, lazily at first, and then do a little more and still a little more under the urging of the master. That was the way with the picture. At first it was a shudder and a vibration. As Adams commanded the motion seemed to accelerate until the picture swung most unmistakably, now out from the wall and back again, then from side to side. There was no doubt about it. There was no optical delusion in it. The streak of white light stood still and the picture moved its glazed surface beneath it.

"'G-r-r-r-! Ah!' Adams made an untranslatable noise in his throat and dropped into a chair, with his head in his hands. At that instant the picture stopped stock still.

"I went immediately to where the picture was hanging and pulled it from the wall. Nothing there. I sounded the wall. It was solid brick, covered with plaster and wall paper. I then lifted the picture down. Here, I thought, is the secret.

"But when I got the picture to the floor I found that instead of its being on canvas it was painted on a tile or sheet of porcelain an inch thick. Down the back was a thin piece of wood about five inches wide wedged into the frame to hold the porcelain plate firm. With the frame the picture weighed sixty pounds or more. I sounded it with my knuckles. It rang as true as a porcelain bowl."

This wonder worker is of small stature, slight almost to the point of frailty, but with a remarkable head that seems to have enormous brain capacity.

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 100 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCES CASEY, St. Louis, Mo.

ENTERS A DENIAL.

DENIES MIRACLE OF JESUS' BIRTH.

Rev. Dr. Hinckley Says the Kind of Heresy Dr. Rainsford Is Accused of Is Merely Progress in Religious Thought—He Declares Science Has Refuted the Bible—"It Is Too Late," He Says, "To Maintain the Invulnerability of the Old Church Doctrines. They Have Been Hopelessly Shaken."

Defining the attitude of men like Dr. Rainsford as progressive and not heretical, Rev. Frederic A. Hinckley, pastor of the Spring Garden Unitarian Church, Philadelphia, Pa., said in an address delivered recently, that it is too late now to maintain the invulnerability of the old church doctrines, as many of them pertaining to the immaculate conception and the fall of man had been hopelessly shaken by the evolution of modern thought.

"No one need be surprised," he said "at the widespread conviction finding its way slowly into all denominations, at least in the form threatening suspicion, that Jesus had a human father; that there has been no fall of man, but a constant ascent of man; that each of us must work out his own salvation; that the great leadership of Jesus was not a monopoly, and that those children of the infant who never came within His influence are not helpless in the struggle of life.

Shattering Old Beliefs.

"We have been hearing a good deal in Philadelphia for the last two weeks about heresy through the medium of the public press; the controversy now stirring one of our great denominations has become public property. It contains some elements of large import to the general and religious welfare which I esteem it a right and duty to consider.

"The occasion which called out this statement is found in some utterances at Lenten services by a supposed heretical rector from New York. And the danger involved to the Christian faith is said to have been greatly increased because young folk were present and the audience was made up of men and women.

"The great doctrines of the Gospel and the creed which it is said were questioned by the heretical speaker are the infallibility of the Old and New Testament as the word of God, the miraculous conception and birth of Christ, fall of man and the redemption by our Lord Jesus Christ, who made upon the cross a full, perfect and sufficient sacrifice for the sins of the world, who became thereby the propitiation for our sins; the one mediator between God and man.

Revision of Thought.

"To question these doctrines is declared to be heresy. Men have thought a great many things in the past which, wiser grown, they do not think now.

"No one need be surprised at the growing and spreading conviction that certain portions of the Bible have been shown to be in error, and that as a whole it is not one infallible book, but a literature varied in kind and in quality.

"All this is what has come from living in a white light of modern science. For a long time the human mind was not free to exercise its functions in the realm of religion.

Old Beliefs Won't Stand.

"It is too late now to maintain the invulnerability of the old church doctrines. They have many of them, and certainly all of those included in this recent statement, been shaken hopelessly in proportion as thought has been free to deal with them.

"That is why you and I in common with so many people have been accustomed to think that in all denominations people are far in advance of the creeds which have been handed down to them from the past.

"But here we have a deliberate reaffirmation of the Old Errors made by thinking men and the declaration that to question them is a heresy that must be driven from the church.

Heresy Is Progress.

"Those who oppose heresy assume that what already is is complete and perfect. They dislike instinctively the spirit of innovation, the spirit which is constantly making all things new.

"Now I want to say that heresy is the first step in all progress. You cannot find in any realm of thought or of action any progress which does not begin on the supposition that there is something better than the established order.

"The signers of the Declaration of Independence were all heretics. They struck out from the old idea of things in a way that startled mankind. Every great advance, of which we have had so many in religious thought and practice, marks the breaking out of a new heresy. Savonarola was a heretic. Martin Luther was a heretic.

"Heresy cannot be driven out. It so inspires men to be enlisted in some honored movement that they will never surrender."

SUGGESTIVE COMMENTS.

Stoddard Gray Seances—Improbable Report—Lot in Bad Business—Our Missionaries.

A cursory glance at The Progressive Thinker suggests a good deal. The General Survey is an encyclopedia of current events, and condensed wisdom—and folly—gleaned from various sources. The report from New York of the raid on the seances of Mrs. Stoddard Gray, I had read in secular papers. In such accounts we should make a liberal allowance for reporters' license (not to say lies), but there is enough loose work and ridiculous shoddy among professional mediums to give an air of probability to almost anything that may be reported. Much of the prejudice voiced in these reports is due to the bad faith, and absurd performances of many who profess to represent Spiritualism by startling phenomena. Whatever may be the merit or demerit of this particular case, the account is in keeping with many others that have occurred. For instance, I read that "There was an attendance of 150 persons who paid one dollar each for admission, with the understanding that the faces of Lot and Mary Magdalene were to appear." This bears upon its face the stamp of improbability.

It must have been a very large seance room to admit 150 people. But the promise to show the faces of Lot and Mary Magdalene is simply ridiculous. Who would know them if they did appear? Who, of that large assemblage, were acquainted with those two notable shades of the remote past?

I have seen a face at Mary Andrews' seances at Moravia, in a good light, and close range, that I recognized, unmistakably. But it was not the face of Lot or Mary Magdalene. If it had been it would not have interested me, for I never knew them.

THIS ONE PRETENSE IN THE STODDARD GRAY SHOW IS A STRONG INDICATION OF SHAM.

In Mary Andrews' seances, hundreds of people from all parts of the civilized world, saw and recognized, and frequently conversed with their relatives and friends, often getting intelligence that was impossible for the medium to know anything of.

If Lot is still hanging around the earth and carrying on a show at a dollar a head, the cause of Spiritualism does not need his help. He might confer a favor on the cause by retreating to the haunts of his mortal life, and spend his time there hugging that famous "pillar of salt." And if Mary Magdalene is on tap, she might be better employed in educating Christians in the nature of devils, giving us some idea how she felt with seven of them occupying the spare rooms in her spiritual temple, and what were her sensations when they departed, and what lessons their temporary sojourn gave her, and what she has derived from the experience since? What were the psychic antecedents that gave them a welcome in her body, and what can we do to make similar experiences unnecessary to our development?

Repetitious phenomena are poor help to the cause. If new phases and new facts are elicited at seances, there may be something added to our knowledge. Or, if reliable messages from friends supplement the facts, they may add consolation and strength to our faith in the unseen world around us. But the daily or nightly, repetition of the same monotonous, stereotyped performances, is devitalizing to the cause, and discouraging to intelligent investigators.

Reports from the N. S. A. missionaries are helpful in various ways. Bro. Kates says: "The cause of Spiritualism is making progress, in spite of lethargy and opposition."

Perhaps if there was more opposition the lethargy would be less. "Opposition is the life of trade." Indifference is often aroused into active effort by vigorous attacks from the enemy. Combativeness is a propelling power on this lower plane; and few people have reached the altitudes that are dominated by moral virtues, and where the love of truth is the strongest incentive.

E. W. Sprague puts a reviving impetus into his work, and his writings, that ought to inspire all who read, with new enthusiasm for the cause. Speaking of the new societies he has organized he says: "The members are enthusiastic and hopeful." If this enthusiasm can be kept alive, after his psychic influence is withdrawn, they will continue hopeful, and will accomplish good. But if they "fall from grace" as soon as his inspiration is withdrawn, the society will be an abortion. If each of these new societies and all the old ones, had a settled pastor whose presence is a talisman, and unitizing strength, carrying devotion into all his works, they might all be kept alive and growing; and this is what is needed for the success of organized work.

But a lively earnestness, and unselfish interest in the cause, sustained by moral integrity, and pure spirituality, are essential in the qualifications of every pastor. Such qualities are contagious, and such pastors hold the people together in successful working order. This agency has been a serious lack in the maintenance of spiritual societies.

If these suggestions are not orthodox, charge it to The Progressive Thinker. It was my inspiration. If they are sound and helpful, credit it to the same source. LYMAN C. HOWE.

LIFE.

Balmy days of spring returning,
With its genial sun and rain,
Clothe the hills anew with verdure,
Brings the earth to life again.

Roses blooming in the gardens,
Flowers springing everywhere,
Merry birds their songs are trilling,
Sweetest music fills the air.

Winter days are truly over,
Chilling winds and icy storm,
Melting snows from plain and hillside
Into babbling brooks now form.

How we love the balmy springtime—
Zephyrs soft and gentle rain,
Giving hope of full fruition
When the harvest comes again.

Life is very like the seasons,
Sun and shadow, smiles and tears—
Childhood's golden hours of promise,
Youth's glad days of hopes and fears.

Middle life brings care and trials,
Earnest striving for success,
Anxious search for truth and knowledge,
All that brings true happiness.

Old age life's winter season,
Brings the close of earthly life,
And with golden sheaves of wisdom
Gleaned through years of toil and strife.

We but wait the final summons
To the home sweet Love hath made,
In the land of Spring Eternal
Where the flowers never fade.

EDWIN Z. BARNETT.

Los Angeles, Cal.

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Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

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

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SATURDAY, APRIL 25, 1903.

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Activity Among the Enemies of Spiritualism.

Far and near, the preachers have been exorcised to preach sermons against Spiritualism. For some years they have ignored it, keeping a dignified silence, that it might die. But it has not given up the ghost, and has become more and more active. Church-members have been led astray by the seducing voice of spirit friends, and something had to be done and quickly. Whether this new line of policy will meet with better success time will determine.

The rather mild admission of the Rev. Dr. Isaac K. Funk, has been a thorn in the flesh to his brother ministers. He is a prominent man, of great business qualities, and thoroughly orthodox, or supposed to be. He received through a medium, a communication said to be from Henry Ward Beecher. It was a remarkable test of identity. The spirit gave a test by jokingly asking for the return of a coin, loaned seven years ago. Dr. Funk declared he had returned it, but the spirit insisted and told him he would find it in a certain safe, under some papers. On returning home, Dr. Funk searched and found the coin, just as the spirit of Beecher told him he would.

The learned doctor made a statement of the facts and for the unmistakable character of the manifestation, a mild sort of admission. Mild qualified as it was, at this time, when every means, even to most despicable defamation and falsehood was being resorted to by the clergy, little and great, it was a red rag, exciting gtheir anger.

The Rev. Dr. Haldeman is an illustration of the ministerial animus. In a recent sermon he attacked Dr. Funk, and he paused not for the usual amenities, which are supposed to characterize polite society. He did not polish his sentences. He wanted them sharp with anger and bitter with denunciation. "No matter how godly the man, I say that any minister of the gospel, or Christian man, who says he has seen and talked to another minister of the gospel through a Spiritualist, lies. Only evil spirits appear to men after death, and surely Mr. Beecher's would not be an evil one. It is daring hell fire to go to one of these seances."

There have been and are some awfully bad ministers of the gospel, yet it is too uncharitable to believe that they all are as a class so wicked that they cannot under any circumstances commune with any but evil spirit. Dr. Haldeman did not mean to say "only evil spirits appear to men after death;" he evidently inteneded to say only the spirits of evil men after death appear to living men, especially to ministers. The heels of his thoughts became tangled in his words! We have charity for his use of the English language, though he has no charity for his brethren. We do not think Dr. Funk lies. He may be mistaken, but he is not a liar. Rev. Minot J. Savage, Heber Newton, the saintly Pierpont, the fearless Theodore Parker, may have been in error as to their beliefs in the truthfulness of spiritual phenomena, but they could not "lie."

If any reliance can be placed in the Bible it most clearly and unanswerably says that it was the spirit of Samuel that appeared to Saul. These reverends who so glibly refer this spiritual manifestation to the Devil or evil spirits, should more carefully read this passage.

Rev. Shannon, of Toledo, was another of the enemy who shouted from the pulpit-top last Sunday. The Fox sisters confessed that they were frauds; the "Seybert committee gave Spiritualism a black eye"; and Spiritualism was least of all isms which inflicted the present time. If it is such a nonentity, why such wrath and effort? It is excusable to take alarm at a lion, but when the lion is dead, it is useless to fire guns and shout alarms of danger. It looks as though the gospel ministers had taken courage from this belief that the lion is dead, and now come bravely to kick and cudgel its luckless body! The gospel ministers are the bravest of men—behind their pulpits, where they can fire their blunderbuss at any one they choose, and there is no opportunity to return the compliment!

These clerical gentlemen (excuse us, we take it back, for the plain clergymen) are doing the cause of Spiritualism a world of good by advertising, and their falsehoods and slanders.

Parkhurst and the Negro Question.

Dr. Parkhurst is nothing unless sensational. When he undertook the moral purity crusade his ways were unlike any other minister. He entered the dens of infamy and hired a couple of their inmates to dance before him, dressed a la Eve, and then had them arrested. Now equally sensational, he solves the vexed negro question. He said in a recent sermon, "It was well for the negroes in the South that not being competent to be a law for themselves, they had masters that were a law to them. They ought to be thankful on the whole, that the institution existed, and such of them as are not drawn under any other system of governance would be better off if the institution still existed. It was slavery—but in its essence is only another name for subjection to mastery that is purely external mastery; and till a man can master himself, he is exceedingly unfortunate not to have some sort of a slave master over him."

Have we gone backward fifty years "befo' the wah," and returned to preaching the "blessings of slavery"? Against the teachings of all great students of moral advancement, Dr. Parkhurst advocates that man can learn self-government by being governed as a slave. If this be true, then the more stringent the control the better for the advancement of the slave. The cotton plantation with its ceaseless grind, its whipping-post, lash and bloodhounds, is the paradise for those who cannot govern themselves. Sad day when the voice of the nation declared that the way to be strong was through the gates of freedom. That bondage meant weakness and the degradation of all that was noble and manly.

The argument does not rest with the negro. It applies with equal force to every white person who cannot govern himself, and so far as that, there are as many whites as blacks who sometimes fail. The majority of people at times fail, and hence according to Dr. Parkhurst, would be better off in slavery.

The Doctor has lived too late. Had he been on the stage in the good old days of slavery, what a paragon of an orator would he have been in the eyes of the slave-holding oligarchy! Now he is a trifle late for the negro, but he can be a sort of a feeler of the public pulse for the steel magnates, coal barons, and trust lords, who would inaugurate a white slavery more merciless, soulless and unbearable than that of the old slave-pen. And this under the pretense that control is good for any who cannot control themselves.

The only legitimate "compulsion" government can exercise, is to see that every individual has his just rights, and does not encroach on the rights of others.

The great struggle for liberty; the fabulous wealth and millions of lives laid on the altar of freedom, according to Dr. Parkhurst, was a failure, and better a portion at least of the negro race had remained in bondage! He has solved the vexed question, "What shall we do with the negro?" Rush him back into slavery where he can be controlled, and with him carry a goodly portion of the whites who fail to control themselves and will not work or think as their would-be masters desire them to do.

The Resurrection of Hell.

Not many who commence reading Tolstoi's article under the striking title, "The Resurrection of Hell," will stop until they have finished it.

Tolstoi is a wonderful individuality. He holds ideas in religion, morals, and industrial and social life, that are peculiarly his own, and which are not in accord with the prevailing ideas of the world or the church.

The christianity of the christian church is, in his view, the christianity of Christ reversed. Under the scheming of the priesthood, acting under the influence and by the instigation of the Devil, the teachings of the Christ have been completely subverted, and a totally opposite system established, yet bearing the name and claiming the honor of being the system of Christ.

Under this priestly-devil regime, the church and society combine in the establishment of a system of spoils and greed, a system that tends to foster the principle of insatiate greed in human lives and hearts, instead of the system of love and altruistic thought and life taught by Jesus.

Graphically in his own way, does Tolstoi show how this substitution of devilism for true christianity was accomplished, and how the so-called christian world has been led and forced into the reception and practice of the false instead of the true.

"The Resurrection of Hell" is indeed a scathing and merciless arraignment of the subverted church and the system of greed called society, as existing today. Whether we accept all his views or not, the notable author's presentation of the matter is worthy of study, and will excite thought in minds accustomed to dormant stagnancy or dreamy somnolence, accepting things of church and society as they are, without question of right or wrong.

Somewhat Queer.

The position of scientific men, even those who profess to believe the manifestations genuine, is peculiar, to say the least. For instance Dr. Hodgson, when called on to express an opinion on the communication said to have been received by Rev. Dr. Funk, from Henry Ward Beecher. The ordinary mind has no difficulty of at once concluding that the test is remarkable and demonstrative of the spirit presence of the great divine. Not so Hodgson. He says that whether it came from a decarnate spirit, or by telepathy from a living person, no one can determine. In a case like this it is impossible to eliminate the influence of living persons.

If this be granted, then we are at sea, indeed! We believe in being careful in accepting evidence, and setting aside everything that can be explained by mundane causes, but this may be carried so far as to leave no firm ground beneath our feet. True we may think even this wonderful test was the result of mundane mental influence, but if many such instances were adduced the chances against such a cause would become greater by each additional fact. Telepathy covers the mental influence or spirits as well as mortals, and when such telepathic influence comes with a distinct individuality, we betray our incredulity to the genuine phenomena by prefering a pettifogging explanation.

It Opens Up a Segment of Heaven on Earth.

According to the Chicago American, Miller Reese Hutchinson, who was recently decorated by Queen Alexandra for his efforts in behalf of the deaf, invited some of his friends to his laboratory in New York, to watch experiments with his newest instrument for making the deaf hear.

Tests were made with six boys and four girls from the Institution for the Instruction of the Deaf and Dumb, who were enabled to hear the sounds of their own voices, piano music and conversation.

A girl born deaf dumb and blind clapped her hands when she heard her own voice say "mamma" and reached out wistfully toward the piano when the musician stopped playing.

The most wonderful part of the invention is the transmitter. It is made of metal and hard rubber. It corresponds to a magnifying glass between an object and the eye. Sound enters into it and is marvelously magnified and projected against the auditory nerve. The transmitter is so delicate that sounds not perceptible to the naked ear are gathered by it and made audible. With this instrument an ordinary conversational tone to a healthy ear becomes like the loudest shouting and a whisper in any part of a large hall is gathered in and heard distinctly at a great distance.

"I have worked ten years on this invention and have at last succeeded," said Mr. Hutchinson to the American representative. "The outlay of money was about $50,000, but it is well worth the end. Consider how the afflictions of the deaf and dumb may be alleviated. The children from the New York Deaf and Dumb Institute who were brought to my laboratory had a heaven opened up to them during the test."

The invention consists primarily of a transmitter, an ear piece and a small electric battery. It is less conspicuous than any other form of hearing instrument, no part of it appearing in sight except the ear piece, which may be covered with the hand.

The battery may be carried in the waistcoat pocket. The transmitter is worn under the folds of a dress and is no larger than a watch case. By means of these instruments sound is projected into the ear in a manner to stimulate the auditory nerve. The penetrating quality of the electric sound wave apparently disregards the mechanism of the outer ear and affects the inner ear direct.

Origin of Easter.

Easter is an annual festival observed by Christians in memory of the resurrection. Like the names of the days of the week, months, stars and planets, Easter is borrowed from the old Pagan mythology. Easter was the name of the Anglo-Saxon goddess of spring, to whom the fourth month in the year was dedicated. The early Christians had no such festival. Socrates (Eclesiastical History) tells us that neither Christ nor his apostles enjoined the keeping of this or any other festival and that it was taken into the church in perpetuation of an old usage, "just as many other customs have been established." We learn from Epiphanius that by reason of there being no authoritative decision as to the day to be observed, nor the proper mode of calculating it, discrepancies, controversies and dissensions arose which distracted the church, and became a source of mockery and ridicule to unbelievers. Some began the festival before the week, some after the week, some at the beginning, some at the middle, some at the end, thus creating a wonderful and laborious confusion. Pope Pius I. fixed it by a decretal, placing the crucifixion on Friday, and the resurrection on the following Sunday. But the matter did not remain settled. It was a bone of contention at the Council of Nice.

St. Ambrose says the church in Gaul, A. D. 587, kept Easter on March 21, while in Italy April 18 was selected, and the churches in Egypt a week later. In the year 455 there was eight days difference between the Roman and Alexandrine Easter. There were similar discrepancies and quarrels about the date in the Gallican church as late as the eighth century. The ancient British church had their own ideas about it also, and the Fathers and Latin missionaries had much bitter controversy among them as to the proper time. In 651 there was a double Easter; that is, while QueenEanfleda adopted the Roman rule, and was keeping Palm Sunday, her husband, king of Northumbria, was celebrating the Easter festival. The Roman rule was finally established in England by Archbishop Theodore in 669. The rule is thus stated: Easter day is the first Sunday after the 14th day (not the full moon) of the calendar moon which happens on or next after March 21. This calendar moon, however, is not the moon of the heavens, nor the mean moon of the astronomers, but an imaginary moon created for ecclesiastical convenience in advance of the real moon.

The church of Russia and Greece, and the Oriental churches generally, still observe the unreformed calendar—their Easter falling sometimes before, and sometimes after that of the Western church.—Ency. Britannica.

A Journey to Purgatory and Back.

TWO SOULS, IN THE SAME NIGHT, CONVEYED TO THE CATHOLIC PURGATORY, THERE CONDEMNED FOR OPENING COMMUNICATION BETWEEN THE EARTH AND THE SPIRIT WORLD—DEPRIVED OF THEIR MEDIUMISTIC POWER AND SENT BACK TO EARTH.

Three young men of Bradford, Pa., sat for spirit manifestations in the law office of the elder one, at half-past eight p. m., September 19, 1893. The two younger men knew little or nothing of the phenomena, the older one had had some experience but scarce enough to convince him of continued life after death. The trio seated themselves about a small table and placed their hands thereon. In a few minutes loud raps were heard and communications were received.

The names of the sitters are given in a book entitled "Death; the Meaning and Results," published at Lily Dale in 1901, namely, John K. Wilson, E. M. Dallas and J. L. Kramer.

These sittings were continued at short intervals for several months. Mr. Wilson became a trance speaker controlled by Charles Sumner, and Mr. Dallas saw many spirits whose oral messages, heard only by himself, were repeated to Mr. Wilson and by him recorded.

On the 26th of November, two days after the fifteenth sitting, the author, Mr. Wilson, records a very strange experience, which I now abridge.

Last evening at thirty minutes past midnight I locked the door of my law office and prepared for bed in my sleeping-room adjoining. I had taken off my coat and vest, collar and necktie. As I sat down to remove my shoes I felt a draft of air. I went to the window and found it closed; I went to see if perchance the door was open, but it was locked. Returning to the sleeping room and again sitting down to remove my shoes, I was startled to see two men standing, one a little behind the other. They were of swarthy complexion and peculiarly dressed. Not thinking of spirits I supposed they were robbers. I had some money and a watch and expected every moment to hear the command, "hands up." I gazed at them a few moments and then said, "What business have you in these rooms and what do you want?" The foremost one replied:

"You evidently take us to be men in the flesh, but we are spirits, and have been sent here by our superiors to conduct your spirit to a place designated."

Strange to say, I felt a sort of relief to find they were not robbers. I said again:

"Who are you, and what do your superiors want of me?"

The reply was: "It matters not; we are commanded and must obey, and so must you."

I began to feel drowsy. One of them came and took hold of my hand. I tried to speak but could not. The spirit ordered me to lie on the bed. I had to obey. The other one came up to me and both made passes over my body. I could not stir nor speak. In a few moments I saw myself, or what looked like me, standing between the two spirits, and I also saw myself lying on the bed. I thought: "Is this death? And if so, is it final?"

Feeling at first weak I soon grew strong. I tried to approach my body, but was unable. Then one of the spirits said, "Follow us." I was powerless to resist. I followed them through the solid brick wall. One of the spirits took the lead, and bade me follow, while the other followed me. We began to move and were soon going rapidly. Our course was southeast. I could see hill and valley, river and lake, city and country. Not a word was spoken. Finally our speed slackened and we slowly settled to a lower level.

In a moment I had entered a very large room with an oval ceiling. In the center arose a pyramid of seats occupied by myriads of people, many of whom were of swarthy complexion and in peculiar attire. I seemed to be the center of attraction.

Then twelve strangers approached me. I looked to the right, and horror of horrors, there stood E. M. Dallas about twenty-five feet distant. I tried to speak to him but could not utter a sound. He looked as if he wanted to speak to me. Around him was a group of men.

The men about me carefully scrutinized me, and one of them who seemed to be the leader, said: "So these are the men who propose to bring to the planet earth this great light. Well, men and brethren, shall this light rest on the earth planet in the nineteenth century?"

From a vast multitude of voices, in thunder tones the response came, "No!"

The speaker then said: "We must see that these men are prevented from accomplishing their purpose. They have been permitted to go too far; they now know too much."

Again I looked at Mr. Dallas. He seemed puzzled and alarmed. Then a discussion ensued as to the better way of disposing of us. Some suggested the retaining of our spirits in the spirit world. Others argued that this would cause great annoyance to our captors and inaugurate a war of spirit forces. Then a spirit whose opinion seemed to have weight, argued that the better way would be, to discover wherein the power of the two captives lay, and when found, to destroy those powers, and conduct them back to earth. This plan was approved.

I then heard them say that I possessed mediumistic powers that might be dangerous, but what the powers were I did not hear them define.

Again I looked at Mr. Dallas and was surprised to see that he was invisible below the knees. The men about him were working at something; it seemed to me that they were building a solid wall about him. Little by little it grew until his entire body was encased and hidden from my view.

I thought: "Can it be that they have concluded to hold his spirit and make its separation final?" Meanwhile the men appeared working upon my organism. Their leader said: "No doubt this is sufficient. He will not be able to harm our cause again." Then he called the same spirits who had conducted me from my office and said to them: "Take this spirit from whence it came, see that it enters its mortal body and is made comfortable, after which return here."

Immediately I seemed to be on the move, and realized that I was returning by the same route as I came, until I arrived at my office in Roberts' Block, at Bradford. Entering my bedroom I saw my body lying just as I had left it. To it my spirit was drawn; I was at its side; my spirit hovered over it for a second, and then my body and spirit were reunited.

What awoke me from my slumber I know not. I looked at my watch and was surprised to see that it was 11:30 a. m. I am an early riser, seldom sleeping after 8 a. m. I thought of Dallas and said to myself: "Can this experience be real? and will I find his body cold in death?"

Putting on my vest, coat and overcoat, I started out to find Dallas, whose room was a short distance from my office. As I opened my door I met him. Grasping his hand I said: "Dallas, I am glad to meet you this morning." I was about to tell him my experience, but on second thought I refrained. He looked care-worn and I said:

"You do not look well. Has anything happened?"

He looked at me a moment and said: "Did anything happen to you last night?"

I answered evasively: "No, not much; why do you ask?"

He said: "John, I am afraid we will not be able to communicate again with our spirit friends. I have had a very strange experience. About 12 o'clock last night, or perhaps a little earlier, I undressed and got in bed in my room; before I got to sleep I saw two men come into the room. I knew they must be spirits. I had never seen them before. They were dressed like Egyptians. They came to my bed and said:

"'We have been sent her for you and you must go with us.'

"Then I was frightened. I tried to move but could not stir. I tried to speak, but could not utter a word. I saw my spirit separate from my body and I saw my body lying on the bed. I thought, 'Is this a final separation of body and spirit?'

"The strange spirits said: 'Come with us; we have no time to lose.' I followed them. We passed through the outer wall of the room, and started at a high speed. I could see long stretches of beautiful fields, now a forest, now a village, now a city. Finally we settled down at a lower level, and all at once I was ushered into the presence of many thousands of spirits. They seemed to be in commotion. After a few moments a tall man of swarthy complexion and piercing black eyes approached me, accompanied by others, and said: 'So, this is the spirit of whom we have heard so much?' My guides answered: 'This is the spirit.' The boss then said: 'You did well to bring them here.' I could hear, but could not speak. There were thousands in the amphitheatre gazing at me. I was riveted to the spot. I wondered if my spirit was to be retained or permitted to return. Soon I heard an order to bring your spirit there. I looked and was amazed to see you standing a short distance from me, and you looked at me as if you wanted to speak. I could hear them argue about your possibilities as a medium. They said: 'So, these are the individuals who have been selected to establish intercommunication between the two worlds. They must be stopped; their work must go no further. The development of their powers must be arrested.' At the conclusion of sentences like this, loud shouts of approval responded. Some suggested our retention; others opposed the plan, and it was finally determined that the best plan would be to build a wall of magnetic force about us which would prevent our spirit friends from approaching near us, and then conduct our spirits back to our bodies. So they began to build around me what looked like a solid wall. As it grew I tried to escape but could not move. I was rooted to the place. Finally I became literally walled in. Before the wall had entirely closed over me I saw a face looking toward me that I am quite certain was your spirit friend Plum Mitchell. He tried to talk to me but I could not understand what he said He came closer but was then forced to retreat. The opening at the top closed and I was a prisoner. Suddenly I lost consciousness and when I regained it I was being conducted back to Bradford over the route by which I came, by the same spirits who had conducted me away. When I entered my room I saw my body in the same position I had left it. My spirit was drawn to the motionless body and finally entered it with the same ease it had left it. The strange spirits departed. I went to sleep and did not awake until a little while ago. I rose and hastened here to see what had become of you. I am glad to see you are all right. But I am certain that what I saw last night was not a dream and that your spirit and mine were taken away from earth. I believe that many of those strange spirits are Egyptians, and that some are Jesuit priests. Some of them spoke our language. I don't know how I got the idea, but I think the place where I was last night and where I saw your spirit, is really the Catholic purgatory. Now, what do you think? You were certainly there."

Mr. Wilson replied that it was a wonderful experience but did not at once tell him that he himself had had the same experience, almost identical in detail. He deemed it better to defer relating it until another meeting, which happened to be the next day when both Dallas and Kramer called at his office at 3:30 p. m.

At this meeting Dallas began to feel very sick. Wilson assisted him to the bed. He lost consciousness. As Wilson turned to get some water he saw a strange man in the room. He recognized him as one he had previously met in the strange place already described—tall, swarthy, with black hair, high forehead, receding chin and piercing black eyes. Without getting the water Wilson stepped back to the bed. The Egyptian was intent on Dallas. As he turned to look at Wilson he appeared to be angry. Wilson pointed to the door and said: "Sir, I know I have met you before in what I supposed was your abode. I now meet you in my own. You were master of your household, I am master of mine, and I demand that you absent yourself from here immediately."

These words had the effect to expel the intruder from the place. Then Mr. Dallas began to revive and soon entirely recovered.

On November 27 at 3 p. m., the three men met again at the office and while discussing the experience of Saturday night and Sunday morning, raps were heard on the floor near the table. They seated themselves around the table. Soon Mr. Dallas remarked: "Well, well, this is strange. Here comes Dr. Shoemaker and Mr. Sumner, walking side by side with arms locked. Following them is a long procession of spirits. Dr. Shoemaker says: 'We have learned something of what happened to you Saturday and Sunday last. Mr. Sumner will now speak through the organism of my friend John.'"

Presently Mr. Wilson was entranced and delivered a speech of one hour, a brief report of which is printed in the book. Among other things Sumner said that a certain class of designing spirits was violently opposed to spirit communications reaching mortals on the earth plane unless under the supervision and control of those selfish spirits. They had resolved to stop all manifestations through Dallas and Wilson, and to that end had conducted them on Saturday night to a place in the spirit world known as the "Catholic Purgatory." And no doubt the spirit that came yesterday intended again to take away the spirit of Mr. Dallas, to retain it indefinitely, and would have accomplished his purpose but for the psychic force of Mr. Wilson in repelling him. The rulers of Purgatory seem to have regretted their mistake in releasing their two prisoners.

The mediumistic powers of Dallas were impaired, but were soon restored by a friendly spirit agency which succeeded in breaking through the wall in which he was enclosed. And Mr. Wilson's mediumship was likewise restored. Soon a telegraphic communication was established between the two worlds. At first it was by spirit rapping on the table, but by direction of the spirits a Gassner dry battery was set up, connected with a Morse telegraph instrument which, being connected with appliances in the spirit world, made the communications with mortals easier. The chief spirit operator was Dr. W. P. Shoemaker.

This novel method of receiving communications by celestial and terrestrial telegraphy combined was soon interrupted by the anti-progressive party in spirit life.

But I forbear to give details. Let the readers who want to know about the affairs of another life read the book. It contains nearly 600 pages, and, sad to say, ends with the frustration of all the plans devised by the party of progress in spirit life, and a confession that the time is not ripe for such things as they contemplated.

Washington, D. C. WM. HENRY BURR.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

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

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

An Answered Prayer.

Prayers were offered yesterday by a score of devout members of the Ladies' Aid Society of the Church of the Disciples of Englewood, that the continuous rain might be abated.—Chicago Examiner, April 16.

Now here is a case where the God of rain looked down into the pleading, upturned faces and brushed the clouds away. On the 16th of April the morning sun came up from the eastern horizon with such a bright, beaming face that all nature sang a loud hosanna to the king of day.

Rain had been descending for many days and all mankind were sick and tired of it, and no doubt had sent up many a prayer in the silence, but did not pray with the right kind of faith, perhaps, and a unanimous vote of thanks is due to the sweet and dauntless faith, as well as the sweet, upturned faces of this little band of devout Christian ladies, for the one day's cessation of the downpour.

Where is there a God who could be utterly heedless of such a prayer? Surely not the one who handles the machinery of the American continent, and it is doubtful if any other god could.

1903 MASS MEETING 1903

Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th.
Let all Auxiliary Societies send delegates.
Come yourself and interest your friends.

GEO. B. WARNE, Pres't. I. S. S. A.
Ella Johnson Bloom, Sec'y.

PROGRAMME

Of the Illinois State Association Mass-Meeting, April 28, 29 and 30, 1903.

Tuesday Evening, 7:30—Call to Order, singing, select reading, music; address, "Lessons from a Missionary's Obesrvation Car," E. W. Sprague; music; "Greetings from the Golden Gate," Mrs. Anna L. Gillespie; music; psychometric and spirit readings, Mrs. May Elmo, Mrs. Wm. Hilbert, Charles J. Peterson and Will J. Erwood.

Wednesday morning, 9:30—Conference, "Condition and Needs of Our Cause in Illinois," Mrs. H. L. Lichtig, Mrs. H. A. Cross, Mrs. Jeffries-Burland, Mrs. S. A. Brookins, J. Q. Adams, W. J. Elmo, James Freeman, Orrin Merritt, and volunteers; 10:45, Election of officers for the State Association.

Wednesday afternoon, 2:30—Music; selection; music; address, Will J. Erwood, secretary Wisconsin S. S. A.; music; address, Mrs. Jeffries-Burland; music; messages, Mrs. Burland, Mrs. Ella Johnson Bloom and Mrs. E. W. Sprague.

Wednesday evening, 7:30—Music; selection; music; address, "Spiritualism as Adapted to the Needs of Humanity," Oscar Edgerly; music; address, "Joan of Arc," Harry J. Moore; music; messages, Mrs. J. A. Murtha and Mrs. Eva McCoy.

Thursday morning, 9:30—Conference, "What Laymen Owe Mediums, What Mediums Owe Laymen, What Laymen and Mediums Owe the Spirit World." Opened by Wilbur Hammond, continued by mediums, and closed by volunteers.

Thursday afternoon, 2—Address, "Our Hidden Powers," Dr. T. J. Bettero; music; address, "The Woman of Endor," Harry J. Moore; music; ordination services, State Board; music; messages, Will J. Erwood and Mrs. J. A. Murtha.

Thursday evening, 7:30—Music; address, "Spiritualism, Its Work in the Past, Its Present Status, Its Probable Future," Mrs. Cora L. V. Richmond; music; address, "Glimpses of the Work of the National Spiritualists Association," E. W. Sprague; music; messages, Mrs. E. W. Sprague, Mrs. J. A. Murtha and Mrs. Eva McCoy.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated. $1.25.

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

The Resurrection of Hell.—By Leo Tolstoi.

WHEN BEELZEBUB THOUGHT ALL LOST.

It was at the time when Christ revealed his doctrine to men. It was so clear and he was so easy to follow, it freed men to such a degree from evil that it was impossible not to accept it, and nothing could arrest its propagation. Beelzebub, the father and chief of all the demons, had a presentiment of great trouble. He well understood that his power over humanity would end if Christ would not renounce his propaganda. He was troubled, but he did not lose courage and urged on the Pharisees and the scribes who remained faithful in injuring and torturing Christ with the utmost violence possible. At the same time he counseled the disciples of Christ to flee and forsake him. He hoped that the infamous condemnation, the outrages, the desertion of all the disciples, and finally his sufferings and execution would determine Christ to abjure his doctrine at the last moment. And this abjuration must destroy all the strength of his doctrine.

The donouement took place on the cross. And when Christ cried, "My God, my God, why hast thou forsaken me?" Beelzebub exulted.

But suddenly from the height of the cross fell these words: "Father, forgive them, for they know not what they do"; then Christ said, "It is finished!" and gave up his soul.

Beelzebub understood that all was lost for him. He wished to take the irons from his feet and escape, but he could not budge from his place. The irons weighed upon him and imprisoned him. He wished to rise by the aid of his wings, but he could not; and then he saw Christ in a luminous cloud arrested at the door of hell, while the criminals, from Adam to Judas, came out. He saw all the devils take their flight; he saw the very walls of hell everywhere noiselessly crumble. He could endure no more, and with piercing imprecations he disappeared in the earth, which yawned beneath him.

One hundred, two hundred, three hundred years passed. Beelzebub did not count the years. Heavy shadows and the silence of death reigned about him. He remained fixed, immovable, and forced himself not to think of what was past, and in his powerlessness he hated the author of his ruin.

But suddenly—he did not remember, he did not know how many hundreds of years had passed—he heard above him noises which resembled groans, cries, gnashing of teeth. Beelzebub raised his head and listened. That hell could be resuscitated after Christ's victory he could not believe; still the groans, the cries, and the gnashing of teeth became more and more distinct.

Beelzebub raised himself, disengaged his feet (the irons, to his astonishment, fell of themselves), and, having lightly freed his wings, he made the hissing sound by which hitherto he had summoned his servants and subordinates. He had not time to draw a breath before from above his head a hole opened, a red fire blazed, and a crowd of demons, pushing each other, entered by this hole, the sovereigns of hell; then, like ravens about a carcass, seated themselves about Beelzebub.

The demons were large and small, fat and lean, with long or short tails, with crooked or straight horns.

One of them, with a cape on his shoulders, entirely nude, of a black luster, bearded face, toothless mouth, enormous pendent belly, crouched before Beelzebub, and now closing, now widely opening and rolling his eyes of fire, without ceasing to smile, he moved his long and slender tail in a regular beat.

HOW THE TEACHINGS HAVE BEEN PERVERTED.

"What does all this noise mean?" asked Beelzebub, pointing to the earth above him. "What is happening?"

"Always the same thing. Nothing has changed," replied the shining devil.

"But are there criminals?" queried Beelzebub.

"Many," answered the demon.

"And what has become of the doctrine of him whom I do not wish to name?"

The devil with the cape smiled, and a discreet laugh was heard.

"That doctrine cannot do anything against us," said one voice.

"They do not believe it," said the devil with the cape.

"But this doctrine surely saves them from us, and he consecrated it by his death," said Beelzebub.

"I changed it," said the devil with cape, rapidly striking the ground with his tail.

"How changed?"

"Yes, so changed that men believe no longer in his doctrine, but in mine, which they call by his name."

"And how were you accepted?" demanded Beelzebub.

"That was done of itself. It sufficed for me to aid."

"Briefly tell us the story."

The devil with the cape, bowing his head, was silent. Then, as if he reflected, related:

"When the terrible affair occurred, when hell had fallen and our lord and father had quit us," he commenced, "I left for the places where was propagated this same doctrine which had caused our fall. I wished to see how the men who professed it lived. And I saw that those who conformed to it were perfectly happy, and that we no longer had access to them. They did not bring each other in conflict, they did not yield to the seductions of women, some did not marry, others did not renounce marriage, but had only one wife; they possessed no goods; everything was considered as belonging to each; they did not defend themselves against those who attacked them, and rendered good for evil. And their life was so beautiful that other men were attracted to them. Seeing this, I thought that all was lost, and I was on the point of leaving when something happened, insignificant in itself, but which appeared to merit my attention, and I remained. It happened that among these men some believed men must not eat meat reserved for sacrifice, while others were persuaded that one could eat everything. And I set myself to inspire both that this difference was most important, and that neither the one nor the other of the opposite sides ought to yield when the manner of serving God was at stake. And they believed me; the discussions became most heated. Both began to use invectives. Then I suggested to them in turn that they could prove the truth of their doctrine by miracles. It was evident that no miracle could prove that the doctrine was true, but they wished so much to be right that they believed me, and I arranged miracles for them. That was not at all difficult. They believed all that responded to their desire of being alone in the truth. Some avowed that tongues of fire had descended upon them; others affirmed that they had seen the master himself after his death, and many other things. They invented what never took place, and in the name of him who had called us liars they lied as well as we without perceiving it. They said to each other; 'Your miracles are not the true miracles. Ours are the true ones.' All went well, but I feared that the deceit would become too evident, and then I imagined the church, and when they believed in the church I was tranquil. I realized that we were saved."

WHY THE CHURCH CHANGED DOCTRINES.

"What do you mean by the church?" severely questioned Beelzebub, for he did not wish to acknowledge that his servants were more intelligent than he.

"The church is, when men lie and see that they are not believed, call God in witness: 'God is my witness that what I say is true.' This is what is called the church, but with this peculiarity, that once the church is proclaimed they are persuaded that they can no longer be deceived, and consequently whatever folly they may utter they cannot be gainsaid. As to the constitution of the church, it is established thus: Men are persuaded themselves and make others believe that God their master, in order to prevent the law revealed by him to humanity from being falsely interpreted, elects privileged ones who alone—they or those to whom they transmit their power—can accurately interpret the doctrine. In this way the men who are called the church are believed to be in the truth not because they preach what is true, but because they are believed the only legitimate successors of the disciples, who themselves are the disciples of the master himself—that is, of God. From the moment that the men said they were the church and had established their doctrine upon this affirmation they could no longer disavow what they had said, however absurd their words might have been."

"But why did the church change its doctrine for our benefit?" asked Beelzebub.

"For the simple reason," said the devil with the cape, "that, being recognized as the only interpreters of the divine law, these men became the supreme arbiters of the fate of humanity, and thus obtained sovereign power over it. This power acquired, they naturally became arrogant, and thus provoked hostility. Then, having no arms except violence, they commenced to torture, to kill, to burn those who did not acknowledge their power. By virtue of their situation they found it necessary to find a justification for their evil life and of the cruelties which they employed against adversaries.

"And that is what they did."

NO LONGER TAUGHT TO FOLLOW GOLDEN RULE.

"He who suppressed hell," said Beelzebub, "taught men to live as the birds of the air, and enjoined them to give to him who asks, adding that in order to be saved it is necessary to give away their possessions. How can you train to pillage men who have heard these words?"

"We inspire men with the idea that instead of ceasing to pillage each other it is more to their advantage to permit a single man to plunder them, letting him have absolute power over them. In order to affirm the right of pillage of this single man we conduct him into a temple, place on him a special hat, make him sit on a high chair, put in his hand a small rod, we anoint him with oil, and, in the name of the father and of his son, we proclaim sacred the person of this man who has received the unction. Hence the plunder done by this personage, considered sacred, cannot be limited; and the sacred persons, and their aids, and the assistants of their aids, all tranquilly and without ceasing plunder the people in all safety.

"And then there are ordinarily established laws and institutions, such that without the unction the leisured minority can always with impunity plunder the majority that toils, so that in these latter times the plunder continues without unction. The existing laws and institutions render the enfranchisement of the plundered impossible, and the pillage in the so-called republics continues the same way as in the monarchies. As our lord and father sees, the means we employ at bottom is the ancient process. What is new is simply that we have rendered it more general, more dissimilated, more solid, and more extensive in space and time."

TAUGHT TO KILL DESPITE COMMANDS.

"That is not bad, that," said Beelzezub. "And the assassins? Who had charge of them?"

"I," replied a devil, detaching himself from the ranks, of the color of blood, with bristles starting from his mouth, pointed horns, and a big tail immovable in the air.

"But how can you change into assassins the disciples of him who said, 'Do not render evil for evil; love your enemies'? How, I repeat, can you make these men assassins?"

"We do it first by the old process," replied the red devil in a clamorous and deafening tone, "by provoking in men covetousness, hate, vengeance, pride.

"The greatest number have come to us through the new teaching of the infallibility of the church, of the Christian marriage, and of Christian equality.

"The doctrine of the infallibility of the church probably gave us the greatest number. They massacred entire populations and put to death or burned people by the hundred and thousand. And what is really comical is that they thought those whom they put to death were our slaves, that is, the slaves of the devils, and themselves who burned or butchered, who were our true servants, they regarded as the holy workers of God's will.

"At present the doctrine of marriage and of Christian equality give us most assassins. The doctrine of marriage gives us murders of husbands and wives by each other, and of children by their mothers. As for assassinations caused by the Christian doctrine of equality, this doctrine teaches that all men are equal before the law. Now, the plundered men think that that is not true; they see that this equality before the law consists in this, that it is easy for the plunderers to continue to plunder, but that it is hard for those who are plundered to do the same. Then they revolt and attack their oppressors. Thus begins civil war, which sometimes gives us dozens or a thousand assassins at a single stroke."

"But the assassins due to war, how do you train the disciples of him who acknowledged all men as sons of one father and commanded that they should love their enemies?"

The red devil laughed, letting escape from his mouth a jet of fire and smoke, and joyously striking his back with his big tail.

"We proceed in the following way," he said. "We suggest to each people that they, the said people, are the best in the world, Germany over all, France, England, Russia over all, and that they ought to dominate all. And as we suggest the same thing to each, they always seeing danger from their neighbors, always prepare to defend themselves and feel hate for each other. And the more they prepare the more hate they feel for their neighbors, and the more their neighbors prepare the greater the neighbors' hate becomes. So that at present they are ceaselessly occupied in preparing and perpetuating assassination."

SCIENCE INCITED AGAINST RELIGION.

"That, that is ingenious," said Beelzebub, after a long silence. "But why have not the scholars, free from deceit, seen that the church has corrupted its doctrine and re-established it?"

"But they cannot," said a demon in a mantle, his forehead bowed low, his limbs deprived of muscles, and his great ears drooping.

"Why?" demanded Beelzebub, displeased with the devil's tone of assurance.

Without being moved by the interpolation of the Master of Hell, the devil of the mantle seated himself in oriental fashion, folding his shriveled legs beneath him, and commenced to speak in a low and regular voice. "They cannot do it because I continually turn their attention from that which they can learn and need to know and direct it to that they have no need for and never will know."

"And how do you do that?"

"I have done it and still do it in many different ways, according to the different epochs. At first I suggested that the most important things was to know the respective relations of the Trinity the origin of Christ, his nature, the essence of God, etc. These considerations so pre-occupied them that they no longer needed to know what their master had said upon life. Finally, when they became so embroiled in these considerations that they no longer understood what they were saying themselves, I suggested to some that the most important thing was to know what a man by the name of Aristotle, who had lived in Greece a thousand years before, had written; to others, that it was a stone with which they could make gold; to others, an elixir that would cure all diseases and render men immortal. And the most intelligent and wisest among them consecrated to this all their intellectual forces.

"To those who were not interested in these topics I suggested that the most important thing was to know whether the sun circled around the earth or the earth around the sun. And when they learned that it was the earth that revolved and had calculated the number of millions of miles representing the distance between the earth and the sun they were happy, and then ceaselessly studied the stars until they learned that the number of the stars was infinite. Besides, I suggested that they must know the origin of all the plants and all the infinitely small animals.

"And when it became clear that they never could know, because the animals, like the stars, are infinite in number, they consecrate their intellectual forces to researches in all the phenomena of the material world, and the more useless knowledge they gained the more astonished they were that the universe remained unknown to them.

"And in order to strengthen them in error, I suggested something analagous to the doctrine of the church, that there exists a certain succession of knowledge which is called science, and that the affirmations of this science are as infallible as those of the church.

"Hence the men of science are so assured of their infallibility that they naturally proclaim as incontestable truths not only the most useless but the most absurd stupidities.

"And I suggested this respect, this servility before science, so that they would never comprehend the doctrine which must ruin us."

WORK OF THE OTHER DEMONS.

"That is extremely good, thank you," said Beelzebub, his figure illuminated with pleasure. "You have deserved compensations and I will reward you worthily."

"And you, you have forgotten us," clamored voices of the demons of different color, little, big, fat, thin.

"What have you done?" inquired Beelzebub.

"I—I am the devil of progress."

"I, of the division of labor."

"I, of ways and communications."

"I, of printing."

"I, of art."

"I, of medicine."

"I, of culture."

"I, of education."

"I, of the reform of manners."

"I, of brutality."

"I, of philanthropy."

"I, of socialism."

"I, of the woman's movement," they cried all together, scrambling to approach Beelzebub.

"Speak separately and be brief," said Beelzebub. "You," addressing the devil of technical progress, "what do you do?"

"I suggest to men that they make things more quickly and better than the things they see. And men consume their lives with things that are useless to those who have them made and inaccessible to those who make them."

"Good. And you?" asked Beelzebub of the devil of the division of labor.

"I suggest to men that machines make things more rapidly than men, so men must be transformed into machines, and the men who are thus transformed hate those who wrought the transformation."

"That also is good. And you?" said Beelzebub to the devil of ways and communications.

"I suggest to men that it is for their good to go as quickly as possible from place to place. So instead of each trying to improve in his own place they go from place to place, and are extremely proud when they have made fifty miles or more."

Beelzebub gave his approbation. After this the devil of printing left the ranks. His business, he explained, was to communicate as rapidly as possible to the greatest possible number of people all the ignominies and insanities which have been done and written on the face of the earth.

The devil of art explained that in the guise of consolation and the emulation of sublime sentiments he incited men to crime and presented it to them in an attractive form.

The devil of medicine explained that he had for his role to suggest to men that the most important thing is the care of their bodies. And since the cares of the body are infinite, they forget not only their own lives but those of others.

The devil of culture explained that he suggested to men that the enjoyment of all that busied these various devils was a kind of virtue, and that the man who professed it can be contented with himself and no longer seek to be better.

The devil of education said that he demonstrated to men that by living wickedly and not knowing in what a good life consists, they can teach children how to live uprightly.

The devil of the correction of manners revealed that he taught men that by being vicious themselves they could correct the people given to vice.

The devil of brutality reported that he made men believe that instead of trying to relieve the sufferings caused by an evil life by living better, they gained more by plunging themselves into forgetfulness by groveling with wines, opium, tobacco, morphine.

The devil of philanthropy said he suggested that by robbing in tons and giving to the robbed in pounds they are virtuous.

The devil of socialism vaunted himself because in the name of the sublimest regime of human life he provokes hostility of classes.

The devil of feminism related that in view of one of the grandest perfections of the regime of life he excites, besides hostility of classes, also hostility of sexes.

"I—I am ease, I am fashion!" cried and clamored other devils, rushing toward Beelzebub.

"And do you perhaps think me old and silly, to the point of not understanding that from the moment the doctrine of life is false everything that could be injurious to us becomes absolutely useful to us?

"Enough, I thank you all."

And, flapping his wings, he rose.

The demons surrounded Beelzebub, making a chain! At one end was the devil with the cape, the inventor of the church; at the other the devil with the mantle, the inventor of science. The two extended their hands and closed the circle.

And all the devils, laughing in shouts, bellowing, hissing, began to revolve and dance about Beelzebub as he wagged his tail.

And the chief of the demons, unfurling his wings, flapped them, dancing in the middle, kicking high his shaggy limbs.

And above in hell they could hear cries, wails, groans and gnashing of teeth.—Chicago Tribune.

THE NEW DISPENSATION OF LIGHT.

An Anniversary Address, Delivered by Dr. J. O. M. Hewitt, in Chicago, March 29th, 1903.

Fifty-five years ago, in Hydesville, N. Y., a tiny rap was heard. Who, at that time, would have said that the world—the wide, wide world, would revibrate through the influence of that rap that came so mysteriously to the Fox family? And yet it has!

We enter now by that tiny rap the latest temple court of Time's Religion. We may not say, however, that Religion is new, for 'tis not. The form of religion's enrobement may vary, but the spirit itself is the unchanging God.

We pass through epochs, ages; find ourselves in new conditions of society, among many peoples; but everywhere the spirit of religion is the same outreaching of soul for knowledge beyond the shadowy veil of Time—a peering into the vast unknown of future being; and at the same time an awakening of consciousness to the aspects of a higher life of soul than the one ordinarily seen.

We pass by the earlier cults, but in passing we note resemblances. The face of the child of to-day is in many ways a repeat in features of the children of by-gone centuries; and yet, as we look, a transformation comes that is so great in its development that we wonder almost that we ever thought of a resemblance.

I speak of this, for in our day of professed science we have come to look at things from the standpoint of origins; and yet at the same time, there is plainly perceptible a disposition to ignore all past experiences that the race obtained.

Singular indeed, is it not that when men find pet theories threatened, no matter upon what subject, they fly from one extreme to another, in defense of a theory, rather than seek, as becometh wisdom, to know by phenomena, newly discovered or rediscovered, as the case may be, the truth!

Yet I say that notwithstanding this tendency of conservatism in the race of mankind, there has grown into prominence already the fact of a new dispensation of Light Divine, yes, but none the less human, that is known beyond the narrow limits of a state, such as Palestine would be; beyond the limits of an Empire, even though it be as extensive as was the Roman when Christianity was born; and in fifty-five years, short as they are in the great circle of the eternal ages of man, has forced conviction—compelled respect from not only the common people as 'twas said of Christianity's triumphs of the first centuries of that form of religion's garb; but from those who to-day are recognized authorities in almost every branch of physical science; as well as of those whom we term the literati—the great writers of our world.

I pause a moment, lest in my flight of soul-vision I overlook the fact that in a certain sense the church of Christ was the conservator of the race idea of immortality; but at the same time I regret to say, this church has not been preserver of the original methods by which it was established; if it had been, would we find to-day such decadence of faith as even the church man admits?

No, it did not preserve—only in this: It kept the records of the times of Jesus and his immediate followers, and some of the epistles of the most noted of them, for us, so that by reference to these records we can compare beginnings. We need not therefore look for "a missing link" in the evolution of idea—it has been kept intact, as ancient Israel kept the ark of the Covenant, the blooming rod of the priest; and the scroll of the laws, transferred to parchment from the slate-written ones of Sinai's mount; and because these were kept, there was an expectancy, so to speak, of personal immortality preserved! It was this expectancy that led the Fox girls, of Hydesville, to question the intelligence manifested by the strange rappings that occurred—so strange, and yet so methodical, that they could but believe that there was intelligence!

We must not overlook this fact in our arraignment of the church, for its delinquencies of the past, or for its persistence of antagonism toward us of the new cult. The world believed in the resurrection of the soul, in a certain way; believed in the "coming again of the Son of Man"; and by one way or another that sometimes the ghosts of men and women were permitted to "walk." So I credit the church of Christ with keeping alive these ideas; and thus incidentally preparing the way for the Now of Spiritualism!

But here I must pause again. I cannot give the church of Christ credit for the rapid advance of Spiritualism, because of its support! Oh, the contrary, I recognize the fact that from the first, the church has instinctively seemed to recognize the new manifestation of spirit power and presence, as an enemy that must be tiffottled; or it would in its maturity of strength become the ruler in its place of the hearts and consciences of men. We have seen already the same spirit of opposition—not to say hate, that characterized the attitude of the Jewish church towards Christianity, it is because the great unchurched world has outgrown the narrow bigotry of creeds or has become indifferent through lack of evidence to all the claims of religious establishments.

From the very first, the new cult of religion has been accused of fraud—then, when fraud was disproved, like as in the days of Jesus, all "these mighty works," all this constantly accumulating mass of phenomenal evidences, were—in some places still are, declared to be "of the devil." People are warned by the established ministry to "avoid even the appearance of evil," by keeping away from these "frauds" who will, if given opportunity hypnotize them into believing that Satan himself is an angel of light!

It is the old word of: "He casteth out devils by Beelzebub the prince of devils"; only in modern language.

Personal character has been often assailed, as soon as 'twas known that individuals were investigating for themselves the evidences offered to the investigator in the seance rooms of our mediums; and we hear daily the echo of that old cry against Jesus of Nazareth: "He is a wine-bibber; a friend of publicans and sinners!" Still I must say that not all who have taken the sacred name of Spiritualists before the world are saints. In our differentiation from the church, and consequent separation, there has flocked to the new standard a multitude who had made themselves outcasts; as when in the days of David it was said that there came to him "every one who was in distress, every one that was in debt, and every one who was discontented, and they gathered themselves unto him, and he became a captain over them," and so in like manner Spiritualism has been the nominal leader of many who care no more for its manifestations of power divine, than they previously cared for the dogmas, or the real moralities of the Christian church!

But here I am astonished, as I think of what has been accomplished by the spirit world in fifty-five years, through the mediumship of Spiritualism. It seems indeed a miracle; if miracles were allowable in our concept of to-day's ideality. You know that the most learned doctors of the church have said, "Miracles must go," and so I said as I did, that if miracles were allowable in the ideas of men; our progress—gain in numbers and influence, this progress, this gain, this influence, must be counted miraculous. How can we account for it? I answer that it is because we are impelled to ask for light and truth of God—and by this word "God" I mean the world of man, in spirit dress. I do not propose to "beat about the bush," in a vain attempt to so define "God," that the older sects of religion may not be disturbed about their idols; and yet even idolatry has helped us all in the past by becoming a standard-bearer of morals. I am not denying these idolators of the world a religion—I told you at the beginning, that religion was one—only its dresses were different. As a recent writer in our dailies has written: "All religions were and are but cries of the finite towards the infinite; cries from the seen to the unseen; cries of the erring for virtue; cries of the selfish for love"; and no form of religion has altogether neglected these cries of the soul of man. But here I say again, that to me, as one of the new sect of religionists, called Spiritualists, I believe in God; not as an abstract principle of good, but on the other hand, as a living

(Continued on seventh page.)

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WHEN BEELZEBUB THOUGHT ALL LOST.

It was at the time when Christ revealed his doctrine to men. It was so clear and he was so easy to follow, it freed men to such a degree from evil that it was impossible not to accept it, and nothing could arrest its propagation. Beelzebub, the father and chief of all the demons, had a presentiment of great trouble. He well understood that his power over humanity would end if Christ would not renounce his propaganda. He was troubled, but he did not lose courage and urged on the Pharisees and the scribes who remained faithful in injuring and torturing Christ with the utmost violence possible. At the same time he counseled the disciples of Christ to flee and forsake him. He hoped that the infamous condemnation, the outrages, the desertion of all the disciples, and finally his sufferings and execution would determine Christ to abjure his doctrine at the last moment. And this abjuration must destroy all the strength of his doctrine.

The donouement took place on the cross. And when Christ cried, "My God, my God, why hast thou forsaken me?" Beelzebub exulted.

But suddenly from the height of the cross fell these words: "Father, forgive them, for they know not what they do"; then Christ said, "It is finished!" and gave up his soul.

Beelzebub understood that all was lost for him. He wished to take the irons from his feet and escape, but he could not budge from his place. The irons weighed upon him and imprisoned him. He wished to rise by the aid of his wings, but he could not; and then he saw Christ in a luminous cloud arrested at the door of hell, while the criminals, from Adam to Judas, came out. He saw all the devils take their flight; he saw the very walls of hell everywhere noiselessly crumble. He could endure no more, and with piercing imprecations he disappeared in the earth, which yawned beneath him.

One hundred, two hundred, three hundred years passed. Beelzebub did not count the years. Heavy shadows and the silence of death reigned about him. He remained fixed, immovable, and forced himself not to think of what was past, and in his powerlessness he hated the author of his ruin.

But suddenly—he did not remember, he did not know how many hundreds of years had passed—he heard above him noises which resembled groans, cries, gnashing of teeth. Beelzebub raised his head and listened. That hell could be resuscitated after Christ's victory he could not believe; still the groans, the cries, and the gnashing of teeth became more and more distinct.

Beelzebub raised himself, disengaged his feet (the irons, to his astonishment, fell of themselves), and, having lightly freed his wings, he made the hissing sound by which hitherto he had summoned his servants and subordinates. He had not time to draw a breath before from above his head a hole opened, a red fire blazed, and a crowd of demons, pushing each other, entered by this hole, the sovereigns of hell; then, like ravens about a carcass, seated themselves about Beelzebub.

The demons were large and small, fat and lean, with long or short tails, with crooked or straight horns.

One of them, with a cape on his shoulders, entirely nude, of a black luster, bearded face, toothless mouth, enormous pendent belly, crouched before Beelzebub, and now closing, now widely opening and rolling his eyes of fire, without ceasing to smile, he moved his long and slender tail in a regular beat.

HOW THE TEACHINGS HAVE BEEN PERVERTED.

"What does all this noise mean?" asked Beelzebub, pointing to the earth above him. "What is happening?"

"Always the same thing. Nothing has changed," replied the shining devil.

"But are there criminals?" queried Beelzebub.

"Many," answered the demon.

"And what has become of the doctrine of him whom I do not wish to name?"

The devil with the cape smiled, and a discreet laugh was heard.

"That doctrine cannot do anything against us," said one voice.

"They do not believe it," said the devil with the cape.

"But this doctrine surely saves them from us, and he consecrated it by his death," said Beelzebub.

"I changed it," said the devil with cape, rapidly striking the ground with his tail.

"How changed?"

"Yes, so changed that men believe no longer in his doctrine, but in mine, which they call by his name."

"And how were you accepted?" demanded Beelzebub.

"That was done of itself. It sufficed for me to aid."

"Briefly tell us the story."

The devil with the cape, bowing his head, was silent. Then, as if he reflected, related:

"When the terrible affair occurred, when hell had fallen and our lord and father had quit us," he commenced, "I left for the places where was propagated this same doctrine which had caused our fall. I wished to see how the men who professed it lived. And I saw that those who conformed to it were perfectly happy, and that we no longer had access to them. They did not bring each other in conflict, they did not yield to the seductions of women, some did not marry, others did not renounce marriage, but had only one wife; they possessed no goods; everything was considered as belonging to each; they did not defend themselves against those who attacked them, and rendered good for evil. And their life was so beautiful that other men were attracted to them. Seeing this, I thought that all was lost, and I was on the point of leaving when something happened, insignificant in itself, but which appeared to merit my attention, and I remained. It happened that among these men some believed men must not eat meat reserved for sacrifice, while others were persuaded that one could eat everything. And I set myself to inspire both that this difference was most important, and that neither the one nor the other of the opposite sides ought to yield when the manner of serving God was at stake. And they believed me; the discussions became most heated. Both began to use invectives. Then I suggested to them in turn that they could prove the truth of their doctrine by miracles. It was evident that no miracle could prove that the doctrine was true, but they wished so much to be right that they believed me, and I arranged miracles for them. That was not at all difficult. They believed all that responded to their desire of being alone in the truth. Some avowed that tongues of fire had descended upon them; others affirmed that they had seen the master himself after his death, and many other things. They invented what never took place, and in the name of him who had called us liars they lied as well as we without perceiving it. They said to each other; 'Your miracles are not the true miracles. Ours are the true ones.' All went well, but I feared that the deceit would become too evident, and then I imagined the church, and when they believed in the church I was tranquil. I realized that we were saved."

WHY THE CHURCH CHANGED DOCTRINES.

"What do you mean by the church?" severely questioned Beelzebub, for he did not wish to acknowledge that his servants were more intelligent than he.

"The church is, when men lie and see that they are not believed, call God in witness: 'God is my witness that what I say is true.' This is what is called the church, but with this peculiarity, that once the church is proclaimed they are persuaded that they can no longer be deceived, and consequently whatever folly they may utter they cannot be gainsaid. As to the constitution of the church, it is established thus: Men are persuaded themselves and make others believe that God their master, in order to prevent the law revealed by him to humanity from being falsely interpreted, elects privileged ones who alone—they or those to whom they transmit their power—can accurately interpret the doctrine. In this way the men who are called the church are believed to be in the truth not because they preach what is true, but because they are believed the only legitimate successors of the disciples, who themselves are the disciples of the master himself—that is, of God. From the moment that the men said they were the church and had established their doctrine upon this affirmation they could no longer disavow what they had said, however absurd their words might have been."

"But why did the church change its doctrine for our benefit?" asked Beelzebub.

"For the simple reason," said the devil with the cape, "that, being recognized as the only interpreters of the divine law, these men became the supreme arbiters of the fate of humanity, and thus obtained sovereign power over it. This power acquired, they naturally became arrogant, and thus provoked hostility. Then, having no arms except violence, they commenced to torture, to kill, to burn those who did not acknowledge their power. By virtue of their situation they found it necessary to find a justification for their evil life and of the cruelties which they employed against adversaries.

"And that is what they did."

NO LONGER TAUGHT TO FOLLOW GOLDEN RULE.

"He who suppressed hell," said Beelzebub, "taught men to live as the birds of the air, and enjoined them to give to him who asks, adding that in order to be saved it is necessary to give away their possessions. How can you train to pillage men who have heard these words?"

"We inspire men with the idea that instead of ceasing to pillage each other it is more to their advantage to permit a single man to plunder them, letting him have absolute power over them. In order to affirm the right of pillage of this single man we conduct him into a temple, place on him a special hat, make him sit on a high chair, put in his hand a small rod, we anoint him with oil, and, in the name of the father and of his son, we proclaim sacred the person of this man who has received the unction. Hence the plunder done by this personage, considered sacred, cannot be limited; and the sacred persons, and their aids, and the assistants of their aids, all tranquilly and without ceasing plunder the people in all safety.

"And then there are ordinarily established laws and institutions, such that without the unction the leisured minority can always with impunity plunder the majority that toils, so that in these latter times the plunder continues without unction. The existing laws and institutions render the enfranchisement of the plundered impossible, and the pillage in the so-called republics continues the same way as in the monarchies. As our lord and father sees, the means we employ at bottom is the ancient process. What is new is simply that we have rendered it more general, more dissimilated, more solid, and more extensive in space and time."

TAUGHT TO KILL DESPITE COMMANDS.

"That is not bad, that," said Beelzezub. "And the assassins? Who had charge of them?"

"I," replied a devil, detaching himself from the ranks, of the color of blood, with bristles starting from his mouth, pointed horns, and a big tail immovable in the air.

"But how can you change into assassins the disciples of him who said, 'Do not render evil for evil; love your enemies'? How, I repeat, can you make these men assassins?"

"We do it first by the old process," replied the red devil in a clamorous and deafening tone, "by provoking in men covetousness, hate, vengeance, pride.

"The greatest number have come to us through the new teaching of the infallibility of the church, of the Christian marriage, and of Christian equality.

"The doctrine of the infallibility of the church probably gave us the greatest number. They massacred entire populations and put to death or burned people by the hundred and thousand. And what is really comical is that they thought those whom they put to death were our slaves, that is, the slaves of the devils, and themselves who burned or butchered, who were our true servants, they regarded as the holy workers of God's will.

"At present the doctrine of marriage and of Christian equality give us most assassins. The doctrine of marriage gives us murders of husbands and wives by each other, and of children by their mothers. As for assassinations caused by the Christian doctrine of equality, this doctrine teaches that all men are equal before the law. Now, the plundered men think that that is not true; they see that this equality before the law consists in this, that it is easy for the plunderers to continue to plunder, but that it is hard for those who are plundered to do the same. Then they revolt and attack their oppressors. Thus begins civil war, which sometimes gives us dozens or a thousand assassins at a single stroke."

"But the assassins due to war, how do you train the disciples of him who acknowledged all men as sons of one father and commanded that they should love their enemies?"

The red devil laughed, letting escape from his mouth a jet of fire and smoke, and joyously striking his back with his big tail.

"We proceed in the following way," he said. "We suggest to each people that they, the said people, are the best in the world, Germany over all, France, England, Russia over all, and that they ought to dominate all. And as we suggest the same thing to each, they always seeing danger from their neighbors, always prepare to defend themselves and feel hate for each other. And the more they prepare the more hate they feel for their neighbors, and the more their neighbors prepare the greater the neighbors' hate becomes. So that at present they are ceaselessly occupied in preparing and perpetuating assassination."

SCIENCE INCITED AGAINST RELIGION.

"That, that is ingenious," said Beelzebub, after a long silence. "But why have not the scholars, free from deceit, seen that the church has corrupted its doctrine and re-established it?"

"But they cannot," said a demon in a mantle, his forehead bowed low, his limbs deprived of muscles, and his great ears drooping.

"Why?" demanded Beelzebub, displeased with the devil's tone of assurance.

Without being moved by the interpolation of the Master of Hell, the devil of the mantle seated himself in oriental fashion, folding his shriveled legs beneath him, and commenced to speak in a low and regular voice. "They cannot do it because I continually turn their attention from that which they can learn and need to know and direct it to that they have no need for and never will know."

"And how do you do that?"

"I have done it and still do it in many different ways, according to the different epochs. At first I suggested that the most important things was to know the respective relations of the Trinity the origin of Christ, his nature, the essence of God, etc. These considerations so pre-occupied them that they no longer needed to know what their master had said upon life. Finally, when they became so embroiled in these considerations that they no longer understood what they were saying themselves, I suggested to some that the most important thing was to know what a man by the name of Aristotle, who had lived in Greece a thousand years before, had written; to others, that it was a stone with which they could make gold; to others, an elixir that would cure all diseases and render men immortal. And the most intelligent and wisest among them consecrated to this all their intellectual forces.

"To those who were not interested in these topics I suggested that the most important thing was to know whether the sun circled around the earth or the earth around the sun. And when they learned that it was the earth that revolved and had calculated the number of millions of miles representing the distance between the earth and the sun they were happy, and then ceaselessly studied the stars until they learned that the number of the stars was infinite. Besides, I suggested that they must know the origin of all the plants and all the infinitely small animals.

"And when it became clear that they never could know, because the animals, like the stars, are infinite in number, they consecrate their intellectual forces to researches in all the phenomena of the material world, and the more useless knowledge they gained the more astonished they were that the universe remained unknown to them.

"And in order to strengthen them in error, I suggested something analagous to the doctrine of the church, that there exists a certain succession of knowledge which is called science, and that the affirmations of this science are as infallible as those of the church.

"Hence the men of science are so assured of their infallibility that they naturally proclaim as incontestable truths not only the most useless but the most absurd stupidities.

"And I suggested this respect, this servility before science, so that they would never comprehend the doctrine which must ruin us."

WORK OF THE OTHER DEMONS.

"That is extremely good, thank you," said Beelzebub, his figure illuminated with pleasure. "You have deserved compensations and I will reward you worthily."

"And you, you have forgotten us," clamored voices of the demons of different color, little, big, fat, thin.

"What have you done?" inquired Beelzebub.

"I—I am the devil of progress."

"I, of the division of labor."

"I, of ways and communications."

"I, of printing."

"I, of art."

"I, of medicine."

"I, of culture."

"I, of education."

"I, of the reform of manners."

"I, of brutality."

"I, of philanthropy."

"I, of socialism."

"I, of the woman's movement," they cried all together, scrambling to approach Beelzebub.

"Speak separately and be brief," said Beelzebub. "You," addressing the devil of technical progress, "what do you do?"

"I suggest to men that they make things more quickly and better than the things they see. And men consume their lives with things that are useless to those who have them made and inaccessible to those who make them."

"Good. And you?" asked Beelzebub of the devil of the division of labor.

"I suggest to men that machines make things more rapidly than men, so men must be transformed into machines, and the men who are thus transformed hate those who wrought the transformation."

"That also is good. And you?" said Beelzebub to the devil of ways and communications.

"I suggest to men that it is for their good to go as quickly as possible from place to place. So instead of each trying to improve in his own place they go from place to place, and are extremely proud when they have made fifty miles or more."

Beelzebub gave his approbation. After this the devil of printing left the ranks. His business, he explained, was to communicate as rapidly as possible to the greatest possible number of people all the ignominies and insanities which have been done and written on the face of the earth.

The devil of art explained that in the guise of consolation and the emulation of sublime sentiments he incited men to crime and presented it to them in an attractive form.

The devil of medicine explained that he had for his role to suggest to men that the most important thing is the care of their bodies. And since the cares of the body are infinite, they forget not only their own lives but those of others.

The devil of culture explained that he suggested to men that the enjoyment of all that busied these various devils was a kind of virtue, and that the man who professed it can be contented with himself and no longer seek to be better.

The devil of education said that he demonstrated to men that by living wickedly and not knowing in what a good life consists, they can teach children how to live uprightly.

The devil of the correction of manners revealed that he taught men that by being vicious themselves they could correct the people given to vice.

The devil of brutality reported that he made men believe that instead of trying to relieve the sufferings caused by an evil life by living better, they gained more by plunging themselves into forgetfulness by groveling with wines, opium, tobacco, morphine.

The devil of philanthropy said he suggested that by robbing in tons and giving to the robbed in pounds they are virtuous.

The devil of socialism vaunted himself because in the name of the sublimest regime of human life he provokes hostility of classes.

The devil of feminism related that in view of one of the grandest perfections of the regime of life he excites, besides hostility of classes, also hostility of sexes.

"I—I am ease, I am fashion!" cried and clamored other devils, rushing toward Beelzebub.

"And do you perhaps think me old and silly, to the point of not understanding that from the moment the doctrine of life is false everything that could be injurious to us becomes absolutely useful to us?

"Enough, I thank you all."

And, flapping his wings, he rose.

The demons surrounded Beelzebub, making a chain! At one end was the devil with the cape, the inventor of the church; at the other the devil with the mantle, the inventor of science. The two extended their hands and closed the circle.

And all the devils, laughing in shouts, bellowing, hissing, began to revolve and dance about Beelzebub as he wagged his tail.

And the chief of the demons, unfurling his wings, flapped them, dancing in the middle, kicking high his shaggy limbs.

And above in hell they could hear cries, wails, groans and gnashing of teeth.—Chicago Tribune.

THE NEW DISPENSATION OF LIGHT.

An Anniversary Address, Delivered by Dr. J. O. M. Hewitt, in Chicago, March 29th, 1903.

Fifty-five years ago, in Hydesville, N. Y., a tiny rap was heard. Who, at that time, would have said that the world—the wide, wide world, would revibrate through the influence of that rap that came so mysteriously to the Fox family? And yet it has!

We enter now by that tiny rap the latest temple court of Time's Religion. We may not say, however, that Religion is new, for 'tis not. The form of religion's enrobement may vary, but the spirit itself is the unchanging God.

We pass through epochs, ages; find ourselves in new conditions of society, among many peoples; but everywhere the spirit of religion is the same outreaching of soul for knowledge beyond the shadowy veil of Time—a peering into the vast unknown of future being; and at the same time an awakening of consciousness to the aspects of a higher life of soul than the one ordinarily seen.

We pass by the earlier cults, but in passing we note resemblances. The face of the child of to-day is in many ways a repeat in features of the children of by-gone centuries; and yet, as we look, a transformation comes that is so great in its development that we wonder almost that we ever thought of a resemblance.

I speak of this, for in our day of professed science we have come to look at things from the standpoint of origins; and yet at the same time, there is plainly perceptible a disposition to ignore all past experiences that the race obtained.

Singular indeed, is it not that when men find pet theories threatened, no matter upon what subject, they fly from one extreme to another, in defense of a theory, rather than seek, as becometh wisdom, to know by phenomena, newly discovered or rediscovered, as the case may be, the truth!

Yet I say that notwithstanding this tendency of conservatism in the race of mankind, there has grown into prominence already the fact of a new dispensation of Light Divine, yes, but none the less human, that is known beyond the narrow limits of a state, such as Palestine would be; beyond the limits of an Empire, even though it be as extensive as was the Roman when Christianity was born; and in fifty-five years, short as they are in the great circle of the eternal ages of man, has forced conviction—compelled respect from not only the common people as 'twas said of Christianity's triumphs of the first centuries of that form of religion's garb; but from those who to-day are recognized authorities in almost every branch of physical science, as well as of those whom we term the literati—the great writers of our world.

I pause a moment, lest in my flight of soul-vision I overlook the fact that in a certain sense the church of Christ was the conservator of the race idea of immortality; but at the same time I regret to say, this church has not been preserver of the original methods by which it was established; if it had been, would we find to-day such decadence of faith as even the church man admits?

No, it did not preserve—only in this: It kept the records of the times of Jesus and his immediate followers, and some of the epistles of the most noted of them, for us, so that by reference to these records we can compare beginnings. We need not therefore look for "a missing link" in the evolution of idea—it has been kept intact, as ancient Israel kept the ark of the Covenant, the blooming rod of the priest; and the scroll of the laws, transferred to parchment from the slate-written ones of Sinai's mount; and because these were kept, there was an expectancy, so to speak, of personal immortality preserved! It was this expectancy that led the Fox girls, of Hydesville, to question the intelligence manifested by the strange rappings that occurred—so strange, and yet so methodical, that they could but believe that there was intelligence!

We must not overlook this fact in our arraignment of the church, for its delinquencies of the past, or for its persistence of antagonism toward us of the new cult. The world believed in the resurrection of the soul, in a certain way; believed in the "coming again of the Son of Man"; and by one way or another that sometimes the ghosts of men and women were permitted to "walk." So I credit the church of Christ with keeping alive these ideas; and thus incidentally preparing the way for the Now of Spiritualism!

But here I must pause again. I cannot give the church of Christ credit for the rapid advance of Spiritualism, because of its support! Oh, the contrary, I recognize the fact that from the first, the church has instinctively seemed to recognize the new manifestation of spirit power and presence, as an enemy that must be throttled; or it would in its maturity of strength become the ruler in its place of the hearts and consciences of men. We have seen already the same spirit of opposition—not to say hate, that characterized the attitude of the Jewish church towards Christianity, it is because the great unchurched world has outgrown the narrow bigotry of creeds or has become indifferent through lack of evidence to all the claims of religious establishments.

From the very first, the new cult of religion has been accused of fraud—then, when fraud was disproved, like as in the days of Jesus, all "these mighty works," all this constantly accumulating mass of phenomenal evidences, were—in some places still are, declared to be "of the devil". People are warned by the established ministry to "avoid even the appearance of evil," by keeping away from these "frauds" who will, if given opportunity hypnotize them into believing that Satan himself is an angel of light!

It is the old word of: "He casteth out devils by Beelzebub the prince of devils"; only in modern language.

Personal character has been often assailed, as soon as 'twas known that individuals were investigating for themselves the evidences offered to the investigator in the seance rooms of our mediums; and we hear daily the echo of that old cry against Jesus of Nazareth: "He is a wine-bibber; a friend of publicans and sinners!" Still I must say that not all who have taken the sacred name of Spiritualists before the world are saints. In our differentiation from the church, and consequent separation, there has flocked to the new standard a multitude who had made themselves outcasts; as when in the days of David it was said that there came to him "every one who was in distress, every one that was in debt, and every one who was discontented, and they gathered themselves unto him, and he became a captain over them," and so in like manner Spiritualism has been the nominal leader of many who care no more for its manifestations of power divine, than they previously cared for the dogmas, or the real moralities of the Christian church!

But here I am astonished, as I think of what has been accomplished by the spirit world in fifty-five years, through the mediumship of Spiritualism. It seems indeed a miracle; if miracles were allowable in our concept of to-day's ideality. You know that the most learned doctors of the church have said, "Miracles must go," and so I said as I did, that if miracles were allowable in the ideas of men; our progress—gain in numbers and influence, this progress, this gain, this influence, must be counted miraculous. How can we account for it? I answer that it is because we are impelled to ask for light and truth of God—and by this word "God" I mean the world of man, in spirit dress. I do not propose to "beat about the bush," in a vain attempt to so define "God," that the older sects of religion may not be disturbed about their idols; and yet even idolatry has helped us all in the past by becoming a standard-bearer of morals. I am not denying these idolators of the world a religion—I told you at the beginning, that religion was one—only its dresses were different. As a recent writer in our dailies has written: "All religions were and are but cries of the finite towards the infinite; cries from the seen to the unseen; cries of the erring for virtue; cries of the selfish for love"; and no form of religion has altogether neglected these cries of the soul of man. But here I say again, that to me, as one of the new sect of religionists, called Spiritualists, I believe in God; not as an abstract principle of good, but on the other hand, as a living

(Continued on seventh page.)

Restores Eyesight.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, which eminent oculists termed the cases incurable. Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 500 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pennington, Mass. Bldg., Kansas City, Mo., cataracts cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton, Tarrytown, N. Y., neuralgia of eyes cured.



Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

SALESMEN AND AGENTS WANTED. **BIG WAGES** Harrison Blue Flame, Stickless, Fuel Oil Stove for cooking and heating. Now, Wonderful Invention. Enormous demand. Everybody buys. Big Seller. Generates its own fuel gas from kerosene oil. A spoonful oil makes hogshead fuel gas. Cheapest, safest fuel. No dirt, ashes or big coal bills. All sizes. Prices $8 up. Write for special offer, new plan. Catalogue Free. WORLD MFG. CO., 6236 World Bldg., CINCINNATI, O.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

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In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cents.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family.

Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well-attested manifestations; the "exposures," etc. Handsomely bound in cloth. But few copies remaining. Publishers' price, $1.50. We will send the book postpaid for $1.40.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the greatest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, 30 cents.

The New and the Old,

Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price, 10 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

G. W. Kates and wife held interesting meetings in Ottumwa, Iowa, Sunday, April 12; Grinnell, 13, 14 and 15. They are engaged as follows: Des Moines, 16 to 21; Algona, 22 to 24; Northwood, 26 to 30. Address them en route, or at 600 Pennsylvania avenue S. E., Washington, D. C.

The Rochester (Ind.) Daily Republican says: "We think there was not a better Easter sermon delivered in Rochester than fell from the lips of Mrs. McFarlin, at Spiritualists' church, Sunday morning. It was historically interesting and logically beautiful. The discourse was worthy of an audience of one thousand hearers."

"The Mysterious Meeting," or a physician's peculiar experience, the Oriental story, which was published in The Progressive Thinker a few weeks ago, is now printed in a neatly illustrated edition, and will be mailed free to any one who sends his name and address on a postal card to the author, Rev. A. Lundeberg, 129 Powell avenue, Chicago, Ill.

Geo. F. Perkins writes from 1120 Seventeenth street, Sacramento, Cal.: "I would like to thank the kind friends inquiring for the welfare of Mrs. Perkins, and say to them that as soon as possible I will reply to all who desire readings or friendly answers. I have just moved in a small cottage where we will have a little yard to ourselves, and I hope Mrs. Perkins may recover some of the energy lost during the winter. She is very feeble and requires my entire time and attention."

A Scott Bledsoe writes from Pueblo, Col.: "I have been in Colorado for three weeks, in the hope of regaining my health. I feel improved. There is much interest manifested here in our cause, but no united effort."

Mrs. Catherine McFarlin will close her engagement with the Rochester (Ind.) Spiritual Church on April 27. From there she will atend the Spiritualists' convention in Chicago, and will start for her home in Lady Smith, Wis., May 1, from Milwaukee, where she will spend a few days after the convention, at the home of J. D. Waits, 166 Juneau avenue. Any societies along her route home may make engagements with her to stop off and deliver a lecture or two by corresponding with her. Address her at Rochester, Ind., until April 27; after that date at Milwaukee until May 2. She is also awaiting engagements for camp work for the coming season.

The Boston Herald says: "The spirit of Henry Ward Beecher was scheduled in the newspapers to speak through the trance mediumship of Mrs. N. J. Willis, at the First Spiritual Temple yesterday afternoon, so a Herald reporter went around to see if the noted divine might not add a little first-hand evidence to the stories of his communications to Dr. Funk regarding the famous unreturned widow's mite. In his discourse, however, any reference to widows or their mites were scrupulously avoided."

C. T. Schneider writes from Washington, Pa., General Delivery: "If Mrs. Barton who built up the Williamsport First Spiritual Society, will write to this address, she can, if she so desires, enter the field here, as I am called into Ohio where no work for the cause of Spiritualism has been done. I await an answer."

The Los Angeles (Cal.) Times says: "The ceremonies attending the laying of the corner-stone of the Spiritualistic Temple at San Diego were impressive and appropriate. A large concourse of people of every shade of religious belief assembled to witness the exercises and to hear the addresses, the principal speaker being Col. J. L. Dryden. The laying of the corner-stone was under the direction of Mrs. Lillie A. M. Thiebaud, assisted by Mrs. C. A. Bock. The box deposited in the corner contained a number of publications of the Spiritualistic faith, and copies of the local newspapers. The new temple will be erected on Seventh street, just in rear of the B street school house."

James A. McElroy writes: "I wish to correspond with the secretaries of the different camps relative to platform work. I am a test medium and psychometrist. Best of references. Address me at 1311 Second avenue, Evansville, Ind."

The Record, of Elwood, Ind., says: "Spiritualists are now getting ready for their annual encampment at the Chesterfield camp grounds. Among the improvements talked for this year is a new hotel. Last year the crowds each day were so great that all could not be accommodated, and it is the intention to build a hotel with ample room to accommodate all desiring accommodations. The Spiritualists are now awakening and the attendance at the temple increases each service. Lizzie Harlow, one of the best mediums in the country, has been secured for the meetings this year, and it is the intention to have the best talent that can be secured, and the music will be the best."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

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

The N. S. A. changed their representation for the state associations as follows: Each auxiliary of the separate state associations is allowed one delegate to the annual convention of the N. S. A. This gives a direct representation of each local society and will give the organized states a more satisfactory allegiance to the N. S. A., and increase the delegation. No local socieciety of the state association will feel disfranchised; nor be of minor importance to the direct auxiliary of the N. S. A. This removes every objection to membership in a state association, and should hasten every state to organize. We hope to see a large delegation from the West, at the October convention in Washington. And we must secure the 1904 convention for some middle-west locality. If the west will take sufficient interest, we will secure the annual convention in our territory equally with the east.

The following is from the Chicago Record-Herald, a special from Monmouth, Ill.: "Mrs. Marshall Mink, who with her husband was hypnotized through reading Professor Harraden's books of hypnotism died at Watertown asylum April 6. The victims, who were under 30 years of age, lived on a farm and had two children. Recently they saw the advertisement of a man who purported to teach hypnotism in a twenty-lesson mail course. The Minks sent $5 and received the necessary books. In the first regular lesson both became partially under hypnotic influence, each endeavoring to wield the will power over the other for several days. The husband lost control over the wife and both were brought here. Physicians could do nothing. A local hypnotist partially succeeded in restoring Mrs. Mink to her normal state. Later she became worse. At the asylum the case developed into the most violent mania. The woman imagined she had been melted, turned into stone, and born again. Yesterday evening her entire system seemed to collapse. She then sank into a comatose state and did not rally."

Mrs. Bushnell-Donnelly writes from San Francisco, Cal.: The Progressive Thinker is always filled with good things from able pens. I often see a signature over which are such lovely spiritual sentiments that my heart rejoices with glad tidings of great joy."

Dr. Caze asserts that Professor Peter Stiens of Paris, who claims to have discovered a method of imparting vision independent of the eyes, took him (Caze) into a dark room to test the invetion. First Stiens bandaged his eyes so he could see nothing. Then he adjusted some sort of apparatus around the temples and instantly Dr. Caze saw dimly surrounding objects. By and by he could count the fingers of his hand held up before him and tell the number of chairs in the room. Just as Dr. Caze was feeling that he was about to see clearly Professor Stiens suddenly removed the apparatus and Dr. Caze was in total darkness again. Professor Stiens has a theory that a man does not see with the eye, but with the brain and that if an image can be transmitted to the brain without the help of the eyes a blind man can see as well as anyone else. The professor's apparatus is said to transmit light in the same way the telephone transmit sound.

H. E. Pomeroy writes: "Service and sacrifice constitute Christianity, and they are the only principles capable of ennobling and elevating human nature above animalism and making it fit for immortality. Priestcraft, greed, commercialism and lust have reversed the teachings of Jesus and gone back to the old Jewish law which he came to destroy. The real Christian is spiritual—not carnal—he loves righteousness and hates iniquity."

"We do not believe that any echoes come to us from the unseen world. We do not believe that any whispers come to us from the invisible realms. Curtains of impenetrable darkness shut out the hereafter. Gulfs of fathomless mystery conceal the beyond of death. We know nothing more of the details of the other world than do we know of the conditions of the far-away planets or stars."—Rev. John Reid Shannon. Mr. Shannon is distinguished for one thing—he is supremely ignorant.

G. K. Holeman writes from Salem O.: "I take the liberty to inform you of the grand work done by Mrs. A. E. Kibby in our city in building up the society of Spiritualists in membership. Under her work we have increased in membership and have been able to refit and alter our meeting-room, so it is as cozy as any church in the city. Her spiritual lectures and tests are without a flaw, and are bringing converts to the front. We have had her with us three months this year and are trying to arrange with her for the month of May."

Meetings at Ericson Hall, 6155 Wentworth avenue, at 8 o'clock p. m., Sunday, April 19, lecture by Mrs. Cochonour; tests and messages by Mrs. Gehring. April 26, at 8 p. m., lecture by Prof. Peterson, of Minneapolis, Minn.; tests by Mrs. Gehring. May 3, 8 p. m., Rev. Harry J. Moore, the well-known speaker, will lecture. He will also lecture every Sunday evening during the month of May, followed by tests by Mrs. Gehring and other good mediums. Admission 10 cents.

Leonard Heine, of Milwaukee, a railroad mail clerk on the Chicago, Milwaukee and St. Paul road, who runs between Milwaukee and the copper country, claims to have invented a system which may revolutionize the railroad business and make wrecks impossible. Mr. Heine says that as the result of a dream which he had one night he started on a scheme which will show the exact location of all trains at all times at the central offices of the company, as well as at the division headquarters.

Harry J. Moore will conduct meetings during the five Sundays of May at Ericson Hall, 6155 Wentworth avenue. He will lecture each Sunday evening. Meetings will begin at 8 o'clock. Mrs. Gehring will follow each lecture with tests and messages. Mrs. McCoy, of Marshalltown, Iowa, will give messages the first Sunday, May 3, and will probably assist Mrs. Gehring in giving messages the rest of the month.

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

A subscriber writes: "Prof. W. M. Lockwood's lectures at Allegheny, Pa., are creating great interest."

Mrs. Dr. Edwards writes from 361 Taylor street, Portland, Oregon: "After four delightful months in California, I am now homeward bound. I arrived in Portland, April 1, and attended the meeting of the Spiritualist society Sunday evening. It is very prosperous—hall crowded. I listened to a very impressive discourse by Mr. Charles Goode. While in Sacramento I had the pleasure of attending a meeting held by that earnest, self-sacrificing worker, George Perkins. Mr. Smith is president of the society. They give their services without money. Everything is free for the good of the cause. I wish this society could be more prosperous from a financial standpoint, but the dear good people of California seem to think that eastern people ought to be glad to be allowed to live in this climate. Spiritualism is flourishing there, but there are too many mediums who give readings, circle, etc from 10 cents up. Surely the laborer is worthy of his hire, and no man or woman can be self-supporting and self-respecting unless their work brings fair recompense. I expect to remain in Portland about two months; from there I go to Seattle."

The Springfield (Mass.) Republican says: "The officers of the New England Spiritualists' Camp-meeting Association held their annual business meeting at the Mansion house. The association has received from Allston T. Whiting of Utica, N. Y., the only survivor of the original syndicate owning the property at Lake Pleasant, a letter which confirms the title of the association and enables it to make assessments legally and to deal with contumacious lot owners. No proposition has been received from the street railway company in regard to running amusements next season, and there was some discussion as to charging an admission fee to the ground of 10 cents. When the plan was tried several years aggo the association came out $800 ahead at the end of the season. If the street railway company runs amusements next summer there will be no admission charged. The camp-meeting will open August 2 and continue to August 31. The Schubert quartet will furnish music, and the hotel will be in charge of Philip Yeaton. Judge A. H. Dailey will open the camp-meeting with an address."

Wm. C. Hicks writes from Benton Harbor, Mich., that he is open to engagements in the lecture field as an inspirational speaker. Mr. Hicks is regarded as an eminent lawyer.

Mrs. Amanda Coffman writes: "I served the Spiritualist Society of Lansing, Mich., on Easter Sunday, and although the rain fell in torrents there was a good attendance. In the evening the house was filled to the doors, and a great interest manifested. I will be at my home, 419 Crescent avenue, Grand Rapids, Mich., and will answer calls for funerals at a reasonable distance from home."

The News of Hutchinson, Kansas, says: "The country is either smiling incredulously or listening with wonder to the stories that Dr. Isaac K. Funk tells of his excursions into the realm of Spiritualism. At intervals a new sensationalism is required. Occultism has had its sway, and is dying out. Spiritualism was a fad thirty or forty years ago; then it became discredited, and fell into open disrepute. But now a learned doctor of divinty in New York thinks he has discovered something in it, and tells the newspapers how he has had a talk with his old friend, Henry Ward Beecher." The News has been sadly misinformed if it thinks Spiritualism is dying out. It is exciting more interest to-day than ever before.

Mrs. G. Hamilton Brooks writes from Englewood, Ill.: "On Sunday, April 5, Oscar A. Edgerly began a two months' engagement with the Englewood Spiritual Union. On that date his guides gave an instructive and eloquent lecture. Mrs. J. A. Murtha, of Baltimore, Md., working in conjunction with Mr. Edgerly, followed the lecture with many wonderful and convincing communications. On Easter Sunday, April 12, the hall and rostrum were beautifully and appropriately decorated. Mr. Edgerly's guides gave a lecture on Easter, from a Spiritualistic standpoint, that dealt interestingly with the real origin of the day. We think the lecture must have been an 'eye opener' to many in the large audience present. Mrs. Murtha's mediumistic work was eminently satisfactory on this occasion, as it is in fact at all times. We would respectfully solicit the attendance of the Spiritualists of Chicago, and say to them that we think they would be wise to visit the Englewood meetings during the next two months, and so profit by the work of these two remarkable psychics, Mr. Edgerly and Mrs. Murtha."

Lyman C. Howe writes: "I expect to speak at East Aurora Friday evening, April 24. The Buffalonians are stirring, and the feeling in the air is a little like the breath of spring that kindles in the soul a sense of new life. I am the guest of Mrs. Dr. Matteson—the busiest woman in Buffalo. She tells me that her patients—those who come for examination, and usually take medicine—average about 50 per day the year through. I hear that Mr. Chase's society has collapsed or suspended; but this does not affect the church at the corner of Jersey and Prospect streets, nor imply any decay of interest in the cause. Mr. Matthews still holds meetings, and I hear he has a large following. The Y. P. S. I., which represents the young folks, is, I think, on fairly good terms with Fate, and the spirit world. The 'Old Maids'' entertainment last evening (April 14) was fairly attended. In my notice of the funeral at Lewiston, the typo omitted the last name. I wrote it Betsy Curtis Calkins. The typo left out the Calkins, and Betsy Curtis has not existed in fifty years—since her girlhood days."

J. Mullen writes: "The interest in our meetings is still unabated. Each audience is a representative one. The speakers who have occupied the platform have been well received, one especially, Hon. J. R. Gilroy, a prominent lawyer. Though young in the work he is coming to the front in rapid strides, and is destined at no future date to become one of the leading lights on the spiritual rostrum. Last evening the hall was filled to overflowing; the platform was beautifully decorated with flowers, it being Easter Sunday. We were to have a congregational minister speak but were disappointed on account of previous engagements. However, Dr. Cross spoke briefly and to the point and was well received. The musical programme was well rendered and the work of Mrs. Maggie Waite was good. She certainly has endeared herself to the hearts of hundreds of investigators in Chicago through her mediumship, which she so ably demonstrates Sunday after Sunday."

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

"From the effects of vaccination 35 of the boys at the Royal sewer pipe works are unable to attend to their duties. Many are sick and are unable to use their arms, which shows that the treatment was effective."—New Philadelphia (Ohio) Democrat and Times. C. H. Mathews writes: "Yes, indeed, it was, no doubt, very effective! This villainous outrage of injecting poisonous matter gathered from dead horses and dead cows, and calling it 'healthy vaccine matter,' perpetrated upon 35 innocent 'boys,' under a tyrannical law of the state is nothing short of a damnable outrage. That is the way plain people regard the matter, the opinion of many learned doctors to the contrary notwithstanding. The question naturally arises, do we live in a free country? Where are we at, anyway?"

A resident of Allegheny, Pa., writes: "We had a dreadful storm here in the afternoon of Easter Sunday. In some places it was very severe. The orthodox Almighty God, to whom so many ogle their eyes and pray, struck five houses with lightning, in one of which was a Presbyterian minister and his family. He spoiled the end of the home, but saved the pagan idiot inside to belch a few more prayers. He also struck a Catholic church, doing it much damage. Not satisfied with this, he struck a woman on her way home from church, also an engineer of the city's insane hospital. All of these providences on an Easter day! A year ago on Easter day he sent a storm which blew down or unroofed or damaged 32 churches and meeting-houses in the state of Pennsylvania, and seriously wounded and maimed 30 people in one church during the time of Lenten service. What a mental monstrosity, Infinite Intelligence is, as he is worshiped!"

J. Peacock writes from Rockford, Ill.: "Mr. Fraser, of 3103 Prairie avenue, Chicago, is here, holding circles and giving lectures. Bishop Brooks of Boston, controlled the medium last Sunday evening, and gave a very good lecture. This Sunday evening Henry Ward Beecher will talk through the medium, and in which we expect a very fine lecture. Mr. Fraser's tests are very good and we expect to help him all we can while at Rockford. I think what Rockford needs is a good medium who will keep the work going, one who can organize a society."

A. V. Ross writes from Seattle, Wash.: "Seattle Spiritual Association held its 55th anniversary of Modern Spiritualism, March 29, at Pythian hall. Our society, never being in a more flourishing condition than it is at the present, was largely attended. The morning exercises commencing at 10:30 o'clock, were presided over by our very worthy President Little, followed by other speakers of the day until the noon hour drew near to adjourn. The children's lyceum opened at 1 p. m., continuing until 2:30, when P. C. Mills, president of our state association, occupied the rostrum for a limited time, and very ably set forth the philosophy of Spiritualism. Following Mr. Mills many others took the floor, and our home talent was ably represented, these exercises continuing until 4:30 p. m., when circles were formed throughout our spacious hall and those wishing communication from friends on the other side of life were tendered by the many mediums present. A call was made from the banquet room where the tables had been spread, very bountifully with the good things of this life by the ladies of the society, that could not fail to please the most fastidious until all were satisfied for their temporal wants for the time being. At 7:30 p. m. the entertainment opened with musical and literary exercises from the children of the lyceum and adults as well, followed by a very able discourse from our very eloquent and gifted speaker and co-worker, Esther Thomas Bosley, finishing up with her soul readings throughout the large audience."

A. Scott Bledsoe writes from Pueblo, Col.: "On Wednesday night, April 1, 1903, at 317 West Seventh street, Pueblo, Col., occurred something which I have never seen before nor even heard of, that is, a wedding and a materializing seance combined. J. W. Tanner, president of two of the leading mining companies of this district, and Mrs. Minnie Richardson, both of Pueblo, were the contracting parties. About thirty friends of the family, mostly Spiritualists, assembled in the parlors about eight o'clock. When the music began. At 8:30 Mrs. M. Bartel, of Cripple Creek, Colo., a fine medium and an excellent lady, opened the seance. A goodly number of the friends of both parties materialized, lending their aid and giving their approval to what was to come. About 9:30 spirit William Richardson, former husband of the bride-to-be, came out and announced that the time had arrived for the ceremony. As had been previously arranged I was to pronounce the ceremony, which was done, while just back of me and facing the company stood Spirit William Richardson and Spirit Annie Tanner, former wife of the groom. These spirits and others came and gave their benediction, and all present, including Mr. A. Pearson and Mr. Frank Swoboda, two of the most respected citizens of Pueblo, will testify to what I have said. It is a glorious thing to know there is no death, and that there is no jealousy on the other side of life. May the angel world continue to bless all humanity and lead us in the right way."

Mrs. Lucy S. Carroll writes from Washington, Pa.: "The First Spiritual Society for the past three months has had C. Theo. Schneider, the inspirational speaker and test medium. He has done a grand work. At the Easter services the temple was finely decorated with palms and flowers. Mr. Francis and Mrs. M. E. Lawrence addressed those present. Mr. Schneider speaks with power and force. He will leave here and go out and build up the cause in places where Spiritualism has not yet been received."

Dr. Funk, who had the interesting experience with Spirit Henry Ward Beecher, gives the following: "I remember one seance I attended. The lights were all turned down and we were awaiting expectantly whatever might happen, when the announcer stepped forward and said: 'Dear friends, before proceeding with the full form manifestations of those who have gone before; the clever young medium, Mr. Smith, will be bound and gagged and afterward released by his spirit friends. Will someone assist me in binding him?' Well, I was up like a flash and stumbled through the half-darkened room to the lounge on which the medium lay stretched. The members were singing 'Consider the Lilies of the Field, How They Grow,' too, when I pulled some red, white and blue thread from my pocket and started to sew the medium's clothes together. The singing stopped, and I thought I heard the assistant say, 'And you told me he was a perfect gentleman.' They shoved him into the cabinet, but there was nothing doing, and pretty soon the announcer stuck his head between the curtains and said: 'Mr. Smith greatly regrets that the spirits are not working to-night, the conditions are unfavorable.'" "Unfavorable," because the medium could not overcome the test conditions.

Roy L. Allen, secretary, writes from Los Angeles, Cal.: "This will introduce myself as secretary of the Truth Seekers' Spiritual Society of this city for the new term, beginning Sunday, April 6, 1903. The new officers for the term are as follows: President, E. W. Allen; vice-president, Mrs. Lettie M. Allen; secretary, Roy L. Allen; treasurer, Wm. Dailey. Directors, N. F. Vose, H. Armstrong, R. G. Doyle, Mrs. L. Sanford, Mrs. B. M. Dailey. Ushers, D. Lyons and Mrs. L. Morrison. Librarian, N. F. Vose. The society has just purchased a piece of property on West First street, near Hill street, and intends in the very near future to have a building erected that will be a credit to any organization. This society has ordained more mediums than any other organization in Southern California. The city council here passed an ordinance which took effect April 1, 1903, taxing each medium a license of $15 per month to give readings, and also $15 per month for each meeting held, where an admission fee is charged. This ordinance is of course unconstitutional, and must be broken. Steps are being taken to test it now."

Cuba should send missionaries to Rhode Island. A dispatch from Havana says that "The Cuban legislature has just passed a vote refusing to make Good Friday a public holiday." And yet the school board of the city of Roger Williams has just voted to make Good Friday a public holiday! Surely the Pope is right when he calls the United States "the most Catholic" (papal) country.

"Triumphs of Man."—All who wish to obtain a copy of this popular poem will have to order it immediately, for but few remain unsold. Send 25 cents to Dr. Dean Clarke, 7 Winthrop street, Roxbury, Mass., for a copy, which is 12 cents, and five copies of other poems, which have been heretofore noticed. Four of these, "The Old Soldier's Funeral," "Song for the A. P. A.," "Evolution of the God-Idea," and "Heaven and Hell Reconstructed," can be had for 10 cents. Send orders at once, for they, too, will soon be gone.

Mr. John Morgan, of Atlantic, Iowa, was in the city last week, and exhibited some fine specimens of automatic drawings.

Robert Doring writes from Troy, N. Y.: "The First Society of Progressive Spiritualists celebrated the 55th anniversary of Modern Spiritualism with two sessions, afternoon and evening, at which we freely distributed The Progressive Thinkers which were eagerly sought. The hall was filled at both sessions; in the evening a programme had been prepared, consisting of solos, violin, piano and vocal; piano duet, remarks by our venerable president, Elisa Waters, whose investigations extend back over a period of 55 years; also remarks by Vice-president Robert Doring, which were instructive. In conclusion of the evening session, Frank P. Edgerton, our speaker and medium, under the control of his guide, gave us a beautiful lecture on the good Spiritualism has done, as well as the good it is doing at the present. In all, the day was one long to be remembered in Troy."

C. H. Mathews writes from New Philadelphia, Ohio: "I like the tone of an article in your issue of April 18, (No. 699) signed Lucinda B. Chandler. It contains ideas of vital importance to Spiritualists, and to all lovers of free institutions in the United States. There is a conflict of ideas now in progress on this continent and an attempt will be made to establish a religious hierarchy under the dominion of the Catholic church—and to effect in the 20th century what they were foiled in when the government was established 127 years ago. The alarm has been sounded many times; but "Eternal vigilance is the price of liberty!" Having grown with the nation for three-fourths of a century, I feel disinclined to see the ship of state wrecked in 'holy wars,' such as have disgraced the history of the world time immemorial. Such newspapers as The People's of Chicago, The Progressive Thinker, and the press everywhere should be invoked to sound the alarm, and save the country from impending ruin. We should not close our eyes to the inevitable."

Mrs. B. S. Buchanan, of Springfield, Mo., writes that Dr. Knowles, of Grand Rapids, Mich., has been serving the society there very successfully, with lectures and messages. He will probably attend the meeting in Chicago held by the State Association.

Charles H. Pratt writes: "I have read the article by C. W. Stewart in The Progressive Thinker of late date. Mrs. Josie Folsom is a wonderful medium, and I wish to add my testimony as to her remarkable powers. In the spring or early summer of 1901, I was stopping with the Folsoms at their home in Zoo Park, Springfield, Mo. I wrote a letter to her guide, Kit Carson in my room—no one present. I sealed and locked it in my trunk. On taking her seat near me the next morning she said: 'Carson is standing close to you.' Then she said 'Do you know a man by the name of Warren Hudgins? I have visited his wife, as you requested, and she is no better.' She then commenced reading my letter that I had locked in my trunk. I had written four questions; the third one was, 'Why don't your medium, Josie Folsom, give me the reading she promised?' She read my letter correctly, the first and second questions. As to the third one she said the letter was an F; possibly it was meant for a T. I then went to my room and opened my sealed letter and found the third question. I had the 'T' an 'F.' I did not know this."

LOVE'S UNFOLDING.

He kissed my hand and the tender touch
Seemed to devote to kindly deeds;
Seemed to reserve for others' needs.
When his lips had glorified it much,
And it seemed to soften and grow more fair
When his touch had softly lingered there.

He kissed my brow and the soft caress,
With its token of trust and friendship fraught;
Cast a veil of purity 'round each thought
That held its sway in my mind's recess,
And the lingering lips that touched my hair
Seemed to leave a gleam of glory there.

He kissed my lips, and the warm, sweet seal
Waked the slumbering love in my waiting heart;
Waked joy and life by its magic art,
As I trembled beneath its tender zeal.
And my throbbing heart ne'er knew more bliss
Than thrilled my heart at the loving kiss.

—C. Violet Malotte-Wilson.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Mrs. H. A. Stockey: Q. Is it true that Sir William Crookes has retracted his belief in the genuineness of spiritual manifestations?

A. The question is suggested and the answer made imperative by a statement made by a correspondent of the St. Louis Globe Democrat, which begins: "Sir William Crookes no longer stands for spirits and an open door to the unseen. He frankly confesses that the chase in that direction has led him only to a brick wall."

The writer of the above may have received information not purely imaginary, or may not. The article itself has been widely copied and its results have been felt.

We were sure the story of Flammarion, the French astronomer who had just published a book containing a narrative of his experiences and experiments in Spiritualism had become disgusted with the deception and had denounced it, had given rise to this. That was a wicked falsehood, set in circulation by churchmen, to damage the cause, and this in regard to Sir William Crookes, who had become better known to Spiritualists as their champion, than for his great scientific attainments, was another form of the same deception, purposely put forth. I liked Sir William Crookes' character too well to have a shadow of doubt as to his position. When president of the British Association when there was no need of his referring to the subject, and well knowing that his audience wished him to let it alone, he said: "To ignore the subject would be an act of cowardice, an act of cowardice I feel no temptation to commit. I have nothing to retract." [Referring to his conclusions from investigations.] Yet the report had been made and I had no positive evidence that it was not true. I therefore wrote to him, stating the report. He replied as follows:

Hudson Tuttle:—

My Dear Sir:—In reply to your inquiry of the 11th inst., I beg leave to say that there is no truth in the report you mention. I remain, truly yours,

WILLIAM CROOKES.

If it was not expecting a miracle, we would look for the editors who have published the falsehood with such relish, and stunning headlines, to write a line or two of "retraction." But this is so far from their honesty, that they will refuse an explanatory item by a contributor. Together with the story of Flammarion's claimed acknowledgment of deception, it will be repeated in the press and in sermons, as though never doubted. It will become one of the stock lies, which are repeated by the enemies of the cause. When any man, especially noted for his mental endowments, investigates Spiritualism, he becomes its advocate, and once an advocate he remains such until death. There is no instance of "retraction."

N. P. Nelson: Histories of Christianity have been written by Christians, who have been blinded by their belief, and hence have only given whatever is favorable to that religious system, or by pronounced skeptics who have erred in the other direction. A just, impartial, and true history of Christianity is yet to be written. Perhaps the old and standard history by Milman, is the best, and for the period of time covered the chapters devoted to the subject in Gibbon's Decline and Fall of the Roman Empire are invaluable. These chapters are published separately, by Peter Eckler, New York City.

"Ravenna" has been reading Dr. Hudson's "Law of Psychic Phenomena," and is unsettled whether to believe it is an explanation, or whether Spiritualism is true. The "sub-conscious self" is purely assumptive, and every fact it is brought forward to explain, is far better accounted for by the spiritual explanation. This has been discussed at length in preceding numbers of this paper.

Q. Please explain the civil service. What are the qualifications to pass examination?

A. The civil service act of Jan. 16, 1883, provides three commissioners, a chief examiner, and a secretary appointed by the president. The office force is about 150. Examinations are open on equal terms to all citizens of the United States, to the positions made subject to the civil service law, about 100,000 in all. This law prohibits under heavy penalty asessment for political purposes, discrimination against those in the service because of politics or religion. Several hundred kinds of examinations are given to fill places, from messenger boy to positions in the Smithsonian Institute.

For a very large class of places, known as skilled trades, educational tests are not required, but applicants are rated on the elements of age, character, experience, etc.

In educational examinations, the applicant must pass in spelling, arithmetic, letter-writing and copying. These are divided into three grades of proficiency. Then there is examination in special direction, for special work. Thus mail clerks are tested on the rapidity with which they can read addresses, and knowledge of railway lines. For a large majority a good school education is required, with special qualifications for certain lines of work. The competition is so strong that it is necessary to pass at a high grade in order to secure a position when there is a vacancy. For the convenience of applicants, the Commission publishes a manual of examinations, in which are set forth the subjects each examination includes, with specimen questions. It is sent on application to the Commission, Washington, D. C.

Joseph Challand: Q. What have you to say of the three-fold being of man—body, soul and spirit?

A. This division grew out of the belief in the power of the mystic three, and that all things were composed of three parts or elements. The "soul" has been a most ambiguous term, and used indiscriminately to mean the body, the spirit or the whole man. In treating the subject, we have always avoided the use of the word, because it is misleading, and carrying with it old and preconceived ideas does not give a clear expression.

The philosophy of spirit teaches that man has a physical body, and a spiritual, to which the spiritual nature belongs. At death the spiritual body is severed from the physical, and carries into the next life that spiritual nature which is its manifestation. Hence to be in unison with this view, we must say that man is a dual being, body and spirit. If soul is used to designate the spiritual body, it must be given an entirely new meaning. Such a three-fold division is not called for by the facts as we understand them.

A. Z., Bay Ridge, Florida: Q. (1) Under what pope or emperor, and in what year was the present chronology established?

(2) How many olympiads did the Greeks count of the year one of the Christian era?

(3) In what year according to Roman count was the year one of the Christian era?

A. (1) At the time of Julius Caesar, the imperfect system of counting the years had given rise to great confusion and the astronomical and the civil year reckoned from the equinox differed by nearly three months. With the assistance of astronomers the beginning of the year was changer from March 1 to January 1, and proper addition of a day every four years prevented the constant variation accumulating. But the Julian year was made too long by 11 minutes and 13.95 seconds, and by the 16th century it amounted to 14 days. Pope Gregory XIII, in 1582, restored the calendar of the Council of Nice in 325. The Julian is "old style," followed by the Greek church and Russia. The Gregorian is "new style," followed by all other Christian countries. There was in the 16th century ten days difference. At present there is twelve.

(2) The Greeks began counting by olympiads, a period of four years from the victory of Coroebus, won in the games. The year "1" of the Christian era would correspond to the 776th year by Olympiads. This system was retained in the east until 440 A. D.

(3) The Romans counted time from the foundation of the Imperial City, and the year "1" corresponds to 753 of their calendar. Not until 1280 of Roman chronology, and 527 of our era, was the counting of time from the birth of Christ began. And it may be remarked that at that time it was absolutely impossible to ascertain the date of the birth, and it was fixed arbitrarily.

By Winding Ways.

Coming close to the heart of all things we find much to interest us in the winding way people have of coming to the truth. To me, one cannot be a successful student of the occult and ignore the Bible; and why should one wish to? Can a better chart, or map of the road that leads to the beautiful land be found elsewhere? The Bible suits all classes and races of people; were it not so it would have been laid on the shelf long years ago. In everything there must be a leader, and we all have (though unconsciously perhaps) some one in our mind whom we wish to be like, or pattern after in some things; and if we wish liberty of thought ourselves, we must accord the same to others.

What a motley crowd there is of us anyway, all bound for the same destination. Of a truth some of this crowd believe when the life has left the body, that ends it all. We, who have awakened to the unmeasured fullness of the life beyond, begin at once to arouse ourselves to a more thorough probing of the unseen; and we search diligently the many winding ways that to us seem to be the best suited for our advancement along the path that leads to the unseen land. We are minded of the mysterious leadings of the prophets of old, and how the voice of God spoke to them in those days warning and advising the people.

Why! oh, students of the higher life, must we find fault with the Bible, and the believers therein? I wonder where we would get our fundamental rules of religion had there never been a Bible printed. Of a truth it may not be all inspired, and I for one do not think it is, but there is surely enough of it sent down to earth by inspiration to make a perfect brotherhood of men, could it be rightly understood.

I have no fault to find with any religion, truly they all have the divine power in them. Were it not so, they would soon be naught. What pleases me, and what I can understand, to make my life better and more fruitful, might with my neighbor do the opposite; so as before I must say, all paths are good that lead to the Infinite.

Let us work and toil in the belief that best suits us, and in the one we can best understand, and bless all winding ways that lead us home to the blessed land of truth and justice, and where waits all our loved ones in houses not made with earthly hands, eternal in the spiritual world. Yours, with the faith that all things are good.

MADAME ROBERTS.

The Dalles, Oregon.

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THE NEW DISPENSATION OF LIGHT.

(Continued from fifth page.)

personality of mankind; known to us personally only by the manifestations of Spiritualism!

Without these, O world, your God is indeed what Spencer wrote: "The Unknown and the Unknowable!" Vainly may you seek for God in the skies, or look for God in some form celestial where no one can approach and live!

Ah, but is this true, that no one can see God and live? The old idea of the "ineffable presence"? Let me tell you something about this "ineffable presence"; about the unpronounceable name of the ancient mysteries of religion; They were attempts to instruct the people in righteousness, for righteousness' own sake, and in order to do this, I opine, they would drop names, families; would let go of all personalities known to the worshiper, and so fasten the idea of self judgment in regard to all communications from the world of spirit of men, whether these words out of earth's silences were indeed righteous words of life for us; or whether to follow their directions would be life-long mistakes on our part!

I will not attempt to discuss this point further at this time, but would leave the thought with you for your consideration—only remember that no religion of the past ever was a success that did not begin to be a religion under similar conditions to those of fifty-five years ago, at Hydesville, N. Y.; and yet we say emphatically, that beyond and above all these phenomenal experiences of earth, I find most of "God" in the Silence—the aloneness of my own heart's reveries!

We may not underestimate phenomena in our search after the truths of immortality, the facts of spirit communion; but these are but means to an end—to use common speech. They have no mean place in the economy of God; they are indispensable to man, else they would never be manifested! You of to-day, as truly as the world of yesterday, need the phenomena of the seance-room; you need to have mediumship; and yet, O, I pray, may these be consecrated ones, rather than mercenary ones. But consecrated, or mercenary, there will be mediums—those to whom the world may go, and find proofs inconfestible, of personal immortality of being; and of the ability of the spirit world to communicate with us who are to-day "in the body pent."

I contend for the various forms or manifestations of the spirit world of God in our seance-rooms, that they are necessary to our advancement—necessary to us in the way of instruction in many ways; and more, I ask for them careful and candid investigation. I pity that man, that woman, who does not dare to investigate, lest he or she be "cast out of the synagogue"—out of the churchly society; but if I pity such what shall I say of these too indifferent to all claims of religion, all claims of personal interest even, to investigate?

I take care to say in the interests of humanity, that if phenomena, the phenomena of mediumship were not needed to-day by the race, we should not have them! The spirit world is not mistaken in this—neither is it "a newly discovered power" on the part of the spirit world!

We find by investigation in the histories of our race, that with every uplift of man's ideal of personal righteousness, with man's ideal of what is right in and of itself, there have come to pass manifestations of spirit presence and power, and about these phenomenal manifestations has been gathered the material for the new church; the new civilization!

Another thing, too, you will please notice: In the past, as soon as the new church or civilization was established, these phenomenal exhibitions have ceased! Consequently my reason tells me that they are needed at the present time; and the medium is needed. See to it, O world, that ye despise not the medium, or his, or her work. God is not mocked with impunity; as ye sow, so shall ye reap; if ye sow to the flesh, the material only, ye will reap corruption; and O, what corruption do we see in our politics, in our trades, our present civilization! And it may be traced in every instance, I firmly believe, to the world's loss of faith in the church in its integrity of belief, in its practice of the things that made it a power in the earth. On the other hand, O world, if ye sow to the spirit, as now 'tis manifested in seance and from platform, ye will reap the soul's certainty of immortality, the soul's assurance of the continuation of loving care for you beyond the shadowy veil of the flesh, that ye have called death.

And yet, with all our sowing, all our reaping, I sense still the need of personal righteousness in ourselves; a sense of our own responsibility, in the world of man, in regard to all things that are, whether of good or of evil. We may not shift our responsibility upon the spirit world; we may not throw it upon other shoulders!

The new order has come to stay. The world of man can not put aside the new thought. The Spiritualism that was despised because of its feeble first rap, is bound to hold sway ere long over the destinies of the world at large.

It already has permeated the churches, with its new thought of God and man, as One in purpose and design of life, and the creeds are honeycombed also with the new ideas of the rostrum and the press, that have come to us from the spirit side of life; and yet we are but just begun! "Fifty-five years"—an infant age is born. A thousand years of sentient life this age must see and feel, ere another age will come to earth! O, what will the harvest be in one thousand years!

I turn mine eyes towards the light,
And lo, to me, the earth transformed;
Gone are the shades of previous night;
The rising sun, the heights hath stormed!

But when I speak of what shall be the harvest of a thousand years of Spiritualism, I am constrained to be careful in my estimates of good to man.

We so differ one from another in all things of the spirit, that one may not say that any revelation of life beyond us is to be received as the one picture of truth. Turn back a thousand years, and see—number if we can, the sects of Christendom; and yet are we of the new cult any more likely to agree as to what is true Spiritualism, than the churches of to-day are agreed as to what is true Christianity?

There is only this, that we can—we may forecast a kind of generality of results, leaving details out of the question; only this and nothing more!

Indeed, I very much doubt if we agree upon any "Apostles' Creed" in 300 years or 600. The record of the evil results of creedism on the part of the churches frightens us; and knowing that to no two of us has the spirit world revealed itself alike, though we are each convinced of immortality and personal presence; we will not say as quickly as did Christians, that we will agree to agree upon the details of creed; so in forecasting events resultant upon the advent of Spiritualism, I will only say that we may be sure that none will predict "the dark ages" of Christian history.

We find ourselves, in Spiritualism, "at-one-with-God" as no other age has done. Others, of other ages, have been perhaps conscious of the fact of the divine and human unity; notably Jesus, the holy one of Christian reverence; or the Sakya Muni of the Orient; Siddartha, called the Buddha or Enlightened One; but there was an aristocracy in this; not all men—all women—were thought to be of the divinely human parentage, only a few were the real children of God!

But in this at-one-ment of ours, there is democracy, rather than aristocracy; we have been made to know that none of us are of "the bar sinister"—we all are "sons and daughters of God"; sons and daughters of the infinite host of the spirit world, that man has ignorantly worshiped as God, from times immemorial.

So to-day I prophesy that the human race, in its new birth of spirituality will come gradually into a closer relationship, or Brotherhood or Race—to use a common expression—though honestly, I do not see why we should say "Brotherhood" instead of "Sisterhood"; in fact, why should we say anything but relationship of human interests? "A closer relationship of interests," to me, covers all that we mean by "Brotherhood," "Sisterhood," for who but knows to-day that interests, not family blood, are the great bond that closest binds the race.

But what are "interests"? Do I mean financial, commercial, "caste" interests? Most certainly I do not; and yet all these may be involved, for we know how things do become involved in this human life of ours.

The body is ours to care for, to protect, to cherish, as surely as that the intellect is cared for; or the spiritual nature of us; and hence we are interested in the proper development of all these material, these "timely things" of our present station or environment.

But somehow there is in us all a feeling that our humanity—our manhood—womanhood—is by far greater than all these other things that surround our life, or enter into our lives of the soul.

But what gives value to this that we call our manhood, our womanhood? I answer, it is that fact which Spiritualism alone demonstrates, as well as affirms, viz., the immortality of man.

Through the parted veils of death it presents to us the vision of man, divested of all these time-accretions of material or physical rank; and possessed only of the power of attraction of spirit or motion of fellowship as a means of accomplishment of purpose or will. We call this attractive force human sympathy—we have no better name. It is unselfish love protecting as well as enjoying companionship, such as unites us even now in such fellowships as constitute the highest social types; and yet as I look beyond there comes to my sight a heaven not yet attained here below.

I see in angelic behavior such superior comprehension of what are the real needs of others; and such eager haste to relieve, as shames me with my own tardiness; for who, I ask, does not know of much more than he or she even attempts to relieve of human distresses—distresses, too, that, unrelieved, presently develop crime?

Human sympathy, my friends, believe me in this, is heaven's first law of eternal life, and human love forms the link twixt earth and heaven (using the old words of the "before and after" of Death.)

So as I look at it, our age of Spiritualism, with its personal revelations of true humanity, will place upon our statute-books many affirmations of rights that are now denied or ignored; and will blot out many enactments construed into such misconception of rights, that they hinder, rather than help, the race morality! Spiritualism will probe earth's problems of society, until is laid bare to our sight the cause, the evil cause, of our distresses; and by the light of reason "thrice illumed" from above, the evil cause will be removed, instead of attempting cure by removing the criminals, so-called, that the cause of wrong has forced into crime.

In the olden time of the mysteries, those who had been admitted to the inner sanctuary of their rites of worship were termed illuminati—sons of light—beholders of the ineffable. They had seen what words could not fully tell. We who are Spiritualists indeed—are we not the illuminati of to-day? We have looked upon and handled the ineffable manifestations of spirit life; we have been "the beholders"—our ears have heard the speech of heaven, and by this, are we not anointed—set apart as teachers of mankind?

Yet I do not say that all are teachers—no, there is need with us all for more light. We at present are hardly more than witnesses, testifying that man is not separated from God, from the world of spirits, that man may by mediums, for himself find out personal immortality and continuance of human love and sympathy beyond the grave!

Jesus said: "I come to bear witness to the truth"—this very truth, by the way, that Spiritualism stands for, viz., the rapport of two worlds, the unity of God and man, the immortality of personality! We, like him, are witnesses.

One more thought of what this means to us, and then I close; not but that for another hour I might hold before your intelligence great truths revealed by the spirit world to us of earth; but as Spiritualists to-day, we must not be content with words only; we must demonstrate the life that we proclaim!

Consequently, the lecture gives place to the manifestation, the speaker to the medium; or rather, we are workers together in the advance of the new gospel!

But what is the "one word more?" I answer: It is just this which I have spoken!

Spiritualism must recognize the medium's place and work in the new economy of God. The past did—and then did not; the past substitutes tradition or history for the manifestation, and as this was done, we mark "the beginning of the end" of its life.

Let us not be guilty of the same fault; let us cherish mediumship, and at the same time the ministry of the word divine that is by inspiration given.

The two should go hand in hand. The word and the demonstration. Then Spiritualism will flourish—then the light of immortality will spread, and gradually, too, we will witness the effect of these demonstrations and presentations of truth, in a changed condition of society, so that Right may be, so that Wrong may cease, so that Fellowship may be universal!

The Defeat of Woman Suffrage in Arizona.

Those who oppose woman suffrage are rejoicing over its defeat in Arizona where it passed both houses of the legislature by an almost unanimous vote but failed to become a law through the veto of Governor Brodie.

But when we consider the causes that led to the veto, and the fact that both houses of the legislature and the best element among the people were in favor of the bill, it may be set down as a triumph for woman suffrage, even though the women will be deprived of their vote through the disgraceful act of one man in authority.

Governor Brodie gave as his reason for vetoing the bill that it was unconstitutional, but everyone knows that this is not the true reason as the supreme court of Arizona had unanimously declared that such a law would be constitutional.

The Tucson (Ariz.) Star, in a long article points to the real power behind the throne when it says:

"The saloon and gambling element were the strongest class that urged the disapproval of the bill. It is a matter of fact that in several of the towns that the petitions which went to the governor were carried around by saloon keepers and gamblers and that the gamblers in Prescott, Phoenix and Tucson were betting that the governor would veto the bill. To-night the saloons of Phoenix are the center of rejoicing on account of the stand Governor Brodie has taken on the suffrage bill, claiming that they are on top and that the governor is with them. As a prominent citizen said to-night, 'The gamblers and saloons win, the women lose!'

"The suffrage bill was assassinated and in the words of one of the leading members of the assembly, the governor, in order to accomplish the defeat of the bill was forced to send in the weakest, poorest, and most disgraceful excuse under the guise of a veto that any executive ever sent back to an Arizona legislature. The feeling in Phoenix in many quarters is that the governor's action on the bill under all the circumstances is, to say the least, discreditable to him."

This is the element which controls a majority of our legislatures and woman suffrage has this to contend with in addition to the prejudice which is always found to exist against every new order of things.

It does seem that the better class of men ought to be aroused to see to it that men were put in authority who would not debauch every sense of justice and the expressed will of the people. ELNORA M. BABCOCK.

So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable, and no man is useless while he has a friend.—Stevenson.

Brevity and conciseness are the parents of conviction. The leaden bullet is more fatal that when multiplied into shot.—Ballou.

Children have moral measles sometimes. Only let them alone, and they will get well of themselves. There is a wise herb in the gardens, and it is called thyme.—Mitchell.

He who does not make his family comfortable will himself never be happy at home, and he who is not happy at home will never be happy anywhere.—Hershel.

Experience does take dreadfully high school wages, but he teaches like no other.—Carlyle.

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"The principal contributors to the book are four in number; Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

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FROM THE SPIRIT LAND.

COMMUNICATION FROM EX-PRESIDENT WILLIAM M'KINLEY.

Miss Ella F. Porter, Medium, 206 Lenox Road, Brooklyn, N. Y.

To Judge A. Munson:—

My True, Good Friend of the Past:—It gives me great pleasure to be able to send you this message from spirit land, through the sensitive organism of this newly developed medium, whom many of the higher spirits find a pure, responsive channel through which to voice their thoughts to earth friends. Some months ago I came here and enjoyed the pleasure of writing the two communications just sent to you. Now once more do I come for the express purpose of writing a spirit letter. There are many progressed spirits waiting for a chance to come through this channel. Henry Ward Beecher came here tonight to ask permission to hold a private seance very soon as he has something very special to give the world.

Jay Gould has just controlled successfully, and has written a beautiful spirit message to his daughter, Helen M. Gould.

My good friend of the past, I would that I could picture to you vividly my present home and work in the spirit land, and the unalloyed happiness I now enjoy in the blessed privilege of being united with many loved ones gone before. My dear, scinted mother was one of the first to greet my new-born spirit. Her unspeakable joy, her loving devotion to me, and the charm of her presence, with the united love of many other angel loved ones, has rendered my life in this spirit land one of remarkable happiness.

What a blessing and comfort, beyond mere words to describe, is the free, unbroken joy and bliss of this grand progressive life in the spirit spheres—free from physical pain, free from the earthly environments that hamper and retard one's progress, free to express the glad exuberance of the joyous spirit, filled with new aims and desires, with higher ideals, and the glad realization of the God-like possibilities of our natures.

Oh! my friend, my joy is too deep for words, that I have been allowed this privilege to enter upon this broader, grander, more perfect and satisfying life of the spirit. When your time shall come to throw off the mortal form, the garment of flesh, which is now the earthly home of your spirit, and enter these realms above, I your true friend of the past, William McKinley, will be one of the first to welcome your birth to this higher life, and it will be my great pleasure and privilege to introduce you to many noble souls who will unite in joyous welcome.

Never can I forget you, nor your many kind favors of the past. Not only do I feel a greater and truer friendship, but the memory of the past, brightened by your kindness, will always shine with an added lustre to the depths of my true friendship; and some day I may be able to open the way to your spirit, and give you a desired, earnest wish of your heart.

If it is a possible thing, can you reach my wife, and give her my spirit letters? I hope I am not asking too great a favor.

I am trying hard now to reach my kindred on earth, trying to find some way or means to open their spiritual eyes, and urge them to accept this beautiful truth, this comforting fact of spirit return. I regret deeply that I knew so little of it myself before I left the form; but my eyes are at last opened, and I am now wide-awake to the spiritual significance of this grand truth; and one of my most pleasant duties here will be to disseminate all I can this glorious truth and to scatter broadcast the seed to fall upon good ground for the advancement of this beautiful philosophy of Spiritualism.

I rejoice with you, my good friend, that your spiritual eyes are fully opened, and that you are now enjoying the delights and comfort of this grand truth. Hence thus freely do I write you. Though my life-work for the nation was so suddenly cut off on the earth-plane, I regret not my sudden departure, for here in this glorious land of arisen spirits I have far better, grander chances than ever before, of continuing my life-work, by fulfilling my mission to humanity.

Judge Munson, words are inadequate to describe to you the glories of this spirit land. When I have the joy granted me of welcoming to my spirit home, my dear, sorrowing wife, who is still mourning for me, heartbroken over my loss—when I can once more enfold her in my arms, then my heaven will be complete! I will ask no more, for then my cup of joy will be full to the brim.

Oh! if she could only know and realize this beautiful truth that I can come to her often in spirit, that I do often seek her as she sits in lonely silence, grieving over my loss, surely then, if she could only understand, her aching heart would feel a relief and her existence on earth, the few short remaining days she will yet live, would be soothed and comforted by this knowledge of my spirit presence.

But how hard it is sometimes for a spirit to reach their mortal loved ones; and how impossible it is to make them realize their nearness, and how oft they grieve for a spirit far away when, if they but knew it, that same, dear spirit is close by their side loving them as of old.

Well, my dear old friend, I must draw to a close my spirit letter, hoping it may prove a pleasant surprise and a bright ray of joy from the spirit land, and believe me, your true, grateful friend of the past, and your present spirit friend in the cause of Truth.

WILLIAM McKINLEY.

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The Anniversary at Galveston, Texas.

To the Editor:—We had a glorious celebration of the fifty-fifth anniversary of the advent of Modern Spiritualism, and we now enter into the fifty-sixth year of the Spiritual Era with rejoicing. We began our celebration on March 28, with a reception and opening of the Temple Fund Bazaar. And may I improve this opportunity of extending hearty thanks to the many friends over the United States who so very kindly contributed to this Bazaar; the articles were helpful and the kindly thoughts which prompted their sending were most forcibly felt for good in our midst.

At night we presented a laughable farce, "Uncle Adoniram." Sunday morning the lyceum held their anniversary service and at night the closing of the anniversary series of lectures was delivered, "The Purpose of Spiritualism," and the ceremony of "Naming the Baby" was performed. The ceremony is simple but unique and impressive. The candidate on this occasion was Lillian Caroline Marie, baby daughter of Mr. and Mrs. Englehardt.

Monday the bazaar continued and at night a one act operetta, "Peppery Pa," was sung by seventeen of the young folks.

Tuesday night the anniversary service was held. Rev. Nellie S. Baade of Detroit, Mich., who is most acceptably serving the Truth Seekers Society of Spiritualists in Dallas assisted. This was my first opportunity of meeting my sister co-worker, although I have known her by reputation for some time, and I wish to say that we shall exert ourselves to add hearty congeniality to the invigorating climate which has attracted Mrs. Baade, and we hope that her stay in the Lone Star State will be a permanent thing. Mr. R. H. Kneeshaw, of Houston, also participated in the services; Mr. Kneeshaw has been in Texas before and we hope that his services in Houston will bring the society at that place into activity.

The celebration closed Wednesday night with spirit messages by the visiting mediums; over three hundred people were in attendance, many standing through the entire service. The music during the celebration was furnished by the regular choir and reflected credit upon each member; on the anniversary night when "The Angel Buglers," and "Our Own Loved Ones," written for the anniversary and published in The Progressive Lyceum, were sung Mr. J. J. Blood, who composed the music, presided at the organ.

The Temple was formerly a Methodist church, and we have the bell although we do not use it regularly, but on the night of the anniversary we began ringing the hours at six in the evening and continued until midnight. Pictures of the Fox sisters and the cottage in which they lived were made very attractive during the celebration, with electric decorations; they were surrounded with small electric lights.

May our friends everywhere feel coming from the Oleander City by the Sea a wave of good will as gentle as the murmuring tide of the Gulf and as strong as its mighty waves.

JOHN W. RING.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

PASSED TO SPIRIT LIFE.

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

Mary Coburn Abbott, wife of Mr. E. R. Abbott, Jr., passed to spirit life, at Belleview, Fla., on the 6th of April.

Mrs. Abbott was one whom to know was to love. Gracious and sweetly affectionate, she won all hearts. She will live in our memory as a fair, sweet flower. On Sunday, April 12, friends, to the number of fifty or more, gathered in the pavilion to commemorate the event of our dear friend's transition. Several persons were strongly impressed by the spiritual presence of our friend, and Mrs. Witters voiced a brief message from her, the sentiment of which was, "Do not mourn for me, but let your thought go out to my dear husband in his hour of sorrow."

KATE R. STILES.

Lake Helen, Fla.

Passed to the higher life, Mrs. Soloma Warner, beloved wife of Arthur Warner, after a brief illness, at her home near Lawton, Mich., at the age of 57 years. She lived the life of a true Spiritualist. She leaves her husband, six children, an aged mother, five brothers and a sister to mourn her physical absence. Mrs. Amanda Coffman of Grand Rapids, officiated. COR.

Passed to spirit life, at his home, near Evansville, Ind., April 13, 1903, John George Elikofer, at the ripe old age of 81 years. The departed was a Spiritualist for many years, and was born in Germany. Transition was caused by a sad accident, through which our brother suffered severely until the angels released him. May he live in joy until we meet again.

FRANK L. SCHMITT.

From the home of her daughter in Alliance, Ohio, Mrs. Sarah G. Haines, aged 89 years, was born into the invisible or more spiritual world. She and her husband, J. Ridgeway Haines, who preceded her several years, were pioneer Spiritualists and active abolitionists and temperance reformers, and most worthy and respected citizens. They filled their place in life, and their allotted time, and their memory is a benediction. Mrs. Clara Watson, of Jamestown, N. Y., conducted the funeral ceremonies.

SARAH STONE ROCKHILL.

Alliance, Ohio.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Spiritual services will be held by Rev. G. C. Love in Masonic Temple, State street, hall 613, on 6th floor, Sunday evening, April 5, and thereafter, at 7:45 o'clock. Music in charge of Mrs. Love.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Every Tuesday, at 8 p. m., meetings at Hopkins' Hall, 528 West Sixty-third street. Mrs. Cochonour and Mrs. Gehring.

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

VOL. 27. CHICAGO, ILL., MAY 2, 1903. NO. 701;

OLLA PODRIDA, BY THE WORLD PILGRIM

Notes of Dissent---Spiritism or Spiritualism---Famous Inventors---Unpleasant Facts---Causes of Crime---Gravitating toward the Dark---Gambling Spirits---True Spiritualism.

There must needs be a background to constitute a picture; and the "wolf of discord" may be so chased along the scale towards the borderland of concord, say musicians, as to intensify the melody by the contrast. Be these matters as they may, Brother Howe's "note of dissent" appearing in The Progressive Thinker of April 11, relating to my new book, "Who Are These Spiritualists, and What Is Spiritualism?" is so mildly voiced, or administered in such inviting homeopathic doses, that I greatly enjoyed it. Reading this two-column article, and smacking my lips, figuratively speaking, I wished for more, for this veteran in our Zion is a sound thinker and an excellent writer.

The Merits of the Book.

"It is one of the most interesting and useful and vigorous books," says Lyman C. Howe, "of all Dr. Peebles' publications. It is a book," he further says, "that every Spiritualist, as well as every anti-Spiritualist, ought to possess and read—yes, study."..."The book is a most important and useful work adapted to the general reader, be he Spiritualist or Christian."..."The facts recorded will be helpful to all who read and think."..."It is brimming with good things and of great value as a book of reference." For these graphic words of commendation by one so competent to judge, I tender sincere thanks.

Dr. B. O. Flower, of the Arena, reviewing this book (Who Are These Spiritualists) in a nearly nine-page article in that able journal, Mind, published at 569 Fifth avenue, New York, says, among other kindly things, "It is quite within the bounds of facts to say that Dr. Peebles reflects the faith and opinions of the great majority of the most thoughtful who hold to the general tenets of Spiritualism; and this work is probably the clearest and most succinct exposition that has been made in many years."..."The first part of the volume deals with Spiritualism—what it is, and what it is not; while the last part contains the views and conclusions of a great number of earth's thinkers on the subject of spirit communication, and also a list of eminent men the world over, who have expressed a conviction in the verity of the central claim of Modern Spiritualism."..."In these passages defining Spiritualism, we have the best presentation of the quintessence of Spiritualism that I have ever read."..."Interest in some of the pages of that part of the volume giving the views of distinguished thinkers and scientists the world over, is greatly enhanced by the personal reminiscences of the author, as for example, in the following description of his meeting with Victor Hugo, at a seance in Paris:

"Space renders it impossible for me even to mention by name the great array of educators, poets, philosophers, dramatists, actors, editors, and men and women eminent in all lines of work and research who are here cited as among those who through investigation have been forced to the conclusion that there is another life and that the spirits of those who have passed beyond not infrequently become guardian angels to those who remain."

[This book of between 130 and 140 pages, that Lyman C. Howe, Dr. B. O. Flower, Dr. Lundeberg, of Chicago, and other reviewers are speaking so very highly of, is printed on fine cream-colored paper, heavy paper-covered, price 35 cents; the elegantly cloth-bound, 75 cents; for sale at The Progressive Thinker office.]

Strongly Theistic.

In his excellent review of "dissent," Lyman C. Howe writes me down as "earnestly theistic." Yes, as much so as Fichte and Lotze of Germany, Theodore Parker, and E. E. Hale of Unitarian scholarship and eminence. I think their conceptions more rational and philosophical than the theory of a self-evolved, self-polarized, molecularized, automatic-moving universe. Still, this latter theory may be true; and it may also be true that non-conscious, purposeless machines may yet evolve other machines, differentiating them and adapting them to the economics of life. It may further be true that athletics may yet automatically lift themselves over English hedges and American railfences by their boot-straps; and that wisely designed and delicately adjusted air-ships, may after carefully constructing themselves, fly themselves through the starry immensities above and around us. "How can we reason," exclaimed "Socrates, "but from what we know?" Yes, "theistic" I honestly am, and strongly inclined from my present finite plane of knowledge to accept the Unitarian or the ancient Vedic view of the Divine Presence.

Upon this subject, however, as upon others allied to metaphysics, I am no bigot. None pretends to comprehend and none can fully define God. And yet each has a right to attempt a definition of the Infinite Consciousness, the Infinite Life and all-energizing Presence of the universe. Spirits without an exception, with whom I have conversed, believe—trust in the undefinable, Incomprehensible One. Richly do I admire independent thought, and a pungent, yet not acrimonious bravery of expression.

"Let liars fear, let cowards shrink, let traitors turn away;
Whatever we have dared to think, that dare we also say."

Spiritism, or Spiritualism—Which?

How one may conjure with words! If Friend Howe's long paragraph concerning the above two words has any especial meaning, it means that they are synonyms. But are they? Has anyone a right to annihilate the ual in the word Spiritualism?

Suffix is thus defined in the Standard Dictionary, lying before me, (First definition), "A formative element attached to the end of a word or root, to modify; a syllable added to form a derivative; to change in character, properties, form, or application," etc. That is very plain, and I insist that this modifying "formative element," ual, applied to man, to spirit, and especially to Spiritualism, means something—means almost infinitely more than does spiritism, minus the ual suffix.

The grave asking of Brother Howe, "Is a fragment, or quality of a thing superior to the thing itself?" savors much of the sophist. The most intensified self-conceit could scarcely profess to be the whole; then necessarily a part, a fragment—a segment of the circle.

The suffix-matter mentioned by me did not refer to God, the absolute Spirit, Consciousness and Life of the Universe; but to man, the finite spirit, functioning through a particled soul-body. And man, being not all flesh, bones, viscera, is a spirit now, either self-existent, derived or evolved. If derived, or evolved, then finite; and it is therefore both philological and logical to thus run the scale relating to man—spirit, spiritual, spirituality, Spiritualism. A ripe scholarship is sufficient "authority" for this philological scale. If Brother Howe prefers the word "spiritism," all right! He has with him nearly all the French and Spanish, who, by the way, are rigid reincarnationists—not a palatable pill, however, for a vast majority of English-speaking Spiritualists.

Late Famous Inventors.

The Orientals are not inventors. They are imitators. When they want telegraphic instruments, electric lights, or locomotives, they send to Anglo-Saxon nations for them.

Referring to the last sixty years of my public life, I recall such inventions as Samuel Crompton's spinning machine; Edmund Cartwright's power loom; Whitney's cotton gin; Bessemer's steel process; Elias Howe's sewing machine; McCormick's reaper; Goodyear's vulcanizing of India rubber; Field's Atlantic cable; Ericsson's monitor; Harvey's gimlet-pointed screw; Hoe's rotary press; Francis Brush's arc light; Tesla and his alternating currents; Bell and his telephone; Edison and his phonograph—and now, rising in the morning-time of this 20th century, comes Brother Lyman C. Howe as a word-inventor! His newly invented word, appropriating the suffix ual, is "Godual." Confessedly, it must sound to cultured ears a little sophomoric. But it may be legitimate, considering that according to the biblical Scriptures, "there are lords many and gods many."

The True Meaning of Spiritual.

Most certainly, as friend Howe remarks, "Spiritual as an adjective, is defined, 'pertaining to spirit,'" etc. Another and a higher authority than the dictionary he mentions, defines it "pertaining to spirit, as distinguished from matter; being, or having the nature of spirit; allied to the divine essence; opposed to physical, as spiritual beings," etc. (See Kant's Categories.)

Spiritism is defined in Delitzsch's mammoth dictionary, as "a loose and varying usage of Spiritualism;" while spiritual-minded, and spiritual-mindedness are defined as "having the mind filled with thoughts of spiritual things; characterized by a renewed mind, awake to high and divine emotions," etc. Surely, such upright, conscientious and spiritually-minded personalities are richly, vastly more, morally speaking, than selfish spirit men incarnate or discarnate. And so Spiritualism as a word is of as much deeper, broader and higher import than spiritism, as the word truth, considered in its moral bearings, is superior to the word fact.

Unpleasant Facts.

Whether critical, scientific or religious, Brother Howe always writes in a good spirit. Be this said to his credit. But he does not like to see "spirit (not spiritual) messages;" "rattlesnake bites" and "Babylonian necromancy" crowded into such close quarters; nevertheless, they are all facts—undeniable facts. Neither does the surgeon like to continually see crooked eyes, broken limbs, tumors, and gangrenous ulcers. But they exist. They are facts. This he is too manly to deny, and so energetically, skilfully tries to remedy them.

Facts of all sorts abound. It may be a fact that many men lie—that spirits lie; but no number of lies can constitute a truth. This last word carries in itself a moral quality. In my article that Mr. Howe so kindly criticises, I was very careful to say, "Facts may be morally true or false. They may serve for purposes of good or direst ill." Was not that enough? May not every good thing be abused? And do we not know that frauds and fraudulent mediums have for years been eating at the very heart of Spiritualism? And, sad to say, certain spiritists vociferously sustain these frauds. They say they "may have some psychic gifts, and so their dark seance performances excite thought and call attention to Spiritualism."

Does a Belief in God and in Spirits, Lead to Terrible Crimes?

"Belief in God has led men to the most terrible crimes....and diabolical deeds," writes Brother Howe. Belief in spirits and spiritism lead to the most terrible crimes, and murder, writes the secular press of our country, giving dates and names. To-wit, the Chicago Tribune of April 9, tells of John Munson, Forestville, Conn., who, being ordered in a spirit vision to break the windows, wreck the furniture, and smash mirrors in the Forest House, rushed forth in his night clothing and did the work at a loss of $1,000 in value. When arrested, his first words were, "I was commanded to do it in a vision."

A number of years ago here in Battle Creek, a Mrs. Haviland, becoming a spirit medium, was told by the spirits to go out lecturing and give tests, but her three little children were in the way. These she killed and concealed under the house-floor. She was arrested, convicted and imprisoned in the Jackson penitentiary.

The Memphis Appeal of last month informed us of a spirit medium near the city who was told by his spirit control to "dig for some buried pots of gold under an old house rented to a negro." He was reproved by the owner, but continued digging by night. A wrangle ensued, when the spirit-influenced man struck and killed the proprietor. If belief in God has led to the most terrible crimes, has not spiritism done the same? Shall both be denied or extirpated in consequence? Is there not a reasonable explanation?

Does not the unqualified statement, "Belief in God has led to the most terrible crimes and diabolical deeds," savor too much of the ad captandum style? Materialists fatten on such pabulum. Let us see—does belief in the loving Father-Mother God of the Shakers lead to crimes? Does belief in the Unitarian God—belief in the Universalist God of love, lead to the most "diabolical deeds?" Such rash statements are more startling than convincing. The Old Testament Jehovah is out of court—so also are Pluto and Mars.

Neither "belief in God," nor "belief in spiritism" leads to all manners of crimes and diabolical deeds. The press is basely, and I fear purposely unjust in its inferences from the above-referred-to facts. I bring up these "beliefs" face to face to show the necessity of discrimination, wideness of thought, penetrative acumen, and the differentiation of spiritism as a mere fact (comparable to the telephone and the telegraph) from Spiritualism—that Spiritualism rooted in Immutable Spirit, and blessed with such morally energizing sustenance as inspiration, faith, prayer, trances, beatific visions and ennobling, uplifting impressions from the celestial spheres of love and wisdom—that Spiritualism whose solid foundations rest upon genuine phenomena, spiritual intuition, moral philosophy and altruistic aspirations for the good and the true, the righteous and heavenly.

A God That Leads to Diabolical Deeds.

There is a modern god still worshiped, quite as murderous and fiendish as the one of Jewish or Calvinistic memory. I refer to the Hindu Siva, one of whose incarnating manifestations was Kali. That famous sect called Thugites worship this god. And while they worship, they strangle and kill. The Indian government reports of the murderous practices of the followers of Kali, are absolutely monstrous. It is called the "religion of strangulation"—a religion demanding bloodiest murders. The soil around their temples is sometimes soaked in blood. The Literary Digest of April 14, says:

"Nearly 5,200 murders had been committed by some forty men, all very much esteemed and enjoying the respect of the communities in which they lived. Heading the list was the venerable Buhram, who claimed 931 assassinations as the fruits of his religious activity, covering a period of forty years in the province of Oude. The second in order of merit was a certain Ramsan, who for his part had strangled 608 persons. Fussy Khan, it seems, had strangled 508 individuals, but he had practiced Thugism for only thirty years.

He had the record of 25 murders a year. Tambux the Black showed for his account 340 murders; Alayer, 377; Muckdoomee, 264. In running through this ghastly list one descends from these heights to the more modest figures of 20, 10, or even 5 miserable yearly assassinations, executed in honor of the goddess Kali."

If Brother Howe had written belief in such gods as Siva, Kali, or the Old Testament Jehovah, he would have made a straightforward historic hit. (See Ex. xii:29,30. Judges ii., and I Kings xviii.)

Gravitating Towards the Dark—Frauds—The Davenport Cabinet.

Congratulating my brother upon finding a case, Joseph Barker, in which "spiritism did not morally gravitate towards the dark," I beg to assure him that there are thousands upon hundreds of thousands so conscientious, so well-balanced, clear in judgment and firm in purpose, that, spiritism or no spiritism, they naturally gravitate towards the light. But what of the Colchesters and others? What of the Davenport brothers, whose true "inwardness" was told me in Melbourne last year by William Fay, who traveled with them for years, and still owns their old cabinet? What of Slade, whom Hudson Tuttle pronounces a "moral wreck"; and yet, controlled and influenced by spirits these forty years? Are these not very sorry practical illustrations of those engulfed in spiritism (which includes hunting for buried treasures, fortune-telling, and converse with the 'dead' for selfish ends), "gravitating toward the dark?"

Honestly, is there anything more mortalizing, spiritualizing and intellectually uplifting in conversing with a spirit out of, than in the body? What is the morale of the movement? is the question of the cultured. The fact of spirit intercourse is established. Even Thomson Jay Hudson, of "subliminal consciousness" fame, states in these words, "The man who denies the phenomena of spiritism is not entitled to be called a skeptic; he is simply ignorant." Now, what next?

Blaming none of the above-named unfortunates, I would suggest that whether calling ourselves Spiritualists or Spiritists, we scrutinize and take more note of environments, associations and occult, obsessing influences from the diakka regions of darkness. Yes, Joseph Barker, a conscientious, sincere atheist and materialist, in renouncing these through spiritism and becoming a Christian—a Christian in the evangelical sense of the word, believing in the fall of man, total depravity, a personal devil, vicarious atonement, and the endless damnation of millions of human beings, "gavitated towards the dark—towards the dark." The world has suffered enough from the dark, devilish doctrines of Calvinistic orthodoxy.

The New Revelation.

This phrase has a thousand charms, especially so since we hear so much now-a-days about the "new thought," the "higher thought," "divine science," etc. Brother Howe tells us that "Modern Spiritualism is a new revelation to the world." But what is it? What, that is absolutely new, has it revealed? The "new thought," when critically analyzed, turns out to be old, disjointed thoughts gathered up, readjusted, and clad in new vestures—that's all!

Again, what is this "new revelation." It is not the Fatherhood of God. This is an old teaching:

"O Father Zeus—thou art the Father of all things."—Homer.

"Grant us thine aid, O Father of all, and confirm the omena."—Virgil.

"Ye gods of gods, of whose works, as of this universe, I am the Father."—Plato.

"May the Father of heaven, who is the Father of men, be favorable to us."—Rig-Veda.

"Have we not all one Father?"—Malachi.

"He who regards the whole universe as his country, feels bound to seek the favor of its Father and framer."—Philo.

"They are children of the Father in heaven....Every nation has its divine guardians."—Talmud.

These passages relating to the divine Fatherhood, necessitate the brotherhood of man—universal brotherhood!

Again, the fact of spirit communications from the invisible spheres is not a "new revelation." This fact is as old as the antiquity of Babylon, China and India. When in the archeological department of the British Museum, London, last autumn, with Prof. W. S. S. Boscawen, he read for me by the hour the inscriptions on the sarcophagi, tablets from Tel El-Amarna, and various Babylonian and Akkadian documents B. C. 3800, telling of the nisi (spirits), the appearance of the annuas (ancestral shades), and spirit converse between the dwellers in the "underworld and the upper airy-world."

The Hindus believe in and talk as glibly of pitris, pisachas, bhutas, and devas, as do spiritists of spirits, apparitions, angels and mahatmas. I once saw two Brahmin priests demagnetize and cast out some undeveloped obsessing spirits, by an old Siva temple, in a suburb of Madras. Yoga Vidya abounds in their sacred books.

China has been called "a nation of spiritists." I witnessed them practice their spiritism in the side streets of Canton. In one temple they sounded a huge gong to attract and call together the spirits for communications. The mediums in this temple were women. I describe some of these Chinese spirit phenomena in my book, Three Journeys Around the World.

The Mormons, too, professed from the first to see angels, and have had "spiritual gifts." They saw visions, spoke in tongues and healed the sick. They also practiced polygamy. Do we consider and call those Utah people Spiritualists? Are they not rather spiritists, practicing Hebrew polygamy and necromancy? Distinctly do I remember stepping with Dr. Kent into a gamblers' establishment in Canton, China, and seeing those almond-eyed Chinese gamesters, while gambling, call upon their different ancestral spirits to aid them in getting the glittering put-up stakes. In company with E. W. Bond, of Willoughby, I saw in a northern Ohio town a few years ago, a lady thoroughly and unconsciously entranced, and, eyes tightly bandaged, playing a stiff, stirring game of cards at a social gathering, the spirit control cracking jokes in the meantime. Not pretending that there was anything morally wrong in this, I nevertheless, seriously ask, is not indulgence in this gazing curiosity, this fortune-telling, this spirit-hunting for Captain Kidd's gold, this spirit-guided gambling, this mask-and-muslin materializing, at "a dollar a head," more properly spiritism, or necromancy, than it is a calm, educating, aspirational, uplifting Spiritualism? Oil and water may be mixed, but they do not chemically coalesce. They are not synonyms. Neither are spiritism and Spiritualism. But what constitutes this "new revelation?"

Spiritualism.

Look to this sub-heading, you 100,000 Progressive Thinker readers. I specify this number because if it has 20,000 subscribers as reported, and if five constitute the average family (including the neighborly reading borrowers), The Progressive Thinker must have 100,000 weekly readers. And will they think; will they ponder—will they digest, assimilate and try to comprehend the meaning of the word Spiritualism?

It is the most exalted, the mightiest word philologically analyzed, in the English language. Its immovable foundation is Spirit, Cosmic Force, Eternal Being, and it means Life, Consciousness, evolution, purpose, power. It is the omnipresent and all-energizing principle of things animate and inanimate, encircling and claiming the good in The osophy, mental science, metaphysical science, divine science, the new thought, the higher thought; and is furthermore, when "finited," the potentialized point, or radiating conscious-ray that constitutes the crowning glory of man.

Eliminate the spirit from your external self, reader, and you are only a disintegrating, putrefying cadaver. And he who is ashamed of Spirit and Spiritualism, is ashamed of all that is divine, all that is pure, all that is beautiful and valuable in himself, his family, and his environments. The form fades. The letter kills, but the spirit endures forever. You cannot lengthen eternity, nor purify spirit. You cannot predicate of "a part what you can of the whole" in quantity, but you emphatically can of quality, because the cause is involved in the effect. And the modifying ual in Spiritualism, refers to the particled spiritual, or soul-body, energized by the inflowing divine Spirit, thus becoming more refined and more etherealized in its upward march towards seraphic perfection. And so by this ratiocinative process of reasoning we again reach the impregnable scale—spirit, spiritual, spirituality, Spiritualism.

Spiritual Messages.

While abominating the frauds of fraudulent tramps and mercenary materializing shows, I yield the palm to none in profound appreciation of genuine mediumship.

Genuine, conscientious mediums, better called sensitives or intermediaries, are comparable to lights on the hills, palms on mountain-tops, consecrated intermediaries, mediating messengers between this world visible and the discarnate dwellers in worlds invisible. Aided by their unseen intelligences, they are the only positive demonstrators of a future, progressive existence; and from the depths of my soul, I exclaim, God and the good angels bless them!

And Spiritualism, relating as it does, to life, death, immortality, and the soul's deepest, holiest affections, is sacred—too sacred to be flippantly treated by scientists, or dragged into the maelstrom of slime and selfishness by phenomenal spiritists.

This article, too hurriedly written, must not be construed as controversial in any sense, or as unnecessarily antagonizing Brother Howe's well-timed "dissenting notes." It is explanatory, and more fully illustrative of my love and reverence for Spiritualism in its purity, moral grandeur, and divinity.

And this reminds me that when Lyman C. Howe was delivering some magnificent lectures two years ago in Battle Creek, a clear-headed lawyer sitting by my side remarked, "I would give twenty-five dollars in a minute if I had that lecture in print." It was a marvelous uplifting inspiration. It came from heaven through a delicately tuned organism. May it come this way again.

During the winter I have literally hibernated in my library; but now I am speaking every Sunday in Sturgis, Mich., where our friends have a fine church edifice of their own, which I dedicated forty-six years ago this coming June. Among those present and participating were Selden J. Finney, Frank L. Wadsworth, Judge Coffinbury, Abram Smith, Giles B. Stebbins, all now on the sunnier side of the great dividing line between the incarnate and discarnate. They are canonized in memory.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

Experience Somewhat Different.

I was interested, so much so that I read it the second time, in an article from the pen of Mrs. Emma M. Ward, entitled "Looking for Results." My experience (and I think that of some others) has been somewhat different from hers.

I think all spirits after leaving the mortal body remain on the earth plane until developed sufficiently to advance to a higher plane or sphere, so, why can and why do they not manifest? They certainly do. For instance a clairvoyant sees and describes a spirit form most accurately in every particular, that they never saw while they were in the mortal, and how, I ask, could this be done if the spirit did not show himself or herself to the medium? We have a medium in our circle that is influenced at times by a person that wants a dram or a smoke, or would swear. If this was not a spirit, what was it? The one controlled would be entirely averse to any such conduct in her normal condition. At such times we endeavor to give the spirit some good advice.

Now as to spirit music, some ten or twelve years ago at my home, some 12 or 15 being present at the meeting, every one heard the finest music it was ever my pleasure to listen to. There was not one discordant sound. All present were delighted. Spirit Prof. Goodman, formerly leader of Goodman's Band, told through a clairaudient present, that it was his band on the spirit side, and he might furnish us more music at some future time.

I am not a medium, but at rare intervals have seen and heard. Some twenty years ago or more, when our oldest daughter passed to the higher life, on retiring for the night, while all that was mortal of the dear one was lying in the room below, two stars about the size of my hand appeared and at the same time I heard the words, "Your own two bright stars," representing one that had passed on in infancy and the form below.

I was a Methodist for twenty-five years, and have been a Spiritualist about the same length of time, and hope yet to remain in earth life to see and hear some wonderful things, being only about 72 years young.

THOS S. KIZER.

Cleverness is a sort of genius for instrumentality. It is the brain of the hand. In literature cleverness is more frequently accompanied by wit, genius and sense than by humor.—Coleridge.

The good things which belong to prosperity may be wished; but the good things which belong to adversity are to be admired.—Seneca.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—Crates.

FUDGE.

How He Became a Modern Philosopher.

A friend who had taken up his residence in the rubber forests on the banks of the Amazon, to wrest a fortune from the mosquitoes and malarial fever, sent me a monkey. What crime I had ever committed in this or any past state of existence, to merit this remembrance, I cannot determine. Surely none in the present, and it inclines me to the reincarnationists, for to merit such an affliction some horrible thing must have been done in a former state. By what outlandish name it was known to science I was never informed, but we called it Fudge. It was small, with a tail twice as long as its body, and its white-tipped side whiskers gave it a most human expression. Its pranks at length became intolerable, and it had to be confined in a large cage. This was placed near a sunny window, and as my desk was on the opposite side, it would sit for hours watching my every movement, alert, inquisitive, uttering an interrogative, ceaseless chatter.

It was a sunny afternoon, and I had been reading or attempting to read Mrs. Eddy's book, and a poem by Ella Wheeler Wilcox, on "God and Me." Whether hypnotized by the steady gaze of the monkey, or lethargised by the literature through whose fog-banks I was attempting to climb, I cannot say. It is humiliating to confess you do not understand an apparently plain affirmation, after reading and re-reading the rolling sentences, and your brain seems bursting with its effort to grasp the ponderosity. How small and insignificant you feel comparing yourself with those whose thoughts are so big they cannot roll them over to see the other side, and only the longest words in the language can faintly express. You lose what conceit you may have, and acknowledge a master mind. Reiterated, like the tick, tock of the clock, came the ever and ever repeated "I am God and God is me," here and there punctuated by the chatter of the monkey. That narcotizing reading, it is consoling to know that no one ever understood and no one ever can. It stultifies, bewilders and deludes.

The sultry afternoon, the literature, the gaze of the monkey, there you have the "conditions" which produced a sort of mental coma, in which like a far-off sound, I heard the chatter, and slowly this changed to words and I became aware that the monkey had set up for a philosopher, and with sudden inspiration solved the riddle of the universe.

I was astonished to see that its alert and cunning expression had given place to one of god-awful, self-satisfaction and complacency. It was good to look upon a being possessed of such perfect assurance of its own possibilities. Its voice, even, was changed to a deep orotund of mightiness.

"There is no question, as decided long ago by the greatest monkey scientist, that the monkey race is the highest in the chain of living beings on the earth. They are at the top of the tree. It has also been taught by our theologians, that an unthinkably big monkey made all creation. He was so big he could twist the end of his tail around the North Star and swing across the Milky way. That is nonsense. There is no such colossal monkey outside the universe. I have solved the problem. Everything is God. I, as a part of God, am God. For God being infinite, any part of him must be as large as the whole. Hence I, as a part of God, am as big as God; am God. See?"

I saw! The little fellow was so inflated I expected every moment to see him burst or go up like a balloon.

"See! I-am-God-and-God-is-me! I have no past, no present, no future, only the eternal now. I laugh at man who is such a coward! Look at me! I am fearless. I dare do what I desire. I choose my life. I make it. If you want to be powerful, you must say, I am powerful, I am powerful—and you will become able to pull down the stars. If you want to be wealthy, all you have to do is to say, constantly, I am rich, I am rich—and you will own the star you pulled down. If you say, I am well, I am well—you'll never be otherwise and live forever. You can't be sick. No one is ever sick; they think they are sick. God cannot be sick, and are we not a part of God? As such, can you be sick? I'll write a book about it, and every monkey shall be made to buy a copy. It is worth money to be filled brim full with the conceit of being God. This is a wonderful religion, and if I can give it to mankind, there is enough of the monkey left in that degenerate race, to fall in and believe by imitation. It is the mortal mind that makes us weak. I have outgrown the weakness. I as part of God, can do as I please and what I please. Strength is all in the belief you have got it. I could break out of this cage if I thought I could. I could jump to the moon if I thought I could make the jump. If there ever was a monkey who swung through the Milky Way, I can do it—that is, me-and-God can do it."

The words rolled along, becoming a chatter, and then a shriek of pain. I started out of reverie, awake to the realities. The blessed Fudge was lying in the corner of his cage crying with pain. He had twined the end of his tail around the ring at the top of his cage, I presume in imitation of the big fellow who took the North Star for support, and had made the reckless attempt to swing through the Milky Way, He swung too hard and too far; the cord broke and he landed a bruised and disconcerted creature.

Alas, poor Fudge! If your theory be true, I had to nurse to health a broken-legged god. HUDSON TUTTLE.

Calumny shall make me set a surer guard on myself and keep a better watch on my actions.—Ben Jonson.

You may depend upon it that he is a good man whose intimate friends are all good.—Lavater.

Truly there is nothing in the world so blessed or so sweet as the heritage of children.—Mrs. Oliphant.

THE FOX SISTERS.

Monument Erected by the National Spiritualists Association.

To the Editor:—As some of the readers of your valuable paper may desire sometime to visit the graves of the Fox sisters, Margaret and Katie, it may be well for the following instructions how to reach the spot, to be given publicity through your kindly offices.

The grave of the elder sister, Leah, is not in the same cemetery. The body of that renowned medium was tenderly cared for and placed to rest in the plot of her husband, Daniel Underhill, in another spot. The graves under consideration, over which a suitable granite monument has recently been erected by the N. S. A., are in the Joseph LaFume plot at Cypress Hill Cemetery, Brooklyn, N. Y., Lot 355, Section 3. This cemetery can be reached from New York City, Manhattan Borough ferry boats, which leave East 42d street, East 23rd street, East end of Grand street, crossing the East river to Broadway, Brooklyn; this is known as Williamsburg section of Brooklyn. There take a Jamaica trolley car which passes the Cypress Hill Cemetery; or an elevated train can be taken to East New York, and a change then made to a single L car, which will take the passenger to Cypress Hill Cemetery.

Those wishing to go via Brooklyn Bridge can do so by Fulton street trolley cars, some of which terminate at the cemetery; or by Bridge cars and Lexington avenue elevated to East New York, Tremont station, and transfer to same single car. The fare from New York to Brooklyn is five cents; ferry, three cents; fare, with transfers included from Brooklyn to cemetery is but five cents. We are indebted to Mr. Titus Merritt of Mills Hotel, Bleecker street, New York City, for these particulars. Mr. Merritt, in his kindliness offers to guide strangers to the cemetery and to the graves of the Fox sisters, for the mere consideration of car fare. As he is fully acquainted with the route, and with the sacred spot where rest the remains of two of the greatest mediums the world has known, it might be well for visitors to the metropolis to call upon him.

With the granite monument erected by the N. S. A., at the graves of these sisters, are also two granite posts, that were essential to make up a symmetrical appearance of the plot. The monument bears the following inscription:

FOX SISTERS,
Mediums of the Advent of Modern Spiritualism.

MARGARET FOX KANE,
Born October 7, 1833,
Passed away, March 8, 1893.

KATIE FOX JENCKYN,
Born March 27, 1837,
Passed away, July 2, 1892.

The capital letters are about one and a half inches square.

It is a genuine pleasure to the board of the N. S. A. to have this monument erected and the graves cared for; hereafter, Spiritualists who wish to find the spot can do so. For valuable work in arranging for, and securing a monument worker, also in getting permit for the work to be accomplished, our sincere thanks are due to Mr. Titus Merritt, who has fully shown his devotion to the cause in many ways, and to the memory of the Fox sisters, whose lifelong friend he was. We feel that the true thanks of all Spiritualists should be extended to this faithful friend.

MARY T. LONGLEY,
N. S. A. Secretary.

ALL BE RIGHT IN THE MORNING.

Here is a thought which is good to keep,
It will all be right in the morning;
No matter how weary the eyes which weep,
It will all be right in the morning;
A desolate crop we may each night reap,
And the road we travel be long and steep,
But we leave it behind with a gladsome leap
'Twixt the hours of the dusk and dawning;
And we bridge in our slumber the space so deep—
It will all be right in the morning.

Here is a thought which is fair to know,
It will be all right in the morning,
Though the day be long and the night be slow,
It will be all right in the morning;
Our faith may be weak and our courage low,
We may fail and faint when we face the foe,
But high in the heaven shines God's bright bow,
No tiniest effort scorning—
And the way grows lighter as on we go—
It will all be right in the morning.

Here is a thought which is sweet to hold,
It will be all right in the morning;
Though life may be long and the world be cold,
It will be all right in the morning;
If only we journey with courage bold,
The dull road crossing the dreary wold
Will change to a pathway of glimmering gold,
Leads up to a purer dawning;
And waiting, at last, is the heavenly fold—
It will all be right in the morning.

—Ethel Maude Colson.

The world is God's epistle to mankind—his thoughts are flashing upon us from every direction.—Plato.

Take heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jeer, too; which oftentimes sinks deeper than was intended or expected.—Fuller.

A great lie is like a great fish on dry land; it may fret and fling, and make a frightful bother, but it cannot hurt you. You have only to keep still and it will die of itself.—Crabbe.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FIVE—Continued.

When priests and ministers are banished from the earth, together with their false and misleading dogmas, then truth and justice will begin to reign. It is men who are priests and ministers and not women, and see what their one-sided, horrible dogmas have brought upon the world. When they have wars and rumors of wars, they are their own birds coming home to roost—they sent them forth. When they hear of the slums and degradation of mankind, the lying birds they sent forth are coming back to them; they have accomplished their work and it has been black and dirty, and the whole world has been soiled by them—reaching up into the spiritual spheres.

Let no mother, if she can help it, allow her children to even hear the words, God, heaven, hell, and devil; or be told at any time of the Garden of Eden, the snake that talked, the temptation and fall of Eve, and how she then tempted Adam; or about God being born of a virgin; and all the rest of the disgusting twaddle; let her shield them from it as she would from the most horrible danger; let them never hear of their sins being washed away by the shedding of innocent blood, but tell them, instead, of their dear, beautiful grandmothers and grandfathers, and of their dear relatives that have gone to the spirit world, that their spirits are now pure, holy and good, and are watching their every act as well as their thoughts; teach them that for every infringement of natural law they must suffer the penalty; that if they think bad thoughts they will become like the thoughts; if they commit bad acts they will suffer and become vile and degraded outcasts and vagabonds, and that there is no forgiveness for a sin once committed, it cannot be forgiven.

Natural law forgives nothing but rends the sinner, or the infringement of that law and the punishment is swift and sure. Let home be made so beautiful and attractive, so pure, clean and holy, that badness cannot enter in, and the child goes into its home as a heaven. It need not know or hear of any other heaven, unless, indeed, it be that in the spirit world of its ascended relatives. The Chinese worship their ancestors, and it is a very good worship; much nearer the truth than the worship of a great male Jehovah, or God. Let the parents be to their children Gods indeed, and their love a heaven indeed, and they will not feel the need of any other until they are old enough to make homes of their own. For their religion, let them, at stated periods, form a home circle, and draw their inspiration directly from the higher spheres.

If the parents understand truth as they should, they will teach their children how it is within the heavenly world. Then, how important that the parents should inform themselves about all natural and spiritual laws, that they, as teachers of their children, should know how to teach them.

Yours for homes and home circles,

HARRIET BEECHER STOWE.

LETTER NUMBER SIX.

In my last letter I gave rather a gloomy picture of things as they exist on earth and here among the lower spirits; but however gloomy it may have been it was a truthful account of matters as they really are at the present time. In this letter I hope to give a picture of the bright side, and some further details of the life here as I have found it. In the lower circles of spiritual life they try to imitate earth as nearly as possible, or rather, they try to keep up the same kind of life they led there, that is, those who are not progressive, those especially that are naturally dogmatic and stubborn. These progress but slowly. They believe in war, and love to incite the leaders of nations to war with each other, always, or nearly so, taking part with the nation to which they belonged.

An English soldier who loves to battle for his country, will hover over a battle-field and incite soldiers in the mortal form to slay their enemy with all their might. Remember Yahveh, the God of battles.

Then they will receive the spirits of the slain, and as soon as these spirits are able, they will call upon them, in the name of patriotism and love of country, to come quickly and help; and this they are only too glad to do. And thus it is with all nations that go to war. Those who have believed in kings and queens believe in them still, if they are non-progressive. They have many kings, queens, emperors, empresses and presidents in the lower circles, and cannot be induced to give them up. Queen Victoria was met by more than a million spirits, who would hail her as their queen, who would bend the knee before her, who would carry her in all the pomp and state of earth. But the sweetest part of all this, was that they loved her, they really honored her in their hearts, and they wanted to show their love and reverence for her; and so, in spite of the protestations of Albert, they bore her new-born spirit on a silken couch strewn with roses and all manner of beautiful flowers, and surrounding it, they bent the knee in solemn benediction; then, arising, they chanted a sweet song of praise to her goodness and virtue; then with flying banners they went marching and shouting, "Long live our queen! She lives forevermore!" and, presently, when they thought they had received and honored her enough, she was carried into the prince consort's splendid palace, and they left her with her nearest and dearest.

I was curious to witness this scene, and so entered this magnificent palace with the crowd. They placed the downy, silken couch in the center of a large and elegant room; then, wreathing and crowning her with the most magnificent and sweetest of blossoms—and after again bending the knee and chanting a benediction, they called on all who were not her immediate relatives and friends to depart, which they softly and silently did; and, of course, I felt obliged to leave with the rest; so, I cannot tell you more than this. But I often wend my way to that magnificent palace and view the splendid gardens about it with the utmost pleasure.

I am told by spirits who have been here a long time, that Prince Albert spent years, as your earth time is counted, in erecting and furnishing this gorgeous structure and laying out the grounds; that after his departure from earth he spent a great portion of his time with Victoria, and every wish or desire that he read in her mind he instantly set himself the task of bringing it to pass and in erecting this spiritual palace. He studied her inner spiritual nature, being en rapport with her always so that in this way he met her once more as his bride and when their raptures were over he conducted her over this beautiful spiritual palace, where her secret tastes and all her wishes were gratified. All this has been told me, and much more, for I have been eager to know how it was with her when she did not see God and enter the heaven that she expected. I do not know that she felt any great amount of disappointment, for, between you and me, dear friends, she loved Albert and the children she had lost, and other immediate friends, better than she did the imaginary God of the Church of England.

It is useless to think that pomp and grandeur are not to be found in the spiritual world, for they exist here as upon the earth, and no doubt, long periods of time will pass before Queen Victoria will not still be queen of spiritual subjects, who delight in their loyalty to her and to Prince Albert. But no one here can compel the loyalty of another, or compel one to do homage. Whatever is done in this direction must come spontaneously from the spirit or soul and not by compulsion. It is also untrue that Queen Victoria is not happy in the spirit world; for she is very happy with her loved ones, but not entirely happy. All the love and kindness she had given, when on earth, to friends, children, relatives and husband, has met her here in their returning love and efforts to make her happy. All her earthly subjects who are here and considered her a good and kind queen and still feel a desire that she should yet reign over them, form quite a large kingdom, or queendom, perhaps I should say; but with all, she is not entirely happy. She is very unhappy over the African war with the Boers. She says that there was great duplicity and deception practiced upon her by members of her cabinet, and also by members of Parliament, and she yet feels most bitterly about it.

Many kings have held sway in the spirit world for long periods of time. If you do not believe me, think of Yahveh, think of Jesus of Nazareth, think of Buddha, think of Mohammed, think of Confucius, think of David, think of the Pharaohs, of Queen Elizabeth and Mary, Queen of Scots; think of Ann Lee. Why, all of these have had about as many followers in spirit life as they had on earth, and they all still have a vast number of followers; but those kings and queens who have been cruel and wicked have not so many; and still, some continue to follow them; and now we will come down to presidents.

Do you not think that Washington is still the idol and presiding genius of a large number of spiritual beings? But, whether you think so or not, he certainly is. Not only is he so here, but he still sways many things on earth. He may not be able to govern it entirely as he could wish, but he does all that he can toward it, and the higher he gets in angelhood, the more wisdom he acquires, the larger his following and the more power he thus obtains on earth, for the spirits continue to help the mortal world. I have not yet visited Washington's republic, but intend to do so; yet we know very much about it, and often hear proclamations from that region concerning both earth and heaven—for thus I call the ethereal world.

Now again, we will come down to Lincoln. Why, Lincoln has an immense following, and I number myself among his followers. I am proud to be a follower of Lincoln. He says we are friends and equals. I wish I could think myself the equal of this grand soul. Why, he says that I was one of his helpers—one that helped to stay up his hands. Well, perhaps so. I love to think so at any rate. "Oh that all men could be free and equal," that is his cry and that is mine, and that is the cry of all whom I love, yet I know that all men cannot be equally wise, neither can any two be exactly alike. All must differ yet none should be slaves, and all should have the right to develop in their own way.

If we follow high and holy teaching we need not be slaves and we should claim for ourselves the right to differ at any time and in all things, if we do not perceive them in the same way, or in the same light.

Yes; President Lincoln is a dear friend of my family and of myself, and those who speak sneeringly of grandmothers, or old women, should have seen Mr. Lincoln when he came to greet me. The most beautiful young lady who ever lived could have been proud of such a welcome. He said I deserved his highest respect—his homage even—but I would not hear of that, yet I valued his respect, his friendship, above rubies, above all price, and I belong, together with my friends, to his republic, and there are thousands of us, aye, millions I am sure, whose cry is freedom, freedom both for mind and body; and together we are working with all our might to set the captives free.

After the two halves that make the one angel are united, the first thing to be accomplished is to create, build, or bring into existence, through the uniting of their forces, mind, will-power, or soul attributes, the most beautiful home that it is possible for them to imagine, or create; for the imagination, as you of earth call this attribute of the soul, is the creative force; but in creating this home it is created by them and for them alone. All the especial attributes or gifts of that completed soul are called into play toward the constructing of it, so that no two homes are alike. The home is patterned after the soul's attributes—thus, a great musician's home is not like that of a great painter's or sculptor's; a great writer's home is not like those previously mentioned. Thus one can see that each soul creates a home like unto itself and its attributes, especially after becoming united to its counterpart.

Now when this home is completed, in all its details, for earth is typical of heaven, then they abide together within it as you of earth do, and now they commence to work in earnest, and whatever their work and mission may be, the united soul distinctly points out so that every complete soul has its distinctive work to do according to its attributes, loves and desires; but this completed soul does not separate itself. The male does not go in one direction and the female in another, but, hand in hand they work as one, as of course they are one. To illustrate: A united soul may have many attributes. While separate, before being united, one half may have manifested one attribute, the other half another. Thus, one half may have been a great artist, the other a great poet. Now the disunited half of the artist's soul yearns and feels great need of the poetic soul, and when united that circle is completed, or one is the completement of the other. The poet loves art and art loves poetry; and thus of all the soul's attributes. It is not that the two halves must have the same attributes, but one must be the completement of the other in order to complete and make perfect. Now the other half of a poet is not a poet. That would be all of a kind—all male or all female—but the other half of a poet is an artist. Poetry and art go hand in hand. The other half of a great author is not an authoress, but a musician. A writer loves music, it completes him, it is the other half of himself, and the musician loves the writer, it rounds out the soul and completes it.

All these things are weighed in the balance in the spiritual world, and not until the completement is found do they really wed. But there are all manner of degrees below this, as there are on earth, yet perfection and happiness are not reached until this unity takes place. This is most beautifully told in the book called "Mary Ann Carew," written by herself through this medium, detailing her own experience very far into "Angelhood."

From one who desires nothing but Truth and Purity,

HARRIET BEECHER STOWE.

THE PASSING OF ORTHODOX RELIGION.

(Continued from fifth page.)

house of liberty, and they did not know it. It was in their power to raze this living tomb to the ground, and they slavishly succumbed to its tyranny.

For hundreds of years people have looked upon their creeds as absolutely unassailable. Every good Christian has bent his back to it, as every Frenchman once did before the Bastile. The authority of the "Westminster Confession of Faith," which is the bulwark of orthodoxy, was held beyond criticism. In the study, in the pulpit, in the pew and in the professor's chair, it maintained its grip with unrelaxing sovereignty. For upwards of three hundred years the authors of the Westminster Catechism have blocked the path of progress and coiled around the intellectual faculties of the strongest the fetters of the past.

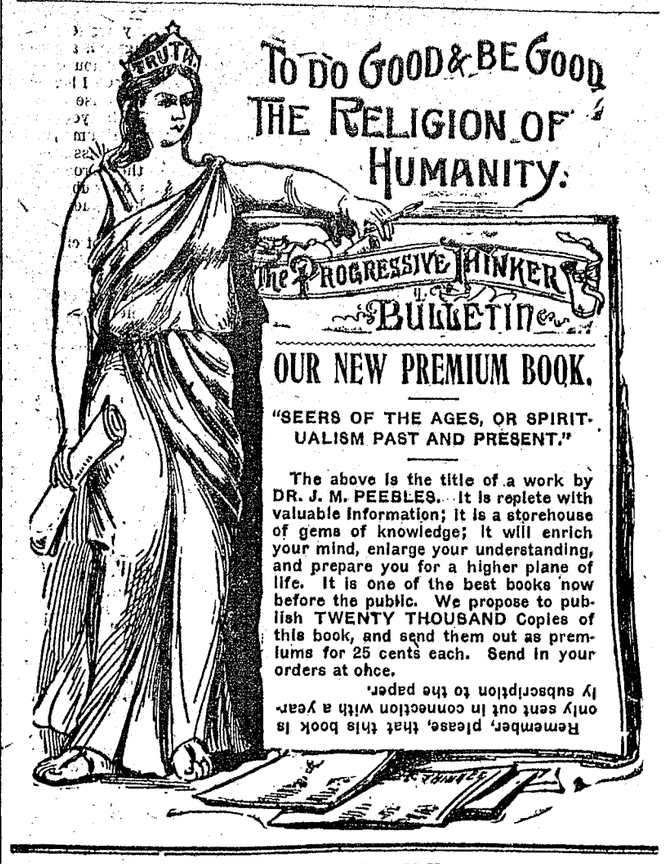
For centuries the "Catechism" has walked into every meeting-house, taken its place upon every platform, looked down with its phantom-like eyes upon speaker and hearer, wedged its way into every council and assembly, and blown out with its fatal breath every ray and glimmer of a new thought. Under its frightful sway the churches closed their eyes and stopped their ears to the increasing swelling light and music of a world in movement.

But at last the churches, too, have discovered that this awful creed is but an idol and not a God. And even as the Bastile, the Confession of Faith, too, is about to be swept clean of every vestige of bigotry, fear, fanaticism and a false theology. The demand for a new creed is a very pressing one, and even the Presbyterian church must quit taking its time from the clock in Geneva which has stopped going for the last three hundred years.

The religion of dogma is dying; let it die!

Protestantism in the sixteenth century carried off from the Catholic church about one-half of its territory; Science has wrested from Protestantism more than half of its peoples; it is well! The spirit of investigation is abroad, and investigation is the only road to truth.

1903 READ OUR NEW BULLETIN. 1903



HOME CIRCLE.

Account of Investigations in Spiritualism.

To the Editor:—Once again please allow me to encroach upon your valuable space for the purpose of giving more of our experiences in our home circle. Unintentionally upon my part I failed to give the name of the medium through whose instrumentality I became a Spiritualist. I am sorry for this omission, and hasten to make amends here. The name of this medium is George Runyon, of Muncie, Ind., and I may add that since that memorable first sitting with him I have sat with him many times with the result that we are fast friends, working in the interest of the greatest and grandest cause of truth and humanity.

On several occasions we have sat with Mrs. C. L. Miller, of Lima, O., who never failed to bring heaven to us; and I might add that Mrs. Josephine Ropp, of Indianapolis, Ind.; Charles Barnes, of Marion, Ind.; Albert Phinney, of Grand Rapids, Mich., never failed to bring sunshine in our lives.

Begging pardon for the above digression, I will now take up the work of our home circle. At the time of which I write our circle consisted of Mr. A. J. Blake, his wife, my wife and myself.

Our sittings were cut down, through the advice of our guides, to twice weekly, Sunday evenings at Mr. Blake's home, and on Tuesday evening at the writer's home. The hour (8 o'clock) was the time at which we commenced our sittings. We were supplied with three trumpets, a zither, and an automatic music box 3x3x5 inches in size, which formed our equipment. Our meetings were opened with the Lord's prayer, and three songs. We never failed to open our meetings in this manner, always aspiring to something higher and higher.

On the occasion of one of our meetings, a spirit took the trumpet and said to us, "It seems to be the custom of spirits to come into your circles, give their names, place of residence, time of so-called death, and I would like the privilege of doing the same," which we gladly granted, whereupon he gave his name as Joseph Gannett, of North Scituate, Mass., who passed out at that place some ten or twelve years ago as we reckoned time here on earth, and if we would write the postmaster at that place we would learn that what he stated was true. I wrote the postmaster as follows:

Postmaster North Scituate, Mass.:—

Dear Sir:—Do you know of any man by the name of Joseph Ganett, said to be of your place? Any information you can give me in this connection will be thankfully received by

Yours truly,

P. LABELLE.

Anderson, Ind., Jan. 9, 1902.

On January 13, 1902, I received the following answer:

Dear Sir:—Your note was sent to me by the postmaster, to answer. There never was any man lived here by the name of Joseph Ganet [I having misspelled the name]. But there was a Joseph Gannett, who passed away some ten or twelve years ago, and there is a Joseph H. Gannett, a Baptist minister, now living in Abington, Mass.

Yours, F. H. GANNETT.

Thus you see by this answer that we verified everything stated by the spirit Joseph Gannett—and once again succeeded in vaporizing some of the claims made by Prof. Hudson, who says that the phenomena does actually occur but that it is our subliminal or subconscious minds of selves; whereas in this case at least, it can be truly said that not one person in the circle had even been to or known of North Scituate, Mass., so that it could be no part of ourselves, and that we could do nothing but accept a truth when it came to us, and we did so accept it, being very proud of receiving such convincing evidence of life beyond the grave.

At this meeting Mr. Blake's and my brother came in, took the trumpets and sang "When I can read my title clear to mansions in the skies." Then Mr. Blake's mother and mine came in and they sang that old song, "We're going home," changing the words so as to read "We're going home to spirit land," as they said they did not die, all of which made us feel that we were getting closer and closer to our spirit friends. Friends of former years came in great numbers as did also our parents and children, reminding us that when we held meetings we were in heaven for the time being.

Friends and neighbors were invited to our meetings—some of whom were skeptics, who never failed to get comfort and truth, and I may add that through these meetings they were made to know that spirit communion was a fact, and who to-day are changed from unfriendly critics to ardent Spiritualists.

I wish to state in this connection that no charges were made for these sittings, and herein lies the sequel of their investigations and conversion to Spiritualism.

Frequently during our sittings spirit lights were shown, faces etherealized, and the musical instruments were floated around and over the heads of the sitters. At one of these meetings a Mrs. McKee sat with us, who had never been in a seance before. The wife of the writer, being so impressed, took a slate and laid it on the carpet and sat with her feet resting upon it. Shortly after the meeting began, spirits began writing on the slate—heard by all sitters, and at the close when lights were turned on a message to Mrs. McKee from her spirit husband was found on the slate with his name and that of his wife signed in full. I will here state that we had never met the lady before—although she was a niece of Mr. Blake.

If memory serves me right, on this occasion a spirit came in, gave his name, street, and number of his former residence in Chicago, which we failed to remember. But who said he had lost his life at Mount Pelee, Martinique, stating that he had gone there with an American family for whom he worked at the time of his transition, and with this communication our guides closed the meeting.

Thus again closed one of our glorious meetings. In conclusion I wish to say that these experiences are given through your valued paper in the hope that some hungry souls, some aching hearts of father, mother, brother or sister, who may read this may be led to investigate and find the solace and comfort awaiting all who seek honestly after truth—that they who will, can and shall find through these means true happiness, heaven on earth, by and through the agency of the angel world. That all in time may be blessed with messages of love and hope the ultimate of true happiness here and hereafter is the earnest prayer of

Anderson, Ind. P. LABELLE.

The Voice of Women Needed in Our Government.

Woman asks the right to vote. Let her have it. She will not be masculine, but she will do the woman's part in politics. God never meant that political society should be composed of men only. He intended that government should also be something of the home. As long as women are kept out of the government there can be no settled spirit of peace.

The question of woman suffrage is no longer a question of theory, but it has become a practical question. In all states where woman suffrage has been established the best results have followed.

And it is only in twelve states to-day that a married mother has any legal right to the care and custody of her minor children. Until last year the women of Massachusetts did not have it; until the year before last the women of Illinois had it not. In every case the right has been secured by the advocates of woman suffrage.

Women are needed in government, because they are unlike men—unlike by nature and circumstance; they are the daughters, wives, sisters and mothers of men; they represent the interests of the home. The feminine qualities, in which they excel man, are love of peace, purity, temperance, economy and obedience to law. These are the qualities lacking in legislation. The first duty of government is to keep the peace between individuals and nations. But men are by nature more belligerent than women, therefore a purely masculine government cannot keep the peace. Three-fourths of our taxes are for war expenses—for arms, navy, forts and cannon—for pensions and interest on war indebtedness. Our Government is the most extravagant in the world. Think of our last Congress, in a time of peace, appropriating $1, 500,000,000 in a single year.

There is but one remedy for our social and political evils—it is in the enlightenment and enfranchisement of American women.

HENRY B. BLACKWELL.

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THIS ILLUSTRATES WHAT TRUE SPIRITUALISM HAS HAD TO CONTEND WITH.

A MEDIUM'S ABSENCE.

IT CAUSES ANXIETY AMONG THE GULLIBLES OF ST. LOUIS, MO.

Charles Brockway, Seer Into the Future, Disappears From His Home—Many Patrons Seek Him—Men and Women Claim to Have Given Him Money Either to Invest or Return Lost Lovers.

Charles Brockway, seer into the future, dealer in the occult and Spiritualistic medium, is missing from his residence, No. 3532 Olive street.

Two weeks ago he folded his tent, like the proverbial Arab, deserted his handsomely furnished establishment, and since then all search for him has proved futile.

Many who were wont to consult him have called with the view of recovering amounts ranging from $50 to $100 which they say the "man of mysteries" owes them.

Brockway is well known in St. Louis as a Spiritualist, and during the last few years had acquired an extensive clientele that believed implicitly in him.

Brockway dispensed his advice, cast horoscopes, read the future and practiced his vocation generally in handsomely furnished double parlors at his residence.

The furnishings of the house in which Brockway lived were purchased on time payments from a Broadway firm at a cost of $1,200. A Mrs. Johnson made the purchase, and, with the permission of the dealer, turned the obligation over to a Mr. and Mrs. Clarence Maynard.

The purchase was made January 1 last and $100 was paid down. Since then, until recently, payments of $10 a week have been made. When the Brockways left, an unknown woman took charge of the house, claiming she had paid the owners of the furniture $100 for it.

The furniture dealer demanded her receipt, and, in the absence of one, possession of the furniture was taken by him. The merchant also had a three years' lease on the house in which the Brockways lived, and the lease and furniture he transferred to a Mrs. Rea, who now resides in the former establishment of the absent Spiritualistic medium.

Mrs. Rea says that since she has been living in the house the place has been besieged by the former patrons of the fortune-telling man.

Given Money to Invest.

They were people of all descriptions and stations, from the laborer to those who are well fixed as to this world's goods.

Many allege that Brockway claimed to possess, as a result of subconsciousness, an extraordinary knowledge of investments that were veritable bonanzas. These claimed to have paid him various amounts for information, from which they were to receive dividends of large size. They called to inquire if Brockway had left any address upon leaving and incidentally to tell their troubles to the present occupants of the house.

An attorney called at the house to ascertain if anything was known of Brockway. He stated that he was endeavoring to recover $1,100 which the seer and medium had secured from a client of his. A woman who called and who acknowledged that Brockway had some of her money in his possession, said that a friend of hers, a woman, had intrusted $1,000 to him to invest, and that the amount was all she possessed in the world.

Besides the cases mentioned many others called who said they were interested in recovering various amounts. A man of over 60 rang the bell and inquired for Brockway. When told he had not been seen for ten days, he staggered back, turned white and departed.

Many who inquired for Brockway looked worried and disappointed, but gave no other hint that they were losers through his departure.

Among the various powers which Brockway claimed to have was one of inducing the return of recreant lovers or of securing the affections of any one for whomsoever desired. As a result he was often consulted by lovelorn men and women, who had vainly striven to acquire the regard of another.

Young Woman Gave $300.

One young woman, a stenographer, told Mrs. Rea of a young woman friend who she said had paid Brockway $300 to procure for her the love of a young man with whom she was enamoured. It appears her affair was prospering and she had promised an additional $300. The girl stenographer visited the house to inquire on behalf of her friend of Brockway's whereabouts and incidentally to learn the fate of several dollars which she had entrusted to Brockway for investment. The stenographer also told Mrs. Rea that Brockway had a wonderful influence upon persons when in his presence and could readily overcome one's better judgment.

Mrs. Rea has removed Brockway's sign and consigned it to the back premises, and many passing in the street cars, noticing its absence, alight for the purpose of inquiring if he no longer lives there. They seem disappointed when their question is answered in the negative.

The furniture dealer says he knew no one by the name of Brockway in the sale of the furniture. The name of the purchaser, he says, was Maynard.

All of the furniture was found intact when the dealer checked it up. The latter, however, said that the woman in charge was negotiating to sell it.—The Republic, St. Louis, Mo., April 22.

Letter From the Prominent Lecturer, W. F. Peck.

To the Editor:—I send you the enclosed clipping from the St. Louis Republic, which explains itself. There are some misstatements in the account. Brockway had been in the city but a few months—not years—and was not recognized generally as a representative Spiritualist; yet the article is substantially true. He and his wife, together with his father and mother, came to St. Louis about the first of the year. They held a few seances under the auspices of the Temple Society—First Association—which seemed to give them something of a standing, and then they hired a hall and held independent meetings to crowded audiences.

The Brockway family have been favorably noticed from time to time in the Spiritualistic papers. They probably possess mediumistic powers, but a more subtle trickster than Charles Brockway does not live, if one half that is alleged of him is true. This is strong language, but it is justified by the circumstances.

Mr. Grimshaw and his people, myself and my congregation, and the St. Louis societies generally, have been laboring for years to put Spiritualism upon the plane of respect to which it is entitled in St. Louis, and with most gratifying success, and now comes this conscienceless fellow and deals a blow that is staggering to our cause, and places EVERY HONEST MEDIUM under the ban of suspicion in the public mind.

AND THE SPIRITUALISTS THEMSELVES ARE LARGELY TO BLAME FOR IT.

To large numbers of them, loyalty to true and tried workers is a thing unknown, and they rush after and patronize every new sensation-monger that happens along.

A year ago it was the notorious Fred Bell, after whom a horde of thoughtless, impressible people, despite repeated warnings from those who knew his reputation, rushed pell mell, hypnotized by his glittering superficial talents. That bubble was finally pricked with little financial loss to any one but Bell himself. This year it is Brockway; next year it will be—who?

It is fair to say, however, that the large majority of Brockway's victims are not Spiritualists, but innocent, ignorant and superstitious dupes of the class who consult and patronize fortune-tellers and get-rich-quick-concerns generally. But, as the trickster posed as a medium, Spiritualism will have to suffer the odium of his conduct so far, at least, as the general public is concerned.

There is but one way to stay the raids of such mediumistic tricksters as Brockway, and that is to publish them throughout the country in the Spiritual papers; yet there are so many so-called Spiritualists who never see a Spiritual paper, that this method is by no means a sure one. So long as Spiritualists do not demand credentials as to character the trickster will always find easy victims.

Very probably Brockway will bob up serenely under another name in some other locality and resume the plucking process upon the silly geese who throng to his call; but if any of the readers of your paper have reason to suspect him they are informed that a number of his St. Louis victims are very anxious to secure his presence in this city on alleged criminal charges. W. F. PECK.

St. Louis, Mo.

As to Mediums.

On a Spiritualist platform recently, a medium made this remarkable statement: "A real, true medium would give full names." It is of no moment to experienced investigators, but new ones may be misled by it. In my own experience, without materialization and without names, or any names at all, some most astonishing tests have been given. Peculiar facts have been communicated which could have come from no source but an intelligence not in the body. I warn new investigators against accepting everything that comes with full names. Every communication should be critically considered. In my room, with no medium, I have received full names, written by evil spirits—names of loved ones "on the other side"—and a "control" giving full names may be utterly untrustworthy. The man Brockway, who has just disappeared with the money of a number of credulous persons, "gave full names." He who takes any advice from man or spirit, without weighing it well, is foolish.—Spiritualist, in Post-Dispatch of April 23, 1903.

NOW IN PRISON.

A PROMINENT FLOWER MEDIUM CONVICTED OF DECEPTION, IN GERMANY.

Spectators Say They Saw Roses and Lilies Grow From Dark Spots on Her Hands.

Manifestations from the spirit world such as Mr. Funk ascribes to Henry Ward Beecher pale into the veriest insignificance when compared to the doughty deeds in that line which were performed by the astral agents at the beck and call of Frau Rothe, the "flower medium" of Berlin.

Frau Rothe has been sentenced by the judges who still are to be found in Berlin, to eighteen months' imprisonment and a fine of $125. She was found guilty of fraud in forty-eight cases and of attempted fraud in twelve, the court deciding that even those persons had been defrauded who had sworn that they considered they had received good value for their money.

That not a few of the witnesses who testified in the course of the lengthy trial were quite convinced that Frau Rothe had not duped them was a significant tribute to her power, further illustrations of which are supplied by the Berlin correspondent of the London ally Telegraph. A most interesting point brought out was the firm conviction, expressed by so many staid, experienced, and even learned members of society, that the miracles wrought by the medium were genuine, that the messages delivered by the spirits were helpful, and that the world of the disembodied is as much within the reach of business men and women as a relative in New York or San Francisco. In the latter case you touch the telegraph wire or drop a letter into the postoffice, and in the former you invite a medium and the spirits to do the rest.

Not a Professional Medium.

Frau Rothe was not a professional medium, nor, indeed, a medium at all, until a few years ago, when her daughter's bridegroom, shortly before the day fixed for his terrestrial nuptials, was summoned to a land where they neither marry nor give in marriage. Deep sorrow for her prospective son-in-law furnished the occasion, and inborn spirit sympathy supplied the means for her new career, and ever since she has been in continual communication with the land whence it used to be held that no traveler returned.

"Money was no obect," the prisoner declared, and, so far as one could judge by the evidence, the sums netted by her impresario, Jentsch—who has shaken the dust of the Vaterland from his feet—were moderate enough, while the flowers, breloques, curios, and tawdry jewelry which were, so to say, thrown in, along with spirit messages, were cheap at the price.

What could not fail to strike the unbiased observer, wrote the Telegraph's correspondent, was that the sights and sounds to which the company at Frau Rothe's seances were treated were, with a few exceptions, of no earthly good to any one. Slender water lilies, dew-besprinkled rosebuds, bunches of mignonette, of forget-me-nots tied with twine, wet sprays of fern, decorative porcelain plates, lead pencils, notebooks and sundry other articles floated in the air, and were taken and distributed to the spectators by the medium, whose person had generally been searched beforehand in order to make it certain that these objects were not hidden away in the folds of her dress. Everything was done, too, in well lighted rooms, sometimes in a restaurant in broad daylight, so that the process of materialization could be carefully watched in all its stages.

Medium Became Alarmed.

"At first," a respectable witness deposed, "you could see dark spots on the lady's hand, which grew in size and changed in color until they lay there in the form and hue of dewy flowers." Indeed, the process of materialization was so obvious that it went on during supper, becoming irksome to the lady herself, who, whenever, she put out her hand to take the bread, was hindered by a sudden upgrowth of roses and lilies on the table. At last this eerie power, like that of Midas, who was wellnigh starved by the changing of everything he touched into gold, alarmed Frau Rothe, and she implored the "dear spirits" to desist and give her a chance of attending to the more prosaic but none the less imperative duty of satisfying her hunger.

Where did those floricultural products come from? One of the most trustworthy witnesses at the trial, Herr Sulzer, who is the president of the Court of Appeal of Zurich, at first fancied that they were materialized purely and simply. After the medium's departure from Switzerland, however, he had an inquiry set afoot which resulted in the awkward discovery that they had been bought at a flower shop in the ordinary way by Frau Rothe and her enterprising impresario.

"This circumstance appeared an insoluble puzzle to me," remarked the president. But he continued his researches for all that, and he even questioned the two flower purchasers themselves as to their reasons for going to a flower shop for roses and tulips, which the spirits could have brought them by the armful. Frau Rothe, however, had a plausible explanation to give.

"Roses," she observed, "do not grow in the pastures, neither should a good Spiritualist, who, above all things, must be honest and ethical, steal them away from those who grow them; the only other way of coming into possession of them is to buy. And this we did. Then I dematerialized them into their constitutional atoms, and at the seances I materialized them again." That they were materialized out of the invisible was quite evident to the witness, and that, after all, was the essential point. What state they were in before is a matter of indifference.

Some of the witnesses declared at the trial that they had their own shrewd suspicions all along that things were not as they seemed and should be.

Some noticed that Frau Rothe's clothes bulged out as if she were a bit dropsical and they examined them in consequence, yet always without finding anything to justify their misgivings. "But the search was only superficial," they say. "I was struck," one remarked, "by the circumstance that the prisoner was careful of the left side of her dress, as though she were afraid of crushing the lilies, the ferns, the tulips, and roses. I eyed her sharply, but Herr Jentsch desired me to desist lest she shoud lose her balance by my staring."

Convinced a Judge.

Other witnesses and among them the president of the Swiss Court of Appeal, maintained that on certain occasions, when flowers were as plentiful at a seance as blackbirds in the country, a whole committee of ladies had subjected Frau Rothe to a thorough investigation. But there could be nothing secreted in her dress.

"Besides," the witnesses added, "the flowers were all in perfect condition; not a stalk was broken, not a leaf crumpled, not a dewdrop brushed away. Now, if they had been taken from a pocket in the lady's dress, where they must have remained a considerable time, they would have looked different indeed.

Some of these flowers were dried and brought into court, after an interval of four years; others were planted in pots and throve; in a word, only spirits from on high—or from the depths—could have carried them to the seance. Other witnesses—mainly the suspicious ones who began to see things clearly after Frau Rothe's arrest—deposed that the medium was continually plucking at her dress; that her hand was often under the table; that they believed she sprinkled them with water which stood in a glass near her.

"That could not have taken place at the seances I saw," remarked another witness, "because the flowers floated slowly in the air, while Frau Rothe's hands were on the table. Besides, it was not merely individual flowers which thus came into our field of vision, but enormous nosegays, which could have found no place in a lady's dress. And, besides, there were plates, pocketbooks, and other articles, which descended slowly indeed."

A physician named Dr. Langsdorf of Baden, said that at a seance in his own family circle his deceased aunt made her presence felt, but not seen. His wife, recognizing her, exclaimed: "Aunty, can't you cure my rheumatism?" "Why, certainly!" was the cheery reply. Thereupon his wife felt as though a hand was stroking her arm from the shoulder downward, and the pain immediately subsided.

The evidence is somewhat conflicting in the above, just as it will always be in like cases. The on-lookers, too credulous, ascribed everything they could not understand to spirit power. The probability is that all her manifestations were the result of trickery or sleight-of-hand, aided by confederates. Often a very few flowers are brought into a circle; never brought there by the bushel. Where deception is practiced, whatever its nature, in connection with mediumship, the medium deserves the fate of Frau Rothe. Give the world the truth, and truth only.

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MEDIUMS DEFENDED.

Misstatements of the Press Corrected.

To the Editor:—In your edition of April 18, is a paragraph apparently taken from the Chicago Tribune, and as it is so outrageously untrue I beg of you in the interests of the cause of Spiritualism in general, which your paper represents, and of the mediums referred to therein, to correct the misstatements and thereby remove the erroneous impression which it has undoubtedly created in the minds of the numerous readers.

The following is a copy of circular or program mailed to Mrs. Stoddard Gray's patrons:

"The fifty-fifth anniversary of Modern Spiritualism will be celebrated by Mrs. Stoddard Gray and Son, Mr. DeWitt C. Hough, under the several phases of mediumship with which he is gifted and has for the past fifty years constantly devoted to the advancement of the cause, Sunday and Monday evenings, April 5 and 6, at the residence, 331 West 57th Street, New York. Spiritualism is the oldest, most unimpeachable and immutable of religions and has several millions of followers on this continent. Its philosophy, phenomena and truths have been investigated and acknowledged by scientists and philosophers, as well as by ministers and pastors of every denomination of religion throughout the world; thousands of new converts being constantly received from their ranks. Come to this annual celebration and witness the actual demonstration of the same marvelous but invisible psychic force and spirit power that has existed for all time as recorded in the Bible; conclusively demonstrating the truth of immortality. There will be seances for full form materializations under the same spiritual and psychic laws, identical with the materializations of 3800 years ago when the three forms appeared to Abraham (Gen 18:2-8), also the two forms to Lot (Gen. 19:2,3), and the form of Samuel which appeared to Saul nearly 800 years later (I. Sam. 28:9-15), also in the time of Christ when Elias and Moses appeared to Jesus and Peter and James and John (Mark 9: 2-8), afterwards when the two forms appeared to Mary Magdalene at the sepulchre (John 20:11-15), and lastly when Christ himself appeared to his disciples in an upper room when the doors were shut and they were holding their quiet harmonious circle (John 20:19,20). All who have loved ones passed on to the spirit life may talk with them. Remember that your departed friends are still living in the truest sense of the word and as anxious to communicate with you as you are to converse with them. This is no chimerical myth, but solid undeniable truth for nature's laws remain the same in power to-day as of old. There will also be seances for chemical and physical manifestations demonstrating the marvelous and invisible power that released Peter and Paul from prison 1850 years ago!"

The Chicago Tribune says: "At a Spiritualistic seance given under the auspices of Mrs. Stoddard Gray and her son, at 331 West Fifty-seventh street, New York, there was an attendance of 150 persons who paid $1 each for admission, with the understanding that the faces of Lot and Mary Magdalene were to appear. The seance had just begun when it was suddenly interrupted by three detectives, sent under the direction of Capt. Dilion, to suppress the seance on the charge that the mediums were giving a theatrical performance despite the Sunday observance law. An effort was made by the spectators to eject the officers. Captain Dillon is quoted as saying that similar performances at Coney Island are simply juggling shows. The interrupted seance was not resumed."

Your readers will see from the above that it is clearly a wilful and intentional misstatement calculated to create ridicule and disrepute. In the first place there were not 150 persons present who paid $1 each, neither was there one cent paid for admission by any one. Mrs. Stoddard Gray never makes any charge for admission, but as in the present instance takes up a collection from those who are able to contribute, which is applied to defray the expenses of providing and keeping up a respectable establishment in which to demonstrate the philosophy and phenomena and truths of this beautiful work. Every church does the same, although many are possessed of endowments out of which to pay the salaries of the pastors or priests, and expenses of maintenance. Spiritualism does not possess such endowments; but it is a religion as truly as is any other denomination and possesses the advantage of being able to teach absolute facts and truths and not to dole out mere assertions of theories and beliefs and faiths in something that cannot be explained by the exponents.

The secret of the whole thing is that the orthodox churches through their pastors and priests, as well as numerous professed Christian associations, have determined to stamp out Spiritualism, and have sent forth an edict to that effect! They have also enlisted the services of the secular press and the police to assist in the onslaught by wholesale publication of ridicule and lies, backed up by outrage and persecution by those whose duty it is to promote and preserve peace and order.

Furthermore Spiritualism as a religion is equally protected under the grand and glorious Constitution upon which the freedom and good citizenship of this country is established. This Constitution distinctly states that—

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise and enjoyment thereof."

And in Article XIV it is further stated "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

"In a government having a written constitution, that constitution controls all laws. The law must first conform to the federal constitution, and then to the constitution of its particular state. If it violates either it is so far void."

The truth concerning the origin of this outrage perpetrated by the officers upon Mrs. Stoddard Gray's anniversary services is that those responsible for the threatened determined extermination of Spiritualism employed a number of newspaper men and reporters to seek admission. This admission was refused and will always be refused to any representatives of the press for the reason that they have in the past written and published such abusive, scurrilous slander and lies as to bring the cause into disrepute and disgrace. On being refused they threatened to "get even" that same night, and actually went to the police station with a cargo of lies, amongst them being one that Mrs. Gray was giving a theatrical performance and charging admission on Sunday night; that being the only charge they dared to make with so many witnesses present in the audience. Remember, there is not the least reference to fraud or imposition!

This brought the police and three officers of the law upon the scene, which temporarily disturbed the meeting, and destroyed much of the psychic power that had been established for the manifestations; but the meeting was not discontinued as stated in your report. On the contrary it was resumed and continued until after eleven o'clock. Then, to those of the audience who had contributed to the "collection," Mrs. Stoddard Gray gratuitously presented cards of re-admission to some seance during the coming week, as she did not wish anyone to go away feeling that their enjoyment of the meeting had been interfered with by the disturbance.

When the police applied to the judge for summonses or warrants they were most peremptorily refused as the bench declined to interfere.

I trust that the above explanation will make it clear to your readers that the whole proceeding was a most unwarrantable and unlawful outrage by those whose duty it is to preserve peace and order. Nevertheless it is a fact and has been boasted that the practice of Spiritualism and mediumship in New York shall be put down, and that the authorities determined to commence with Mrs. Stoddard Gray because she is the oldest medium befort the public and enjoys the greatest reputation and following having devoted her services to the cause and been before the public for over 53 years; and her son, DeWitt C. Hough, 50 years).

These same desperadoes, pastors, priests, and police mountebanks in their innocent ignorance of the law of protection under which Spiritualism is safe as any other religion, arguing that if they break up Mrs. Gray's meetings it will be an easy matter to terrify all other mediums and drive them into submission. Instead of discontinuing her meetings and seances, I find on inquiry that Mrs. Stoddard Gray and son intend to continue the same right along.

J. KNAPTON THOMPSON, Ph. D.

New York.

Reflections In Regard to Talmage.

To the Editor:—Our Progressive Thinker has of late been so filled with excellent articles it has been sufficient for me to read and enjoy it; but the March 28 number contains a short message which pains more than it surprises me, hence I am impelled to throw off my troubled feeling by coming to you with it, and I want to talk for a few moments, and find quiet.

The article to which I refer is "A Spirit's Work," a communication from T. DeWitt Talmage. I have read the article over again, and again, and must say that it speaks for itself in every line, yet he seems to be in the dark as to the cause of his being in the company of those who are struggling so for "light," the eternal cry is "light." Ah, well, I am looking back some thirteen years this present month, I think it was, when in an eastern state, our local paper each week published a sermon by T. DeWitt Talmage, which I read and often admired until that one in which he made Spiritualism his subject, and, oh, such a tirade of abuse as he meted out to his hearers, and thence to his readers at large. I had no further use for Talmage's sermons, but quietly said, I would wait and see the outcome. I have often had occasion to repeat the words of the "spirit," "Saul, Saul, why persecutest thou me?" and I truly believe that the exalted Talmage is now finding his feet pierced by many a thorn.

Is it not possible that his example may be the means of bringing light to multitudes on this side, who are now trying to walk in his footsteps as when on earth, and save them now.

Too many of our Spiritualists seem to have taken it for granted that the church of Mr. Talmage's ilk represented the teachings of Jesus, the Christ medium.

I have never found it so. I know there are multitudes of words afloat, but that does not make it fact. Whenever did the church teach, "The kingdom of heaven is at hand," or "The kingdom of God is within you?" When did they ever tell us publicly that "Every plant that my Father hath not planted shall be rooted up"?

HARRIET S. PARKER.

Summerland, Cal.

The Great Question.

I am eighty-one years old to-day, enjoy good physical health and am still of sound mind—if I am capable of judging. But physical energy and endurance are waning; still, the desire to live and do, to investigate and know more and more in reference to the real issues of human existence has never been stronger than now.

"If a man die, shall he live again?" This is the great question, but I am not able to answer yes or no.

I can think of many reasons why the answer should be yes, and one of the greatest is to see the result of priestcraft when retribution overtakes that class.

I am convinced that Jesus was radically good—a moral hero and a divine light, but still, his mission is a mystery or has miscarried. Can it be possible that when he said: "I came not to send peace on the earth, but a sword," that he contemplated the bloody, monstrous, cruel and degrading cyclone that was to sweep through the ranks of humanity at the behest of a priesthood who taught and lorded it over God's moral heritage, in his name?

I think not, for it is utterly at variance with his life and acts. His was a positively good, or God-like nature, divinely enlightened but he was not the author of nature, neither did he knowingly establish the Roman Catholic, or the Dowie Christian Catholic priesthoods and theocracy.

Like vultures, they prey upon the spiritual and physical, mental and moral effects of their own dupes. Is this Christ like? Not much!

I am of the opinion that a salaried priest or priesthood is impossible under Christ; or that spirits of the highest and noblest type assist a paid medium. Volunteer gifts from grateful hearts, and deeds of kindness prompted by love or sympathy are in harmony; but a business, financial transaction is of the earth earthy, and it is only a step farther toward the issuing of watered stock and collecting dividends on wind.

Mazon, Ill. H. E. POMEROY.

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SATURDAY, MAY 2, 1903.

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Tender Mercies of Vivisectionists.

The vivisectionists with one accord claim to perform their cruel experimentation because of their desire to benefit humanity. It is with this end in view, and for this express purpose, they cut and carve, and perform all kinds of cruelties, upon helpless animals, and for which they advocate the turning over to their "tender mercies" which are the very essence of cruelty, of human beings condemned to die for crime committed.

If it were admissible to place the dog and other animals under the influence of anaesthetics, to chloroform them into a state of unconsciousness or complete loss of all sensations of pain, it would not seem so utterly cruel; but that, it is claimed, would destroy the value of the experiments. Probably, too, it would detract from, if not wholly destroy the exquisite pleasure the vivisectionists derive from their torturesome operations upon living animals.

Is it not proper, under the circumstances, to suggest that, if these vivisectors are so very earnest and sincere in their protestations of devotion to the interests of humanity as their grand reason for the practice of vivisection, they give proof of their sincerity by offering their own living bodies a sacrifice to science, by vivisection. Let them perform their experiments upon each other, by casting lots or by freewill offerings.

In order to give our readers some idea of what vivisection means, we give the following excerpt from "The Animals' Defender," a monthly magazine, published in Boston, Mass.:

Believing the nature of vivisection the same whether practiced in England or America—or Germany for that matter, since the nature of the vivisector remains, irrespective of nationality, intrinsically pitiless and inhuman, we give the following, from two English papers. The Abolitionist says: "We have received from a source which we can implicitly trust the following account of the experiences of a boy lately engaged as an assistant in the laboratory of a well-known hospital in London, but now withdrawn by the humane care of his protectors from that demoralizing education. The boy states of one case:

"The cat was alive and had no anaesthetics. It struggled while its head was cut off, so that a man had to hold it down with his foot. It seemed he took about ten minutes cutting with a knife. The cats were generally killed like this when no longer wanted. Animals would shriek with agony on coming to (after anaesthetics) and do nothing but moan and cry pitifully for three or four days, and some went mad. All animals he had to feed Sundays, and every day were in this plight except when a new batch came in for the same purpose, which might be there a day or two before they were operated on. He was told whenever asked, to say that there were no animals there, and that he knew nothing whatever of any. It was when fetching their food in a closed basket that he used to get questioned, and he was told always to say that he had been out on an errand and his basket was empty."

"It is astonishing how deeply I can cut into the back of a shepherd's dog before he turns restive," was a vivisector's evidence before the Royal Commission, says the Animal's Guardian.

Again we hear a second, describing how, after a terrible operation, the dog licked the operator's hand. A third gives his experience: He tried the experiment of starving two dogs to death, giving water to one, while the other added thirst to its sufferings. His object, he avowed, was to see which lived the longest. Another admitted he "baked dogs slowly to death." His purpose is not explained. Then is added the cold testimony which describes the uneasiness of the dogs when first brought into the operating room. "They went from one doctor to another, trying in vain to enlist their sympathy and protection. One escaped from the doctor twice, and leaping into a student's arms pleaded, as only a dog can plead for mercy. He was dragged back again and the cruel work completed."

This is the vivisector's account of his work. "Out of thine own mouth we judge thee." Yet the greatest voice ever heard on earth included in His message of love God's weakest creatures: "Your Heavenly Father feedeth them," and again, "not one of them is forgotten before God."

Can such practices result otherwise than to breed cruelty and heartless indifference to the sufferings not only of dumb animals but of humanity as well?

Take No Spiritualist Paper.

Mrs. Irene Gay writes from Willoughby, Ohio:

"It seems very strange to me that so many old Spiritualists neglect to take any of the Spiritual papers. I expressed myself in this manner to one of your old subscribers who had some time since allowed his subscription to expire; the result was he handed me a dollar, asking me to send in his name."

Yes, there are thousands of Spiritualists who take no Spiritualist paper, and who do absolutely nothing to extend the grand truths of our philosophy. They know comparatively nothing of what is going on in our ranks. They live for self alone regardless of the welfare of others. What a beneficent influence could be exerted in our ranks if every Spiritualist would take one, at least, of the many Spiritualist papers.

R. B. Tripp writes from San Jose:

"The last excuse of one whom I asked to subscribe for The Progressive Thinker, was that the paper is so large and good he had not the time to read it all; still I don't suppose you will abate in either. My advice is (and I know you will take it), run the work as you see fit. Many think it strange you can give so much for so little, but that is your business. I will not complain as long as I am gainer. I am still healing the sick and 'casting out devils.'"

Now and then we have received letters wondering why it is that so few who are allied to our cause take no Spiritualist paper. Of the half-dozen now published, not one of them is found in their homes. If there are 10,000,000 Spiritualists in the United States, only one in every 300 takes a paper devoted to our beloved cause. Some have no time to read; others have no desire to read; others cannot afford to pay the dollar required, while others are satisfied at receiving a test now and then which costs them nothing. Those who take no Spiritualist paper are behind the times—in the dark—they know almost absolutely nothing of what is going on in the Spiritualistic ranks.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

The Spiritualist's View of Death.

An Essay Read by Nora Batchelor, Ashland, Ore.

There is no subject on which the human mind has dwelt, so clouded, so befogged with erroneous conceptions, as this subject of death. There is nothing in the life of man which, because of the total lack of understanding which surrounds it, has brought to him the deep grief, the poignant anguish, the life-long sorrow which death has brought—suffering which is in a large measure unnecessary, and which would be greatly lessened if perfect knowledge prevailed in the place of utter ignorance.

It has been the mission of Spiritualism to dissipate much of this error; to overcome doubt, to banish fear and terror, and to illumine the black darkness of superstition with the white light of truth.

To the enlightened mind, familiar with the truths which Spiritualism has brought, death is no longer a calamity. It is not the end of life; neither is it a change so great and all comprehending that the eyes of love look in vain for the old familiar personality of the loved and lost, in the crowned and winged angels of heaven. To those who understand it truly it is but a continuance of the earth life, under new and happier conditions. Not an inner change, but an outer one. Not a change of personality, but a change, or rather an enlargement of environment. The spirit remains the same. Nothing is lost. The old world remains to it as before, but a new and higher world is added. Nothing in the old life and associations is lost, but possibilities of a new and broader life open wide before it. It has dwelt hitherto in its house of clay, knowing nothing, seeing, hearing, feeling nothing, save that which transpired within the confines of those narrow walls. Now, through the portal of death, it comes out into the warmth, the light and beauty of the spirit world, there to encounter new experiences, new delights, new joys; to meet old friends and welcome new ones; to gain knowledge; to unfold higher powers; to grow in wisdom, goodness and purity, through all the years of immortal life.

Death is not a misfortune, not a catastrophe. It is merely an incident in the evolution of life, as natural and beautiful as many another. It is the opening of the flower, the bursting of the chrysalis, the unfolding of the wings in a new and more ethereal world. It is not a thing over which to grieve and mourn, but rather something over which to rejoice and be glad. For it means freedom. It means life. It means added powers, added capacities. It means a breaking of bonds, a snapping of cords, a sailing away of the hitherto imprisoned spirit into a realm of love and light and beauty. It means to leave the thraldom of the senses for the untrammeled freedom of the spirit world.

Who mourns and weeps when the birdling breaks its shell and frees itself at last from its tiny prison house? Who sighs and mourns when, stronger grown, this feathered embodiment of joy stands on the edge of the nest, all quivering with delight and anticipation, spreads his untried wings and takes his first flight into the great beautiful world which henceforth shall be his home? No tears are shed for the nestling who leaves the narrow confines of his birthplace for the larger life of field and forest. None should be for the soul which bursts the bonds of sense, and thrilling with joy and expectation takes its flight into the great unknown spirit world. Just as the little songster may return again and again to the old tree which sheltered him in infancy, and in whose arms his tiny cradle was rocked—just as he may poise again and again above the downy little nest that saw his birth, and pour out his joy in rapturous floods of melody, so may the emancipated soul return to the home of its birth, bringing with it the joy and gladness, the soul-inspiring songs of the angel world, thrilling those who remain on the earth plane with something of its own sense of freedom and happiness.

To those who view it from the spiritual standpoint, death is a beneficent thing. It is not the arch enemy of man, but on the contrary, is often the best friend a storm-tossed, struggling soul may have. There is nothing over which to mourn when death comes to the relief of the suffering—those whose lives have been one long series of misfortunes and disappointments, of conflict with adverse circumstances and unhappy environment—there is no cause for regret when at last the chains are broken and the captive set free. Our selfish sorrow gives place to gladness when, after the first burst of grief is passed, we realize that the suffering of the loved one is over; that nevermore can the cares and trials of material life vex his spirit, nor its burdens weigh him down; that he is safe and well on the "other shore," free at last from the limitations that beset him here, and with ample opportunity to develop to the highest degree the noble qualities of mind and spirit which here were "cribbed, coffined and confined"; that he has left forever the storm-beaten track of material existence for the peaceful, sunny uplands of the illimitable fields of spirit life.

"O still, white face of perfect peace,
Untouched by passion, freed from pain,—
He who ordained that work should cease
Took to himself the ripened grain.

"O noble face! your beauty-bears
The glory that is wrung from pain,—
That high, celestial beauty wears
Of finished work, of ripened grain.

"Of human care you left no trace,
No lightest trace of grief or pain,—
On earth an empty form and face—
In heaven stands the ripened grain."

When the aged lay down their burdens, when they pass out of the worn body that is no longer a fit habitation for the indwelling spirit, when they shuffle off the mortal coil that has become a prison-house, and are born into the freshness and beauty, the strength and power, the eternal youth of the spirit life, there is far more cause for rejoicing than for sorrow. If our eyes could be opened, if our senses might be made keen, that we might behold the scenes into which they have entered, if we might witness the glad reunions on the other side, as the new-born soul is welcomed by loved ones who have long since passed to the higher life, if we could be made conscious of all the unutterable joy, the keen delight, the deep abiding happiness which the change has brought, we would mourn and lament nevermore.

In the case of the little ones, and those who are taken away in the bloom of youth, there seems less of consolation, and more to regret and sorrow over. But even here we can find much of comfort in the thought that, although the experiences, the lessons and pleasures of earth life are missed, its misfortunes, its errors and sorrows are also missed. The child, the youth or maiden passes into the hands of those who are wiser far than we. They pass under the guidance and instruction of those who, from the beginning, will teach them truth and not error. They will not be compelled to pass a lifetime in the other world unlearning the false lessons of this. When we are reminded of all the monstrous error, the hideous falsehoods with which the child mind is filled in this present-day civilization (?) of ours, it becomes a question whether the little ones are not better off in the hands of their angel guides. If we could know of the brighter and better life into which they have gone, of the truer ethical and spiritual training which they will receive, of the fuller opportunities, the grander possibilities open before them, it is doubtful whether we would rejoice or be sad.

Nor is it true that the little ones leave their earthly homes, and go to some far away abode beyond the skies, nevermore to return. Again and again are they brought back by their spirit guides to visit the old home, and their interest in and love and sympathy for the friends of earth thus kept alive through all the years of seeming separation—a separation that exists on one side only, and need not exist at all if the parents were not rendered blind and deaf to the presence of their loved one by reason of a false belief.

It is this false belief, this erroneous conception concerning death and the life beyond, which more than anything else, prevents the invisible inhabitants of the other world from making their presence known. Think of your spirit friends always as dwelling at an immeasurable distance from you, and without the possibility of return, and you erect an insuperable barrier between yourselves and them. They cannot reach you nor touch you. They may stand at your side, but they cannot reach your consciousness. They cannot make themselves known to you because in your thought you have separated them from you and placed them at a distance.

On the other hand, think of them as near you, as coming often to visit you, as cherishing the same love for you and interest in your welfare that they manifested when here, and slowly but surely you brush aside the veil between. Little by little you lessen the obstacles between their consciousness and yours. For remember these obstacles are spiritual, not material. They exist in your own mind and soul, not elsewhere. This matter of spirit communion is the most subtle thing in the universe. It is governed by laws that are purely spiritual, and of which we have as yet but a slight comprehension. But this much we have learned, that upon our own attitude toward the spirit world depends in large measure the question of whether or not we may come into direct communication with it.

Never think of your spirit friends as "lost" or as "gone." They are neither the one thing nor the other. The body is lost, it is true, but the spirit still is here, longing to make its presence known to you. Cultivate your better part, drop your sordid aims, leave your worldly ambition, place yourself in harmony with higher spheres of thought and aspiration, live upon a more spiritual plane, and your friend may come to you. Don't live down there in the cellar of your being, and then complain because the bright exalted beings of a more ethereal realm cannot descend into your dank unwholesome atmosphere. Live in the upper chambers of your soul, with windows ever open to the sky, and perchance these heavenly visitors may some day come to you—all unexpectedly it may be—and come to remain. Not that they will come from a distance—you will soon learn that they have been with you all the time, but unable to reach your consciousness because of barriers in your own mental and spiritual life.

It often happens that, after the death of a loved friend, psychic powers before undreamed of, are most unexpectedly developed. Without doubt this is because the thought of the one bereaved is turned with more than usual intensity to the spirit world. In thought he dwells upon that plane, material interests being for the time lost sight of. The soul powers are quickened and strengthened, the whole life lifted up and spiritualized, and because of this the way is made open between the soul of the disembodied and the friend of earth. A whole new world is opened up to him, of whose existence he had not dreamed. Possibilities of spiritual growth and development lie open before him, before unrecognized.

So if death brings loss, it also brings gain. Many can date their spiritual awakening—the dawning in them of higher hopes, aims, aspirations, the desire for nobler and purer things in life—from the death of a much loved friend, and the desire for knowledge of and communion with the spirit world, to which that event inevitably led. Out of darkness came light; out of despair hope; out of ignorance, knowledge.

In death there is no loss, no separation to those who truly understand. Death has not the power to sever a strong attachment. Instead of lessening, it but serves to deepen and strengthen. The physical presence is not essential to the highest love. Its absence rather enhances, purifies, spiritualizes.

"Well blest is he who has a dear one dead:
A friend he has whose face will never change—
A dear communion that will not grow strange;
The anchor of a love is death.

"The blessed sweetness of a loving breath
Will reach our cheek all fresh through weary years.
For her who died long since, ah! waste not tears,
She's thine unto the end."

When friends are parted thus, not in spirit but in body, their relationship gradually assumes a new and higher character. The one who has dropped his garment of clay little by little assumes the part of instructor, guide or guardian angel to the one still in the body. From the loftier plane of the spirit life he brings counsel, knowledge, inspiration. Selfish elements, if such existed, are little by little eliminated in the purer companionship that follows. I know of no companionship, no communion, more divinely beautiful than this; no love more pure and exalted than that between spirit and mortal, where one ministers to all high spiritual needs, and one is ministered unto; where one gladly gives of his best and highest, and one eagerly and thankfully receives. Earth holds nothing that can in the least compare with it. There is an understanding and a sympathy which never could be realized when both were in the body. The veil is torn away on one side at least, and there is a consciousness of nearness, a possibility of spiritual communion which never before existed. In quiet hours of the day, and in dreams at night, our loved one comes as he never came before. We feel that we never knew him so well, that we never realized his true worth, his real greatness so much as now. And bye and bye we learn to smile when others speak of him as "dead."

No, the philosophic Spiritualist cannot long remain in a state of grief and despair. When the shock caused by death is past, and his faculties resume their normal activity, he soon realizes that there is no loss and no separation; that these are only in the seeming, in the outer, material world only; that all that is spiritual still abides and endures. The apparent and the illusory soon yield to the consciousness of the real and the true. The fact of continued life, the truth of spirit return and spirit communion soon drives out the thought of death and separation. Soon he learns that there is still union, unbroken and indissoluble; that

"Life is ever lord of Death,
And Love shall never lose its own."

Regret is soon past. We know that all is well with our spirit friends. We would not have them back now if we could. They would not wish to come, for they are happier where they are. They have become our angel guardians, under whose instruction and inspiration we have "grown to something greater than before." The spiritual nature has been unfolded and developed. We have been weaned from earth, from petty aims and ambitions, from sordid thoughts and pursuits. For there is no event in life so spiritualizing as the death of a loved one, and the thoughts and desires to which it gives rise. And we learn to be content. We would not have it otherwise now, if we could. We have found peace, and are happy in the thought of ultimate reunion in the higher life, and a long eternity of growth, unfoldment, and joyous companionship, beyond the veil.

Ashland, Oregon. NORA BATCHELOR.

THE DIVINE PLAN

As Connected with The Progressive Thinker.

The Progressive Thinker has been distinguished for its numerous innovations on established usages ever since it was started. In fact, its first issue was an innovation, announcing that the paper would be furnished at one dollar per year. Editors of papers already established drew a long breath—solemn in its nature— as if sounding the death knell of the new enterprise.

Its birth was a surprise to everyone.

Its very existence from week to week, continued to be a surprise, and the startling fact that it survived the first year of its existence proved the greatest surprise of all.

From time to time The Progressive Thinker has made various changes. With only four pages at first, it soon broadened into eight magnificent pages, and is now the largest Spiritualist paper published in the world. Such a paper cannot stand still; it must continue to progress along new lines, evolve new projects, and place itself occasionally on a modified platform of action.

The Progressive Thinker has been all the time the friend of honest mediums, but always opposed to shams, tricksters and frauds. Had it not been for its persistent, unswerving influence there would have been a law on the statute books of this State abridging the rights of every medium living within its limits.

As stated above the starting of The Progressive Thinker was an innovation on established usages. The Spiritualist papers were furnished at $2.50 a year, and the ushering into existence of The Progressive Thinker at one dollar per year was a great surprise to everybody. It did not beg; it did not try to foist bonds upon a long-suffering public; it did not try to raise money by selling stock. It was started on purely business principles, as a person would start a dry goods or a grocery store, and absolutely refused to receive any gifts of money from those benevolently inclined. Conducted along these lines it has proved the only successful dollar Spiritualist paper—the largest, the most comprehensive, and the most varied in its make-up of reading matter, and can crowd any two of the other dollar Spiritualists papers into its columns. Such a paper cannot from the very nature of things maintain one unyielding status all the time. It has got to be pliant, ready to adopt new plans, and be far-reaching and far-seeing in its methods and the objects to be attained.

A paper that has met with such unparalleled success as The Progressive Thinker, belongs in a measure to those who have contributed to its success. The co-operative plan is here foreshadowed. Let the people have the full benefit to a certain degree, of all enterprises which they make a success. They make the merchant rich; they make the publisher prosperous, if he understands his business; they enrich the railroads, and every corporation owes its entire success to them, and they, the people, should be considered, or in other words, the plan by which the one prospered returns assistance to those who made his prosperity possible by their patronage, now receives full recognition on the part of The Progressive Thinker. Its present status makes its power for good, if directed in the right channel, very far-reaching and comprehensive, and promotive of most beneficial results. True, if the fire is to continue to warm you on a very cold day, it certainly must be replenished from time to time with the material required for that purpose. So if a paper is to continue in its benign purpose of doing good, its coffers, too, must be replenished, and in being replenished, a re-actionary influence blesses those who participate in the act, by a return of a certain part of the prosperity realized.

The DIVINE PLAN is to do all that is possible for others; and though your generosity may be imparted to the ingrate, and though you may warm a human serpent by your fireside, who may when restored to full life turn and bite you, yet the principle actuating you is no less divine, no less noble, with an impulse in it to raise the race to a higher plane, if it be possible to be accomplished.

The masses can only be elevated through the instrumentality of this DIVINE PLAN. The Vanderbilts owe their unparalleled prosperity, their immense wealth, their commanding social influence, their ability to have palatial residences, the magnificent sailing yachts, and all the accessories to display that art can invent, to the people whose money has flowed into their coffers as they ride on their railroads or pay the interest on their bonds. The Divine Plan demands a return to the people, in some manner, for their benefit, of at least one-half of their colossal fortunes.

And here comes in the DIVINE PLAN, the only Spiritualist paper thus far that has inaugurated such a method. We furnish ten premium books at a cost never before equaled in this country or in Europe. You cannot select in all the literature of Spiritualism ten works that are more valuable, more interesting or more instructive. They are a veritable mine of occult and Spiritualistic thoughts—an encyclopedia of useful knowledge at a price never before known or equaled anywhere on this globe. As to the planets or other worlds we cannot speak. We have

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.

They contain more information in regard to Death and Spirit Life than can be found in other sources in all the libraries of the world.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.

5—Ghost Land, Spiritualism, Occultism.

These two volumes are exceedingly valuable, having been written by that leading literary light, Mrs. Emma Hardinge Britten. They have sold as high as $15 per volume.

6—The Next World Interviewed.

7—The Occult Life of Jesus.

8—A Wanderer in the Spirit Lands.

These three books are written by prominent, highly developed mediums. The Next World Interviewed is especially fascinating. The Occult Life of Jesus gives the true history of this remarkable character. It will interest you throughout. A Wanderer in the Spirit Lands was written by a medium in England, and contains a mine of startling truths.

9—The Religion of Man and Ethics of Science.

10—Seers of the Ages, or Spiritualism Past and Present.

The first is by Hudson Tuttle whose writings are known to be exceptionally valuable. The other, the Seers of the Ages, or Spiritualism Past and Present, was written by the famous traveler and author, Dr. J. M. Peebles.

Here are TEN BOOKS, neatly and substantially bound in cloth, and printed in clear type and first-class style—they are an ornament to any library. They are furnished to our subscribers as premiums, for only $3.10, postpaid. If that is not the DIVINE PLAN, tell what is?

Remember, please, when sending for one or more premium books, you must send in a dollar for The Progressive Thinker.

IN SPIRIT LAND.

Funeral Services Over Mrs. Margaret Fox Kane.

J. Clegg Wright went into a trance and delivered an oration, in which he said that the dead woman had accomplished more than two queens, a literary light and a political entity, by proving to the world the existence of mind without a brain. She is greater than Plato, Caesar, or George Washington.

"The year 1848 when she first manifested the spirit rap," he said, "was greater than the year one of the Christian era. (Applause.) She had done more to wipe from the world the physical blood of the Lord Jesus Christ than anyone in a thousand years by eliminating the supernatural."

He disagreed from other speakers who said her spirit was at rest, as he said there is no rest. "She has gone," he said, "where the roses bloom and where there are no more contributions to be wrung from a reluctant public."

TITUS MERRITT.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, $2.25.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

1903 MASS MEETING 1903

Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th.

Let all Auxiliary Societies send delegates.

Come yourself and interest your friends.

GEO. B. WARNE, Pres't. I. S. S. A.
Ella Johnson Bloom, Sec'y.

ADDITIONAL ATTRACTIONS.

Mrs. Clara L. Stewart, President Wisconsin State Spiritualist Association, will attend the Illinois Mass Meeting, and Moses Hull expects to be present on Thursday afternoon, April 30th. Madam Bourgeois has arranged an attractive musical program, which was not received in time for use on advertising sheets.

Remember, April 28, 29, 30.

PROGRAMME

Of the Illinois State Association Mass-Meeting, April 28, 29 and 30, 1903.

Tuesday Evening, 7:30—Call to Order, singing, select reading, music; address, "Lessons from a Missionary's Observation Car," E. W. Sprague; music; "Greetings from the Golden Gate," Mrs. Anna L. Gillespie; music; psychometric and spirit readings, Mrs. May Elmo, Mrs. Wm. Hilbert, Charles J. Peterson and Will J. Erwood.

Wednesday morning, 9:30—Conference, "Condition and Needs of Our Cause in Illinois," Mrs. H. L. Lichtig, Mrs. H. A. Cross, Mrs. Jeffries-Burland, Mrs. S. A. Brookins, J. Q. Adams, W. J. Elmo, James Freeman, Orrin Merritt, and volunteers; 10:45, Election of officers for the State Association.

Wednesday afternoon, 2:30—Music; selection; music; address, Will J. Erwood, secretary Wisconsin S. S. A.; music; address, Mrs. Jeffries-Burland; music; messages, Mrs. Burland, Mrs. Ella Johnson Bloom and Mrs. E. W. Sprague.

Wednesday evening, 7:30—Music; selection; music; address, "Spiritualism as Adapted to the Needs of Humanity," Oscar Edgerly; music; address, "Joan of Arc," Harry J. Moore; music; messages, Mrs. J. A. Murtha and Mrs. Eva McCoy.

Thursday morning, 9:30—Conference, "What Laymen Owe Mediums, What Mediums Owe Laymen, What Laymen and Mediums Owe the Spirit World." Opened by Wilbur Hammond, continued by mediums, and closed by volunteers.

Thursday afternoon, 2—Address, "Our Hidden Powers," Dr. T. J. Bettero; music; address, "The Woman of Endor," Harry J. Moore; music; ordination services, State Board; music; messages, Will J. Erwood and Mrs. J. A. Murtha.

Thursday evening, 7:30—Music; address, "Spiritualism, Its Work in the Past, Its Present Status, Its Probable Future," Mrs. Cora L. V. Richmond; music; address, "Glimpses of the Work of the National Spiritualists Association," E. W. Sprague; music; messages, Mrs. E. W. Sprague, Mrs. J. A. Murtha and Mrs. Eva McCoy.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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

The Passing of Orthodox Religion.

A Lecture by M. M. Mangasarian.

The popular criticisms against discourses such as the one I propose to deliver this morning—and which should receive a moment's consideration—are, that they tend to unsettle the faith of the weak; that they tear down instead of building up; that they are destructive and not constructive, negative and not affirmative. It is also urged that liberalism gives nothing in place of what it takes away.

Let us try to meet these objections.

What would we think of a scientist who, before announcing to the world his discoveries, tried first to find out whether by so doing he would in any way disturb the beliefs and prejudices of the weak? But if scientific thought should not be suppressed or trimmed to suit the fears of the weak or the timid, why should religious truth be? Did not Christianity unsettle the faith of the pagans? Did not Protestantism not only scandalize thousands of Roman Catholics but also throw Europe for a time into paroxysms of doubt and denial? On the theory that nothing should be done which might unsettle the faith of the people, neither Christianity, Catholicism, nor the Protestant reformation can be defended.

To contribute to the progress of thought is a greater duty than to pander to the prejudices of the weak. "The truth," said Giordano Bruno, "is not mine to do with it as I please. I must obey the truth, not command it." To the teachers who are afraid to open their mouths lest they should stumble into speaking the truth, Emerson says, "Sew them up with pack thread, do" Socrates standing by himself was a greater majority than the five hundred who signed his death warrant. It was Jesus toiling up Golgotha with the cross upon his back and not the hooting mob shouting themselves hoarse with "Crucify him" who represented humanity and the future. And yet, neither Socrates nor Jesus would clip their thought to gain popularity. Truth is under no obligation to a shaking faith. The teacher appeals to the "consensus of the competent," not to the clamor of the crowd. A Plato or a Paul for a disciple counts for more than the undiscerning concurrence of all Greece and Israel. With popularity a great teacher has simply nothing to do. Whether it helps or it hurts, woe unto him if he preach not.

Neither is it possible to build up without doing a little of tearing down. It is not pleasant work, but necessary nevertheless. The rotten planks must be replaced by sound ones. The storm which descends upon the plains fills the air with darkness and dust for a while, but does it not leave the grass greener and the sunlight sweeter?

Finally, it is not true that the liberal idea is only a negation—we claim that it is a larger affirmation. Which, for instance, is an affirmation and which a negation, to say that No book but the Bible is inspired or to say that Every word by whomsoever spoken which inspires another to a nobler thought or a nobler deed is itself inspired?—to say that Jesus of Nazareth was the only divine man, or that Whoever adds a single cubit to human goodness and human welfare is a savior? Which is the biggest affirmation? to say that No one can be saved who is not of our faith or church, or that All who follow their best thought, whatever their race or religion, whether living before or after Christ, dwellers on this planet or in any other swimming in immensity are saved.

At times we are apt to complain that we suffer socially or pecuniarily for declaring openly our religious views. But how small is the price which we are called upon to pay today for moral freedom compared with the sacrifices of men in former times! Surely we can afford to lose a few friends, a few supporters, a few social privileges and comforts to enjoy a liberty for which others died at the stake.

Let it be admitted that the path to truth and freedom is not a smooth one. Light often brings strife instead of peace. Like Mary at the tomb, many have had occasion to cry with tears in their eyes, "They have taken away my Lord!" And they will weep for their lost gods until they have found—themselves!

And must liberalism offer something for what it takes away? Is a man impoverished by losing his counterfeit coin? Shall we not strike at fear which paralyzes the faculties, stunts the thought and eats into the sympathies, until we can replace it with something better? Shall the vulture be permitted to prey upon the mind until we can give something in its place? We believe that it is service enough to deliver the mind from the gangrene of superstition—to give it the thrill of freedom. The thought which inspires the slave to throb until he snaps his chains needs no other vindication.

What does liberalism give in place of the old, the joy and puissance of a progressive faith:

"A faith
Not taught by priests, but by our beating hearts";

—a faith that the truth, however unpleasant and unsettling at first, is, in the long run, in the unending to-morrow, better and more saving than the most comforting illusion; a faith that, though heaven and earth pass away, truth remains truth, from everlasting to everlasting.

Only when a belief or an opinion can stand the test of reason does it become a truth. Even as the furnace shows no mercy upon the meals thrown into the flames, criticism shows no partiality to the questions submitted to it. Gold is tried by fire, truth by criticism. We can reap only disappointment if we continue to stake our salvation upon creeds which skulk for protection behind the authority of councils, gods, heaven or hell. It is no longer the voice of John the Baptist crying in the wilderness, but the voice of Science summoning the churches to the new baptism—the baptism by fire.

Benjamin Franklin and Jonathan Edwards were two of the brainiest men of the eighteenth century in this country; but, while the thought of Franklin is still green with life, that of Edwards has become mouldy. For twenty-five years Jonathan Edwards was in charge of a church in Northampton; and it was during his pastorate that the little New England town experienced the most remarkable religious revival on record. You and I can form no idea of its extent and intensity. We find nothing to-day, not even in the negro churches of the South, to compare with the furor and excitement of the meetings over which Edwards presided. Not only men and women but even children of tender years were drawn into the whirlpool. Every time the name of the devil or the word "hell" was mentioned the congregation burst into loud and frightful lamentations. The women went into hysterics, men gasped and groaned and fell on the floor, and the children in the audience, imagining they were being pursued by the devil, begged for help. It was a species of rage or delirium which Edwards believed to be a special manifestation of God's spirit. Others considered it as a sign of the approaching end of the world. Some of Edwards' hearers, unable to find salvation, succeeded in cutting their throats. Such revivals are no longer possible, because we think more to-day and therefore pray less. The old texts have lost their power to terrify and the old promises no longer kindle the imagination. Even in Northampton, in the course of time the people grew weary of this preacher of damnation and insisted upon his resignation. Jonathan Edwards was virtually driven from the town and sent into a remote part of the country as a missionary to the Indians. We have no report of any great enthusiasm manifested by the Indians over his preaching; but it was during this period that Edwards, finding the necessary leisure, wrote his famous books in defense of orthodox religion which so pleased the trustees of Princeton College, the stronghold of Calvinism, that he was invited to its presidency; the office at that time was occupied by Aaron Burr, a son-in-law of Jonathan Edwards. In the eighteenth century Edwards was regarded as the most learned preacher in America, as well as the most acute logician and reasoner. Lecky, the author of "European Morals," calls Edwards the "ablest defender of Calvinism." There were seventy-eight votes for the admission of Jonathan Edwards' name into the Hall of Fame in New York City.

What was Jonathan Edwards' religion?

Jonathan Edwards believed in the Bible from one end to the other as the infallible word of God. It would not be an exaggeration to say that he considered every sentence and syllable, jot and tittle in it as given by inspiration. The Bible was to him more than what the Pope is to the devout Catholic. No African bowed to his fetish more abjectly than did Edwards to his Bible. To question anything in the Bible, was, in his opinion, equivalent to pretending that we were wiser than God and that God was under obligations to satisfy our reason. If there were difficulties they were put there to try our faith and to humble our intellect before God. If anyone said to Jonathan Edwards, "I have doubts about the Bible," he said, "Believe in the Bible and your doubts will disappear." He also held that science, history and philosophy should be rejected if, in any way, they contradicted the teachings of the Old and New Testaments. Has not this view of the Bible largely passed away? The most that the leading clergymen of to-day will contend for is that the Bible contains the word of God. This proposition, however, amounts to a practical surrender of the verbal inspiration of the Bible. Here, then, is a fundamental doctrine of orthodox religion which is rapidly falling in pieces. We believe the claim that the Bible, though not inspired in its entirety, contains nevertheless inspired portions, is bound to be also relinquished before very long. Who shall presume to tell us which is God's word and which man's in the Bible? He must be an audacious person who will undertake to draw a line separating the human from the divine. To say that every reader must do this for himself is to announce as many bibles as there are readers. If the Bible contains portions which in some miraculous sense are God's, why not publish them in a separate volume? A miraculous revelation implies that man, though made, as it is claimed, in the image of God, is not endowed with sufficient power to discern the truth. If a miracle is needed to reveal to him the truth, then he must have been poorly made in the first place, and if it be answered that the miracle was necessitated by the fall of man, then he must have been very hurriedly put together to fall into pieces so soon after. A miraculous revelation implies an after-thought on the part of the Creator.

Moreover, it is not possible for fallible man to understand an infallible Bible. Perceiving this objection the Church of Rome invented the doctrine of papal infallibility. "Of what use is it," said the Pope to Martin Luther, "to give the Bible to the common people; they cannot understand it?" "They can!" thundered the great German.

But why read the Bible for ourselves, good Martin Luther, since you tell us that unless we arrive at the same conclusion at which you yourself have arrived, we shall be in danger of hell fire? Is it not better to let you read and interpret the Bible for us, just as the Pope does for the Catholics? If there are certain vital doctrines, is it not safer to accept them on faith? But the Catholic church in removing the props from under the doctrine of private judgment exposed to attack its own claim of infallible authority. For if an infallible Peter and Paul needed an infallible Pius or Leo for an interpreter, does not an infallible Pope for the same reasons need an infallible somebody as his interpreter?

Has it ever occurred to the orthodox people that infallibility cannot be proven by fallible testimony? Who says the Bible is infallible must first prove his own infallibility before his testimony can have any weight. We cannot quote the Bible to prove the Bible, for that would be accepting it as infallible before it is so proven. If it is by faith alone that we can accept the Bible as infallible, then we ask why stop with the Bible? Have we not faith enough to accept also the Zend-Avesta, the Vedas and the Koran?

Again, in what way does the word of God differ from the word of man? Print in parallel columns, for instance, the words of Jesus, "Do unto others as you would that others should do unto you," and the words of Confucius, "Do not unto others as ye would not have others do unto you." Why is the one, spoken two thousand years ago, the word of God, and the other, spoken nearly three thousand years ago, the word of man? How did Confucius come to have the same thought? Did Jesus come upon it by inspiration and Confucius by accident? Moses said, "Thou shalt not steal," but the world was already old when he proclaimed that moral law; and is the thought seriously entertained by any one that before Moses uttered those words the Egyptians, the Persians, the Hindoos, the Greeks and the rest of the world permitted theft? Why, then, should it be God's word in Moses, but man's in Zoroaster and Buddha? If the ethics of the Bible is not original, neither is its science or theology. There are great and beautiful truths in the Bible, but so there are in the scriptures of all ages.

Again, "Why even of yourselves judge ye not what is right," says the Bible. If we can judge of ourselves we do not need a miracle to decide for us.. If we can by using our faculties "prove all things"—tell the good from the bad, the right from the wrong—we do not need an angel to come down from heaven to instruct us. But if we are so blind that we cannot discern the good from the evil, how are we to discern God's word from man's word?

The Bible of Jonathan Edwards is really no more. Few people now accept the Old Testament stories, some of which are shockingly forbidding, or the New Testament mysteries which baffle comprehension, as the word of God. Few hold family prayer meetings now to read the Bible chapter by chapter from Genesis to Revelations, as was the practice during the lifetime of Jonathan Edwards. The miracles of the Bible are no longer used as arguments to overcome the objections of the skeptics. Jonah may have swallowed the fish or the fish Jonah, but we rarely hear of them any more, as it is difficult to-day to find a man credulous enough to swallow both Jonah and the fish. Yet if the miracle was really performed it should be brought into service and not allowed to fall into innocuous desuetude. We close this part of our study by saying that the argument for a miraculous revelation must be stronger than any possible objections against it, and such an argument does not exist.

Jonathan Edwards also vigorously contended for what is known as the "fall of man." He argued that Adam represented in the garden of Eden not only himself but the whole human race, and that therefore his sin became our sin and his punishment our punishment. Connected intimately with this doctrine of the fall of man which, to Edwards, was the "Spina Dorsi" of orthodox religion, are the doctrines of original sin, total depravity and blood atonement. From the moment of Adam's trangression, argues Edwards, God refused to have any further dealings with men except through a mediator. Jesus offered to be our advocate, our attorney at the court of heaven to defend us against God's terrible justice. God demanded a tremendous sacrifice before he would again become reconciled to man. He proposed impossible terms; he proposed conditions hopelessly beyond our ability to accept; but Jesus mercifully offered to pay our debt in full and purchased our salvation with his blood. Accordingly even as Adam's transgression was imputed to us so is the righteousness of Jesus turned over to our credit—the one balancing the other, and wiping out the claim against us. Without the fall of man orthodox theology would have no foundation to stand upon. Edwards was correct in calling this the "spinal column" of the plan of salvation. Science, however, has clearly demonstrated that there has been no such tragedy as the fall of man from a state of righteousness. The story of man, according to science, is one of ascent and not descent. If Adam ever tasted of the tree of the knowledge of good and evil, he did not fall, but took a step forward. Obedience to God would have relegated him to hopeless oblivion—he would have been like one of the many angels in heaven whose names are not even published. It is well for the human race that Adam risked hell for freedom's sake. His Promothean defiance was the first chapter in the book of human progress. It was this act which made him the cynosure of the universe. The Satan who tempted him was the air of the future pouring into his lungs, it was the spirit of independence pulsating in his blood. God would have him remain an infant forever; he desired to become a man and his own master.

Neither is there any reason for the abuse to which Satan has been subjected in the orthodox creeds, for, after all, is he not only an instrument in the hand of God? Can the executioner be held responsible for carrying out the pleasure of the court? Is not the hangman the servant of the law? There is a power greater than Satan, and to accuse Satan is to accuse the power behind him.

We really believe, however, that Adam had no great thoughts when he ate of the forbidden fruit. The crime of an act is in the intention. There was no premeditated design on the part of Adam to injure any one. He was altogether innocent of any evil motive. His mind was pure. His disobedience was an act of impulse, as thoughtless as that of a child; and to plunge the whole world into the depths of sin and suffering to punish the impulsive act of a child does not command respect. But if Adam was really a depraved and wicked creature would it not have been more economical to have destroyed him there and then, and to have begun the race anew, instead of permitting him to propagate a race of degenerates? Better to have crucified Adam, said the philosophers of the eighteenth century, and to have saved the human race before it was born than to have spared him and have damned the race before it was born.

Science has also conclusively shown that there was evil in the world long before Adam was created. The story of the Bible shows this and we are surprised it has escaped the notice of the theologians. Adam could not possibly have been the cause of evil in the universe, for when he arrived there was a devil and a hell to receive him. Was Adam responsible for the fall of Satan, too?

But, says Jonathan Edwards, God permitted Adam to fall in order to manifest his own great glory. In that case Adam was a martyr.

It may be suggested that we are only giving one side of the teaching of Jonathan Edwards. To be just, therefore, it must also be admitted how eloquently Jonathan Edwards preached the love of God. But the great preacher used the doctrine of divine love to terrorize and torment the poor sinner by telling him that he did not deserve it and that in all likelihood he would never receive it. No dogma was more firmly advocated by Edwards than that of predestination—namely, that God's love was only for the elect. We quote verbatim from the catechism the words in which Edwards devoutly believed:

"By the decrees of God for the manifestation of his glory some men and angels are predestined to everlasting life and others foreordained to everlasting death, and their number is so certain and definite that it cannot be either increased or diminished."

How much of love is there here—of that love which Jesus compared to the glorious sunshine? Can we wonder that people of even ordinary humanity instinctively recoil from a dogma as dry as dust? How much love is there in holding up the image of a God whose first and foremost thought is his own glory? If a tree is known by its fruits and man by his actions, so must God be judged by his works. It is difficult to reconcile love with the Calvinistic catechism. But we have no hesitation in saying, further, that even as the wrath of God has ceased to be a motive influence, so has his love.

What does God love us for—for what we are or for Christ's sake alone? Does he love us for our own good or for his own glory? Does he love us as a king loves his soldiers who fight to extend his empire? But God gave his only begotten Son to die for us. Yes, but has he done any more than what you or I would be only too happy to do did we believe the salvation of a world depended upon it? Nay, are we not now giving our sons to die for their country? If Jesus died for us, how many of our fellows have died for him! and, ah, me, what deaths, too! I shudder to contemplate—by fire, by the sword, by the mouth of lions; in dark dungeons—by poison, by the scourge, and by lingering excruciating torture! Oh, what sacrifies man has made for God! But Jesus, being a God, his death was a greater sacrifice. Indeed! and may we not say that man, being human, his death demanded the greater courage? Moreover, Jesus being a God, must have known that in a short time he would again be received into heaven to sit upon the right hand of God, crowned with all power and glory; but man died for Jesus with no such certainty to inspire him. We have loved God more than he can ever love us.

God, if the creeds be true, loves men only when they serve him. "If you believe not in me, ye shall surely die," is the measure of God's love for man. But listen, and you will see on what a stupendous scale is man's love for God—"Though he slay me, yet will I trust in him!" Oh, the height and depth, the length and breadth of human love! "Yes, Lord, slay me, destroy me, wipe my name from the book of life—yea, damn my soul eternally, if thereby thy name may be glorified!" Behold the prayer of man! Is God capable of such love? Has God ever felt for man the thrill of a passion so boundless and sublime? Has he ever risen to so ineffable a transport? Oh, the wonderful, wonderful love of man! Why search the heavens for a being to worship? Have we not God within? Why chant hymns to divine love when there is a love deeper and more disinterested! Why build altars for a being whose first thought is self, when we can make our temples resound with the anthem of the martyrdom of man?

But again, the orthodox idea of heaven as a place of rest, which is to be our reward for "losing this life," no longer convinces the reason or captivates the imagination. We cannot think of life as disassociated from the idea of activity and progress. But where there is action there is also combat; where there is progress there is resistance, and where there is resistance there must also be—pain. A painless heaven is a promise that cannot be fulfilled. If immortality means an arrested development there can be no moral reason for its existence. It is by the sweat of our brow that we must eat our bread here or anywhere in the universe. Let us look the truth fearlessly in the face: Man is doomed never to be perfectly satisfied. Should we ever reach the promised land we will tarry there but for a time to renew our march on the morrow for a still better land. The heaven which is now before us and with the light of which our eyes fairly glisten will, ere long, be left behind us.

The orthodox heaven made of prayer, song and a workless Sabbath could not have been invented by an artist people. It is a conception of men without imagination and without genius. It is a place from which aspiration, hope, longing—"which of all the moods that come thronging to the mind" is the noblest—must necessarily be excluded. Who takes life must also take with it heaven and hell. Let us neither covet heaven nor fear hell—let us love life. To look forward to a time when God will be all in all is to pray for Nirvana—for annihilation, so far as the human race is concerned. We do not exaggerate when we say that "to be nothing that God may be everything" is a nihilism, which can have for its goal only the—void!

But it was the doctrine of damnation which more than any other Jonathan Edwards rolled under his tongue as a sweet morsel. It was "pleasant," he declared, to contemplate the wrath of God against those he would destroy. "A God that holds you over the pit of hell much as one holds a spider or some other loathsome insect over the fire abhors you," was the way he described "our Father" in heaven.

Edwards defended himself against the charge of frightening "poor, innocent little children with talk of hell fire and everlasting damnation" by the reasoning (I quote word for word) "that innocent as children seem to be, yet if they are out of Christ they are not so in the sight of God; but are in the most miserable condition as well as grown persons, and they (the children) are naturally most senseless and stupid, being born as the wild ass' colt, and need much to waken them." Continuing, Edwards asked why he should conceal the truth from the children. "Will those children who have been dealt tenderly with in this respect and lived and died insensible of their misery till they come to feel it in hell ever thank parents and others for their tenderness?" He believed that children, however tender their age, by virtue of original sin, were exposed to "eternal burnings." In his Narrative of the Revival of Religion in New England, he devotes five or six pages to the story of a little child, only four years of age, who became convicted of sin and found salvation, through his preaching.

It will not be difficult to imagine Edwards' language to men and women, having heard his views about children. "God is under no obligation," he cries, "to show you mercy." He argued that as the courtesies and attentions of an uninvited guest irritate the host, the Lord is irritated by the prayers and fasts of those whom he has not elected to salvation. He tells us that the sermons which bore the best results were those which emphasized the awful sovereignty of God—his absolute liberty to damn all men if he so pleased. Another piece of news which he communicated from his pulpit in trumpet tones was that "God who made you has given you a capacity to bear torment, and he can enlarge it and make you capable of more suffering—as much as he will." In reply to the objection that the torments of hell were more than mortal man could endure, Edwards said, as indicated above, that God could and would increase our capacity for torment. With an emphasis that was almost ferocious, he contended that man without Christ was God's enemy, and would be dealt with accordingly. It was a terrible thing, he preached, to fall into the hands of God, because, having infinite resources, he had ways of hurting us of which we could have no idea. At one of his services he dismissed his congregation with the following words for a benediction: "And it would be no wonder if some persons that now sit here in this meeting-house in health, quiet and secure, should be in hell before to-morrow morning."

But the part of his evangel which we appreciate least is where he assures us that the saints in heaven rejoice in the damnation of the wicked. Can we find in all literature, pagan or christian, a sentiment that can equal this in horror? "When they (the saints) will look upon the damned and see their misery, how will heaven ring with praises of God's justice towards the wicked and his grace towards the saints. They will praise Jesus Christ with a much greater enlargement of heart."

Was Jonathan Edwards a Christian and his religion Christianity? Does his God really return evil for evil—he who has commanded us to do good unto them that evil entreat us, to bless and to curse not? It is no wonder that there were even in those days some who denounced his work as the work of the devil. "The work now begun as I have shown," wrote Edwards, "is eminently God's; and if it should go on and prevail it would make New England a kind of heaven upon earth." Yet, almost in the same breath, he says, "Is it not a shame to New England that such work should be doubted? There are many at a loss to conclude whose work this is, whether the work of God or of the devil."

Henry Ward Beecher was the first of the modern orthodox preachers to protest against this gospel of damnation. "If you say that those countless millions went to hell, then you make an infidel of me," he cried, from the pulpit of Plymouth church. "To tell me," he continues that, "that there is a God who for unnumbered centuries has gone on creating men and sweeping them like dead flies—nay, like living ones—into hell, is to ask me to worship a Being as much worse than the conception of any medieval devil that can be imagined. But I will not worship the devil, though he should come dressed in royal robes and sit on the throne of Jehovah." To his critics who attacked him for unsettling people's faith in hell, Beecher said, "There are a great many slumbering ministers who do not have any trouble, but their people are full of trouble. If a man has wings he will fly. You cannot make an eagle go round and round a barnyard like a hen. Men who have minds of their own will think."

We invite the preachers of damnation to consider for a moment the tremendous cost of running such an establishment as hell forever and ever. Let them think of how much good could be accomplished by devoting to better uses the energy, the care, the supervision, the outlay of time and expense, morally speaking, necessary to preserve such a plague spot in the universe for all time. The doctrine of hell implies that God will forever be at war with man—never really conquering the rebellion against him. It makes the resistance of the damned more awful, more mysterious, more inscrutable, more infinite than the love and power of God. Orthodoxy makes God a partial victor and leaves a great territory in the universe forever in the hands of the enemy. Jonathan Edwards taught that the war between God and the "damned" would be relentless and endless; on the one side God hating and tormenting, on the other man cursing and suffering. What a prospect! If we pity the lost, much more do we pity the God of love who is doomed, according to orthodox ideas, to wage a cruel war with never a hope of victory. "It is not well," says Guyau, "for God to get into a quarrel with his children—he might get worsted."

Moreover, is virtue so ugly, so forbidding that we must have heaven for a reward to make us love it, or vice and wickedness so lovely and so fair that we must have hell for a punishment to make us hate it? To Jonathan Edwards God was a Being who had rights but no duties. If we told him that his God was cruel, he answered, "Has he not a right to be cruel?" Compare the sentiment contained in the following lines from Alexander Pope with the withering thought of Jonathan Edwards:

"Never elated while one man's oppressed,
Never dejected whilst another's blessed."

If God can not destroy hell, he will make the inmates of that frightful prison-house the special objects of his infinite compassion and tenderness. Even as we poor, weak mortals try to sweeten the last moments of the sick whom the doctors have pronounced incurable, so will God tax his resources to mitigate the unspeakable fate of the damned—the incurables in hell.

The orthodox creeds make God a moral absurdity. Many and many ages ago, according to the theologians, God, to increase his glory and happiness, undertook to "create"—with the result, however, that sin and hell came into the world. Were these institutions indispensable to make manifest God's greater glory and to complete the measure of his happiness? The thought is awful, but the responsibility for it lies within the churches. If God is just as happy with a hell in his universe as when there was no such torture-house, then he is indifferent; if he is happier, he must be a monstrosity; but if he is less happy, then he, too, in common with the rest of us, has suffered a fall and has his hell. Indeed, our pain will be as nothing compared to the infinite disappointment of God at this black, indelible stain upon the once fair face of his universe.

About the year 1793, as the Parisians passed to and fro on the boulevards, they stopped and read posted on the huge iron doors of the Bastile the words, "Ici on danse." The Bastile was the state dungeon of the country. Proud and dissipated rulers shut within its high and thick walls the men and women who in any way disturbed the stupid flow of their effeminate existence. There it stood frowning at every author, thinker, and brave soul. People held their breath and trembled with fear when they heard its awful name. Yet they all submitted to it as a matter of course.

But look at it again. The popular uprising has converted it into a dance house! This political and spiritual torture-bars, its barricaded windows—every vestige of barbarism and despotism has disappeared. The genial and warm sunshine floods the damp, dark cells; music and song fill the sepulchral halls, and the old bastile, grim and savage, resounds with laughter and merriment.

Ah! It had been within their reach to overthrow this jail-

(Continued on second page.)

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The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cents.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family.

Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well attested manifestations; the "exposures," etc. Handsomely bound in cloth. But few copies remaining. Publishers' price, $1.50. We will send the book postpaid for $1.40.

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By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the greatest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

Capt. Geo. W. Walrond, the veteran Spiritualist lecturer has been conducting very successful spiritual meetings every Sunday and Wednesday evening, for the past two months, at his Institution and Hall, 1510 Glenarm street, Denver, Colo. Capt. Walrond writes that there is still a growing interest in everything relating to Spiritualism in this city. Many of the mediumistic workers are doing their best to enlighten the people, and though the audiences are sometimes small, owing to so many home and private circles, every Sunday night, they are doing good work.

The Chicago American says: "Dr. Isaac K. Funk is determined to lay the ghost of the late Henry Ward Beecher. And at the same time he proposes to find out whether the Spiritualism, as practiced in New York, is a gigantic fraud or a genuine means of communicating with the departed. Dr. Funk, who is a wealthy publisher, is mystified over the alleged Spiritualistic messages from the late Henry Ward Beecher, which came to him at a seance held in Brooklyn, and also over an alleged spirit purporting to be that of Mr. Beecher, which he saw at a later seance held in New York. To penetrate the mystery, Dr. Funk has joined hands with Professor James H. Hyslop, formerly of the Department of Psychology in Columbia University, who has made a study of Spiritualism, and together they will solve the mystery, if modern science and research can accomplish the result."

The Star of Muncie, Ind., says: "The executive committee of the Indiana Association of Spiritualists held its spring meeting at the camp, near Chesterfield, yesterday. President E. B. Chamness, of Alexandria, presided. It was decided not to undertake to build a new hotel in the camp this year and few improvements will be made. The meeting will open earlier than usual and run longer. The date of the opening was fixed for July 16 and the closing date will be August 22 or 29. Committees will be named to carry out the preliminary work. The members of the committee denied that the camp grounds would be bought by the Union Traction Company, and said the place was not for sale. President Chamness said that so far as he knows there will be no radical departures from the order of the camp season of last year."

L. S. Hoover, of Muncie, Ind., writes encouragingly of the good work going on there. He speaks highly of the mediumistic gifts of a little girl by the name of Todd, only nine years of age. She is a trumpet medium, getting the voices in broad daylight. She lives at No 1306 East Adams street. Mr. Hoover says the Spiritualist society is prosperous. Mrs. Anobible, of Indianapolis, is the speaker.

Dr. Jacques Loeb, head of the new department of physiology in the University of California, delivered his first lecture at the university under the auspices of the Harvey Club. Dr. Loeb said said he was satisfied a scientific explanation of life's phenomena would be developed in the future, as, reasoning from available premises resulting from scientific research up to the present, the problem is not beyond the possibility of solution in the domain of chemistry and physics.

Mrs. E. S. Stuart writes from Appleton, Wis: "In my humble way I do what I can to comfort the sorrowing with what is given me from the spirit side; and in giving or receiving from that source I am made so happy, though it be but a grain compared with others. We have no meetings, and only now and then I meet a Spiritualist, so I am very dependent on my weekly paper for mental food."

The Chicago Record-Herald says: "Gathering each day during the noon hour to sit in silent meditation and send out spiritual mental waves which, it is hoped, will give relief to those who can not leave the stress and worry of business cares, more than thirty members of the Noonday Club held their first session at the home of Mrs. G. I. S. Andrews, chairman, at 54 West Thirty-seventh street, to-day. Of more than middle age were the majority who attended this novel seance. After the silence interval there was a lecture on 'Silent Centers,' as these groups are to be called. In this lecture there was a mild assertion that this branch of religious evolution was especially the forte of women."

Mrs. Taylor Robinson writes from Robinson, Ill.: "Mr. Charles Barnes, trumpet medium, has been at our house and held two circles. They were truly excellent. One of his controls, little Jimmy Nolan, is wonderful. There were manifestations that seemed impossible."

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

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

It will be very good news to those who propose attending the various camps during the coming summer to learn that Dr. J. M. Peebles is going to spend the summer months in this country with headquarters at Battle Creek; the Doctor is seriously contemplating a few months' visit to India, but has for the present postponed it. Recently returned from his fourth journey around the world he has many interesting experiences in foreign lands to recite relative to mediums; mediumship and Spiritualism in general. Part of his experience we hope we will be able to give to our readers in our columns later on. The Doctor's engagements for the coming summer will of necessity be brief as on account of his advanced years he must be sparing of his strength. He would prove a drawing card at any of the camp-meetings.

Mrs. Lois F. Prior, a successful and progressive lecturer and platform medium, now located at 1346 Stout street, Denver, Colo., expects to visit the Pacific coast in the near future, where she is well known. Societies desiring her services should write to the above address at once. After concluding her engagement at Lake Helen, Florida, camp, Mrs. Prior spent a few days in Atlanta and from there went to Colorado, en route to the far West.

"Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be ofttimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun."

O. A. Clark writes from 726 Ind. avenue, Spokane, Wash.: "Our society is growing, although we have not obtained our charter yet. We have the use of a fine hall in the center of the city. We would like to have speakers and mediums coming this way correspond with us for dates. A good physical or trumpet medium would do well here."

A news item from Salt Lake Utah, says: "Bessie Knecht, the girl sleeper, will recover full possession of her faculties and live to a ripe old age, in the opinion of doctors who are handling this strange case. On the fifty-fifth day of her long sleep she showed marked symptoms of improvement and was able to walk three or four steps without being supported by her attendants. The girl is beginning to eat, but her eyes remain closed and she seems unconscious of her surroundings."

H. Lewis writes from Mammoth Spring, Ark.: "We have had Rev. M. Theresa Allen of Springfield, Mo., here. She gave us three fine lectures. She led captive both the head and heart of those who came to hear her. There are six church buildings here and seven or eight church societies. We gave free tickets to all the clergy, but only one came, and he only once. Sister Allen did good platform test work under very adverse conditions. She will find a host to welcome her should she ever return to us."

"Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap book of your heart;
Do not waste one page on folly,
Live to learn and learn to live;
If you want to give men knowledge,
You must get it, ere you give."

E. de Yongh writes from Portland, Oregon: "The Spiritualists of the state of Oregon will hold their annual camp-meeting from July 4 to July 20, on the beautiful and inspiring grounds of the Clackamas County Spiritualists Camp-meeting Association, of which Mr. Geo. Lazalle is the genial presiding officer. The grounds are on a high eminence, about five acres in extent, and are covered with some of Oregon's giant fir trees, and also contain a spacious hotel, auditorium, and several cottages, costing from $150 to $250 each, owned by campers. Miss Mae E. R. Hunt, the celebrated medium and lecturer, of Los Angeles, Cal., has been especially engaged for the whole time of the camp-meeting, and negotiations are pending with other mediums abroad. For further information address President Geo. Lazalle, Oregon City, Oregon."

Walter P. Williams writes from Washington, D. C.: "I take a special interest in Mrs. Prior and her work for several reasons. One is, she was the first trance medium I visited when beginning to investigate the claims of Spiritualism, and on recommendation of Dr. Peebles that she was a genuine medium, I went to her. Since then she has improved remarkably and having kept my eye on her and her work, and having had frequent opportunities to observe it, I know her work is absolutely free from any taint of dishonesty."

"Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thought be clean and high,
You can make a little Eden
Of the sphere you occupy."

The Boston (Mass.) Post says: "In a miraculous visitation, while she was dying of a severe hemorrhage, Mrs. A. H. Jamieson of Whitman, claims that Christ appeared to her and saved her life. Mrs. Jamieson is the wife of the Rev. A. H. Jamieson, pastor of the New Boston Chapel in the little hamlet of New Boston, a part of Attleboro. At a jubilee service, held in the chapel recently, Mrs. Jamieson went upon the platform and gave testimony as follows: "After suffering for nearly two months the Lord has brought me to a new era in my experience. Notwithstanding the fact that I was receiving frequent treatment from a physician, I felt that I was growing weaker daily, and finally decided to put my body definitely in God's hands and lay my remedies aside. According to James v:14-15, my husband anointed me with oil in the name of the Lord last Tuesday morning at 9 o'clock. A sharp battle with Satan followed. During the afternoon, when my husband was away, I was alone with God. Oh, such pain! Suddenly a terrible hemorrhage took place and I felt as though I were bleeding to death. I grew cold. My pulse ceased. Everything became blurred and I sank into unconsciousness. Then instantly the blessed Savior appeared to me. I called upon him and he drew near. He was dressed in a long, white robe, and about his head was a halo of indescribable brightness. He was surrounded by a glow. I seemed to put my hands about his loins, the place of strength, and as I called the hemorrhage stopped. I felt warmth inside my body, which drew nearer to the surface, and then I felt warm and fresh and became so happy that I sang and clapped my hands until my husband, who had just come in, thought that I was delirious, but he soon saw that it was a holy joy and joined me in the song."

Clinton Bozarth writes from Cedar Falls, Iowa: "Mr. and Mrs. Buchanan, independent writing mediums of Clinton, Iowa, wish to announce to their many friends that they are moving to Minneapolis and will not be at the camp-meeting at Mt. Pleasant Park, Clinton, Iowa, nor at Marshalltown camp this year. Their address is 2022 Dupont avenue North, Minneapolis, Minn. They will be at Wonewoc Camp, Wis."

Titus Merritt writes: "Mrs. Ann Ieah Underhill, the oldest of the Fox sisters, spurned the idea expressed by some speakers and writers that her sisters were born poor and lowly, similar to the fisherman of Galilee, and many have the erroneous idea that they were born in Hydesville; they only lived in that house about five months when the rapping commenced March 31, 1848. Dr. Benj. Franklin and Du Fay and other kindred spirits found the family in 1843 residing near Bath, Canada, north side of Lake Ontario, and also found the Hydesville house where a peddler had been murdered, and his spirit lingering near the body buried in the cellar, the intelligent, energetic spirits decided to plan to get the family in that house, knowing the progressive Quakers at Rochester would protect them from the ignorant mob until thinking minds could grasp the essential idea, the stupendous fact, and also realizing that superior mediums would soon follow. I will soon give a full statement of how they were chosen to commence the work."

Eva L. Stewart writes: "The First Hdye Park Occult Society listened to two good addresses on April 19. Rev. G. C. Love spoke in the afternoon, and Dr. H. A. Cross in the evening. Mrs. Ruth McMenamin gave messages and pleased the audience. Those who do not believe in Spiritualism had to acknowledge there was a something, but could not undrstand what it was. Mr. Love spoke on the proof of spirit return, and Dr. Cross, who claims he is not a public speaker, did credit to himself by telling us what Spiritualists believe to-day in comparison with the orthodox belief. There is a talk or organizing a ladies' circle in connection with our society, at which mediums, unbelievers, members and others interested in Spiritualism are cordially invited to attend. Notice of meeting will be given later. On May 3, Hon R. Gilray will speak for us, and Mr. C. J. Peterson will give messages. Rev. G. C. Love speaks on April 26."

Mrs. Livy LeSieur writes: "At our last Band of Harmony, Thursday, April 16, we had a very large and enthusiastic gathering. Matilda Joslyn Gage was the inspirer of the afternoon address; old-times friends in the audience paid loving tribute to her memory. Great interest was manifested by all present. This closes our meetings at Handel Hall for the present, as the Band of Harmony will be held at the homes of its members during the summer months. While our president is absent the two meetings in the month of May, the first and third Thursday, May 7 and 21, will be held at the home of Mrs. Richmond, 3802 Ridge avenue, Rogers Park, Ill."

The Star of Lincoln, Neb., says: "May Burgess of Denver claims that a Lincoln hypnotist has dematerialized his physical manhood, or else by spirit transmission flown to the room where she resides. For days, so Miss Burgess writes the police, this person has been intruding his spiritual self, and even his material body, into her apartment. By night he has the kindness to take his abode in the next room, where he makes long and terrible the dark hours by spirit rappings, that foretell all manner of calamities and disasters to herself and friends. Another peculiar and annoying trait of the ghost, now haunting Miss Burgess, is that it has a gruff and unkind voice. According to the letter of the afflicted woman this spirit is no kind, tender guide that whispers soft nothings to the delight of its auditors, but is a stern and malignant spirit that interrupts rude rappings with unkind admonitions. It has a voice of masculine hoarseness and malicious meaning, and this same voice is only heard by Miss Burgess to her intense discomfort."

Mrs. Hamilton Gill, the well-known platform test medium, has open dates for Sunday or week-night meetings during May and June. Societies desiring her services can address her at Aldine Hotel, 16 Bishop Court, Chicago. The controls give spirit messages in English and German. The usual Thursday and Sunday evening meetings will probably not commence till September, so friends desiring to see her, or who wish family circles in their homes, can call or write to her at above address.

Dr. Louis H. Freedman writes from Los Angeles, Cal.: "I regret to inform the readers of The Progressive Thinker that the attorney for Mr. Richmond, the magnetic healer who has been in the city jail since Feb 22, failed to get a writ of habeas corpus; the supreme judge refused to reconsider the case. It seems that fate is against us. I paid over to the attorney $110, and he simply did nothing—had not even the courtesy to go to the jail and tell his client that he failed. The attorney was Richmond's choice, and now Mr. Richmond has forty days more to complete the 100 days, or dollars, and the Truth Seeker Society decided to collect the balance of $40 and give the money to him, providing he stays in jail. The opinion is that the medical society or the informant shall get not one cent of blood money, and I say more power to Mr. Richmond in taking the same view of the case. THIS IS A GREAT FIELD FOR FAKE MEDIUMS. When, oh, when will the National Spiritualist Association arrive at some method that an honest worker may get recognition and respect? Thank God I am not a test medium, and that selfishness does not absorb my soul. We are having a feast of common sense in the grand lectures by J. Stitt Wilson, in Simpson's auditorium for the last three Sundays. Fourteen hundred people listen to him every Sunday afternoon. The people are beginning to recognize that the Infinite God is inherent in every living soul, and that we are Spirits now, living in a spiritual world now, and the Infinite moves in us."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Judge O. G. Richards, one of the "56-ers" who was first to enlist in the forces which engaged in the desperate struggle to redeem Kansas to freedom, writes: "The splendid article by the Editor-at-Large, on Spiritualism, furnished by him to the Journal of this city, was most timely. It came out on Easter Sunday when all the churches held services along the line it discussed—the continuity of life. Several prominent citizens here had recently passed beyond, and the minds of the people were drawn in that direction. It attracted a good deal of attention. No one can take any exception to its CALM, PHILOSOPHICAL TONE unless, perhaps, that part which does away with dogmas and creeds. The churches will, perhaps, object to being saved only through the blood of Jesus. Isn't it strange that the so-called Christian people who believe that God made this great universe and made it out of nothing could not have devised some plan if that was necessary, to save mankind without sending his only begotten son to earth to be killed by a pack of wicked Jews. The Christian's God can do everything from the Christian's standpoint, except to save man without the shedding of blood. It would seem to me that if an earthly parent would send his son out among thieves and murderers, knowing he would be murdered, or that there was great danger of his being murdered, that parent would be guilty of murder, pure and simple. That is just what God did according to the doctrine of vicarious atonement; yea, more, he compelled him to do that. It probably never occurs to these people to ask themselves the question, Where did God get the right to give away or sacrifice the life of his son? All life is sacred to each individual, and no one has the right to take it save in self-defense. Last Friday was what they called Good Friday—misnomer—should have been called bad Friday. I watched the Catholics go to mass. Every motherly son of them rejoiced with unspeakable joy that Christ was crucified for their sins, and to save their souls. How absurd and senseless these things seem to any one who will give the matter a sober thought."

Mrs. H. Van Buskirk has removed from Los Angeles, Cal., to Passadena, where she can be addressed in care of Station A.

E. J. Schellhous write: "Your many readers will be pleased to learn that W. W. Aber has purchased a residence in Kansas City, Mo., 322 Byle's avenue, near 12th street, and is now prepared to give seances in his special phase of mediumship."

L. writes from Detroit, Mich.: "The Es Day anniversaries have all been held here. This day is set down in the Oahspian calendar as marking the advent of Modern Spiritualism, and the beginning of the new or Kosmon era. The Psychological Society gave the most important celebration, well attended and a luncheon in the evening. The address was given by Mrs. Lagrange, with closing remarks by Mr. Hodge, that shook orthodoxy to the bottom. Mrs. Rose Ferris, of Detroit, has been absent two weeks at Kalamazoo, where the thriving society there is presided over by Mr. Newton, one of the staunch workers of the state. She was very successful in her tests, and created a fine impression. She will be heard from in the camps the coming season."

Belle Bush is still in Shirley, Mass., in ill-health, but anxious to become self-supporting by the sale of her poems. She has had orders for a goodly number from friends who say they have enjoyed reading them in the spiritual papers for years and are pleased to get them now in leaflets. These orders have come from many states, east and west, and from Cuba and Canada, with such encouraging words in return as to give her the cheer of knowing that her pen has not been used in vain, if it has failed to give her worldly riches, it has given her often the joy of appreciated helpful sympathy. Those ordering The Artist and the Angel can have another poem with it for 10 cents and several others for 25 cents and stamp. She has also some prose leaflets which will be sent free to all patrons.

C. W. Stewart is an able and eloquent speaker, and does good work wherever employed. The officers and members of the First Church of Spiritual Unity, of St. Louis, Mo., over which W. F. Peck has presided so long and so successfully, unite in endorsing him in the following language: "His discourses have been invariably marked by profound thought, scholarship and the highest moral and spiritual aspiration clothed in eloquent and fluent language. Our sincere thanks and hearty appreciation are tendered him for his instructive and edifying lectures and we recommend him to societies everywhere as a speaker who is the peer of the ablest in the ranks of the advocates of Spiritualism and progress." Mr. Stewart has lectured for this society during the last three months.

Mrs. A. E. Sheets, of Grand Ledge, Mich., will respond to calls for funerals or weddings. Her camp engagements are Lake Brady, Ohio, Grand Rapids, Grand Ledge, Mich., also Snow Flake camp; near Mancelona, Mich.

W. F. Peck, of St. Louis, speaks of C. W. Stewart as follows: "He has ably ministered to my people during my absence."

B. Frank Schmid writes: "The First Spiritualist Church of Indianapolis, Ind., closes the season's work with the last Sunday of April. During the month Anna L. Gillespie, of San Francisco, Cal., served the society and her ministrations have been good. She is a very earnest worker, intensely interested in all that pertains to the cause, and is ever willing to help the workers replenish a depleted treasury. Her discourses are interesting and instructive, reaching the average mind very forcibly, hence she does much good as a message bearer. She brings many beautiful and comforting messages, and societies can make no mistake engaging her. She will be re-engaged should she come east during the coming winter. Our work is a credit to the cause we love so well."

J. L. Foster writes from Elwood, Ind.: "I am pleased to send you $3 for three new subscribers. I wish I could get you a hundred. We need the philosophy as well as the phenomena. I want to see all our people well versed so that when they are asked a question they can answer it intelligently. Mr. Jessup has been holding seances here daily and nightly for some three weeks with good results. He has made several converts besides comforting many. His seance-room has been crowded. Sunday night there were 45 present. He makes this city about twice a year. We need a good trumpet medium stationed here (nothing but good need apply). We also need a good lecturer for two or three weeks. There are hundreds here who would step out on the right side if they had a half chance. I pray that some one will heed this and come this way. Then we can organize and have a temple of our own with regular services."



LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars.

Chesterfield, Ind.

Chesterfield camp-meeting opens July 17 and closes August 24.

Haslett Park, Mich.

This camp commences July 25 and ends September 1.

Delphos, Kans.

The First Society of State Spiritualists and Liberals will hold their twenty-fifth annual camp-meeting, commencing August 9 and closing August 26.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio.

Camp opens Aug 17 and closes Sept. 7, 1903.

Clinton, Iowa.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25.

Mantua, Ohio.

Camp session opens July 28 and closes September 2.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session July 11 and close August 24.

Vicksburg, Mich.

The camp-meeting will be held at Vicksburg, commencing August 2 and closing August 25.

Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d.

Onset, Mass.

Opens July 13 and closes August 31.

Freeville, N. Y.

Regular camp opens July 26 and closes August 12.

Island Lake, Mich.

Camp session for 1903 begins July 27 and closes August 25.

Ottawa, Kans.

Spiritualist Camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 27 and close August 24.

Lake Brady, Ohio.

This camp will open July 13, and close August 31.

New Era, Oregon.

Commences July 5, and closes July 21.

Summerland Beach, Ohio.

Woolley's Summerland Beach Camp Association opens August 10, and closes September 1.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3.

Franklin, Neb.

The Franklin Spiritualists will hold their eighth annual camp-meeting, commencing July 11, to July 28.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until Sept. 9.

Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association, of Los Angeles, Cal., will open August 17, and close September 14.

Saugus Center, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass.

Verona, Park, Me.

The annual camp-meeting at Verona Park will open July 27 and close Aug. 19.

Lake Pleasant, Mass.

The New England Spiritualists Camp-meeting Association will open July 28, and continue thirty days, including five Sundays.

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25.

Bankson's Lake, Mich.

At Bankson's Lake, Mich., commencing June 14 and ending June 30.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa.

Wonewoc, Wis.

The Western Wisconsin Camp Association will hold their annual camp-meeting at Wonewoc, Wis., July 12 to 26 inclusive.

Summerland, Cal.

The annual camp-meeting of the Spiritualists at Summerland, Cal., will Commence July 26, and close August 3, 1903.

Sunapee Lake, N. H.

Sunapee Lake camp-meeting opens August 3 and closes August 31.

Jenison Park, Mich.

This camp will open June 29, and will be continued through the month of August.

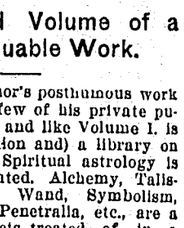
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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

A Bible Student; Q. You must admit that the Bible is a singular book in the fact that there is not a joke or anything but the most solemn thoughts in it.

A. That depends on how you read it. It strikes me that there are many funny passages in the Bible, though the gospel minister may not note the difference between them and "Hark from the tombs," which curdles the blood, and makes the marrow of the bones to quake. There is a passage in II Chronicles on the doctors. Asa was bad off with disease of his feet, and instead of consulting the Lord, he went to "the physicians, and Asa slept with his fathers." This is the original of the many-formed joke on the doctors by those who are first to consult them when ill. "Is your friend better?" "No, he is dead." "What makes you think so?" "Just saw two doctors leaving his house," is a modern version. Could any but a practical joker do anything more ludicrous than turn Mrs. Lot into a pillar of salt, because with a woman's curiosity, she looked around.

We feel sorry for Job in his affliction, but when he makes his bed in the ashes we suppress a smile.

Even in the very first chapter, the attempt of Adam to conceal himself from an omnipotent God, and God's calling him because he could not find him, would make a minister laugh if he dared.

And Jonah's sea-voyage! My dear "Bible student," if you can see no fun in that, your liver is hopelessly diseased.

We have been taught for so long that tears are sanctifying, and the way to heaven is over the road of pain, that we come to believe that laughter is wicked, and pleasure a sin.

Does it make the Bible a revelation because it is solemn? Would it be less if now and then it had ripples of mirth? If God created the universe, he has not made it all storms and cloud-enveloped disaster. There are storms, and bursts of rain, but there are also the glad brightness of the sun, the joyful songs of birds, the beauty of unfolding flowers. The spirit as a final creation, against the background of life's stern duties and realities, gives expression to its delight in laughter.

Why should not joyfulness and mirthfulness expressed by laughter be as sacred as the lugubrious moan through fountains of tears? Is not the sunshine immeasurably better than the blackness of the storm?

Simon Emery: Q. [A question asked and answered in "Christian]:

"How does it come that cripples in this life always manifest themselves as cripples to the mediums? Is it simply the picture the medium gets from the mind she is getting the communication for, and is there nothing genuine in these communications?"

A. "Christian" is a little monthly published at Denver, Colo., by Rev. Thomas J. Shelton. It is as raging mad over Spiritualism as a prodded bull in the arena. It has no use for immortality that is not gained by belief in Jesus Christ. The sapient editor—who has no knowledge of anything outside the Bible, and having the Bible, as he interprets it, knows everything—says dictatorially: "Life after death is nonsense, for how can the dead be alive?" And you cannot be alive, only as you believe!" Again, "There is no proof that anyone ever has communicated with an individual spirit after they (?) pass out of the body." I will not enter into an argument, for Spiritualism has resolved itself into a religion and there is no use arguing with a religionist."

I make these quotations to show the qualifications of the editor, and the reader will not be surprised at the answer he gives to the question: "The cripples come up as cripples because the medium is looking into the mortal mirror, and can only see the picture of the mortal." In other words the medium sees his own thoughts personified, and is deceived. "Christian" is a singular product of ignorance, conceited Christian science, belated Theosophy, and belief in the Bible.

I have never heard of a communication from a deformed person who had passed to spirit life, wherein the spirit claimed to be deformed. On the contrary, the spirits have stated that the accidents of this life have no influence on the spirit, or at least are soon outgrown. No clairvoyant ever saw a deformed spirit; or one suffering from disease. They sometimes impress themselves on the mind of the medium, as they appeared in earth-life, in evidence of their identity. All Spiritualists understand this, and are not confused thereby.

G. W. Goodman: Q. (1) Is there such a thing as destiny?

(2) Does man make his own destiny?

A. These questions involve man's free agency, free will, predestination dogmas which have vexed the great religious thinkers, and have furnished a field for the metaphysician. They have never been solved because these methods are fruitless.

Science furnishes the key when it assures us that Law rules superior in the physical and spiritual worlds.

Not a leaf falls to the ground, not a hair of our heads whitens, but a myriad of ages ago it was written in the Book of Fate. Is a tree overturned by the wind? It was known before a tree existed, and every acorn counted by the recording causes. Every leaf, every insect which feeds on the leaf, every drop of rain, of dew, every flake of snow, which has or will fall on those leaves, was known before the earth was evolved from abysmal chaos. That is, there is from beginning to end one continuous network of cause and effect, running to other causes and effects, and the whole proceeding by fixed laws.

Our existence is the resultant of forces and events reaching back to the dawn of life. By these events we are evolved and they are unitized, and individualized in us. Hence we become a factor, independent and free from the great stream of being and forces.

Yet we had not the least choice or control of the conditions of our birth. Fate cast us into the world, not caring if we awoke in a palace or a manger; with a silver spoon, or wooden platter, or no platter or provender.

If the universe is controlled by law, then there can be no question of destiny.

In a narrow field, which is ours by reason of our being the individualization of the forces of creation, we are creators and controllers of our fate—we "make our own destiny," but even this self-control is the heritage of past conditions, which have determined not only our physical being, but our spiritual life.

We are able to govern nature, by means of the knowledge of her laws.

Prophecy is made possible because there is no chance—no accident—in the universe. For an extended answer, see Religion of Man, pages 147 to 157.

P. S. Ramsay: Q. Is there a Bonaparte citizen of the United States?

A. Charles Joseph Bonaparte, grandson of Jerome Bonaparte, brother of Napoleon, king of Westphalia. He is a practicing lawyer in Baltimore, Md.

M. S., Seattle: Q. Please give me the address of Mr. Bonney, the organizer of the World's Congress at the Chicago Columbian Exposition?

A. Charles Carroll Bonney, is by profession a lawyer. Address, Chicago, Kenwood Hotel.

Dowie and Elijah.

For a long time past I have been seriously thinking of the utter indifference manifested by the reincarnationists, rebuilders, or reinhabitants or Theosophists (don't know which to call them now) regarding the great opportunity they now have to establish their doctrine firmly among the people.

Right here in the great city of Chicago, with a great following and increasing number of firm believers in the truth of his assertions, is the reinhabited, the rebuilded, or reincarnated ancient Elijah of Old Testament fame, and the believers in the reincarnation, or reinhabiting theory as far as I can learn are doing nothing to prove that Elijah has rebuilded or been reincarnated.

Where is Prof. Leadbeater, Mrs. Cora L. V. Richmond and numerous others who proclaim that reincarnation is true, that they, instead of coming to the aid of "Elijah" Dowie, remain silent and are losing the opportunity of their lives to prove their doctrine by one who knows(?) he has been reincarnated, and that in former embodiment, he was Elijah (?) and was known (?) by the writers of the Old Testament?

Are the rebuilding, reinhabiting, reincarnationists disputing and denying the statements of this reincarnated Elijah?

Can it be possible that they know they have been, or will be reincarnated, and that this "Elijah-Dowie" is a fraud and not the real Elijah of old?

Theosophists, reincarnationists, where do you stand concerning this reincarnated Elijah?

Is he truly Elijah of old? If not, why not?

If he is, why don't you come to his aid by proving the truth of his statements that he is in reality the Elijah of old, and in doing so put your doctrine on a solid basis with a present living proof and demonstration of the truth of your doctrine?

Surely you cannot afford to lose this great chance of proving your theory of reincarnation, and in all earnestness I ask you the questions.

Do you deny the statement of Dowie that he is the reincarnated Elijah? If so, what proof have you that he is not Elijah?

Do you accept him as the Elijah he claims to be? If so, what proof have you that he is in reality the Elijah of old, and why don't you help him in his endeavor to establish the fact that he has been reincarnated?

REV. G. C. LOVE.

It is utterly useless to continue the discussion of this question of "reincarnation." The belief is sustained, and also denied, by advanced spirits, and there the matter should rest—believe it or reject it, just as you see fit. If true YOU will get the benefit of the law; if false YOU are not in the least damaged. —Editor.

Marrying and Mating.

Dr. Wolfred Nelson's book "Five Years in Panama," was quoted largely in the discussion in the Senate of the Panama Canal Treaty. In it he says:

"The Indians and the negroes in Colombia are not greatly given to marriage. They simply get mated. I use the word advisedly. The women of the poor or laboring class do not care for matrimony, their stated objection being that if they were true and lawful wives their husbands would ill-treat them, whereas, as long as they are mated the man will be on his good conduct. To one who knows something of the history of the Indian tribes and their African allies in that part of the world, there is much sound reasoning in their view. These women know the men of their class thoroughly, and they deem matrimony little better than serfdom."

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FROM LYMAN C. HOWE.

Buffalo Bits—A Narrow View of Spiritualism.

In my first letter I did not say much of the present workers in the Spiritual Church, for I had not learned much of them. If any reader got the idea that I undervalued what they are doing, he misunderstood my words. The apathy, lack of unity and devotion to the cause, is not a new phase. It is the chronic habit—not of the workers—but of those who do not work nor pay; but who catch on, and get all the special benefits they can out of the works of the earnest few, and pay only when obliged to, but do a liberal share of the bossing, from a distance, and seem to think they pay their way to all the benefits by grumbling, criticising, and opposing what the real workers are trying to do.

Let no one imagine that this is a new development that is threatening immediate dissolution of the organized forces. They have organized and built the church—thus far—in the face of all this dead weight within the ranks, and in spite of all the opposition of critics and pessimistic hindrances. If it never goes any further, it has already done a noble work, and I see no reason why it should not continue and even increase, under the auspices of the present regime.

According to the best information I get, the lyceum which did so well under Mrs. Hull's leadership, is doing even better now, under the efficient direction of Miss Starr, whose pleasing personality is attractive to both children and adults, and who seems especially adapted to the situation, and is active, earnest, and has an inspiring personality. She also plays the piano at the meetings and is very helpful, and apparently without hope of reward, except in the consciousness of doing good.

Mr. Ajbee, the president of the church, is a business man of considerable means, and is generous in his support of the cause. I think he was not one of us when the church was built, but since he came in he has been an important pillar, and without his help it is doubtful if Moses Hull could have been supported for four consecutive years—or even two. He not only pays, but works, and sings the gospel into the meetings.

The apathy of the great maority, which leaves a few earnest ones to do the work and pay the bills, is discouraging, and I do not wonder they often "weary in well doing," and withdraw, feeling that their efforts have not been appreciated.

Mr. Eddy, the astrologist, furnishes spiritual literature at the church, and devotes his weeks to astrological reading. As I have never tested him, I do not know how correct they are, but if there be any failure, the stars are at fault, not the interpreter.

The Bible class, held at the close of each morning lecture, is an interesting part of the program, and a sort of adjunct to the lyceum.

The Young People's Spiritual Institute I have not yet investigated, but hope they are prosperous.

I close my engagement in Buffalo next Sunday, April 26, and Carrie Twing follows in May. Last Sunday evening there was an extra attraction at the other church, under the pastorate of Mr. Matthews. Rev. Mr. Scales, from East Aurora, was announced to speak there and Mr. Matthews to give tests, and this probably drew some from our audience. But if they got more good there we ought to be glad. We had a good audience, both in numbers and quality.

My time is growing short and I am anxious to do all I can for the cause to which I have given my life, before I pass under the veil of the golden sunset.

I am open for engagements for lectures or funerals—or weddings.

A Narrow View.

Mr. Funk's letter in The Progressive Thinker of April 25, is interesting, and shows a comprehensive understanding of the importance, and almost limitless range of psychic problems. But he seems to have a very narrow view of Spiritualism. It is well to go slow, and reserve judgment in all cases where any doubt appears rational. That is the scientific method, and I regard Spiritualism as a science, as well as a religion.

But Dr. Funk says: "The territory covered by these phenomena is an exceedingly large one, of which so-called Spiritualism is only one phase; those of trance, clairvoyance, telepathy and secondary personality are other, and very important ones." Just what the learned doctor calls Spiritualism is a conundrum. If trance, clairvoyance telepathy are not included in it, what can Spiritualism be? Ever since its advent, Modern Spiritualism has been presenting these phases of spiritual manifestation, in which spirits in the body and out have co-operated and blended, and trance and clairvoyance have been prominent manifestations of mediumship, in which direct communication from the unfleshed has been frequent and varied, and telepathy is another phase of spirit manifesting to spirit, on both sides of the line. If we are to dismiss all the methods and phases so long regarded as essential factors in the various phenomena known to Spiritualists these fifty-five years, and deny them a place in the growing science of Spiritualism, what will be left? This seems to me a dodge. Hundreds of clairvoyants have seen and described spirits so they were recognized by friends, and the companion phase of mediumship called clairaudience has heard and related the words spoken by the spirit thus seen, and trances have been the common experience, and important phases of mediumship, by which messages have been given from the spirit world, and we have never thought of turning them out to exploit among the wise men of uncertain convictions, as no part of Spiritualism. As well say mediumship does not belong to Spiritualism, because it represents a state in which the two worlds blend, and it is not itself a spirit.

All this hedging and doging to evade or belittle Spiritualism is weak and cowardly, according to my ideas of the subject. I admire the frank, honest, independent spirit of Lilian Whiting, who while a member of the church, and a believer in the Christian religion, does not hesitate to say she is a Spiritualist. She believes in spirit communion, and the laws, conditions and various phases of mediumship, and is not ashamed of it; and why should anybody be ashamed of it? Why try to hide the real truth and cover it with all sorts of misleading definitions and confusion of names? Suppose we say, Christianity is one phase of Christ, but prayer, conversion, faith, and spiritual love belong to other religions?

LYMAN C. HOWE.

Fredonia, N. Y.

"The Pantheism of Modern Science." By F. A. Titus, Barrister, Toronto, Canada. A summary of recent investigations into life, forces and substance, and conclusions therefrom. Price 15 cents. For sale at this office.

YOKOHAMA, JAPAN.

SPIRITUALISM DEFENDED IN THAT FAR-AWAY CLIME.

Spiritualism, World-Wide in its Diffusion, Finds Acceptance in Japan.

A paper called "The Weekly Box of Curios," and published at Yokohama, Japan, has the following in defense of Spiritualism:

Lack of space did not permit us in our last issue to note Dr. Monro's scientific lecture on "Spiritualism" which was delivered before the Literary Society at its last session. From his standpoint, and those who believe as he does, it was an able effort; and as he and they have the right to their opinions they should accord to others the same rights they assume—the right to judge from their own experience. If the Doctor is the materialist we understand he is, and which he infers, he is handicapped from the beginning and proves he is not qualified to discuss a matter he does not believe exists—we mean spirits in another world, not Scotch spirits in this. He, like the majority of people, may have not had either the opportunity or the inclination to investigate the subject; if they have, their investigations may have been limited to professional mediums, who while possessing a certain power are using it for what they make out of it and, for sordid gain, add trickery to their gift, and sooner or later are exposed and the belief is ridiculed and condemned.

When the fact is recognized that many of the greatest men in the world have investigated the matter and believe that there is such a thing as the return of spirits and communication with them through specially gifted mediums, we see no reason why those who do not believe in such a thing being possible should be qualified to say it is impossible. We have seen the professional tricksters who, besides attempting conjuring tricks, have claimed to materialize disembodied spirits, but in no case have we see anything but what seemed to us to be a farce and easily explained. We have seen mediums who only claimed to be able to transmit messages from departed ones and through them have received messages on subjects long forgotten; of our private business affairs in the order named for a period of twenty years in advance, and when these turned out to be correct in every respect and the messages were written in the recognized handwriting of relatives and friends gone before, to us it is better evidence than anyone whose belief contradicts the Bible as regards the return of spirits; believes there is no hereafter, and that death ends all things, and whose experiences is limited to professional conjurers who gain a fortune under the cloak of Spiritualism.

Some people do not recognize a future state; some believe that life begins and ends on earth; that no future world exists. We can realize that some natures are so framed that they will not believe anything that is contrary to an opinion once formed; that they will recognize the greatness of a man when his views coincide with theirs but dub the same man as a crank when they are to the contrary, but we cannot understand how a physician and surgeon, who by the knowledge of his profession sees daily the workings of the delicate mechanism of the human body, can conclude that its production is a freak of nature and not the masterpiece of the same high power that is in some form recognized by more than nine-tenths of both the civilized and the heathen races of the whole world. If the large majority believe in a future existence their belief should have more weight than the small minority who so materially differ with them.

Recognizing the Bible teachings as to a future existence, and that "God is love," it is but natural that a spirit in the other world must develop in every way before it can advance; for no one can deny that in earth-life there are different grades of goodness, and that in the world to come the claim that there are several spheres where the really good are separated from the really bad it is but natural to expect that when we enter upon the new life we shall seek our proper plane. We are taught that "God is forgiving," and therefore it is but natural that in the future world our spirits will, at least by degrees, advance to a more elevated plane and the virtues we possess on earth will advance by the assistance and teachings that brighter and purer spirits are said to give to those needing help. Under such conditions it is but natural that if on earth we had a love and interest in our relatives and friends, that in a higher world these feelings should develop and it would be unnatural that love for one another on earth should die out in a higher world any more than it would in this if separated by oceans.

If this is a reasonable conclusion it is but natural that when a spirit leaves this world it should be interested in and attracted to the grieved ones left behind, and if a noble-minded person on earth can influence us to be better here it seems more reasonable that its spirit would deem it to be its duty to influence its dear ones left behind and alleviate the sorrows that its departure caused. The world recognizes the fact that some individuals have greater gifts than others; that by the purity of their lives some possess more spirituality than others, and that these may be used as a medium between this world and the higher one the most of us believe exists. The discoveries of Edison have shown what a vibrating disc will do to transmit sounds through the phonograph; the wireless telegraphy of Marconi has shown how messages can be transmitted long distances, but the intelligence that developed these discoveries cannot be more than the tiniest atom of perfection when compared with the greater power that the Creator of the world possesses, it is but natural to expect He can do greater and more mysterious things than the Edisons and Marconis of this world; that He is able to find means of communication between those gone before and the ones on earth.

The gifted Doctor having no belief in the existence of spirits naturally started his investigations with the determination that he would prove all such manifestations to be frauds or hallucinations. He commenced by attending the seances of professional tricksters, and if he had known their past histories, probably would have learned that his discoveries were but a repetition of what others had made before him. We have also been a party to such exposures; in a small way we were able to repeat some of their tricks. He, like others, dwelt upon the slate-writing manifestations of Slade and others, all of which were clumsy tricks even when compared to similar ones done by a local amateur conjurer, for the reason that the latter does them under conditions that seem doubly supernatural as compared with the manner in which Slade did them. The Doctor tells what little he knows about so-called Spiritualism—we would like to mention a few of our experiences.

Through mediums whose characters we fully know, and who were looked upon by all their friends as being honorable and reliable people and above reproach, we learned the following facts, although they did not transpire until years afterwards.

In 1876 we were told that we would give up what we looked upon at the time as a life position and embark in another that was entirely new to us. We did so. Later we were told that we would change to another business that at the time we did not know would exist. This proved to be true. A painful illness and a surgical operation was predicted three years before it happened. Our business fortunes were not only predicted but our coming to Japan was also announced and our success here foretold.

We have through a medium, whose handwriting was familiar to us, received communications in the recognized handwriting of departed relatives and friends which correctly predicted unexpected occurrences that we had never anticipated or even given a thought would occur.

If as the Doctor says, these were all due to our "delicate organism" or "hallucinations" we must say that we very much regret that we have not had more such experiences, for it has been a great satisfaction to have a knowledge of facts before they occur. The Doctor told of what he experienced amongst mountebanks—we have related what we have proven to be so. He does not believe in a future world, in spirits, or their ability to return to earth and communicate, through specially organized persons, with their dear ones. The Doctor may have the utmost confidence in matters he certainly knows nothing about—we have greater confidence in the knowledge of proven facts.

REASONED WITH DISEASE.

Mind Cure Not a Fad, But a Fact.

Let me premise by saying that I was not prior to the occurrence which I shall relate, a disciple of either the various cults of mind or faith cure, Christian science, etc., that I am not now acquainted with the theories and practices of the Mind Curists, never having given the subject as much thought as I now know it deserves.

My experience, I think, will convince any unbiased person that mind cure is a solid fact and can be used to great advantage in the cure of disease, both acute and chronic, by every mortal possessed of a modicum of will, thought or mind power. That this power can be readily developed to a degree which will enable one to stave off most attacks of minor diseases, if they are not the result of preventable exposure or over-indulgence in its many forms which deserve and unfailingly result in adequate suffering, I am fully convinced, having had many satisfactory proofs during the last few years.

But to my report: I read some months ago in a secular paper that some prominent physician in Chicago had, in public, made the astounding assertion, that each individual organ of the human body was possessed of intelligence, and could be reasoned with. While I looked at the time upon the assertion as a silly fad, my mind would refer to it, against my will, again and again, urging me to give the matter a trial. Later on, while my disease, from which I have suffered for fifteen years, and which, while not life endangering was very annoying and often painful, consisting of organic changes in tissues, was from some cause in an aggravated condition, and my mind in a less skeptical mood, I did one day, in a becoming spirit of faith and hope, reason with the diseased part of my body, and behold! from that hour on my trouble ceased entirely and remained so for over three weeks, when it gradually reappeared in a minor degree, but again left me when I gained full faith and confidence in the power of mind over matter. For many weeks I have now been entirely free from an organic disease which has withstood these many years my anxious endeavors at cure, based on the directions and prescriptions of different M. Ds. As even the surgeons hesitated to use their scalpel, I had made up my mind to suffer until my body would be laid in the grave, which cannot be far off as I am past 84 years old.

"Thy faith has made thee whole!" a saying of Christ, which I never before rightly understood. Can this will and mind power be used, by any one possessing it, for the benefit of his fellow man? I know not. Neither do I know whether the claimed intelligence for the bodily organs plays any part in the result. E. LINDNER.

Waterford, Ohio.

THE OLD GARDEN SEAT.

I stand beside the yew tree fence,
'Mid gayety of blue-eyed May;
Rose perfumes hit my sluggish sense
And human accents to me stray.
Grandfather tells his old world tales
And granny smiles her hundredth smile,
Round me each eve the nightingales
With songs their nesting cares beguile.
Here happy lovers seek the shade
And rest them in my ample seat,
Joy in the future hope has made,
And hear the far-off lamb's faint bleat.
I hold—alas! in cast-iron arms—
Sweethearts for whom I'd gladly die,
Catch their soft whispers, weigh the charms
For which enamored suitors sigh.
A maid here, pink and white, love's rose,
Drank in yestreen a gallant's praise;
He plucked for her each flower that blows
What time they paced these lonely ways.
They rested here; I jealous heard
Each murmured answer 'mid their bliss,
And tried to blush—'twas too absurd—
When troth was plighted with a kiss.
Love's gauds I laugh at, honeyed speech,
Hyperboles of all that's sweet;
I scoff when softened accents reach
The coldness of a garden seat.
And yet old wisdom still can see
That naught excels the married life;
Wisest of mortals, blest is he
Who wins himself a loving wife.
—Gentlewoman's Magazine.

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Being a Review of

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Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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SPIRIT MESSAGES.

Given Through Ella E. Zimmerman, 56 Fair Street, Salem, Ohio.

George Harshman.

This spirit wishes to reach loved ones at Huntington, Ind. "Well, well, this is a wonderful waking and I feel as though others will think so too, for you all know how radical I was on spirit return. I thought it was only an illusion of mortals, but here I am about as crazy in that respect as any one. Just say I am George Harshman and am quite alive."

Frank and Della Johnston.

Now comes the spirits of a man and woman. These two spirits want the loved ones at Des Moines, Iowa, to heed their message. The lady says, "Mother comes and oh! how glad to be able to return to my loved ones. I felt so bad to leave. There has come many changes in the old farm since I left five years ago. Father is with me and joins in his love to the children. Jessie, your sister, is also with us in our spirit home. John, you must be very careful or your lungs will get you down. We wish our children, John, George and Nancy Johnston, of DesMoines, Iowa, to heed our message. From father and mother, Frank and Della Johnston."

Mabel Mathews.

"Oh, my! I feel so tired, for I came so fast this morning, to be able to have the medium reach my loved ones. While I am happy on this side of life, yet I feel if I could only have stayed a little while longer in the mortal flesh, I should have been more ready for the change. But to-day I am thankful the change came when it did, for I should have hated to part from my childhood home. I come with greetings to comfort father and mother, and just say to Stella and Donald, to cheer them all, all will yet be well. My earnest desire is to come closer into the home." This message the spirit wants to reach James and Mary Mathews, of Little Rock, Ark.

Grace Williard.

The next spirit that comes to me gives the name of Grace Williard and she wants to reach her father and mother, Frank and Jane Williard, of McKee's Rock, Pa. She says, "I know how hard it was for them to part with me just in my youthful womanhood, but just say all is well with me, and tell father I did appear to him at the hydrant; he was not dreaming. Let Fred go on in his own way, for all will come out right. James will overcome his stubbornness in time; and mother do not mourn me as dead."

Susan Wernet.

This spirit wishes to reach Joseph Wernet, of Massilon, Ohio, and say Susan, his wife, is often in the home with him. "Do not break up the home, but be patient with Eva; she will manage all right in a little while, for I am helping her to go along, from my spirit home."

Amelia Watson.

Next comes a spirit of a lady who wishes the loved ones at Akron, Ohio, to know, "Mother is often with them and can see all the little conflicts since her departure from the body. She wishes Walter would go a little slow, as things will not come out satisfactory to him unless he works with care."

Peter Cane.

"Well, I am Peter Cane, known by my old associates as old Pete. I am surprised to come in this way, as my religion taught us otherwise; but never mind, I am here. And just say to brother Pat he will get over his nonsensical religion when he gets over here. Give my love to all my old friends at Connellsville, Pa."

Sylvira Thoman.

This spirit wishes to reach her husband, Orlando, and also her mother, of Pittsburg, Pa. She says she did not leave the body there, but the folks have removed there since her passing out of the body. "Father is with me, and sends his love to all." She says her father's name was John Snyder.

James Cruthers.

This spirit wants to reach loved ones at Grafton, Va. He says he wishes to go to his old home and is anxious to reach Ada, his wife; "she is not as well physically as I would like to see her, and she needs a supporting hand. I have tried so much to make my presence known to her. I wish she would make the change open to her, as she will be bettered financially. With my sincere love to mother, and comfort to Ada, my wife, I am yours in spirit, James Cruthers."

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

DR. ROWLAND.

He Is a Baptist Minister and Gives His Views in a Sermon in Nebraska.

Jesus declared that the closest earthly kinship, marriage, will not surive death. He also said His brothers and sisters were those who did His Father's will. He forbade the loving woman to clasp His feet after the resurrection, implying that the former attachments had ceased and yet spiritual kinships and affections are deathless. John was the disciple whom Jesus loved before His death, and after the resurrection the old love had leaped over the grave and John was still the "disciple whom Jesus loved." The dust asks for nothing but its own.

The resurrection of Jesus throws light on some of the relations the unseen world holds to the present. After His resurrection He communed with His disciples and promised that after He went to His father He would be with them still in spirit and person; thus showing that there is a communion, spiritual and real between the unseen world and ours. The inspired letters unfolds this truth, and we read: "Our conversation is in heaven;" and Hebrews 12:18, "Ye are come (not, 'you will come by and by,' but are already come) into Mount Zion, the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, and to spirits of just men made perfect."

In the same letter the apostle, after naming a host of departed saints, who by faith had been crowned victors, referring to the struggling pilgrims of earth he writes: "We are compassed about by so great a cloud of witnesses;" as those who run for prizes in the Grecian games were surrounded by their friends who cheered and inspired them to victory. The argument of the comparison is that around the toiling children of God on earth are their spirit friends, the radiant hosts of the redeemed, with us as God is with us—as the Holy Spirit is, and they watch with eager interest and by the subtle influence of their invisible presence, and means unknown to mortals, they help and inspire the saints of earth, they are "ministering spirits" to those who seek salvation.

This doctrine is a great comfort to those who are weary in the harness of life, whose trials and bereavements make them lonesome. The dead are not dead! Beyond the grave is tremulous with life, intelligent and loving. The holy men and women who have been flocking through the ages out of this life into the presence of God, they are not beyond the memories of earth, not beyond its scenes; they are with us! For they are with Jesus, and He is with us! They are with God, and we who love God are also with him! And it is this coil of flesh alone that bedims our eyes from seeing the holy departed in their spiritual robes.

This is the holy vision of Easter! The day is well represented by a cross rising out of the darkness of earth, symbolizing the sorrows of men, even death and from an unknown region streams upon it lambent rays bathing it in marvelous glory, an emblem of the new life of man; and in the radiance of that light we with the doubting Thomas of old, full of faith and joy, may turn to Him who died and is now alive, and say with the rapture of love: "My Lord and my God!"

A GEM BY ELLA WHEELER WILCOX.

Let there be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows, broad as Truth itself,
And high as God. Why should the spirit peer
Through some priest-curtained orifice, and grope
Along dim corridors of doubt, when all
The splendor from unfathomed seas of space
Might bathe it with the golden waves of love?
Sweep up the debris of decaying faiths,
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of reason and of knowledge! Tune your ear
To all the worldless music of the stars,
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun; a thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To cast aside half truths and grasp the whole!

"Meatless Dishes." Very useful. Price 10 cents.

PASSED TO SPIRIT LIFE.

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

Please add my father's name (Elf Sprague) to those of the pioneer Spiritualists lately passed on at Appleton, Maine. He was 84 years of age, and always an honored member of the community in which he lived. A reverend Baptist brother was liberal enough to read "Thoughts on Death," by the late George Hepworth, and with the 23d Psalm and his earnest prayer, we had a pleasing funeral service. Father read The Progressive Thinker as long as he could see.

MRS. ELLEN S. STUART.

Mrs. Martha A. Riley passed to the higher life at Marcellus, Mich., April 19, aged 57 years and 10 months. She was the beloved and devoted wife of the well-known medium, J. W. Riley. While she was in mortal life she put forth every effort to bring people to the realization of the truth contained in Spiritualism, and we know that she is as active in spirit life as she was in mortal life. The funeral services were conducted by the writer.

HARRY J. MOORE.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire, rector.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Every Tuesday, at 8 p. m., meetings at Hopkins' Hall, 528 West Sixty-third street. Mrs. Cochonour and Mrs. Gehring.

Prof. Schaeffer will conduct Spiritual meetings in Hygiea Hall, Ogden avenue and Roby street, every Sunday at 3 and 8 p. m., commencing Sunday, May 3. All are welcome.

Spiritualist meeting in Public halls, Harry J. Moore will deliver a lecture each Sunday evening during the month of May at Ericson Hall, 6155 Wentworth avenue. Mrs. Alice Gehring will follow each lecture with messages. From time to time other reliable mediums will be present and give tests and messages.

"Hellocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

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Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend,

AMANDA R. GREEN.

Portland, Oct. 5, 1902.

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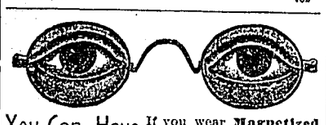
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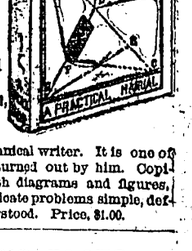
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VOL. 27. CHICAGO, ILL., MAY 9. 1903. NO. 702.

HUMANITARIAN WORK.

How a Chicago Jurist Helps Worthy Women and Children.

One little Syrian woman in Chicago blesses Judge Tuthill to-day, writes Jean Cowgill in the Chicago Chronicle. Yesterday she came into the juvenile court with her two beautiful children and asked to have them put in some institution where she could pay for their care while she earned their livings.

Not only are the two children, aged 6 and 2 respectively, fair physically, but the mother is a very beautiful little woman. Before Judge Tuthill she told a straightforward, pitiful story of years of struggles and sufferings.

Mrs. Sophie Skaff is this little woman's name. Her age now is only 21. At 14 she was married to Skaff, who is also a Syrian. Twelve days after the wedding he gave her a pack and set her peddling. After a time he drank and beat and abused her so she could no longer live with him.

Started Out for Herself.

So she took her two children and started out to earn her own living. She has a good stock of beautiful oriental embroideries and every summer she peddles them over a route in Wisconsin which she has gone over for several years. This spring she could not start as usual because she had no one with whom to leave the little ones.

The family attracted the attention of everyone in the courtroom because of their unusual beauty and the good taste with which they were dressed.

Mrs. Skaff speaks English very well. She came to America a short time before her marriage and has been here ever since. While the two blackeyed, rosy-cheeked babies played about she told Judge Tuthill her story.

"I want the court where I can pay to take care of them," she said. "Then I can get out with my goods."

"How much can you make a day?" asked the judge.

Oh, sometimes I sell as much as $15 worth of things in a day. I have no cheap things—all fine, hand embroideries. My people are great for embroidering. That is the reason we are traders. We come of a family of peddlers, not the common peddlers, but those who sell beautiful things to rich people."

"Would you like to have your children placed in good homes?"

She Clings to Her Little Ones.

Mrs. Skaff's eyes flashed. She gathered the baby up in her arms.

"Not for anything in the world. I can take care of them and get them back when I make the money."

Questioned further, she said that if she had a note from someone who was prominent to show to the people whom she wished to make customers of she thought she could do well, even in the city where she is comparatively unacquainted.

Judge Tuthill pondered a moment. "I'd give you a letter," he said, at last, "if I knew anything about you. I'll tell you, can't you get someone who has known you longer to give you a letter to me?"

Mrs. Skaff promised. In the afternoon she came back with two letters from prominent Syrians. After court adourned Judge Tuthill gave her the coveted letter and she went away radiant.

The letters stated that she was of irreproachable character and was making a heroic struggle to take care of her children. Judge Tuthill looked as pleased over the privilege of writing the letter as Mrs. Skaff did over getting it.

This Woman Was Different.

Mrs. Wardell brought 10-year-old Venus into court to get rid of her. At least that is the way it looked to me.

Mrs. Wardell is about 40 years old, well dressed and of massive proportions. Venus is 10 and slim. Mrs. Wardell says she is a nurse and has to work. She can no longer care for Venus, who, she says, is incorrigible.

When she said it Venus looked up reproachfully and swung her two small feet.

"She is not my child," went on Mrs. Wardell. "I took her eight years ago."

"And she is 10 now," said the judge. "You have had her all her life. Is she legally adopted?"

"Yes, your honor. I had papers made out."

Judge Tuthill looked at Mrs. Wardell's handsome black dress.

"Don't you know," he said sternly, "that when a child is adopted it becomes as much of a responsibility as if it were your own flesh and blood? This looks very much like an attempt to get rid of a child you are perfectly able to care for. The case is dismissed."

And Venus went home again with Mrs. Wardell, who left the courtroom with a black look on her face.

Zoe Shephard's mother furnished an interesting sample of life in a great city.

Mrs. Shephard lives at 30 Penn street. Zoe is a sweet little girl of 10. Her mother brought her into court because she wanted to have her sent to a school so she could work.

"My health has failed, your honor. If you can get Zoe in at Evanston I'll try and pay $1 a week for her care."

"Where do you work?"

"In a tin can factory."

"What wages do you get?"

"Four dollars a week. There is a boy, too, smaller than Zoe. I'd do housework, but I'm not strong enough——".

"How much does your board cost you where you are?"

"I live on $2 a week."

No amount of comment would make the story clearer.

Declares His Wife Drinks.

Officer Goggin had charge of the Hoeys, father, mother and two babies. Mrs. Hoey drinks—hard and often—Patrick Hoey, her husband, says. For that reason she is not a fit person to have the care of the two little ones. Worse than that even, before long there will be three small Hoeys.

Patrick Hoey labors in the sewers. He has done it for twelve or thirteen years. They live at 576 Sangamon street. Laboring in the sewers may have made Hoey what he is. At any rate, both Mr. and Mrs. Hoey are very near earth.

"She drinks and abuses me so I can't stay home," said Patrick.

"He gives me a nickel a day to live on. How could I buy beer on that?" said Mrs. Hoey scornfully. "I don't drink. He's lying. You know you are, Pat."

Judge Tuthill made her swear in his presence not to touch another drop of in presence not to touch another drop of intoxicating liquor.

"If I do I am willing my children should be taken away from me forever. All this I solemnly swear, so help me God."

Mrs. Hoey's lips quivered, but her voice was firm. While she promised, Mrs. Curtin held the baby. There was the light of a big animal mother in her eyes as she left the courtroom.

Judge Tuthill's court supplies many a fine study of human nature under its different phases and manifestations, good, bad and indifferent. There may be seen some of the finest and noblest exemplifications of the traits that glorify humanity; and there too the painful display of characteristics that make one ashamed, to think that our kindred humanity can sink to such low depths of moral degradation.

JAS. C. UNDERHILL.

Hammond, Ind.

WARNING.

My papa tells me, if I pout
And keep my lips "all sticking out,"
They'll freeze that way some day, and then
They never will unfreeze again.

So, boys and girls you'd better try
To be as full of fun as I;
Then, if your face should freeze and stay
Your folks would love you anyway.
—St. Nicholas.

MEDIUMSHIP.

What Creates the Sensitive or Medium?

Man's natural qualifications are sense-consciousness and the impulse for self-preservation—one needed for physical and the other for spiritual development or growth. But in the interim between innocence and civilization much of the naturalness of these primal qualities has been perverted by animalism, thus intensifying instead of modifying their tendencies.

Experience, aided by philosophy and religion, has exposed the evil engendered by these unnatural indulgences of those qualities, which should have been exercised with reason, and reform was the result, intuitively followed up by progeny born under the influence of this reform.

Beginning at the force-centre of life a pure or unalloyed spiritual influence was injected into these unnatural animal qualifications, transmitted inheritably, and a compromise took place between the extremely physical and purely psychic energy of the force, habit, characteristic or passion inherited.

The effect of this was sensitiveness. At first, however, manifested as touchiness, easily offended, as exemplified in the early stages of mediumship to-day by those who have been "converted over night" and suddenly bring their soul-forces to bear upon their unprepared exterior or unreformed animal habits or feelings; but gradually overcoming this childish and negative sensitiveness for a more mature and positive form.

What might be termed talent or genius was the earlier effects, with notable exceptions, where it bloomed out into true mediumship, of which records exist as so-called sacred history.

However, had man developed naturally and never "sinned," there would have been no mediumship nor any need for it.

Sense-consciousness and self-preservation exercised with temperance and justice, enables the soul or spirit to find its way to the exterior without effort, gradually awakening to a consciousness of spirit life and immortality, without the need of philosophy or religion. Such constitutes the unfoldment of the perfect psychic—every mortal a medium unto himself.

But sensitiveness or mediumship as it now exists, in general, is exotical, partly enforced through spirits by inciting or agitating soul-growth of mortals, and partly by self-suggestion and aspiration of mortals coming in contact with other mediums or sensitives. But it is primarily the effect of a Spiritualizing of unspiritual habits, the same neutralized for a supra-sensuous degree of feeling.

The natural psychic is not sensitiveness in respect to bodily feeling, but has a purely intuitive conception of things spiritual or causal.

The sensitive, on the other hand, is often a sufferer on account of the discordant play that all manner of influences have on his exterior consciousness and nerve aura, and he is largely guided by this, though not without spiritual perception compatible with his positivity and aspiration for rising above the material or animal in his nature.

But the "law" or effort of the spirit-world is well under way for a continued transformation or spiritualizing of humanity into sensitives and mediums, and the time will undoubtedly come when every individual will be such a law unto himself.

But for those who are not yet touched by it and desire mediumship, it can safely be said, that there is no better developing agency than the practice of temperance in all things and extending justice to one's fellow-creatures. It gives the soul a chance to expand, and as this comes forward mediumship begins—the most active characteristic, defining its special feature and finally leading on to the purely psychical with its personal assurance of a life beyond the grave. ARTHUR F. MILTON.

HOME CIRCLE.

And the Excellent Results That Followed.

To the Editor:—I feel so elated over my sudden conversion to Spiritualism that I know it will be pleasing to me and perhaps beneficial to many others, to read a brief sketch of how it all came about, through the columns of your valuable paper, which only recently has found its way into my library. I am now classed among the middle-aged, and am a merchant of small means, trying to battle my way through life as best I can.

I was reared under the protecting care and influence of a Christian mother who never swerved in her devotion to the principles expounded by the dignitaries of the M. E. church. I, like all other good boys, was obedient to her every command, and as a result was a regular church and Sunday-school attendant.

I had every opportunity to train for a religious life, and aimed to do so, but my mind was not at ease following such a course, and early in life I began to waver and finally doubt the truthfulness of some of the passages contained in that sacred book which I was taught to believe was inspired. "Believe and ye shall be saved was a hard obstacle to surmount. I could readily realize that my whole future was at stake in that one passage, and I did not delve very deep into the Old Testament before I became satisfied that if my future happiness depended upon my belief in the Bible the door was already closed, and I was lost forever.

From that time on I expanded, and longed for some literature that would be more palatable to my mind and reasoning powers, I concluded that the Bible was written, but not inspired, and so I journeyed on an unbeliever, but never for one moment did I ever doubt that man lived after death.

I could never bring myself to believe that death, or the destruction of the body, ended all.

Time and again as years rolled by I was brought in touch with Spiritualism, but only by reading of it at such times as it would appear at intervals in the daily newspapers.

I am now coming to the final point, and beg for a little time and space so that it will enable me to relate as brief as possible the story of my conversion:

Mr. G. L. Watson, a respectable and retired gentleman of this town, who is now bordering on his eightieth year, happened to make a purchase one day at my store. I received the old gentleman kindly, and soon discovered by his conversation that his religious views were somewhat in accordance with my own, and also that his manner of conversation indicated that he was a well-read man.

I was greatly impressed by his first visit and urgently requested him to call again, which he did in a short time. I had often heard that Mr. Watson was a Spiritualist, and soon was convinced by his own lips that he was a firm believer, and somewhat mediumistic. At his solicitation I called at his home one evening and together for the first time in my life we sat down to move the table. It took about ten minutes to accomplish the same. He spoke to the spirits and received answers to all questions by the rappings, three for yes, and one for no. When I parted with my new friend that night I was well pleased with my first experiment, and promised to take my second degree.

I was positive that the table moved, raised and rapped apparently of its own accord, but still all was not right, and while I must admit the great confidence I had in my new friend I must also confess that in this particular instance there arose a doubt in my mind as to whether or not he was practising some deception, and I concluded that the benefit of the doubt should be credited to my side. I neither believed nor disbelieved, but was fully determined to enter further into the mysteries of Spiritualism.

I confided the whole transaction to my wife, who never before gave the question any consideration, and who has been strictly religious mostly all her life. She thought such a thing could not be possible, but at once agreed to aid me in any way I might suggest in order to solve the great problem which was now foremost in my mind.

I was glad to have her co-operation, and a few nights later we sat down together and placed our hands on her little sewing table; all was silent, and we patiently awaited the arrival of some mysterious guest who would bring a message from the spirit land that would convince us that Mr. Watson was right. It took the spirits exactly seventeen minutes before they notified us of their presence, and for two hours they communicated and moved the table in such a manner that they fully convinced us that some power, still unknown to either of us was not only glad but anxious to make itself known.

I made known the result to my old gentleman friend next day, who rejoiced greatly and instructed me how to proceed further, and in the short space of two weeks we had discovered that my wife was a medium and could hold the pencil and write messages from the spirit land with a rapidity at times that would astonish all present. We have received writings from many of our old friends and acquaintances that have departed this life, and have also received written communications from the spirits of some noble men whose deeds while on this earth shall be spoken of in ages to come. For the first three weeks we were at a disadvantage, and often our time was taken up with spirits who were entire strangers to us, but each one, it seems, would enlighten and instruct the medium some little, until at last one night the spirit of one who was near to the medium while on this earth told her in plain words how she could proceed to call on such spirits as she desired to converse with. She joyfully accepted the instructions and gave thanks for the same, and from that day to this we have the privilege of conversing with the spirits of those whom we desire. We have also received a little writing between the slates, and know positively that we shall receive more. Such being the case, can you, dear reader, wonder at our sudden conversion?

My friend, Mr. G. L. Watson, is greatly elated over our success and derives a deal of happiness and comfort over our conversion. He feels that he has been vindicated, and has the proud consolation of knowing that he has outlived the lies and calumny that have been heaped upon him by those who saw fit to differ with him on religious matters. W. R. WATKINS.

Nesquehoning, Pa.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquieu.

Brevity and conciseness are the parents of conviction. The leaden bullet is more fatal than when multiplied into shot.—Ballou.

The fruition of what is unlawful must be followed by remorse. The core sticks in the throat after the apple is eaton, and the sated appetite loathes the interdicted pleasure for which innocence was bartered.—Porter.

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things, his turn will come at last.—McCune.

A small sorrow distracts, a great one makes us collected.—Richter.

THE STRAW ARGUMENT.

Another Instance of Drowning Men Catching at Straws.

Nothing more forcibly illustrates this old adage than the course pursued by the clergy in reference to the archeological researches in Egypt. According to their traditions the Hebrew tribes were in Egypt for some centuries, and their great ancestor Abraham was a distinguished guest at the royal court, and one at least of their number was for a long time prime minister to Pharaoh. And Moses, for many years was reckoned as one of the royal family.

But notwithstanding all this, years of frantic effort had failed to find a solitary monument indicating that a Hebrew nation had ever lived in Egypt. Years of time have been spent in study, and thousands of pages written in the effort to determine when the Jews went out of Egypt. But in vain, as some learned D. Ds. think it was in one reign and some in another. In fact, they can't agree as to the time of the assumed exodus. They can find no hint on the monuments of any Pharaoh, or Egyptian army drowned in the Red Sea. There is no lack of other accounts of grave and terrible disasters to Egypt and its rulers, but a perfect silence about the plagues inflicted by Yahweh and the fearful catastrophe in the sea.

But the "straw" has been seen at last by the drowning theologians, and they are shouting "Eureka!" over the discovery. But coming down to cold facts it is the absence of real straw which has so delighted the Bible worshipers. Through the magazines and the secular papers, it is heralded that the ruins of two ancient cities have been discovered; and it is assumed these are Ramases and Pithour, the two treasure cities which the enslaved Jews are said to have built. And behold there is no straw in the brick of which they were built! Here is monumental evidence of Hebrew residence in Egypt, and also of their oppression and the historical truthfulness of the Pentateuch. What a triumph! Now let all the infidels and "atheistic Spiritists" hide their heads in confusion. Look at the strawless bricks, or adobes as we call them in California, and hide your heads in confusion. After fifty years of spade work in Europe, Asia, Africa and America, all of which has been against us, we have at last struck the grand demonstration of the divine inspiration of the Holy Scriptures, by finding a brick destitute of straw.

Very well. We have caught our breath, and we will look at this most wonderful find and the argument which is supposed to annihilate us and give a triumph to our theological opponents. There may be some mistake.

1. In the first place, turning to the book of Exodus, we find, by carefully reading it, that there is no account of the Hebrews making bricks without straw. It does state that the usual allowance of straw was taken from them, and that they were compelled to go into the grain fields and gather the straw stubble to make their tale of bricks.

2. That in consequence of this extra work, they fell short of the usual number required of them. Now, if they had made their brick without straw, they could have completed their task, and done it in less time than formerly. I have made the same kind of brick both with and without straw, and I know that it is much easier and takes less time to make them without than with straw.

3. The deprivation of straw was only for a very short time, a few days at most. Possibly two weeks. It was not till Moses had gone to Pharaoh and demanded the privilege of going off to worship Yahweh and the people were disturbed in their labor that the straw was withheld. That short time would not have been sufficient to build two large cities.

4. But the clinching facts, as the story in Exodus shows, is that these two cities were built nearly or quite a century before the withholding of the straw, for they were built before Moses was born, and he was then eighty years old.

It is difficult to decide whether ignorance or dishonesty is the cause of such absurd pretenses as are put forth by the clergy to bolster up their claims of the character of the Bible. One falsehood is invented to sustain another. But they are destined to fall together, and truth will be victorious.

J. S. LOVELAND.

HINDOO SCIENCE.

SOME THINGS DONE THAT BAFFLE ORDINARY COMPREHENSION.

The Views of Kellar, the Magician—The Importance of Not Always Ascribing to the Supernatural What One Can Not Understand—Wonderful Feats of Priests.

Kellar, the magician, while a trafficker in things mysterious, puts no faith in the belief of superstitious persons who, because they cannot explain what they see, say it can only be through powers acquired directly from the superhuman that mysteries can be worked. "It only takes a very small thing sometimes to puzzle great minds," says Kellar, "and whatever is the least bit mysterious and baffles explanation, will make men ascribe what they see to the supernatural because of their conceit in their own intelligence. What they cannot explain, they say must be due to unexplainable powers. Of course this is all folly, for if anything but natural laws were at work about us, we would not be able to determine our action five minutes in advance. Anything that interferes for one instant with the natural law of gravitation would set things all agog with us. But, regardless of this, there is a great deal of superstition among the intelligent, and when you come to think of it, it is not to be wondered at. When the greatest minds in the world go almost crazy over some little thing they cannot explain, we wonder why there is not more superstition. The great Betini was so puzzled once over a simple little trick in magnetism that I performed for him that he did not rest for weeks until I had explained it to him.

"Of all the people in the world the Hindus are well known to be the most expert in the mysterious things of magic. One sees things in India that makes him superstitious, unless he is mentally pretty well balanced. There are two classes of Hindu fakirs—the fellows who carry their tricks around in a bag and for a few rupees will perform with snakes and swords and other trinkets, and those who are of a higher class, who study magic as a part of their religious ceremonies, and attempt to make converts by making people believe they have a supernatural power, and are divinely appointed to preach the faith of the great Hindu god. The men of the latter class are very expert and perform things that are marvelous. In my Indian travels I have seen them do things that are beyond the explanation of any but the priests. When one hears of such things as a man throwing a rope into the air, and then, without the slightest appearance of anything to climb on, going up after it, he is apt to be skeptical, but I have seen things just as marvelous.

"The priests of India are scientific men who have studied their art for years, not for money gains, but for the sake of their religion. They are taken good care of for their entire lives, and study and delve into the mysteries of science with the fervor of religious fanatics. Of course, when their tricks are learned, it is found that the simplest scientific principles are beneath them all. What we learn as youths in school about siphon and the sucker and other fundamental tricks in physics, they put to the most startling uses. For instance, in the northern part of India there is a temple to the mother of the god Buddha, where great throngs go up to worship. In the temple there is a statue of the mother with the child god in her arms. Around the mother there is a great chalice into which runs a steady stream of water. The superstition about the statue is that it is impossible for the water ever to touch the feet of the god. The water will flow into the chalice and fill it clear up to the feet of Buddha, and then it will suddenly begin to sink down to the bottom of the cup. The chalice is constantly filled and emptied in this way, and the people think that there is a magical power in the god. Of course, it is nothing more than a trick performed by a siphon within the statue, but for centuries the priests have made the populace believe in the divinity of Buddha through it.

"There is no doubt that the Hindus have found out the secret of many laws of nature unknown to us. For centuries they have known things which for centuries to come we may not know. Things are occurring there constantly that baffle the English officers, and all efforts to bribe and threaten the secrets out of the Hindus have utterly failed. The British have spent every effort to find out how the priests perform some of their mysteries, but it looks very much as though they would never know. Every once in a while we discover something wonderful in science which has been known for ages in India. It is not very many years ago that we would have thought the idea of wireless telegraphy preposterous, but since Marconi's discovery it does not seem so strange.

"The Hindus, however, have a system of secret communication that is more baffling than wireless telegraphy. They have been able to communicate with each other for miles and miles, but by what means is not known to any but themselves. Outbreaks and insurrections in the most distant parts would be talked of in the southern part of the country, among the coolies, even, for days before the British would receive notice of them. Communication seemed to come with the rapidity of thought, and was wrapped in the utmost mystery.

"During the insurrection of Afghanistan I was in Calcutta. Col. Roberts was in charge of the British forces suppressing the uprising, and, of course, the greatest concern was felt at Calcutta regarding the war. One of these strange occurrences took place at this time. On the very day that the insurrection was broken by Roberts, and fully two days before the British received information of the fact, the Hindu merchants in the bazaars of Calcutta were talking of the victory of the British. Even the lowest coolies knew all about the suppression of the insurrection. Before the British officers could be informed of the fact a pony express had to travel fully two days from the seat of war to the nearest telegraph wire, and the entire distance was fully 3,000 miles. This strange power of communication has been noticed time and time again. When there is an uprising among any part of the tribes it has been noticed that the trees in all parts of the Empire will be marked with a red spot. It seems to be done in all parts of the country at the same time, and is probably a sign among the Hindus. By this mysterious power of communication the news is sent to every corner."—Waterbury (Ct.) American.

WANTS TO GO TO HELL.

And Gives Strong Reasons for Such Desire.

To the Editor:—I enclose newspaper clipping concerning the confession of one Taylor who is to be murdered in Kansas City to-day (April 17) at the end of a rope. So you can see what he says about the injustice of him sending a poor girl to hell and he escape and go to heaven through the blood of Christ. I thought you could preach a sermon from this. If a poor, ignorant, uneducated man can see the injustice of this theory, how much more ought the educated and enlightened Christian world see the absurdity of that belief. When will we as a people become civilized, and abolish the death penalty?

Eudora, Kan. O. G. RICHARDS.

Kansas City, April 16.—"Bud" Taylor will be hanged in the county jail to-morrow morning at 8 o'clock. Taylor has abandoned hope of a reprieve or a commutation of sentence. He declared this morning that he was ready to die and that he would die as he lived, Godless and prayerless. He changed his mind this afternoon and asked to be baptized.

"If the Bible is true, the girl I killed is in hell, and I love her enough to want to go to her even if she is in hell," he said to-day. "I would be a contemptible, cowardly cur to try and sneak into heaven after I had sent the woman I loved to hell. Where she is I want to be," he declared this morning.

Taylor had a long talk this forenoon with a reporter and a clergyman, both of whom met in front of the death cell. A barber had just finished shaving Taylor and cutting his hair. He shook hands with the barber, bade him goodbye, then rolled a cigarette with steady fingers, lighted it and came close to the bars to talk with his visitors.

"What do you think of your case?" he was asked.

"Well, I have given up all hope now. I know that the governor has refused to interfere and that they are going to hang me to-morrow morning," he answered.

"Are you ready to die?" the clergyman asked.

"Yes, I am. We've all got to die some time and I might as well go now."

The clergyman asked him if he had read his Bible.

"Yes, I know the Bible pretty well," he answered.

"Have you prayed?"

"No; not a word."

"Are you going to pray before you die?"

"No; not that I know of."

Taylor then talked for a long time about different sects and creeds. He quoted the Bible freely. He showed that he was familiar with many religions. He talked of Shintoism, Buddhism, Brahmanism, Mohammedanism and other Oriental religions; of the Hindoo woman who thought she was doing God's will when she threw her baby to the crocodiles in the river Ganges; of the millions who had been crusned beneath the wheels of the juggernaut. Then he told of how he had been puzzled in his boyhood about different religious sects of Christianity pulling against each other. He told about Joshua commanding the sun to stand still. He quoted to the clergyman a text from the Bible in which it was said that Christians might be bitten by serpents and might swallow poison and yet be not harmed.

"Now, you take a dose of prussic acid and see if it won't shake your faith in your orthodoxy," he said to the clergyman.

For a half hour he talked calmly, intelligently, in a low voice, quoting from religious works, and all the time smoking his cigarette. At the end he said:

"I am going to die as I have lived. I shall not ask God to forgive me, because I have done nothing for which I need forgiveness."

"You know you did a great wrong when you killed Ruth Nollard," said the reporter.

"Why, I am not responsible for being born an epileptic," he replied.

"Are you going to stick to that foolish claim to the end, are you, Bud? You know that I know it was wrong. You laid there for a long time in wait to kill her."

"I'll tell you," he said, "I never loved but two people in all my life. One was my mother. One was Ruth Nollard. I loved that girl better than I did my life. That's not strange, is it? You see men every day sacrifice everything, even their life, for love of a woman. That's what I did. I'd rather die than lose her. She left me and tried to go with other men. I made up my mind that if I couldn't have her, no one else would. I made up my mind to kill her and then kill myself. I didn't think about punishment or hell. I just knew that I had to kill her, and I did. It wasn't wrong for me to kill her, because I couldn't help it. I knew, of course, that it was against the law, but what did I care about law when I loved her so that I would lay down my life for her?"

"But you think it was wrong for twelve men to sentence you to death, and yet you acted as judge and jury for this poor girl and sent her to the hereafter without a moment in which to prepare for death."

"Yes, I know all that. I know that if the Bible is true she is in hell. And if the Bible is true I will be in hell this time to-morrow morning. If she is there I want to be with her. I would be a dirty, mean, contemptible, cowardly cur to try to sneak into a more comfortable place than I sent her to. But, to tell you the truth, I don't believe there is a hell. We have hell enough on this earth. My life has been a hell."

"You do not believe in a future life, then?"

"Yes, I believe in it, but I don't know it's so."

"Are you going to keep your courage up to the end?"

"I am going to try to. I can't say what I will do. I think now that I will not break down. But the mind is a queer machine. It's liable to get beyond our control, mine is, and perhaps before I am hanged I will lose control of myself. I don't want to, because as I stand here now, less than a day from death I don't fear it. I don't fear God, I don't fear hell."

"And you think you have nothing to repent of?"

"Not a thing. Wasn't I willing to die with the girl? I would have killed myself if the police hadn't got me. I only did to her what I was perfectly willing to do to myself. I'm willing to die now to go where she is."

"You must have loved her very much."

"There's not many people can understand it. There's not many can love a person as hard as I did. While my mother lived I wanted to live for her sake, but when she died I lost all interest in this world, and I'm perfectly resigned to leave it."

Taylor said he had written a book which was in the hands of his brother, Charles Taylor, and was to be published after his death.

"In that book," he said, "I have told in full the story of my life and the killing and also my religious views. It is written intelligently, and will interest the public, I believe."

Our correspondent's letter makes extended comment unnecessary. This miserable degenerate's logic, in so far as it relates to the conventional orthodox teachings concerning "salvation," hell and heaven, is unanswerable. The ethics of the orthodox system is plainly shown to be lame and void of consistency. And what a perversion of love is that, when one, for love's sake will murder the loved one, and purpose self-murder also—all because of love.

But the poor wretch, with all his degeneracy, shows a trace of nobleness—in its way—far superior to the ordinary run of "converted" and "saved" murderers, who go to the gallows rejoicing in the pardoning love of Jesus, and in full expectation of going straight to heaven—while their unhappy victims are supposed to be in hell. This murderer, for a wonder, declares, "I would be a dirty, mean, contemptible, cowardly cur to try and sneak into a more comfortable place than I sent her to."

A man who feels and talks like that is a nobler character than the man who "sneaks" into heaven by the regular orthodox plan, assisted by the gallows, leaving his victim to suffer in hell.

Honest men are the gentlemen of nature.—Bulwer.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and like coin its circulation is not restricted to any particular class.—Colton.

It is in the most part in our skill in manners, and in the observance of time and place, and of decency in general, that what is called taste consists; and which is in reality no other than a refined judgment. The cause of a wrong taste is a defect of judgment.—Burke.

WILL HE DARE DO IT?

A Letter That Is Self-Explanatory.

Rev. Dr. J. M. Buckley,
Editor New York Christian Advocate:

Dear Doctor:—One of your brother ministers, a member in good standing of the North Indiana M. E. Conference, who, with myself, is satisfied of the truth of Spiritualism, scientifically, philosophically, psychically and religiously, by personal experience and investigation, has sent me an editorial clipping from your paper of the 9th inst., attacking the subject of Spiritualism in the same old orthodox manner, which, in the light of very recent investigation by men and women who are certainly entitled to credit as being scientific, intelligent and honest, has lost very much if not all of its force.

I will not give his name because I am personally aware of the struggles attending the efforts of unpopular truth to gain recognition at the hands of its advocates. He desires me to answer your editorial attack upon the subject, but I doubt very much if you would print an answer in your paper; if you should do so, it would certainly be an expression of liberality extremely unusual on the part of orthodox, sectarian editors.

From behind their pulpits and in their sanctums they feel secure and take delight in attacking Spiritualism, but I have yet to hear of a single one who has sufficient moral courage of, or confidence in the absolute truth of his position, to meet in debate upon the public rostrum the defenders of Spiritualism, or to admit to their columns their replies to such attacks. If you will prove an exception to this rule, I will be glad to answer your editorial, which will not be difficult to do, or delegate the task to abler controversialists than myself, of whom we have many in the ranks of Spiritualism. Mr. Hudson Tuttle, of Berlin Heights, Ohio, has been especially appointed for this purpose. You observe that the truth has not only made us free, but also pugnacious. Yours for the truth,

H. V. SWERINGEN.

Fort Wayne, Ind., April 23, 1903.

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

VOL. 27. CHICAGO, ILL., MAY 9. 1903. NO. 702.

HUMANITARIAN WORK.

How a Chicago Jurist Helps Worthy Women and Children.

One little Syrian woman in Chicago blesses Judge Tuthill to-day, writes Jean Cowgill in the Chicago Chronicle. Yesterday she came into the juvenile court with her two beautiful children and asked to have them put in some institution where she could pay for their care while she earned their livings.

Not only are the two children, aged 6 and 2 respectively, fair physically, but the mother is a very beautiful little woman. Before Judge Tuthill she told a straightforward, pitiful story of years of struggles and sufferings.

Mrs. Sophie Skaff is this little woman's name. Her age now is only 21. At 14 she was married to Skaff, who is also a Syrian. Twelve days after the wedding he gave her a pack and set her peddling. After a time he drank and beat and abused her so she could no longer live with him.

Started Out for Herself.

So she took her two children and started out to earn her own living. She has a good stock of beautiful oriental embroideries and every summer she peddles them over a route in Wisconsin which she has gone over for several years. This spring she could not start as usual because she had no one with whom to leave the little ones.

The family attracted the attention of everyone in the courtroom because of their unusual beauty and the good taste with which they were dressed.

Mrs. Skaff speaks English very well. She came to America a short time before her marriage and has been here ever since. While the two blackeyed, rosy-cheeked babies played about she told Judge Tuthill her story.

"I want the court where I can pay to take care of them," she said. "Then I can get out with my goods."

"How much can you make a day?" asked the judge.

"Oh, sometimes I sell as much as $15 worth of things in a day. I have no cheap things—all fine, hand embroideries. My people are great for embroidering. That is the reason we are traders. We come of a family of peddlers, not the common peddlers, but those who sell beautiful things to rich people."

"Would you like to have your children placed in good homes?"

Clings to Her Little Ones.

Mrs. Skaff's eyes flashed. She gathered the baby up in her arms.

"Not for anything in the world. I can take care of them and get them back when I make the money."

Questioned further, she said that if she had a note from someone who was prominent to show to the people whom she wished to make customers of she thought she could do well, even in the city where she is comparatively unacquainted.

Judge Tuthill pondered a moment. "I'd give you a letter," he said, at last, "if I knew anything about you. I'll tell you, can't you get someone who has known you longer to give you a letter to me?"

Mrs. Skaff promised. In the afternoon she came back with two letters from prominent Syrians. After court adourned Judge Tuthill gave her the coveted letter and she went away radiant.

The letters stated that she was of irreproachable character and was making a heroic struggle to take care of her children. Judge Tuthill looked as pleased over the privilege of writing the letter as Mrs. Skaff did over getting it.

This Woman Was Different.

Mrs. Wardell brought 10-year-old Venus into court to get rid of her. At least that is the way it looked to me.

Mrs. Wardell is about 40 years old, well dressed and of massive proportions. Venus is 10 and slim. Mrs. Wardell says she is a nurse and has to work. She can no longer care for Venus, who, she says, is incorrigible.

When she said it Venus looked up reproachfully and swung her two small feet.

"She is not my child," went on Mrs. Wardell. "I took her eight years ago."

"And she is 10 now," said the judge. "You have had her all her life. Is she legally adopted?"

"Yes, your honor. I had papers made out."

Judge Tuthill looked at Mrs. Wardell's handsome black dress.

"Don't you know," he said sternly, "that when a child is adopted it becomes as much of a responsibility as if it were your own flesh and blood? This looks very much like an attempt to get rid of a child you are perfectly able to care for. The case is dismissed."

And Venus went home again with Mrs. Wardell, who left the courtroom with a black look on her face.

Zoe Shephard's mother furnished an interesting sample of life in a great city.

Mrs. Shephard lives at 30 Penn-street. Zoe is a sweet little girl of 10. Her mother brought her into court because she wanted to have her sent to a school so she could work.

"My health has failed, your honor. If you can get Zoe in at Evanston I'll try and pay $1 a week for her care."

"Where do you work?"

"In a tin can factory."

"What wages do you get?"

"Four dollars a week. There is a boy, too, smaller than Zoe. I'd do housework, but I'm not strong enough——"

"How much does your board cost you where you are?"

"I live on $2 a week."

No amount of comment would make the story clearer.

Declares His Wife Drinks.

Officer Goggin had charge of the Hoeys, father, mother and two babies. Mrs. Hoey drinks—hard and often—Patrick Hoey, her husband, says. For that reason she is not a fit person to have the care of the two little ones. Worse than that even, before long there will be three small Hoeys.

Patrick Hoey labors in the sewers. He has done it for twelve or thirteen years. They live at 576 Sangamon street. Laboring in the sewers may have made Hoey what he is. At any rate, both Mr. and Mrs. Hoey are very near earth.

"She drinks and abuses me so I can't stay home," said Patrick.

"He gives me a nickel a day to live on. How could I buy beer on that?" said Mrs. Hoey scornfully. "I don't drink. He's lying. You know you are, Pat."

Judge Tuthill made her swear in his presence not to touch another drop of in presence not to touch another drop of intoxicating liquor.

"If I do I am willing my children should be taken away from me forever. All this I solemnly swear, so help me God."

Mrs. Hoey's lips quivered, but her voice was firm. While she promised, Mrs. Curtin held the baby. There was the light of a big animal mother in her eyes as she left the courtroom.

Judge Tuthill's court supplies many a fine study of human nature under its different phases and manifestations, good, bad and indifferent. There may be seen some of the finest and noblest exemplifications of the traits that glorify humanity; and there too the painful display of characteristics that make one ashamed, to think that our kindred humanity can sink to such low depths of moral degradation.

JAS. C. UNDERHILL.

Hammond, Ind.

WARNING.

My papa tells me, if I pout
And keep my lips "all sticking out,"
They'll freeze that way some day, and then
They never will unfreeze again.

So, boys and girls you'd better try
To be as full of fun as I;
Then, if your face should freeze and stay
Your folks would love you anyway.

—St. Nicholas.

MEDIUMSHIP.

What Creates the Sensitive or Medium?

Man's natural qualifications are sense-consciousness and the impulse for self-preservation—one needed for physical and the other for spiritual development or growth. But in the interim between innocence and civilization much of the naturalness of these primal qualities has been perverted by animalism, thus intensifying instead of modifying their tendencies.

Experience, aided by philosophy and religion, has exposed the evil engendered by these unnatural indulgences of those qualities, which should have been exercised with reason, and reform was the result, intuitively followed up by progeny born under the influence of this reform.

Beginning at the force-centre of life a pure or unalloyed spiritual influence was injected into these unnatural animal qualifications, transmitted inheritably, and a compromise took place between the extremely physical and purely psychic energy of the force, habit, characteristic or passion inherited.

The effect of this was sensitiveness. At first, however, manifested as touchiness, easily offended, as exemplified in the early stages of mediumship to-day by those who have been "converted over night" and suddenly bring their soul-forces to bear upon their unprepared exterior or unreformed animal habits or feelings; but gradually overcoming this childish and negative sensitiveness for a more mature and positive form.

What might be termed talent or genius was the earlier effects, with notable exceptions, where it bloomed out into true mediumship, of which records exist as so-called sacred history.

However, had man developed naturally and never "sinned," there would have been no mediumship nor any need for it.

Sense-consciousness and self-preservation exercised with temperance and justice, enables the soul or spirit to find its way to the exterior without effort, gradually awakening to a consciousness of spirit life and immortality, without the need of philosophy or religion. Such constitutes the unfoldment of the perfect psychic—every mortal a medium unto himself.

But sensitiveness or mediumship as it now exists, in general, is exotical, partly enforced through spirits by inciting or agitating soul-growth of mortals, and partly by self-suggestion and aspiration of mortals coming in contact with other mediums or sensitives. But it is primarily the effect of a Spiritualizing of unspiritual habits, the same neutralized for a supra-sensuous degree of feeling.

The natural psychic is not sensitiveness in respect to bodily feeling, but has a purely intuitive conception of things spiritual or causal.

The sensitive, on the other hand, is often a sufferer on account of the discordant play that all manner of influences have on his exterior consciousness and nerve aura, and he is largely guided by this, though not without spiritual perception compatible with his positivity and aspiration for rising above the material or animal in his nature.

But the "law" or effort of the spirit-world is well under way for a continued transformation or spiritualizing of humanity into sensitives and mediums, and the time will undoubtedly come when every individual will be such a law unto himself.

But for those who are not yet touched by it and desire mediumship, it can safely be said, that there is no better developing agency than the practice of temperance in all things and extending justice to one's fellow-creatures. It gives the soul a chance to expand, and as this comes forward mediumship begins—the most active characteristic, defining its special feature and finally leading on to the purely psychical with its personal assurance of a life beyond the grave. ARTHUR F. MILTON.

HOME CIRCLE.

And the Excellent Results That Followed.

To the Editor:—I feel so elated over my sudden conversion to Spiritualism that I know it will be pleasing to me and perhaps beneficial to many others, to read a brief sketch of how it all came about, through the columns of your valuable paper, which only recently has found its way into my library. I am now classed among the middle-aged, and am a merchant of small means, trying to battle my way through life as best I can.

I was reared under the protecting care and influence of a Christian mother who never swerved in her devotion to the principles expounded by the dignitaries of the M. E. church. I, like all other good boys, was obedient to her every command, and as a result was a regular church and Sunday-school attendant.

I had every opportunity to train for a religious life, and aimed to do so, but my mind was not at ease following such a course, and early in life I began to waver and finally doubt the truthfulness of some of the passages contained in that sacred book which I was taught to believe was inspired. "Believe and ye shall be saved was a hard obstacle to surmount. I could readily realize that my whole future was at stake in that one passage, and I did not delve very deep into the Old Testament before I became satisfied that if my future happiness depended upon my belief in the Bible the door was already closed, and I was lost forever.

From that time on I expanded, and longed for some literature that would be more palatable to my mind and reasoning powers, I concluded that the Bible was written, but not inspired, and so I journeyed on an unbeliever, but never for one moment did I ever doubt that man lived after death.

I could never bring myself to believe that death, or the destruction of the body, ended all.

Time and again as years rolled by I was brought in touch with Spiritualism, but only by reading of it at such times as it would appear at intervals in the daily newspapers.

I am now coming to the final point, and beg for a little time and space so that it will enable me to relate as brief as possible the story of my conversion:

Mr. G. L. Watson, a respectable and retired gentleman of this town, who is now bordering on his eightieth year, happened to make a purchase one day at my store. I received the old gentleman kindly, and soon discovered by his conversation that his religious views were somewhat in accordance with my own, and also that his manner of conversation indicated that he was a well-read man.

I was greatly impressed by his first visit and urgently requested him to call again, which he did in a short time. I had often heard that Mr. Watson was a Spiritualist, and soon was convinced by his own lips that he was a firm believer, and somewhat mediumistic. At his solicitation I called at his home one evening and together for the first time in my life we sat down to move the table. It took about ten minutes to accomplish the same. He spoke to the spirits and received answers to all questions by the rappings, three for yes, and one for no. When I parted with my new friend that night I was well pleased with my first experiment, and promised to take my second degree.

I was positive that the table moved, raised and rapped apparently of its own accord, but still all was not right, and while I must admit the great confidence I had in my new friend I must also confess that in this particular instance there arose a doubt in my mind as to whether or not he was practising some deception, and I concluded that the benefit of the doubt should be credited to my side. I neither believed nor disbelieved, but was fully determined to enter further into the mysteries of Spiritualism.

I confided the whole transaction to my wife, who never before gave the question any consideration, and who has been strictly religious mostly all her life. She thought such a thing could not be possible, but at once agreed to aid me in any way I might suggest in order to solve the great problem which was now foremost in my mind.

I was glad to have her co-operation, and a few nights later we sat down together and placed our hands on her little sewing table; all was silent, and we patiently awaited the arrival of some mysterious guest who would bring a message from the spirit land that would convince us that Mr. Watson was right. It took the spirits exactly seventeen minutes before they notified us of their presence, and for two hours they communicated and moved the table in such a manner that they fully convinced us that some power, still unknown to either of us was not only glad but anxious to make itself known.

I made known the result to my old gentleman friend next day, who rejoiced greatly and instructed me how to proceed further, and in the short space of two weeks we had discovered that my wife was a medium and could hold the pencil and write messages from the spirit land with a rapidity at times that would astonish all present. We have received writings from many of our old friends and acquaintances that have departed this life, and have also received written communications from the spirits of some noble men whose deeds while on this earth shall be spoken of in ages to come. For the first three weeks we were at a disadvantage, and often our time was taken up with spirits who were entire strangers to us, but each one, it seems, would enlighten and instruct the medium some little, until at last one night the spirit of one who was near to the medium while on this earth told her in plain words how she could proceed to call on such spirits as she desired to converse with. She joyfully accepted the instructions and gave thanks for the same, and from that day to this we have the privilege of conversing with the spirits of those whom we desire. We have also received a little writing between the slates, and know positively that we shall receive more. Such being the case, can you, dear reader, wonder at our sudden conversion?

My friend, Mr. G. L. Watson, is greatly elated over our success and derives a deal of happiness and comfort over our conversion. He feels that he has been vindicated, and has the proud consolation of knowing that he has outlived the lies and calumny that have been heaped upon him by those who saw fit to differ with him on religious matters. W. R. WATKINS.

Nesquehoning, Pa.

THE STRAW ARGUMENT.

Another Instance of Drowning Men Catching at Straws.

Nothing more forcibly illustrates this old adage than the course pursued by the clergy in reference to the archeological researches in Egypt. According to their traditions the Hebrew tribes were in Egypt for some centuries, and their great ancestor Abraham was a distinguished guest at the royal court, and one at least of their number was for a long time prime minister to Pharaoh, And Moses, for many years was reckoned as one of the royal family.

But notwithstanding all this, years of frantic effort had failed to find a solitary monument indicating that a Hebrew nation had ever lived in Egypt. Years of time have been spent in study, and thousands of pages written in the effort to determine when the Jews went out of Egypt. But in vain, as some learned D. Ds. think it was in one reign and some in another. In fact, they can't agree as to the time of the assumed exodus. They can find no hint on the monuments of any Pharaoh, or Egyptian army drowned in the Red Sea. There is no lack of other accounts of grave and terrible disasters to Egypt and its rulers, but a perfect silence about the plagues inflicted by Yahweh and the fearful catastrophe in the sea.

But the "straw" has been seen at last by the drowning theologians, and they are shouting "Eureka!" over the discovery. But coming down to cold facts it is the absence of real straw which has so delighted the Bible worshipers. Through the magazines and the secular papers, it is heralded that the ruins of two ancient cities have been discovered; and it is assumed these are Ramases and Pithour, the two treasure cities which the enslaved Jews are said to have built. And behold there is no straw in the brick of which they were built! Here is monumental evidence of Hebrew residence in Egypt, and also of their oppression and the historical truthfulness of the Pentateuch. What a triumph! Now let all the infidels and "atheistic Spiritists" hide their heads in confusion. Look at the strawless bricks, or adobes as we call them in California, and hide your heads in confusion. After fifty years of spade work in Europe, Asia, Africa and America, all of which has been against us, we have at last struck the grand demonstration of the divine inspiration of the Holy Scriptures, by finding a brick destitute of straw.

Very well. We have caught our breath, and we will look at this most wonderful find and the argument which is supposed to annihilate us and give a triumph to our theological opponents. There may be some mistake.

1. In the first place, turning to the book of Exodus, we find, by carefully reading it, that there is no account of the Hebrews making bricks without straw. It does state that the usual allowance of straw was taken from them, and that they were compelled to go into the grain fields and gather the straw stubble to make their tale of bricks.

2. That in consequence of this extra work, they fell short of the usual number required of them. Now, if they had made their brick without straw, they could have completed their task, and done it in less time than formerly. I have made the same kind of brick both with and without straw, and I know that it is much easier and takes less time to make them without than with straw.

3. The deprivation of straw was only for a very short time, a few days at most. Possibly two weeks. It was not till Moses had gone to Pharaoh and demanded the privilege of going off to worship Yahweh and the people were disturbed in their labor that the straw was withheld. That short time would not have been sufficient to build two large cities.

4. But the clinching facts, as the story in Exodus shows, is that these two cities were built nearly or quite a century before the withholding of the straw, for they were built before Moses was born, and he was then eighty years old.

It is difficult to decide whether ignorance or dishonesty is the cause of such absurd pretenses as are put forth by the clergy to bolster up their claims of the character of the Bible. One falsehood is invented to sustain another. But they are destined to fall together, and truth will be victorious.

J. S. LOVELAND.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquieu.

Brevity and conciseness are the parents of conviction. The leaden bullet is more fatal than when multiplied into shot.—Ballou.

The fruition of what is unlawful must be followed by remorse. The core sticks in the throat after the apple is eaten, and the sated appetite loathes the interdicted pleasure for which innocence was bartered.—Porter.

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things, his turn will come at last.—McCune.

A small sorrow distracts, a great one makes us collected.—Richter.

HINDOO SCIENCE.

SOME THINGS DONE THAT BAFFLE ORDINARY COMPREHENSION.

The Views of Kellar, the Magician—The Importance of Not Always Ascribing to the Supernatural What One Can Not Understand—Wonderful Feats of Priests.

Kellar, the magician, while a trafficker in things mysterious, puts no faith in the belief of superstitious persons who, because they cannot explain what they see, say it can only be through powers acquired directly from the superhuman that mysteries can be worked. "It only takes a very small thing sometimes to puzzle great minds," says Kellar, "and whatever is the least bit mysterious and baffles explanation, will make men ascribe what they see to the supernatural because of their conceit in their own intelligence. What they cannot explain, they say must be due to unexplainable powers. Of course this is all folly, for if anything but natural laws were at work about us, we would not be able to determine our action five minutes in advance. Anything that interferes for one instant with the natural law of gravitation would set things all agog with us. But, regardless of this, there is a great deal of superstition among the intelligent, and when you come to think of it, it is not to be wondered at. When the greatest minds in the world go almost crazy over some little thing they cannot explain, we wonder why there is not more superstition. The great Betini was so puzzled once over a simple little trick in magnetism that I performed for him that he did not rest for weeks until I had explained it to him.

"Of all the people in the world the Hindus are well known to be the most expert in the mysterious things of magic. One sees things in India that makes him superstitious, unless he is mentally pretty well balanced. There are two classes of Hindu fakirs—the fellows who carry their tricks around in a bag and for a few rupees will perform with snakes and swords and other trinkets, and those who are of a higher class, who study magic as a part of their religious ceremonies, and attempt to make converts by making people believe they have a supernatural power, and are divinely appointed to preach the faith of the great Hindu god. The men of the latter class are very expert and perform things that are marvelous. In my Indian travels I have seen them do things that are beyond the explanation of any but the priests. When one hears of such things as a man throwing a rope into the air, and then, without the slightest appearance of anything to climb on, going up after it, he is apt to be skeptical, but I have seen things just as marvelous.

"The priests of India are scientific men who have studied their art for years, not for money gains, but for the sake of their religion. They are taken good care of for their entire lives, and study and delve into the mysteries of science with the fervor of religious fanatics. Of course, when their tricks are learned, it is found that the simplest scientific principles are beneath them all. What we learn as youths in school about siphon and the sucker and other fundamental tricks in physics, they put to the most startling uses. For instance, in the northern part of India there is a temple to the mother of the god Buddha, where great throngs go up to worship. In the temple there is a statue of the mother with the child god in her arms. Around the mother there is a great chalice into which runs a steady stream of water. The superstition about the statue is that it is impossible for the water ever to touch the feet of the god. The water will flow into the chalice and fill it clear up to the feet of Buddha, and then it will suddenly begin to sink down to the bottom of the cup. The chalice is constantly filled and emptied in this way, and the people think that there is a magical power in the god. Of course, it is nothing more than a trick performed by a siphon within the statue, but for centuries the priests have made the populace believe in the divinity of Buddha through it.

"There is no doubt that the Hindus have found out the secret of many laws of nature unknown to us. For centuries they have known things which for centuries to come we may not know. Things are occurring there constantly that baffle the English officers, and all efforts to bribe and threaten the secrets out of the Hindus have utterly failed. The British have spent every effort to find out how the priests perform some of their mysteries, but it looks very much as though they would never know. Every once in a while we discover something wonderful in science which has been known for ages in India. It is not very many years ago that we would have thought the idea of wireless telegraphy preposterous, but since Marconi's discovery it does not seem so strange.

"The Hindus, however, have a system of secret communication that is more baffling than wireless telegraphy. They have been able to communicate with each other for miles and miles, but by what means is not known to any but themselves. Outbreaks and insurrections in the most distant parts would be talked of in the southern part of the country, among the coolies, even, for days before the British would receive notice of them. Communication seemed to come with the rapidity of thought, and was wrapped in the utmost mystery.

"During the insurrection of Afghanistan I was in Calcutta. Col. Roberts was in charge of the British forces suppressing the uprising, and, of course, the greatest concern was felt at Calcutta regarding the war. One of these strange occurrences took place at this time. On the very day that the insurrection was broken by Roberts, and fully two days before the British received information of the fact, the Hindu merchants in the bazaars of Calcutta were talking of the victory of the British. Even the lowest coolies knew all about the suppression of the insurrection. Before the British officers could be informed of the fact a pony express had to travel fully two days from the seat of war to the nearest telegraph wire, and the entire distance was fully 3,000 miles. This strange power of communication has been noticed time and time again. When there is an uprising among any part of the tribes it has been noticed that the trees in all parts of the Empire will be marked with a red spot. It seems to be done in all parts of the country at the same time, and is probably a sign among the Hindus. By this mysterious power of communication the news is sent to every corner."—Waterbury (Ct.) American.

WANTS TO GO TO HELL.

And Gives Strong Reasons for Such Desire.

To the Editor:—I enclose newspaper clipping concerning the confession of one Taylor who is to be murdered in Kansas City to-day (April 17) at the end of a rope. So you can see what he says about the injustice of him sending a poor girl to hell and he escape and go to heaven through the blood of Christ. I thought you could preach a sermon from this. If a poor, ignorant, uneducated man can see the injustice of this theory, how much more ought the educated and enlightened Christian world see the absurdity of that belief. When will we as a people become civilized, and abolish the death penalty?

Eudora, Kan. O. G. RICHARDS.

Kansas City, April 16.—"Bud" Taylor will be hanged in the county jail to-morrow morning at 8 o'clock. Taylor has abandoned hope of a reprieve or a commutation of sentence. He declared this morning that he was ready to die and that he would die as he lived, Godless and prayerless. He changed his mind this afternoon and asked to be baptized.

"If the Bible is true, the girl I killed is in hell, and I love her enough to want to go to her even if she is in hell," he said to-day. "I would be a contemptible, cowardly cur to try and sneak into heaven after I had sent the woman I loved to hell. Where she is I want to be," he declared this morning.

Taylor had a long talk this forenoon with a reporter and a clergyman, both of whom met in front of the death cell. A barber had just finished shaving Taylor and cutting his hair. He shook hands with the barber, bade him goodbye, then rolled a cigarette with steady fingers, lighted it and came close to the bars to talk with his visitors.

"What do you think of your case?" he was asked.

"Well, I have given up all hope now. I know that the governor has refused to interfere and that they are going to hang me to-morrow morning," he answered.

"Are you ready to die?" the clergyman asked.

"Yes, I am. We've all got to die some time and I might as well go now."

The clergyman asked him if he had read his Bible.

"Yes, I know the Bible pretty well," he answered.

"Have you prayed?"

"No; not a word."

"Are you going to pray before you die?"

"No; not that I know of."

Taylor then talked for a long time about different sects and creeds. He quoted the Bible freely. He showed that he was familiar with many religions. He talked of Shintoism, Buddhism, Brahmanism, Mohammedanism and other Oriental religions; of the Hindoo woman who thought she was doing God's will when she threw her baby to the crocodiles in the river Ganges; of the millions who had been crushed beneath the wheels of the juggernaut. Then he told of how he had been puzzled in his boyhood about different religious sects of Christianity pulling against each other. He told about Joshua commanding the sun to stand still. He quoted to the clergyman a text from the Bible in which it was said that Christians might be bitten by serpents and might swallow poison and yet be not harmed.

"Now, you take a dose of prussic acid and see if it won't shake your faith in your orthodoxy," he said to the clergyman.

For a half hour he talked calmly, intelligently, in a low voice, quoting from religious works, and all the time smoking his cigarette. At the end he said:

"I am going to die as I have lived. I shall not ask God to forgive me, because I have done nothing for which I need forgiveness."

"You know you did a great wrong when you killed Ruth Nollard," said the reporter.

"Why, I am not responsible for being born an epileptic," he replied.

"Are you going to stick to that foolish claim to the end, are you, Bud? You know that I know it was wrong. You laid there for a long time in wait to kill her."

"I'll tell you," he said, "I never loved but two people in all my life. One was my mother. One was Ruth Nollard. I loved that girl better than I did my life. That's not strange, is it? You see men every day sacrifice everything, even their life, for love of a woman. That's what I did. I'd rather die than lose her. She left me and tried to go with other men. I made up my mind that if I couldn't have her, no one else would. I made up my mind to kill her and then kill myself. I didn't think about punishment or hell. I just knew that I had to kill her, and I did. It wasn't wrong for me to kill her, because I couldn't help it. I knew, of course, that it was against the law, but what did I care about law when I loved her so that I would lay down my life for her?"

"But you think it was wrong for twelve men to sentence you to death, and yet you acted as judge and jury for this poor girl and sent her to the hereafter without a moment in which to prepare for death."

"Yes, I know all that. I know that if the Bible is true she is in hell. And if the Bible is true I will be in hell this time to-morrow morning. If she is there I want to be with her. I would be a dirty, mean, contemptible, cowardly cur to try to sneak into a more comfortable place than I sent her to. But, to tell you the truth, I don't believe there is a hell. We have hell enough on this earth. My life has been a hell."

"You do not believe in a future life, then?"

"Yes, I believe in it, but I don't know it's so."

"Are you going to keep your courage up to the end?"

"I am going to try to. I can't say what I will do. I think now that I will not break down. But the mind is a queer machine. It's liable to get beyond our control, mine is, and perhaps before I am hanged I will lose control of myself. I don't want to, because as I stand here now, less than a day from death I don't fear it. I don't fear God, I don't fear hell."

"And you think you have nothing to repent of?"

"Not a thing. Wasn't I willing to die with the girl? I would have killed myself if the police hadn't got me. I only did to her what I was perfectly willing to do to myself. I'm willing to die now to go where she is."

"You must have loved her very much."

"There's not many people can understand it. There's not many can love a person as hard as I did. While my mother lived I wanted to live for her sake, but when she died I lost all interest in this world, and I'm perfectly resigned to leave it."

Taylor said he had written a book which was in the hands of his brother, Charles Taylor, and was to be published after his death.

"In that book," he said, "I have told in full the story of my life and the killing and also my religious views. It is written intelligently, and will interest the public, I believe."

Our correspondent's letter makes extended comment unnecessary. This miserable degenerate's logic, in so far as it relates to the conventional orthodox teachings concerning "salvation," hell and heaven, is unanswerable. The ethics of the orthodox system is plainly shown to be lame and void of consistency. And what a perversion of love is that, when one, for love's sake will murder the loved one, and purpose self-murder also—all because of love.

But the poor wretch, with all his degeneracy, shows a trace of nobleness—in its way—far superior to the ordinary run of "converted" and "saved" murderers, who go to the gallows rejoicing in the pardoning love of Jesus, and in full expectation of going straight to heaven—while their unhappy victims are supposed to be in hell. This murderer, for a wonder, declares, "I would be a dirty, mean, contemptible, cowardly cur to try and sneak into a more comfortable place than I sent her to."

A man who feels and talks like that is a nobler character than the man who "sneaks" into heaven by the regular orthodox plan, assisted by the gallows, leaving his victim to suffer in hell.

Honest men are the gentlemen of nature.—Bulwer.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and like coin its circulation is not restricted to any particular class.—Colton.

It is in the most part in our skill in manners, and in the observance of time and place, and of decency in general, that what is called taste consists; and which is in reality no other than a refined judgment. The cause of a wrong taste is a defect of judgment.—Burke.

WILL HE DARE DO IT?

A Letter That Is Self-Explanatory.

Rev. Dr. J. M. Buckley,
Editor New York Christian Advocate:

Dear Doctor:—One of your brother ministers, a member in good standing of the North Indiana M. E. Conference, who, with myself, is satisfied of the truth of Spiritualism, scientifically, philosophically, psychically and religiously, by personal experience and investigation, has sent me an editorial clipping from your paper of the 9th inst., attacking the subject of Spiritualism in the same old orthodox manner, which, in the light of very recent investigation by men and women who are certainly entitled to credit as being scientific, intelligent and honest, has lost very much if not all of its force.

I will not give his name because I am personally aware of the struggles attending the efforts of unpopular truth to gain recognition at the hands of its advocates. He desires me to answer your editorial attack upon the subject, but I doubt very much if you would print an answer in your paper; if you should do so, it would certainly be an expression of liberality extremely unusual on the part of orthodox, sectarian editors.

From behind their pulpits and in their sanctums they feel secure and take delight in attacking Spiritualism, but I have yet to hear of a single one who has sufficient moral courage of, or confidence in the absolute truth of his position, to meet in debate upon the public rostrum the defenders of Spiritualism, or to admit to their columns their replies to such attacks. If you will prove an exception to this rule, I will be glad to answer your editorial, which will not be difficult to do, or delegate the task to abler controversialists than myself, of whom we have many in the ranks of Spiritualism. Mr. Hudson Tuttle, of Berlin Heights, Ohio, has been especially appointed for this purpose. You observe that the truth has not only made us free, but also pugnacious. Yours for the truth,

H. V. SWERINGEN.

Fort Wayne, Ind., April 23, 1903.

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN.

I wanted in this letter to write of the existence of animals in the spirit life, but the medium does not wish me to, saying that there has been enough said about it in former letters written by other spiritual beings; but allow me to say just a few words on the subject.

I suppose there is not a Spiritualist on the earth who does not believe that flowers have an existence within the celestial world. Now flowers and vegetation of all kinds are lower in the scale of life than animal or even insect life, and if flowers exist here, and other vegetation, animals must, necessarily, for the law cannot break at vegetable life, leaving out the insect and animal and commence again with man. Nature's laws cannot be broken in that way. If there are flowers here, then there must be, as there surely is, all other life of whatever kind—and this is true.

Now I must answer another question which I find impressed on the brain of my sensitive. A writer in one of the Spiritual journals says that immortality is only gained by those who cultivate the highest virtues, such as wisdom, love, truth, and so forth, only by possessing such high and noble attributes as the writer supposes God to possess.

Can a soul become immortal in that case? Nothing is immortal except attributes.

Weep, oh, mothers! Your little children are not immortal for they were not old enough even to possess a single attribute beyond that of absorbing their natural food. That little babe at your breast, if it die to-morrow, is lost to you forever; for, according to this writer, it can have no soul, and according to this, children cannot have souls, for their virtues are negative and they do not possess wisdom, this only comes quite late in life, and most young people think more about physical beauty and position than they do of the sublime attributes of the soul. According to this, then, very few young men and women are immortal, and even the most of the middle-aged and old think more about money-getting and earthly fashion and style than they do of the higher attributes. Then, according to this, very few indeed can be immortal. Truly, this is most illogical. If one person is or ever has been immortal, then all persons must be; the law cannot break; and there is no God to say: "Come thou, sit here at my right hand;" or, "depart ye cursed," and if one living being is immortal, then all life must be, for the same reason.

Another writer avers that there comes a crisis where immortality commences, and he places that crisis just at the point where the animal ceases and the human begins. The writer places it there, but nature does not, neither can such a crisis be found. The lowest man that ever existed did not begin to have the intelligence that many animals do. Whole tribes have existed on the earth that did not have intelligence enough to even burrow into the ground for a shelter, but sought refuge beneath trees and rocks, and huddled like rats within natural caves. Man thought he was exceedingly wise, and a glorious king, when he could build mounds and excavate holes in the rocks for shelter—and most a wonderful being when he could manufacture bows and arrows and wind garlands of leaves about his loins in summer, or the skin of some wild animal which he had slain with his arrows. So where does the crisis commence? The babes of the most advanced nations of the earth know not anything. A more idiotic little animal does not exist. Even the insects know more than a new-born babe. Then, where does the crisis commence?

The idea is most illogical, and there is no such crisis. The real truth is that all life is immortal. Even matter is immortal. It cannot die. It never had a beginning and can never have an end. One may drive it asunder, or separate it by introducing other elements, but not one atom of it is destroyed; and after being driven out into space, when the element which separated it is removed, it reunites by the great law of like attracting like and forms the nuclei of worlds. If the world could once be made to comprehend that all life germs exist within the ethereal atmosphere, and do not exist within matter until they enter it, or take it on as clothing or a covering within which to develop, everything would be as clear as the noon-day sun.

All invisible germs are within the ethereal, any way; and this is my reply to another question in the mind of the medium. "How about scarlet fever germs and bacteria and so on?" Why, they are within the invisible or ethereal world. Where else in the name of common sense are they? They certainly are not in the visible world. Go up or down and you come to the invisible, ethereal, or spiritual; all meaning the same thing—and by this I mean one can trace life downward until it enters the invisible or ethereal, or upward until it does the same. Ethereal invisibility is at both ends of the apparent chain, for it is not a chain but a circle or, rather, a spiral circle, only a small portion of the circle being visible to man. This fact alone should be convincing evidence of immortality. If microbes, bacteria and scarlet fever germs are invisible to man but filled with life, and most voracious life at that—life that is able to destroy the material body of man—then is it not positive evidence that the spiritual man is invisible also, with supreme power for good or evil as the case may be? Certainly the invisible germ of man is millions upon millions above the microbe or scarlet fever germ, and if one is a germ the other must be also. The law continues on in the spiral circle but cannot and does not break. The lowest germs are those of the microbe; the highest those of man. Man is not able to see the microbe, and the microbe is not able to see the man—that is, while the man is covered by a material body he cannot see the microbe, but the spiritual man can see the microbe very well, both being invisible to the mortal man. The invisible microbe cannot injure the invisible man, it can only injure the mortal or material body of man, not the spiritual or invisible man. The invisible microbe germ simply desires to burrow in matter. It is invisible life or spirit in its lowest form already, and according to natural law it seeks to cover itself and draw nourishment from matter. It knows nothing of, nor has affinity for the spirit of man within or without his mortal body. Natural law is blind; it knows no difference between man or microbe, a toad or an angel; and if it were not thus blind, there never would be an angel. If it paused at one thing the whole spiral circle would be broken or destroyed. It cannot pause—it must go on blind and impartial else worlds could not be and man nor angel would exist.

It seems to me that no one can fail to perceive this great, eternal truth—but, ah me! some are blind, and some can see; and with this I must be content; but, friends, the germs of life do not exist within the earth but within the ethereal atmosphere. The simple act of canning meats and fruit ought to teach you this. You can them to keep out the life germs which are within the air—or ethereal air—and a clod of earth, if all life germs which already had found lodgment within it, were destroyed or, rather, driven out, for they cannot be destroyed, and the clod could be kept away from all air, either material or ethereal, it would remain forever without life of any kind.

I know that some think differently but they are mistaken. Now when man leaves that part of the spiral circle which had been visible to him, he reaches that part of the circle which had been invisible and now that which heretofore was invisible becomes visible. All that which is above him is not yet visible, but all below him is, and all around the circle as far as he is able to perceive. His powers of perception are increased. When he was in the material he could see material houses, cities, towns and all such material things, little dreaming that they embodied the spiritual. When he leaves the material and enters the ethereal and spiritual, then he perceives ethereal and spiritual houses, cities, towns, and so forth, and they are as clear to his spiritual sight as the material was to his material sight—he has entered a larger circle on the spiral and now he can see that he is surrounded by the developed spiritual forms of all life that was—he perceives that each germ has developed, according to its kind, up through the material, just as he has himself. Nature has simply pushed all things a step higher or, on the ring of the spiral, a ring higher up and larger.

I have said that many of my relatives and friends, together with myself, belong to a republic of which Mr. Lincoln is the leading spirit, and there are many millions of spirits belonging to this same republic, and we are all working to perfect a scheme that Mr. Lincoln has in view—in fact, we all have it in view—but we accept him as our leader, that is, he stands to us a presiding spirit or our president. Our ranks are being augmented continually, and our scheme is to bring about the freedom of all nations, that all governments up on the earth shall be republican, and that the earthly world shall know no more war forevermore. We are trying to overcome the war spirit, and we separate into bands and station a large band near every ruler, and leaders and presidents of nations, to control their minds as far as it is possible, to cease all war and adjust all differences in an equitable and peaceful way; and Mr. Lincoln says, that neither he nor the bands of spirits who work with and for him, will ever cease their efforts in this direction until no more wars shall be upon the earth, and he is bringing about to his way of thinking thousands of those old warriors who prided themselves in maneuvering, and directing battles. Yes, and as soon as they get here they will, as it were, shake themselves and return to incite the battle spirit in other warriors and leaders of battles on earth. These old war-dogs are usually filled with the battle spirit, and it is a long time before many of them can be made to see how wrong and unjust war is. They often swear when they are approached by the emissaries of peace, and say: Go to hell with your arbitration! Give us the bayonet, the sword, the bomb, the gatling-gun; those are the weapons to face the enemy with; no baby-talk or whimpering for us. We are not old women but men.

How little they realize that war is hell, the lowest, blackest and most awful hell that the human mind can conceive of, and angels weep and turn in horror from such scenes of blood and carnage, such scenes of awful human agony and suffering; but this is not all; the homes that are thus desolated, the nearly helpless widows and their starving little ones; for the most of these soldiers are young men, perhaps one-half of them, or more, with youthful wives and little children, or babes.

We shall never cease in our efforts until the war spirit is subdued and until all nations are at peace with each other.

In my younger days on earth, my father often told his children of the comming millennium, and now he, together with the rest of us, is trying to bring it about; for, when war shall cease the millennium will most truly have come to earth and its inhabitants.

Wireless telegraphy and telephonic communications will aid materially in bringing it to pass, and the transmission of messages directly through the earth will be of the utmost importance as well. Really, the nations of earth cannot war with each other much longer.

If once the priesthood could be spiritualized and compelled to earn their living as other men do instead of sponging it out of the people by teaching their horrible dogmas, there would be little occasion for the nations to war with each other. Christian nations have always forced their religion with fire and sword, desolation and death. That horrible old Yahweh has been their idol—that old, jealous war-God Yahweh—the God of battles. If once that God could be dethroned within the minds of men, wars would cease. If mankind could be made to comprehend the spiritual or ethereal world as it really is, there would never be another battle; and this is why we are using this medium and others to write, write, write; for the pen is mightier than the sword.

It has been said by some: "Think more about the earth while you are within the mortal form, and not so much of the celestial spheres;" but this is wrong, for when one once comprehends the higher life and looks into the spiritual world and is influenced to write and speak by the higher angels, he will try to make his life nearer like that which he thus perceives.

But, dear friends, that which has been so long called the millennium is rapidly approaching. The electric and crystal age is drawing nearer and still nearer. When your houses, and most of the furniture and utensils within them, are made of glass or crystal, your motive power all electrical, when the air is navigated easily, as it soon will be, when you can talk with each other all over the world through the air and through the earth, when every man on the face of the earth is entitled to one acre of land as his birth-right, and no one man living can own any more than that, all other lands being owned by the Republic, when every family can have its own electric carriage or air ship, when animals are not slaughtered for food nor any life taken whatever, when railroads are things of the past, as they surely will be, and the mail service is needed no more, as it will not be needed when each family can have a telephone and telegraph to itself within its own home, when commerce will have nearly ended, for when the great white heat is discovered and the glass age is upon you and every man owns his acre of land, there will be no more need of vast commercial enterprises; the world will become more spiritual, more simple in its habits; and human life will be thereby prolonged. When men shall cease to be vicious and intoxicating drink and tobacco shall be out of date; when the boy is taught to be as pure and good as the girl, and the father and mother become the gods in their own household, and the grandfather and grandmother in the celestial world are recognized as tutelary angels, then will the millennium be with you indeed; and I, together with my coadjutors, am striving to hasten the day.

Peace be with you. My peace I give you. Farewell for a time. I hope to write again sometime in the future.

HARRIET BEECHER STOWE.

OLD AND CARELESS.

I am getting old and careless of the friendships that are true,
Yes, with age I get neglectful, and I don't know what to do,
For I know friends get impatient when they want to hear from me,
And my spirit is as willing as when young I used to be,
But the form is growing shaky and my writing is so poor
That I know my friends will pardon, and delinquencies endure.

Oh, how often have I written, when these hands were young and strong,
To a friend a newsy letter that was twenty pages long,
And I always answered promptly every missive I received,
And it filled my obligation and my youthful mind relieved.
But it seems like these big wrinkles that have gathered over me,
Have subdued my youthful ardor and I'm careless, as you see.

I will promise to do better, and myself load down with blame,
But somehow the next kind letter finds me careless just the same.
Now I love my friends and kindred with the same old love of yore
But somehow the hands are hindered as they never were before.
Such a pleasure as it gives me to receive a letter now
None can measure, and to answer promptly I forever vow.

DR. T. WILKINS.

The charities that soothe and heal and bless are scattered at the feet of man like flowers.—Wordsworth.

Whatsoe'er thou lovest that become thou must. God, if God thou lovest; dust if thou lovest dust.—Anon.

The lessons of adversity are often the most benignant when they seem the most severe. The depressions of vanity sometimes ennoble the feeling. The mind which does not wholly sink under misfortune rises above it more lofty than before, and is strengthened under the affliction.—Chenevix.

Misapprehensions Corrected.

A Defense of Jesus Against Unreasonable Criticism.

In the issue of The Progressive Thinker of April 4, I read an article entitled "Critical Remarks Pertaining to Spiritualism and Its Advancement," by James W. Adams, to which I partially assent, but in some points I differ from the writer. I do not feel usually disposed to enter into the various controversies which pass through the columns of The Progressive Thinker, from the fact that my itineracy prevents me from giving proper attention to such matters. Brother Adams is a veteran Spiritualist and an all-around reformer, and naturally I feel very near to him, but we cannot escape differences that may arise between the best of friends.

I am sorry to say that I have not found the cause of Spiritualism as rosy-colored as it appears to him, and I fear my experience has been the experience of nine-tenths of our lecturers. The facts are that the propagation of Spiritualism costs lecturers ten dollars to where it costs the average Spiritualist one—yes, more than that, and as Bro. Montgomery says, many of our best lecturers have been driven out of the field, leaving only a few mediums, incapable of teaching the people, to do the lecturing, and this they could not do if it was not for their mediumship. Brother Adams says:

"But Spiritualism cannot make man grow any more than it can stop the growth of those who aspire to become more manly."

I don't know whether Brother Adams by that statement means Spiritualism, or Spiritism. I know it is very true that a numerous class of people who call themselves Spiritualists are just where they were twenty-five or thirty years ago. **THE REASON IS THAT THEY READ NO SPIRITUALIST LITERATURE AND NEVER GO TO HEAR A LECTURE, IF THEY CAN AVOID IT, BUT ARE ALWAYS ON THE FRONT SEATS WHEN A TEST MEDIUM OCCUPIES THE PLATFORM.**

Tests, tests, tests, is all that they care to know anything about, and their hatred of ideas is as conspicuous as their eternal hunger for the same old tests. One would suppose that when they had received five or six hundred tests, they would be satisfied and want to learn about something else. But, no—you will see them come flocking in at our camp-meetings and crowding the front seats and rushing pell-mell to lay objects on the table for descriptive work, and **crowding honest investigators who need the tests, back.**

Spiritualism is capable of increasing the mental growth of its adherents as it did a quarter of a century ago, but it must be done through its lectureship and literature. Only occasionally can a medium fill a lecturer's place to the edification of the audience, neither can many of our inspired lecturers answer all the requirements of a medium.

Again Brother Adams asks: "Do we not send our children to orthodox Sunday-schools?"

I am sorry to admit that we do, but if we kept our lecturers in the field we would not. We also sing gospel hymns, always to the glory of Jesus, and never to the glory of Socrates or any other martyr. While we have abundance of music and poetry, we find scarcely anything to sing but "Nearer, My God, to Thee," and "The Sweet Bye-and-Bye"—not altogether objectionable pieces, if they had not been worn threadbare, and gives an idea of our poverty in the musical and poetry line, when we have abundance and to spare. Brother Adams continues: "Organize as Bible Spiritualists and Christian Spiritualists, as if ashamed to stand before the world and say 'Spiritualists' as significant of our love for the same and our devotion to the cause that gave us the appellation?"

I suppose there are a few of these kinds of Spiritualists, but I can't see why we should trouble ourselves about them. Perhaps to them the Bible is a necessity; they may yet believe in a vicarious atonement. If so let them have a name expressive of their belief. There is not one in ten Spiritualists who when he has occasion to speak of Jesus does not say "Christ," and there is not one in a hundred who knows what the word "Christ" or "Messiah" means, nor will they know till we restore our lectureship and our literature. He next says:

"Do we not dedicate churches and ordain ministers and sing church hymns?"

I need say no more about church hymns, but why may we not dedicate churches and ordain ministers? In various secret societies we go through with all kinds of formalities—some of them no doubt useless but then they are inoffensive and to some people very entertaining, though it might bore Brother Adams and myself. I believe in dedications, because I believe we thus prepare a building for the uses it is to be put to. I also believe in laying on hands to heal the sick. I know some think it is unnecessary, but I have a standing proposition that when that class want to test the matter, to collect the sick, divide them in two parts, giving me last choice, and I will heal ten of my patients to their one. I do it by laying on of hands. I find also I can lecture with more ease in a hall that has been used solely for spiritual purposes. Hence, I believe in dedications and ordinations, etc.

Brother Adams next objects to the use of "Him" or "His" or "Thou" when speaking of God. Well, I know so little about God that I let Him or It, as Bro. Adams pleases, alone when possible. Yet no speaker can make a public lecture and stop to define all his terms, and when he uses them he must adapt himself to the understanding of those he is addressing. He then asks:

"Do they not cite as authority the represented sayings of a myth?" by which he means Jesus. I answer I do not know as they do. I never heard him so cited; did he? If so, when? by whom? Brother Adams has heard me a number of times, and as I usually refer to ancient manifestations as evidence that those who pin their faith to the Bible are inconsistent, I am not certain that he is referring to me as one of the criminals. I deny that I ever cited Jesus as authority, or that any Spiritualist lecturer ever did so in my presence.

He then accuses Jesus of telling a "falsehood about not going to Jerusalem" (John 7:8-10). Maybe not. Possibly he changed his mind, after saying he would not go. I have often been guilty of doing the same thing, and I hope for the sake of his judgment Bro. Adams has. Suppose he did intend to go up, when he said he would not—what of it? Did the lie hurt anybody? The evil of lying is the injury it does to the person or persons whom it affects.

He continues his charges that Jesus "usurped property." How does he know? It seemed that the owner of the ass did not object to his being used for that purpose. (See Matt. 21:1-4).

Again he "called men liars and children of the devil. (John 8:44). Well, I shouldn't be surprised if he was about right. If he did, they got even with him, for they charged him with having a devil several times in the same chapter. The word translated devil in that verse is diabolus, an accuser, and is so translated in the Emphatic Diaglott. A personal devil would be a very difficult thing to prove out of the Bible.

"Also," says Brother Adams, "hypocrites, fools, and a generation of vipers." (Matt. 15: 17, 33). Perhaps that is stronger language than Brother Adams or I would use, but it should be remembered that Jesus went up to Jerusalem under a strong influence, of Elijah the prophet, no doubt. He had foreseen the coming destruction of Jerusalem, which appeared to him so realistic that he was compelled to weep, and the Pharisees stood in the way of his message for the salvation of the people. Probably under such severe stress many of us would be impelled to use language full as suggestive.

"His declaration about stars falling (Matt. 24:29), his belief in a personal devil (Matt. 17: 28), also his belief in a literal hell (Matt. 18: 8), about casting out devils (Matt. 7:27), about two men joining in prayer (Matt. 18:19), his views about marriage (Luke 20:34), his promise to come in the clouds of heaven (Matt. 24:39), cursing the fig tree (Matt. 21:20), his declaration about handling poisonous serpents, also swallowing poison, and that these acts should furnish a proof of divine power (Mark 16: 17, 18)—these statements force us to conclude he was no philosopher."

That all these objections are based on prejudice any one who has candidly and fully investigated the subject will not deny. Let it be understood in defending Jesus of these charges that I do not agree to subscribe to everything he did or said. Neither do I agree to defend Socrates or any other philosopher in everything he may have done or said.

Probably when he spoke of the falling stars he was speaking in an astrological sense. It certainly has that meaning in Rev. 12:4. The stars seem to fall in two ways. One is the apparent revolution of the Zodiac in every 25,850 years and the other is when the sun and some of the stars sink into the southern heavens every winter. Then it is that the sun is darkened. And then Jesus may have been mistaken, Just as Bro. Adams may occasionally be mistaken.

How does Brother Adams know that Jesus believed in a personal devil? In the passage cited there is nothing about a personal devil. That devil that Jesus cast out was a demon, and a demon is a human departed spirit. In the New Testament it usually referred to the spirit of a Greek person, because the Greeks called all their dead demons. The Jews did not rob them of their term for their dead, but designated their dead by way of distinction as pneumata hagion—consecrated spirits, or the spirits of consecrated people.

Now the "literal hell." The Greek word for hell is Gehenna—ge, valley; hinnom, a man's name. A valley southeast of Jerusalem named after a man who once owned the land, where the Jews and the Romans threw the carcases of the criminals executed for crime, for cremation. Brother Peebles says he has eaten grapes that grew in Gehenna—so it has an actual existence notwithstanding Brother Adams' condemnation of the use of that word by Jesus.

Then comes the criticism about casting out of devils. I have already explained that.

The objection to two men joining in prayer hardly requires an answer. I could show if I had time that Jesus had views on this subject similar to that entertained by the New Thought people of our day. It is claimed thoughts are things, though if I made such an assertion I should claim the privilege of explaining myself further. But we certainly can effect much by our thought, and the more we can unite in a thought the more sure the effect.

I can't catch his objection to Jesus on marriage, in Luke 29:84, but I certainly endorse his promise to come in the clouds of heaven. I have seen so many spirits come in clouds that I should have to give up my Spiritualism to disbelieve him. The Greek is not that he shall come, but that he shall be present. The "son of man" refers to any medium.

Of course I don't apologise for his cursing a fig tree, but we hardly know what any of us would do if we were to get very hungry. As to the passage quoted from Mark 16:17, 18, the whole business was an interpolation.

I should not think of paying any attention to this superficial mass of stuff if it was not being constantly used against people who have occasion to quote the Bible. Bigotry is as much misplaced when it rules a liberal person as when it controls the actions of a church member. If we cannot find valid objections against the Bible, we at least should be candid enough not to force meanings on expressions which we anywhere else would look upon with more charity.

DANIEL W. HULL.

A Perfect Regulator of the Stomach and Bowels

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Converse With the Disembodied.

The following is an account of the experience of a friend of mine, whose name I withhold for family reasons. She has been ill unto death, and during the most severe part of her indisposition she conversed freely with disembodied souls, a few of whom she knew, others she did not. If it will interest any of your readers, I will vouch for the authenticity of the narrative, and the genuineness of the character of the sensitive lady. I will give it in her own words and way, for her experience has made her very happy, as also it has added to my own happiness.

"Oh, Rose, I went out of my body last night and journeyed, oh, so far! I do not know with whom, but it was rapturous. I do not care to stay on earth any longer. I saw the pearly streets so much sought after by Aunty. It is all in the mind, there is nothing in it. My companion told me everything. He said, 'Do right according to the light your brain has been capable of grasping. There cannot be too much love, too much sympathy, too much devotion to the higher; with these attributes guided by Truth's golden rod, the gates of Eternal Light are ever open to the freed soul to enter therein. Experiences of grandest truths will be thine ere we can dwell together in the home we have both prepared in our earth lives. Together we have worked in spiritual fields of knowledge; I in spirit, thou in mortal. Be of good cheer, the earth time will not lengthen far ere thou shalt stand on the vine clad hills of eternal love.'

"'Dost thou recollect the eyes that
gazed in thine,
With their wealth of tenderest love
untold?
We sat upon a vine-clad porch
And watched the night sweet day enfold.

"'I will help thee keep thy trysting place with the loved ones who wait thy coming. Thou art weary, but falter not, falter not, rest shall be thine till thou art strong in obedience. There is no death; life, life eternal; change only is thine. I am with thee, be not afraid.'"

ROSE BUSHNELL DONNELLY.
San Francisco, Cal.

TWO ANGELS.

I dreamed I saw two angels hand in
hand
And very like they were, and very
fair.
One wore about his head a golden band;
A thorn-wreath crowned the other's
matted hair.

The one was fair and tall, and white of
brow;
A radiant spirit-smile of wond'rous
grace
Shed, like an inner altar lamp, a glow
Upon his beautiful uplifted face.

The other face, like marble-carved grief,
Had placid brows laid whitely o'er
with pain,
With lips that never knew a smile's relief,
And eyes like violets drenched in
rain.

Then spake the fair, sweet one, and
gently said:
"Between us—Life and Death—choose
thou thy lot.
By him thou lovest best thou shalt be
led;
Choose thou between us, soul, and
fear thou not."

I pondered long, "O Life," at last I
cried,
"Perchance 'twere wiser Death to
choose, and yet
My soul with thee were better satisfied!"
The angel's radiant face smiled swift
regret.

Within his brother's hand he placed my
hand;
"Thou didst mistake," he said in underbreath,
"And, chosing Life, didst fail to understand;
He with the thorns is Life; and I am
Death!" —Harpers.

A JUVENILE OPINION.

Since Ma's got Christian Science us
boys are dead in luck—
No hot old mustard plasters upon our
chests are stuck;
She never puts the ginger upon the
stove to boil,
Nor doses up us children with that old
castor oil.
She just says: "Look here, children; no
need for you to squall,
You think your stomach's aching?
There's no such thing at all."

Since ma's got Christian Science she
doesn't use a whip
To punish us, but simply takes puckers
in her lip
And thinks and thinks right at us, until
she near goes blind,
And then she says she whipped us by
whipping in her mind.
That is the absent treatment, but anyone can see
That it doesn't make connections with
such a boy as me.

But pa—now he is different. When he's
at home he'll say,
"You children best be careful and not be
bad to-day."
You just believe we're careful, 'cause
pa, he says that he
Will give us switching science hot from
the willow tree.
And as for absent treatment, why, he
lys with a wink,
"I'll tend to all the switchin'—ma can
stand by—and think."
—Baltimore American.

IDOL-BREAKING.

When the old vain superstitions
Give place to a nobler creed,
And the hungry heart's petitions
Bring food for the spirit's need,
Then man shall break from his fetters
Free, fearless, and god-like born,
Nor mind nor soul lie debtors
To the churches' praise or scorn.

Not bound to a man-made heaven,
Not doomed to a man-made hell,
Not stirred by the priestly leaven
Or fables the dreamers tell,
But brother shall turn to brother,
The sword be broken in twain,
For each shall lean on the other
And the gospel of Love shall reign.

Tear down from polluted altars
The finite gods of the past
'Tis only the coward falters
Before the iconoclast.
However the world cries treason,
However the flesh may bleed
Stand out in the light of reason
And strike for a higher creed!

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"Man and the Spiritual World, as Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.25.

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SCIENTIFIC EVIDENCE OF LIFE BEYOND THE GRAVE.

The Newest Researches and Conclusions as to Man's Spiritual Existence After Death.

It is a curious fact that modern science the world over has turned its tireless energies into every field of human interest except the one most momentous problem of all—life beyond the grave. In the last few years, however, a serious and well sustained effort has been made to investigate whatever evidences could be gathered as tending to prove or disprove man's hope of immortality.

The psychological research societies of England and America have been the leaders in these investigations. With a membership of the foremost scientists, scholars, college professors and public men of the day, the committees of investigation and experiment have been peculiarly well equipped. The various phenomena of sleep, dreams, premonitions, visions, thought-transfer, apparitions have been cautiously studied. The boastful claims of "materializing mediums," "spirit photographers" and fraudulent seance mediums have been patiently examined and the atmosphere cleared of much of the nonsense and trickery which have deluded the credulous.

A tremendous mass of material has been accumulated along scientific lines by the investigations, and it has fallen to Professor Frederic W. H. Myers, of Cambridge, England, to sum up these researches. In his book, "Human Personality and Its Survival of Bodily Death," just issued by Longmans, Green & Co., all the phenomena known to man which bear upon spirit life are discussed and classified as far as possible.

After stripping bare the ingenious frauds which have deceived many, and analyzing one after another of the phenomena of the subconscious mind, which for a long time puzzled science, Professor Myers finds that he has left a mass of evidence which can be accounted for only on the theory that man lives a dual existence—one of the body and one of the soul or spirit. It is with that portion of the author's work which presents the evidences of spiritual existence after bodily death, of communications from the dead, that this page deals to-day.

The question for man most momentous of all is whether or no he has a mortal soul; whether or no his personality involves any element which can survive bodily death. In this direction have always lain the greatest fears, the farthest reaching hopes, and yet, man has never applied the method of science to the problem of survival beyond the grave.

The method of modern science consists in an interrogation of Nature entirely dispassionate, patient, systematic, and it is the application of careful scientific investigations of the many and varied phenomena of sleep, apparitions, premonitions, dreams, and many other puzzling human experiences which bring us to certain conclusions and results as to the proof of existence after death.

Whereas, till recently, the personality of man was regarded as something that was bounded by the limits of the normal consciousness, we now know "that like an iceberg, which floats with most of its bulk submerged, the human mind, from its first day to its last, has more of itself below the level of consciousness than ever appears above it." We now are aware that personality is not "unitary." There is one part of it which is above the threshold of ordinary consciousness and another part which is normally below it; and the first we may call the supraliminal, and the second the subliminal self.

These various significant phenomena are being gradually brought into line with modern science, and they bring the strongest proof to show that the soul withstands the shock of death and that veridical messages may be given phantasmally to mortal man by spirits after bodily death.

I claim, in fact, that the ancient hypothesis of an indwelling soul, possessing and using the body as a whole, yet bearing a real, though obscure relation to the various more or less apparently disparate conscious groupings manifested in connection with the organism and in connection with more or less localized groups of nerve-matter, is a hypothesis not more perplexing, not more cumbrous, than any other hypothesis yet suggested. I claim also that it is conceivably provable—I myself hold it as actually proved—by direct observation. I hold that certain manifestations of central individualities, associated now or formerly with certain definite organisms, have been observed in operation apart from those organisms, both while the organisms were still living, and after they had decayed. Whether or no this thesis be as yet sufficiently proved, it is at least at variance with no scientific principle or established fact whatever; and it is of a nature which continued observation may conceivably establish to the satisfaction of all.

From the evidential scrutiny of modern facts we shall find that there are coincidences of dream with truth which neither purely chance nor any subconscious mentation of any ordinary kind will adequately explain. It is probable that the facts of the metetherial world are far more complex than the facts of the material world; that the ways in which spirits perceive and communicate, apart from fleshly organisms, are subtler and more varied than any perception of communication which we know.

The inference which all the mass of evidence suggests is that man is an organism informed or possessed by the soul. This view obviously involves the hypothesis that we are living a life in two worlds at once; a planetary life in this material world and also cosmic life in that spiritual or metetherial world which is the native environment of the soul.

Experiments with what I may call "death compacts"—the exchange of solemn promises between two friends to appear to one another if possible after death—have led to important results. There is real ground to believe that while such posthumous appearances may in most cases be impossible, yet that the previous tension of the will in that direction makes it more likely that the longed-for meeting shall be accomplished. This is a kind of experiment which all can make, and we have two or three authenticated cases where this compact has been made and where an apparition has followed.

In these self-projections we have the most extraordinary achievement of human will. What can lie further outside any known capacity than the power to cause the semblance of one's self to appear at a distance? Other achievements of man have their manifest element; where is the element here? The spirit has shown itself in part dissociated from the organism; to what point may this dissociation go? It has shown some intelligence, some permanence; to what degree of intelligence of independence, of permanence may it conceivably attain?

Of all vital phenomena, I say, this is the most significant! this self-projection is the one definite act which seems as though a man might perform equally well before and after bodily death.

FREDERIC W. H. MYERS.

Mother and Son See a Daughter's Spirit. Case A.

Mrs. N. J. Crans, of New York, states:

After lying down to rest I remember feeling a drifting sensation of seeming almost as if I had gone out of the body. My eyes were closed; soon I realized that I was, or seemed to be, going fast somewhere. All seemed dark to me; suddenly I realized that I was in a room; then I saw Charley lying in a bed asleep; then I took a look at the furniture of the room and distinctly saw every article, even to a chair at the head of the bed, which had one of the pieces broken in the back. In a moment the door opened and my spirit daughter Allie came into the room and stepped up to the bed and stooped down and kissed Charley. He seemed at once to realize her presence, and tried to hold her, but she passed right out of the room about like a feather blown by the wind; and then, after a moment, she came back again (several further incidents are here described).

Then I thought I would open my eyes, and with difficulty I got my eyes open. They seemed so heavy to me, but when I succeeded in opening them I received a sudden shock, such as if I had fallen from the ceiling to the floor. It frightened and woke up both Mrs. B. and my daughter (but Mrs. B. has been lost sight of, and the daughter was a child at the time), who asked what was the matter. Of course, I told them my experience, and the following Sunday I wrote, as was always my custom, to my son-in-law Charley, telling him of all my experiences, describing the room as I saw it furnished.

It took a letter six days to go from here to Dakota, and the same length of time, of course, to come from there here; and at the end of six days, judge of my surprise to receive a litter from Charley telling me thus:

"Oh, my darling Mamma! I dreamed I saw Allie last Friday night!" He then described just as I saw her; how she came into the room and he cried and tried to hold her, but she vanished (with other details similar to those of Mrs. Crans's dream). Then at the end of six days, when my letter reached him and he read of my similar experience, he at once wrote me that all I had seen was correct, even to every article of furniture in the room; also as his dream had appeared to him.

MRS. N. J. CRANS.

Note on Case A.

This case of Mrs. Crans, of New York, is presented as evidence to show that a spirit may manifest itself to more than one person at the same time regardless of space. The mother in New York saw her dead daughter, while her son in Dakota saw his sister at the same time.

No. 345 West 34th street, New York, July 14, 1888.

A British General's Spectral Visitor.—Case B.

General Sir Arthur Becher, of St. Faith's Mede, Winchester, sees the spirit of a dead Hindoo woman:

General Sir A. Becher, who held a high appointment on the staff in India, went, accompanied by his son and A. D. C., to the Hill Station of Kussowlie, about March, 1867, to examine a house he had secured for his family to reside in during the approaching hot season. They both slept in the house that night. During the night the general awoke suddenly and saw the figure of a native woman standing near his bed, and close to an open door which led into a bathroom. He called out, "Who are you?" and jumped out of bed, when the figure retreated into the bathroom, and in following it the general found the outer door locked and the figure had disappeared.

He went to bed again, and in the morning he wrote in pencil on a door-post, "Saw a ghost," but he did not mention the circumstance to his wife.

A few days after the General and his family took possession of the house for the season, and Lady Becher used the room the General had slept in for her dressing-room. About 7 p. m., on the first evening of their arrival Lady Becher was dressing for dinner, and on going to a warbrobe (near the bathroom door) to take out a dress, she saw, standing close by and within the bathroom, a native woman, and, for a moment thinking it was her own ayah, asked her "what she wanted," as Lady Becher never allowed a servant in her room while dressing. The figure then disappeared by the same door as on the former occasion, which, as before, was found locked. Lady Becher was not much alarmed, but felt that something unusual had occurred, and at dinner mentioned the event to the General and his son, when the General repeated what had occurred to him on the former occasion.

That same night their youngest son, a boy about eight years of age, was sleeping in the same room as his father and mother, his bed facing an open door leading into the dressing room and bathroom before mentioned, and in the middle of the night the boy started up in his bed in a frightened attitude and called out, "What do you want, ayah? What do you want?" in Hindostani, evidently seeing a female figure in the dressing room near his bed. His mother quieted him and he fell asleep, and the figure was not seen by us on that occasion, nor was it ever seen again, though we lived for months in the house. But it confirmed our feeling that the same woman had appeared to us all three, and on inquiry from other occupants we learned that it was a frequent apparition on the first night or so of the house being occupied.

A native Hill, or Cashmere woman, very fair and handsome, had been murdered some years before in a hut but a few yards below the house, and immediately under the door leading into the bath and dressing room, through which on all three occasions the figure had entered and disappeared. My son sleeping in another part of the house never saw it.

I could give the names of some other subsequent occupants who have told us much the same story.

April 11, 1884.

Note on Case B.

Here a murdered Hindu woman appeared independently and separately to three English persons who had never known her or heard of her. This is a striking example of the haunting cases which are among the best authenticated by scientific investigation. The spirit returns to a locality and not to any particular person.

Prof. Hilprecht Sees a Priest of 1300 B. C.—Case C.

Professor Hilprecht, of the University of Pennsylvania, in charge of the excavations at Nippur, learns the history of unidentified relics from a Babylonian priest of 1300 B. C.:

One Saturday evening, about the middle of March, 183, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The labor was much increased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar fragments had been found in the ruins of the Temple of Bel, at Nippur, with which nothing could be done; that in this case, furthermore, I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Babylonia.

I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history (circa 1700-1140 B. C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with the other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable dream:

A tall, thin priest, of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me into the treasure chamber of the temple, on its southeast side. He went with me into a small, low-celled room, without windows, in which there was a large, wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows:

"King Kurigalzu (circa 1300 B.C.) once sent to the Temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the God Ninib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmed my words. But the third ring you have not yet found in the course of your excavations, and you never will find it. With this the priest disappeared. I awoke at once and immediately told my wife the dream, that I might not forget it. Next morning—Sunday—I examined the fragments once more in the light of these disclosures, and, to my astonishment, found all the details of my dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read: "To the God Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this."

The problem was thus at last solved. I stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, made the corresponding changes in the Table of Contents, pp. 50 and 52, and, it being not possible to transpose the fragments, as the plates were already made, I put in each plate a brief reference to the other. (Cf. Hilprecht, "The Babylonian Expedition of the University of Pennsylvania," Series A, Cuneiform Texts, Vol. 1, Part 1, "Old Babylonian inscriptions, chiefly from Nippur.").

H. V. HILPRECHT.

Note on Case C.

Professor Myers here records Professor Hilprecht, the famous Assyriologist, as giving evidence of communication with a departed spirit. This is a peculiarly strong case for three reasons: 1. The unquestioned intelligence and integrity of Professor Hilprecht. 2. The peculiar fact that no living human mind could have been in possession of the information which had passed out of the world's knowledge. 3. In this case a living human being was distinctly put in possession of valuable knowledge which could not have been derived from any mortal source of current knowledge.

A Physician Returns From the Next World.—Case D.

Dr. Wiltse, of Siddy, Kans., tells how his soul left his body during a terrible illness, reached the threshold of the next world, but returns to life.—From the St. Louis Medical and Surgical Journal.

I was gradually sinking in the summer of 1889 under an unusual disease—typhoid fever, with subnormal temperature and pulse.

I passed about four hours in all without pulse or perceptible heart-beat, as I am informed by Dr. S. H. Raynes, who was the only physician present. During a portion of this time several of the bystanders thought I was dead, and such a report being carried outside, the village church bell was tolled.

I lost, I believe, all power of thought or knowledge of existence in absolute unconsciousness. I came again into a state of conscious existence and discovered that I was still in the body, but the body and I had no longer any interests in common. I looked in astonishment and joy for the first time upon myself—the me, the real Ego, while the not me enclosed it upon all sides like a sepulchre of clay. With all the interest of a physician. I beheld the wonders of my bodily anatomy intimately interwoven with which, even tissue for tissue, was I, the living soul of the dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realized my condition and reasoned thus: I have died as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of the soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began to retreat slowly from the feet to the head as a rubber cord shortens. I can recall no memory passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now, and shall soon be free.

I passed around the brain as if I were hollow, compressing it and its membranes slightly on all sides, toward the center, and peeped out between the sutures of the skull, emerging like the flattened edges of a bog of membranes. I then acquired the full stature of a man. I seemed to be translucent and of a bluish cast.

I saw a number of persons sitting and standing about the body and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and sister, but I had no conception of individuality. Wife, sister, or friend were as one to me.

I turned and passed out of the opened door, inclining my head and watching where I set my feet as I stepped down onto the porch. I had walked but a few steps when I again lost my consciousness. I then found myself in the air, and was upheld by a pair of hands which I felt pressing against my sides. The owner of the hands, if they had one, was behind me, and was shoving me through the air at a swift but a pleasant rate of speed.

I was aware of a presence which I could not see. The presence did not seem to my mind as a form, but like a cloud filled with some vast intelligence. Then from the right side and from the left of the cloud a black vapor shot forth and rested lightly upon either side of my head, and as they touched me thoughts not my own entered into my brain.

The following is as near as I can render them:

"This is the road to the eternal world. Yonder rocks are the boundary between the two worlds and the two lives. Once you pass them you can no more return into the body."

The thoughts ceased and the cloud passed away, moving slowly toward the mountains in the East. I turned and watched it for some time, when suddenly and without feeling myself moved I stood in front of three rocks. I was seized with a strong curiosity then to look into the next world. I knelt at each of the three low archways and looked through. The atmosphere was green and everything seemed cool and quiet and beautiful.

As I did so a small intensely black cloud appeared before me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless at my side, my shoulders and my head fell forward, the cloud touched my face and I knew no more.

Without previous thought and without apparent effort on my part, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying and, realizing that I was in the body, in astonishment I exclaimed: "What in the world has happened to me? Must I die again?"

Note on Case D.

Here a reputable physician describes in detail the manner in which his soul left his body, confirming the Myers theory of the independence of the soul. Another physician testifies that the subject's pulse had ceased to beat at the time and he was apparently dead.—Chicago American.

IN THE SHADOW.

In the shadow as in the shine,
I have loved you dearest and called you
mine.

I have known your truth in the cloudy
day,
I have walked with you on the world's
highway.

Step by step in our ups and downs,
In the lonesome dale, in the thronging
towns.

Comrades together have been we two
When skies were gray, when skies were
blue.

Now, when the veil has dropped between
The world we see and the world unseen.

Now, when I sit here, all bereft,
When you are taken and I am left,

I am glad for the years in shadow and
shine
When love made water the richest wine,

When the crust was a feast and the loaf
was shared
And nothing we feared and all things
dared,

You were surely waiting, wherever you
are,
Till the door you passed through shall
swing ajar,

And let me in to touch your hand
And make you at home in that strange,
new land.

For as certain am I, as I live by breath,
That love is stronger and greater than
death,

And they who have loved shall win at
last
To the glory where death is forever
past. —Margaret Sangster.

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"OLD MAN BRADFORD."

A Nonogenarian Native of Franklin County, Who Made His Fortune "Down East," in Maine.

[Published by request.]

The Chronicle of Farmington, Me., has the following in reference to a venerable Spiritualist:

An editorial item in the Chronicle that week resulted in locating the gentleman—Elisha Bradford, Goldenridge, Me., a native of Farmington; and a correspondence resulted, from which we learned he was a brother of the late Alfred Bradford of West Farmington, also many other interesting facts which we published in the Chronicle three weeks ago—in Mr. Bradford's own words. Unfortunately, however an error was made which Bradford noticed and pleasantly referred to. To make everything all right we reprint his letter with the correction noted—and a slight addition—as a compliment to him:

Goldenridge, Me.

Mr. Editor:—According to the record I was born in Farmington, Jan. 7, 1812, (but Gould Butler's History of Farmington makes me a year older, which is not correct). My father died when I was twenty years old, leaving me in charge of his family and farm, known as one of the old Bradford farms on the west side of Sandy river, a mile or two above the Centre, which I ran to the best of my ability for eight years. I then being dissatisfied with my situation, sold my interest to an older brother and went to what is called "down east," where an older brother resided on Penobscot river. As I knew no other business but farming, through his advice I went into Lee and purchased what is called the best farm in town (price $1,800), advanced $100 and took a bond for a deed. The following March I moved onto the farm, paid enough more to make one-half and gave my notes for $900, payable in six years ($150 a year with annual interest), which I completed inside the time also built another barn costing $300. My motto was not to run in debt.

After I had been in town eighteen months I married and in about a year our first child was born. We had ten children in all; five have passed on to the other side; there is one son in Montana, a daughter in Jacksonville, Florida, one in Boston and one in this town, also a son with whom we live. With prudence and hard work farming up to the present time we have procured a competence so as to be independent. I believe farming to be the best business for common people.

After living in Lee 53 years, during which time I filled various offices—selectman, treasurer, school committee, was one of the trustees of Lee Normal Academy thirty years and one of three directors during the same time.

Living fourteen miles from the railroad, and as real estate and business generally seemed to be depleting, I decided to go to Aroostook county, and in the fall of 1893 I bought a farm on Goldenridge, in the town of Sherman, Aroostook county, two and a half miles from the railroad station, and have been located here ever since. We have one of the best farms and set of farm buildings in Aroostook county. One would have to see it to appreciate it.

Politically, I was a democrat up to 1861. My first vote was for Gen. Jackson's second election; my last vote as a democrat was for Stephen A. Douglas. Since that time I have been a non-partisan, voting for Abraham Lincoln at his second election. My last vote was for William J. Bryan in 1896 and 1900; and I would vote for him again if he should be nominated by any party. Imperialism, in my belief, is a vital principle of a republic. Bryan is the best opponent of that principle. The destruction of the embryo Philippine republic by a great republic, and the destruction of the South African republics by a great monarchial government, are parallel cases. The tariff and trusts are debatable questions. Should the tariff be taken off potatoes it would be destructive to Aroostook county.

My health is good, not suffering pain, my eyesight is dim, it is difficult for me to read with the strongest glasses, and my hearing is obtuse. My diet is milk, eggs and apples, and I take no stimulant of any kind. I have not taken any other food for years. Believing my end is near leads me to reflect what will become of me when I stop breathing. I believe the composition of the universe in comparison—this little spot we live on is but a grain of sand—is a dead mass of the mineral kingdom. The animal and vegetable kingdoms are life—the source of the mineral kingdom. As fast as it matured it dies and returns to its source and cycles round eternally without ending or beginning—which is all the God there is. The principle that a branch (of which there are millions) contains two bodies I believe to be the father and mother of superstition which largely controls the world.

When but a boy I was taught that the world was made of three kingdoms as described above. Now, describing my views of the universe, I will add three others, namely Electricity, Gravitation and Water. I believe the unnumbered suns of the universe are composed of electricity and as cold as space, generated by the Infinite power or force of gravitation. Water is the source of the atmospheres without which there would be no heat or life. The friction of the rays of these suns at the speed of light give the planets all the heat they receive. Without atmospheres they would be like their moons, destitute of water or life. My desire is that wiser heads will so simplify this great question, God Universe, that in the near future it will replace superstition in our common schools.

Very respectfully yours,
ELISHA BRADFORD.

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SATURDAY, MAY 9, 1902.

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ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

A CARD TO SPIRITUALISTS.

To the Editor:—Permit me, through the columns of your valuable paper, to inform my friends throughout the country that my health is steadily improving, and that I expect to take up my work on or before June 15, 1903. I feel under obligations to all who have sent me so many kindly messages of sympathy and good cheer, and take this opportunity to thank them one and all, for their most generous kindness.

Mrs. Barrett is much better than she was early in the winter, but is still far from well. Her ultimate recovery, barring any serious accident, or relapse, is expected, but its coming now seems quite remote. We all hope for the best, and are trying to aid her in her heroic endeavor to rise above the awful sorrow of the past winter.

With kindest greetings to all, I am,
Fraternally yours,
HARRISON D. BARRETT.

Rev. Dr. Hillis' Mistake.

In a sermon delivered in Chicago, Rev. Dr. Hillis is reported as saying that the Christian religion was the only one in which love was the central and all-important idea. A correspondent who signs himself "Quaker," but really is a veteran editor of a widely-circulated political journal, in no more than a "stickfull" of type, demolishes the position of this noted divine and leaves one to wonder if the ministers of the gospel when they make such random statements are ignorant or knowingly dishonest.

Dr. Hillis ignores the teachings of the Jewish prophets. Rabbi Hillel taught: "Be of the disciples of Aaron, love peace, pursue peace, love all men and invite them to a life of virtue and holiness." In the interview of Christ and the lawyer, the responses of the former to the question, "What to do to be saved," Christ directed the lawyer to "keep the law," and said, "How readest thou?" The lawyer read, "Thou shalt love the Lord thy God with all thy soul, etc., and thy neighbor as thyself." Of this character was Christ's reply to the young man: "Keep the commandments." He also informed the young man who addressed him as "Good Master," "that only God was good."

St. Augustine in the fourth century declared: "What is called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion which existed already, began to be called Christian."

It was the dictum of one of the Hebrew prophets that: "A man who foolishly does me wrong I will return to him my ungrudging love—the more evil goes from him, the more good shall go from me." The improved Voltarian dictum is a compact and comprehensive creed—"Love the good God, be good and do good."

Meeting of the Illinois State Spiritualist Association.

A lady, one who has had great experience on the floor and platform of many assemblies, writes as follows of the last meeting of the Illinois State Spiritualist Association:

"The entire meetings were dignified, helpful and instructive, and reflected credit on the association."

Another, a gentleman who was a stranger to Spiritualism and transient in the city, strayed into the hall and came to subsequent sessions, said:

"You Spiritualists have no reason to be ashamed of such meetings as these—they are a credit to your cause."

WHY WAS IT DONE?

In the May 2d issue of the Truth Seeker, page 282, an article is copied from The Progressive Thinker, written by the venerable Dr. R. Greer. The editor, as if intent on malicious mischief, attributes the article to the son, Dr. J. H. Greer, and makes unpleasant comments thereon. Dr. J. H. Greer is brilliant intellectually, but is an Agnostic, and in no wise responsible for the article.

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Buddhism as a Living Force.

In a brief essay on Buddhism as a Living Force, an eminent Asiatic scholar, Mr. T. W. Rhys Davids, makes the interesting and philosophic statement that, like Christianity, rooted out in the land of its birth, and fallen into utter decay in the other empire it seemed about to conquer, Buddhism has survived in several smaller countries, widely scattered and remote—in the islands of Ceylon and Japan, in Burmah, Siam, and Thibet. And now, more than two thousand years after the period of its first missionary zeal, we hear, simultaneously from all these five directions, of its again bestirring itself to new efforts, not only of defense but of attack. Of these movements the one in Thibet is probably of least importance. Isolated missionaries are sent out, from political rather than religious motives, to spy out the land and make known the power and importance of the grand lama. No one can yet say how far this is deliberately organized, or what the results have been. But that a system of ultramontane propaganda has been started is well known, and it would be unwise to ignore the possible results.

The other movements are purely religious.

The Maha-Bodhi society, founded in 1891 at Colombo from the propagation of Buddhism abroad, took up at the outset the task of gaining possession of the site of the ancient and most holy shrine of the Maha-Bodhi temple at Budh-Gaya, near Rajgir, built at the spot where the ancient records declare that the Buddha attained the climax of insight. A pilgrims' house has been erected at Budh-Gaya. A monastic college is to be built at Calcutta, the headquarters of the society. According to the Indian census, the number of professing Buddhists in India has increased during the last ten years from seven and a half to nearly nine and a half millions, an increase largely confined to Bengal. Branch societies have been established in north and south India, in Burmah, and at Chicago; and the society has representatives in England. It issues a monthly journal, printed in English and distributed in both hemispheres.

Another society, independent of the foregoing but identical in object, has just been started at Mandalay. It has taken the name of the Buddha-sasana Samagama (or, for brevity, Samagama), and has issued in English from the native press at Rangoon its manifesto. It is headed by a converted Scot of scientific training, and has representatives in the United States and Germany. It proposes to found a Buddhist library and a training center for missionaries of any nationality who, after ten years have elapsed, are to start on their work in different countries.

These two overtly propagandist organizations are consequent to and concomitant with a general revival among Buddhist churches, caused by the necessity of defending themselves against encroaching western methods of civilization and religious propaganda. Palm-leaf manuscripts are being superseded by books, and the canonical scripture, no longer the monopoly of student recluses, are being printed and circulated at large both in the original Pali and Sanskrit, and also in the different vernaculars. In Ceylon, Buddhists, aided by American sympathizers, have been inaugurating new schools for both boys and girls, and colleges for advanced studies for intending religious teachers. Thus a college at Colombo for the education and training of the clergy is presided over by the distinguished scholar and honorary member of the Royal Asiatic society, Sumangala Maha Nayaka. And there are other scholars and organizers at these institutions who show themselves keenly alive to the advancing requirements of the day. The revival is given further expression in such organs as the Buddhist, published in English, and a Singalese paper, the Sava Sanda Rasa, which is widely circulated.

In Japan, as in the case of our own Protestantism, the rivalry of the twelve leading Buddhist sects has led to greater keenness of propagandist education. The intellectual adaptability of the Japanese has led some of these sects to send students to study Pali and Sanskrit in Europe. And the cause of Buddhist scholarship owes much to and hopes much from the works and research of writers like Messrs. Bunyu Nanjio, Fujish ma, Takakusu, and Anesaki. The Orient is an excellently conducted periodical from the Buddhist standpoint, and publishes English readings of the chief Buddhist texts. This cultured and zealous activity is the more noteworthy in that the military class in Japan, now become through recent wars especially prominent, is, unlike the ancient Indian Kshatriya supporters of Buddhism, almost exclusively of the old pagan or Shinto faith.

Japanese missionary effort is not confined to Japan itself. A Japanese mission has gained a footing at San Francisco, has already several branches in the neighborhood, and publishes a Buddhist periodical entitled the Light of Dharma. There is no doubt as to the gradually increasing extent to which Buddhism is gaining on the attention of the general public in America. This was largely due to an awakening interest in the comparative study of religious belief on the one hand and to confused ideas among and about theosophists on the other. Oriental propagandists of Buddhism protest that theosophy, a doctrine steeped in "soul heresy," "pilfers Buddhist terminology to mislead foolish people in England and America." At any rate, one result of this dual impetus has been a shower of popular text-books on Buddhism, which, even if they are the fruits of second-hand and not overaccurate study, are yet helping to break down the appalling self-complacency of the ignorant, and to familiarize men's minds with the startling advance made, long before Christianity, and far from the basin of the Mediterranean, in the deepest problems of life and ethics.

The activity of Christian missions has had no small share in arousing among the Buddhists throughout the world a more earnest study of their own religion. The signs of a real revival are already evident. And it seems quite possible, and even probable, that Buddhism will again become a power in the East.

Of its advance in other countries as a creed one may, without rash prophecy, anticipate that with the advance in the mobility of the individual and the home, as well as of the tolerance of international polity, Buddhism will have its groups of adherents in all countries. But beyond those aspirations in which humanity yearns to stay itself upon a creed, and that need of solidarity which finds relief in church communion, there may be possibilities in Buddhist philosophy and ethics of influencing the thought of the immediate future in the west, and this chiefly through its sympathetic standpoint in certain problems.

The effect of the missionary effort to extend Buddhism into new and unaccustomed fields will be forecasted and viewed with much interest by all minds watching the religious movements of the times.

One thing may be safely predicted, Buddhism being an eminently non-aggressive, peaceful religion, opposed to war and bloodshed, opposed to the taking of life in any form, degree or manner, having high and religious respect for life of all forms, it will not incite animosities and antagonisms, as Christian missionaries have done in the so-called heathen lands.

If anger, hatred and violent animosities arise because of the work of Buddhist missionaries, the result will come as the reflex action of the spirit of Christian sectarians breaking out in aggressive antagonism to the spread of the tenets of a milder religion than that exemplified by their own class of religionists.

Buddhism is a religion of peace; Christianity as exemplified in the world's history has been a religion of aggressive war and cruelty. Well were it for the world if the peaceful spirit of Buddhism could be infused into the hearts and lives and methods of so-called christianized peoples.

And it may also be properly said in this connection, that the advocacy, or the practice, of vivisection, upon human beings or helpless dumb animals, could never emanate from Buddhism or Buddhistic sources.

Lodgings Here and in the Spirit Realms.

There are 40,000 homeless men in Chicago, and that number can be found nightly in Chicago lodging houses. For one night's lodging in Chicago you may pay $150 or 5 cents. You may secure a bed for either of the sums or for any amount between the two extremes. It depends on your financial condition, your taste, your condition in life, and other circumstances.

For the one you will get a suite in the finest hotel, regally furnished with every luxury which can be thought of and which money can buy.

For the other you will get a pine board three feet wide by seven feet long placed in a long room wherein other 5 cent lodgers by the hundreds are sleeping on similar pine beds.

Those are two extremes, and one can be obtained within four blocks of the other in this queerly assorted city of Chicago.

There may be two or three men occupying the $150 suites in the city. There are 20,000 or 30,000 occupying the pine boards or 10 cent beds similar to them. At this season of the year there are said to be 40,000 men in the cheap lodging houses all told.

One of the 5 cent rooming houses is located in West Madison street. Others are in South Clark street. They are open to the men, who, more unfortunate than the ordinary derelicts of the street, cannot afford to pay even the 10 cents required by the more numerous places of refuge.

The great body of the 40,000 are able to do better for themselves. It is an unlucky man who, when night drives him in to shelter, has not been able to raise at least 10 cents from the charitable in the street. For 10 cents he can secure what is comfort to him.

One of the best managed of these cheap lodging houses is now in South Clark street. It will shelter 125 men and its fame has traveled abroad in the streets. So generally is it sought that the men of the streets know that they must be early applicants or be rejected. An applicant coming after 10 o'clock at night has no chance of getting a bed there.

This hotel occupies the three upper floors of the building. Every available inch is used as bedroom space, but it is a narrow building and with all of the economics known to this class of proprietors the space is limited.

As a business undertaking it is profitable. It is earning up to its full capacity all the time. The long floors are partitioned off by corrugated sheet iron and small rooms four feet wide by seven feet long are made. In each room is a bed and chair. A woven wire ceiling protects the "guests," and at the same time permits the proprietor to comply with the state law prescribing a certain amount of air space to each person sleeping in the room.

When a man occupying one of the rooms in a fine hotel wishes to arise at a certain hour the electric bell in his room awakens him. When a guest in this South Clark street hotel "leaves a call," the porter hunts out his cage the next morning, mounts to it on a step-ladder and, with a bamboo pole, pokes the sleeper in various portions of the body until he arouses from his slumber and crawls out.

As set forth in the Chicago Tribune, such are the accommodations of 35,000 of the army of 40,000 said to be inhabiting these places. For 5,000 of them such quarters are too expensive. They seek the pine boards and the less luxurious places.

Among this vast army there are many who are passably good; some who are worthless or degenerates, and a few who aspire for loftier and more healthy conditions. Each one, however, is by his course of life here preparing his home in spirit life. The passibly good when death at last comes, will aspire upwards, while the degenerates will probably find themselves in total darkness. Those who are really good and aspiring will find their wishes realized in the spirit realms. This army of 40,000 in Chicago constitute a dangerous element and it is constantly receiving accessions to its ranks.

Loti and the Theosophists.

As set forth in the Chicago Post, Pierre Loti's striking travel articles on India continue to be one of the most interesting features of the Revue des Deux Mondes. He takes up in his latest sketch incidents on the road to Benares to visit Theosophists of Madras, and he clothes the subject in his well-known exquisite style.

In the house of the Theosophists he found a warm welcome, especially from two men—the one a European who, wearied with agitations and uncertainties, had taken refuge in the detachments preached of old by Buddha; the other a Hindu who, after winning high honors in the universities of Europe, had returned to India with a certain contempt for our western philosophies.

M. Loti asked them to give him proofs of their statement that something of man's individuality resists for a time the shock of death. They replied that they could not offer visible proof, for the perception of those who were improperly called the dead required special senses and special temperaments, but in their library there were books which gave well accredited details of apparitions.

M. Loti was disappointed. He asked about the fakirs, and received the unexpected reply that there were none. The Hindu went on to explain that there were plenty of mendicant fakirs, but the old class of "seeing" fakirs, possessed of real power, had died out, though the records of them remained in the library.

After further talk, M. Loti was sent to the Theosophists of Benares. Then follows an infinitable description of the Temple of Juggernaut and the Taj. At length he comes to the House of the Wise Men, where he was warmly received, and where they say to him with a calm certainty: "Our philosophy begins where yours ends."

M. Loti describes in exquisite language these sages working at the arcana of Brahminism, which includes conceptions too lofty for our degenerate comprehension. Their flesh is nourished by no other flesh, and by long meditation and prayer they have acquired delicacies and subtleties of conception which are unknown to us; and yet they say in all modesty: "We do not know anything, we understand with difficulty, we only seek to learn."

Then M. Loti gives us a picture of Mrs. Annie Besant, with her still charming countenance under her white headdress, living detached from the world, with bare feet, frugal as the wife of a Brahmin, and austere as an ascetic. On her M. Loti counted to open for him a little the gates of knowledge, for he felt that there were fewer barriers between her and him, inasmuch as she had been formerly in his world and his native tongue was familiar to her.

He spoke to her of Mme. Blavatsky, the sad memory of whom sufficed to render him skeptical; but Mrs. Besant pleaded that the intention was so excellent as to excuse Mme. Blavatsky for having attempted to work miracles in order to convince the outside world. Mrs. Besant went on to say that Theosophists had no dogmas, and that M. Loti would find among them Buddhists, Brahmins, Mosiems, Protestants, Catholics and Orthodox—in fact, people of every faith, or none.

"What is necessary in order to be one of you?" asked M. Loti, and the answer was: To take an oath to consider all men as your brothers without distinction of caste or color, and to treat with the same regard the most humble workmen or princes; to take an oath also to seek truth by all possible means in the anti-materialistic sense. "It is in an esoteric Brahminism under its most ancient form," Mrs. Besant continued, "that we find peace and light. It seems to us to contain the highest expression of truth which it is given to man to know."

There is much more of the same kind, but we cannot leave the subject without noting the unforgetable description which M. Loti gives of the animals and birds which depend on these sages for their sustenance, and which are exquisitely free from the terror and shyness inculcated in them by sad, experience in other lands.

Really, there are some things in Theosophy that are valuable to every human being, whatever his religion.

Flag at Half-Mast on the Day of the Crucifixion.

Good Friday is fixed as the day of the crucifixion, and has been honored as such by the Christian world. Never, however, has anyone thought of giving the death of Christ military honors until the Emperor William of Germany was this year illuminated with the idea and had the imperial flag set at half-mast as expressing his respect for the dead Christ. If religious inanity and military sufficiency can go further in inappropriateness or imbecility, the instance has to be recorded. Christianity and tyranny of king, emperor, czar or pope, go hand-in-hand and give each other mutual support.

Offense against the ruler is offense against God. For the "war lord" of a nation he has fashioned into a fighting machine; who cultivates the rude, turbulent and brutal qualities of the warrior, to bethink him of dipping the blood-clotted flag in respect to the Prince of Peace, who commanded the giving of good for evil, is an anomaly, and shows how slight the influence of religious beliefs are on the moral nature.

Planchette Is Old.

In the Valley of the Shadow of Death---What Our Trans-Atlantic Brethren Have to Say.

LIGHT, LONDON, ENGLAND.

PLANCHETTE 3,000 YEARS OLD.

In consequence of the prominence given to the planchette in the Cavendish v. Strutt case, a large number of explanatory articles have appeared in the newspapers. One of the best and most interesting of these was the following, which we quote from the Weekly Dispatch of the 15th inst., to the proprietors of which paper we are also indebted for their courteous loan of the blocks by which the article is illustrated. After describing the appearance and use of the planchette, the writer says:

The people who sell these tables know absolutely nothing of their history. But there is nothing new under the sun, and this true of the planchette. This mystic toy was in use, it is certain, in the days of Pythagoras, about 540 B. C.. Whether he was the inventor or not it is hard to say, but a French historical account of the philosopher's life states that Pythagoras was a Phenician, and traveled in Egypt and Persia, and ultimately settled in Croton, in the South of Italy, where he founded his celebrated school of philosophy, Spiritualism, and religious brotherhood.

This sect held frequent seances or circles, at which a mystic table, moving on wheels, moved towards signs, which the philosopher and his pupil, Philolaus, interpreted to the audience as being revelations from the unseen world.

The same kind of table exists to-day, and is known to modern Spiritualists as a Ouija, and is obviously a crib from the above.

A little heart-shaped table moves over this board, and by means of the alphabet words are spelt, and thus messages are alleged to be received by those in the circle.

There is a legend told by the Scandinavian sage Blomsturvalla how the people of Jomsvikingit in the twelfth century had a high priest, one Volsunga, whose predictions were renowned for their accuracy throughout the length and breadth of the land.

He had in his possession a little ivory doll that drew with a pointed instrument on parchment or other substance, certain signs to which the priest had the key. The communications thus made were in every case prophetic utterances, we are told, and in every case came true. Blomsturvalla thinks that the priest procured the doll from China. There is a doll of this description in the National Museum at Stockholm, which is worked by wonderful mechanism, and when wound up walks round and round in circles, and occasionally uses its right arm to make curious signs with a pointed instrument like a stylo, which it holds in its hand. Scientific experts have long ago labeled it a mystery, and can give no better clue to its origin and use than the legend told above.

In 1853, a well-known French Spiritualist, M. Planchette, "invented" the little heart-shaped table which to this day bears his name.

In reality this was but a variation of Pythagoras' table, and the later Ouija. For quite fifteen years it was used exclusively by Frenchmen for the recording of "spirit messages." Then one day in the year 1868 a firm of toy-makers flooded the booksellers' shops throughout the United States with great numbers of planchettes. The idea "caught on," and the planchette sold in thousands, even as it is doing at the present time, owing to the notoriety it has achieved through its adventures in the law courts.

The writer of this article has witnessed the machine engaged in its weird caligraphic efforts, and has deciphered the sentences so written. By what agency the writing is performed, and whether there is any justification for paying serious attention to the prognostications, are questions that all must decide individually.

The London Spiritualist Alliance advises all skeptics to try the planchette for themselves, and tenders some sound advice in order that jugglery and imposture may at once be exposed.

A well-known Spiritualist thus addressed the Dispatch representative: "I see you have a watch in your pocket. Now, it is impossible, you will admit, that I can know whether that watch is going, has stopped, is fast, or slow. Place your finger-tips on this planchette. I will now ask planchette to write us down the exact time the hands of your watch now indicate."

This was done. For a moment there was no movement on planchette's part. Then on a sudden it seemed to jerk itself away from under the writer's fingers. Almost with feverish haste it hurried its irregular, scrawly lines over the paper, and then as quickly stopped its movements.

There was no difficulty in making out the words, "Seventeen minutes past six."

A reference to the watch revealed the fact that planchette was absolutely correct. Neither the Spiritualist nor the writer had in any way referred to the watch before or during the test, and as the journalist was professedly skeptical, an additional safeguard was present to prevent trickery, if any had been contemplated.

Mr. Epes Sargent, in his "Communications from Another World," says that "Planchette is the despair of science." Dr. Ashburner, in his "Spiritualism Chemically Explained," says that the human body is a condensation of gases, which constantly exude from the skin in invisible vapor—otherwise electricity; that the fingers coming in contact with planchette transmit to it an "odic force," and thus set it in motion.

Some people have phosphorus in excess in the system, and the vapor "thus exuded forms a positively living, thinking, acting body, capable of directing a pencil."

Miss Field, in her book, "Planchette's Diary," admits that she is "perplexed, but believe when I am manipulating planchette that I am under the influence of a wonderfully subtle magnetic fluid."

One thing, however, is certain about planchette. It is at least three thousand years old, and there is nothing new about it, as so many think is the case.

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

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

IN THE VALLEY OF THE SHADOW OF DEATH.

A few years ago I wrote in the Harbinger respecting spirits who were malformed, and of some who had a partial resemblance to animals. I wrote hesitatingly, because I could give no proof of my statements and at that time I had seen no corroboration of them in messages given through other mediums. Since then I have seen the matter mentioned by others, and I have had abundant additional personal testimony of it being a fact. I feel a somewhat similar hesitancy in penning this article, for what I purpose writing is so extraordinary that it may well tax the credulity of fellow Spiritualists. Still, it is the duty of all to make known what we believe to be truth, so long as we do not dogmatically insist on its acceptance, but leave it open for confirmation or rejection by future investigators. An investigator putting the question, "Are there any human spirits in the form of earthly animals?" to the usual trance or clairvoyant medium would most likely receive as his answer, "No." If the control of the medium was a wiser spirit, the reply would perhaps be, "I know of none such, neither have I heard others mention them." This, however, does not prove there are none; it is only negative evidence. It is not a subject talked about by our friends in the higher life, and my personal experiences lead me to conclude that very few know of the fact; as on earth we do not often talk about the slums of the city, and of the miserable specimens of humanity there, though in these days of newspapers we know they exist, it is only the city missionary who is acquainted with the sad details.

The human body is, as we are taught by the hypothesis of evolution, and as it is proved by embryonic physiology, the outcome of all previous forms of animal life; therefore, there is in us some particle of all other animals. A rapid glance even over our acquaintances will show to us how markedly predominant the peculiarities of some particular animal may be. The very names of some people undoubtedly point to their origin being to the likeness of a remote ancestor to some particular animal, and to this day we can notice that the character and appearance of these descendants sometimes bear out the name. There is the Mr. Fox, sly-looking and with probably reddish hair; the Mr. Ferret and Mr. Weasel, small, thin, sharp featured; the Mr. Bull or Bullock, broad, stout and strong; there are, indeed, as many animal names as there were animals known at the period when names were given to people, and not rigidly handed down, as in these days of Government registration. Then may it not be possible, seeing that the human body sometimes partially assumes an animal likeness, that the spirit body, under certain circumstances and conditions, may to a still greater degree assume for a time the form of the spirit of the animal predominant in us?"

It is in those regions just beyond the "mist-land," but where there is no development of beauty or refinement, and where the inhabitants dwell together in isolated groups of from five to a dozen; and without homes, that these human spirit-animals wander about lonely, unheeded and unheeding. They cannot hear, or speak, and know nothing. When I was in close rapport with these ignorant but not evil groups of spirits, it was almost a daily occurrence to hear this message: "Friend on earth, there is a spirit here like a pig. How can I help it?"

Now, it is easy to understand that a person on earth whose thoughts and habits were filthy and swine-like might so degrade his spirit that it would after death assume a hog-like form, and at first I concluded that all such spirits brought to me for help were of that nature. The frequency of their re-occurrence led me to enquire if it was, and the reply I received was that it is so in some few instances, but not usually. Some of these unfortunates have returned to me and told me they were quite a loss to know why they had been such a form, for their earth life showed no reason for it.

Seeking a solution of this enigma from spirits in the higher worlds, it was suggested to me by a spirit whom I judged to be educated and thoughtful, that possibly the establishment on earth during recent years of those wholesale slaughtering businesses, such as were first perfected at Chicago, and are now to be found in many countries, might have something to do with it.

This I consider not unlikely, for never before in the history of the world has there been such a multitudinous slaughter of animals for food purposes by man.

Specialization of labor is carried out in these large meat preserving establishments, as it now is in all factories, and there are men who do nothing but stick pigs, sheep and cattle all day long, and every day in the year.

Such men must get imbued with the magnetism of the beasts' blood they never cease spilling, and consequently there would be a degradation of their spirit to a mere animal plane. Spiritualists can also understand that this enormous spilling of animal blood daily all over the civilized world may have a deleterious effect upon the spirits of others than those engaged in the actual slaughtering, and this may be helped by the present habit of too great consumption of animal food.

After writing the above, I was placed in telepathic connection with a spirit of advancement and intelligence, who said this was a subject which he had studied, and that he was not aware of this wholesale slaughtering of animals having as yet been the cause of animal shape in the spirit body; that the reason, when it was not owing to mental illusions, was simply what I had hinted at in the previous part of this paper, the natural predominance of some particular animal in the body of the spirit when on earth; that the person was not thoroughly dead, that the spirit was still in the process of throwing off the physical, consequently was quite unconscious of its individuality and surroundings, though alive and visible in this strange shape to the spirits around it; that this state did not continue long, the grosser portions gradually drifting to earth, freeing the spirit to gravitate to its proper locality.

With those spirits who were in animal form through mental illusion, it was a far more serious matter, for they might remain in that form for a very long time; for owing to their illusion, the spirits who could help them are powerless to do so until some fortunate opportunity occurs.

The predominance of one special animal in mankind is more apparent when we study the character of people; thus we speak of a man as bearish, sheepish, tigerish, lion-hearted, hawk-like, cat-like, etc.; and of women as dove-like, swan-like, butter-fly-like, etc., thus showing how, when on earth, our character as well as our body may show traces of our animal progenitors. Is it, therefore, beyond belief that in the lower worlds of spirit this animal origin may under some conditions become apparent? Believers in the letter of the Bible, at any rate, cannot cavil at my assertion that there are human spirits in animal form in the next life, for in the Book of Revelations they are a prominent feature, the Seer John mixing up abnormal shaped beasts and angels in a most extraordinary manner.

The circumstance in my experience which has induced the foregoing remarks is this: A few weeks ago I was sitting alone and reading when I was startled by a very distinct thought-voice saying:

"Friend on earth, there is a spirit here like a cat; what can I do to help it?"

"Surely not," I replied.

"Yes, there is," came back to me, and at the same moment a mental picture was presented to me of a large cat, about the size of a leopard, of a sandy color, and apparently rubbing its head and neck against my ankles, just as a cat often does. Realizing that it was so, my sympathy was aroused for this poor sufferer, so I directed the spirit who had spoken to me to pray for knowledge and power to help this cat. This the spirit did, and the reply came from a superior spirit saying, "Friend on earth, we require your help first to make this poor cat like spirit hear."

From past experience with similar malformed spirits, I understood what was required of me, so I offered up a prayer to God for power to make this poor spirit hear me; then, fixing my thoughts on the picture shown to me, I said in an authoritative thought-voice, "God make you hear me." Immediately I heard "I hear" in reply, but in a tone which seemed to denote difficulty in utterance.

I then heard the superior spirit say, "That will do, friend on earth;" and I also heard him directing the attendant spirit to pray that the cat might hear her (it was a female). This she did, and the cat replied as to me, "I hear you." "Pray God to help you, and it will be so," and the cat said "God help me." I then heard the superior spirit direct the attendant spirit to "go quite close, place your hand on the poor spirit and pray, "God make you your true shape and proper self." This was done, and instantaneously the cat had disappeared and a woman stood in its place.

The astonishment of the helping spirit was extreme, and I heard her exclaim, "Oh, God! it is a woman!" Well might she be astonished at such an immediate answer to her prayer, and such an amazing transformation, for the experience was quite new to her; but it is a truth that in spirit life God instantly replies to all prayer, and will give of his mighty power to help those who are suffering. Still, He must work through His own laws, and these "earth-laden" spirits can only be approached by others, who are only in a small degree less earthy, or by utilizing a sensitive on earth like myself.

This instance is the second that has come under my experience of the cat-form being assumed after death, and the explanation given to me of them both is the same. On earth these females were not able to find vent for their natural affections, and had never been mothers, and had consequently bestowed this affection on animals. Probably living alone, and cut off from society and pleasure, their thoughts in the course of years became more and more of their pets, until, as in the above-mentioned cases, it had at last become all cat; then, dying with these cat thoughts on their brains, they awoke up in spirit life the similitude of their thoughts. I was informed that they may remain in this state for years. There is one comfort, they are not conscious of their trouble; they wander about, thinking nothing, doing nothing, and neither hearing or seeing other spirits.

It is only some three or more years ago that in the telegraphic news from London reported in the daily newspapers here, it was mentioned that an old lady who lived alone, not being seen as usual by her next-door neighbors, they induced the police to break open the cottage. The old lady was found dead, and no less than forty cats were found in the house; these being unable to get out, consequently suffered from hunger, and had partially eaten their late mistress. Such an extreme case of cat devotion might, if the old lady was not a God-serving person, end in the spirit assuming a cat-like form.

New York State Association.

The Sixth Annual Convention of the New York State Association of Spiritualists will be held in Empire Hall, North Salina and Genesee [illegible] in the city of Syracuse, N. Y. [illegible] Saturday and Sunday, May 2[illegible] 31, 1903.

Convention headquarters, Empire Hotel. Good speakers and phenomenal mediums. Choice Music under the direction of Elmira Society. Miss Victoria C. Moore, of Dryden, N. Y., the talented elocutionist, will favor us with elocutionary readings.

All are cordially invited to be present.

Annual election of officers and trustees, Saturday, May 30.

Individual membership, $1.

A list of speakers and mediums will be published later.

For further information apply to the secretary,

HERBERT L. WHITNEY,
65 Howard avenue, Brooklyn, N. Y.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 632 pages. Price, $2.25.

IMPORTANT SUBJECTS.

THEOSOPHY, SPIRITUALISM AND KINDRED TOPICS.

How to Advance Spiritually by Carefully Reading Favorite Authors.

Sprung from the fertile sources of Asiatic wisdom and mysticism Theosophy has come to the western world rather as a new philosophy than as a new religion. It claims to contain the essence of Oriental religious thought as represented by the Adepts. It is esoteric, not exoteric. Its highest truths are reserved for a few chosen ones, who after long years of study and practice have mastered its system of thought and attained to adeptship. It claims to be universal, and still it is exclusive and tainted with the stamp of Asiatic class-distinction and caste.

Spiritualism on the contrary is a child of Western civilization. It is distinctly broad and American. It might be less scientific but it is more popular. It has no secret doctrine. If it is esoteric, it certainly is exoteric at the same time, for it gives to the world all it has to give. It does not withhold its most precious treasures from the common people. It is founded on experiments and scientific research, and therefore has a philosophy. But it is not a philosophy; it is more than that. It is a religion, or rather, it is **THE** religion, the religion of the world.

Everything that is true in either Brahminism, Buddhism, Mosaism, Christianity or Theosophy is Spiritualism, and what is not Spiritualism is not true. The study of philosophy, therefore, and especially of Theosophy is profitable and good for a Spiritualist, but it should not cause us to swerve one iota from our path. Ours is a grand mission and we must fulfill it or perish.

These reflections are a word in time, and they are needed as a warning to Spiritualists to carry their banner high and to keep it clean and unspotted by the mud and dust of superstition and commercialism, which especially in our times threaten to drag everything, even the most spiritual, down towards the world, and serve low and unworthy purposes instead of pure and noble ones.

Theosophy is an interesting study, especially if represented to the Western mind in a scholarly and fascinating manner. It has strong claims to the attention of every thinking man and woman. But it will never be anything more to us than an object of study and investigation. It is an Eastern exotic plant, that has no roots in Western civilization, while Spiritualism, free, broad and born on American soil is destined to become the religion not only of this hemisphere but of the world. But if it is going to fulfill that mission, we Spiritualists have to devote to it the most warm and sincere love of our hearts. We have to work for it and sacrifice for it, for as long as we entertain (even the slightest) inclination to use Spiritualism for other than spiritual purposes, or to convert it into a means of furthering selfish purposes, we will make it a failure. And, furthermore, we must advance, make progress by study, experiments, investigation and research.

It does not make one a true Spiritualist to have heard a voice from the other shore, or to have recognized the vague and foggy form of some departed friend. We must also know the principles that underlie and govern intercourse with the spiritual world; we must learn something from our spiritual friends, and must cultivate our minds by pursuing such courses of study, reading and thinking as will give the manifestations a firm foundation, and help us to understand their philosophy. In order to accomplish this we must form circles, not only for experimenting and developing our mediumistic faculties, but also for reading and studying Spiritualistic and philosophic literature.

A true Spiritualist, at least a teacher and lecturer, ought for instance not to be ignorant of the main principles of Greek Idealism. He ought to know something of Plato's ideas, because such a knowledge will help him to convince unbelievers and skeptics of the fundamental principles upon which modern Spiritualism is built. Platonism will prepare the intellect for the reception of the seed the experiments will sow in the sometimes barren soil of the five senses.

He ought further to be familiar with Bible Spiritualism, for that old book is still an authority to millions, and it is prim full of Spiritualism.

Other works worth studying are Swedenborg's "Heaven and Hell," Allan Kardec's books, many of which are translated into English, as for instance, "The Spirit's Books," "Heaven and Hell," etc.; also the numerous and voluminous works of Andrew Jackson Davis, and the well-known authors of many Theosophical works.

But let us not imagine that study is all there is needed to make one a true Spiritualist. We must also endeavor to develop our highest spiritual faculties, which eventually will lead to mediumship or communion with the world spiritual. The ways of doing this are many. One that everyone can practice without the aid of a teacher or helper is the following: Select some one of your favorite authors, with whose writings you are most familiar. Read either a few pages from some of his books, or rather a selection from the same, all bearing on the same subject. After havind done so, concentrate your mind on the subject you have read about, meditate on it, and lastly direct your undivided attention to the personality and character of your author. By keeping up this practice for some time you will gradually find that you have not only been reading your author, but also come in actual, personal contact with him. You have opened for him a way through your senses and your intellect to your heart and spirit, where you can meet him, converse with him, and get inspiration and help from him. Continue this practice for some time and your reward will not be wanting. It will open your spiritual sight and hearing, and you will be favored with the company of the best, the purest, the most perfect and the most helpful intelligences in the heaven world. It also will give you a living experience of what true Spiritualism is and of what it can do for you; and it will inspire you with a more burning love for it. It will kindle in your heart the spark of deep unselfish devotion, and strengthen you to work for your religion and to sacrifice for it, and it also will make you a better, a happier and a more successful man or woman. Try it!

A. LUNDEBERG.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. **For sale at this office.**

WHITE HOUSE SPIRITS.

CHANGES IN THE MANSION SEEM TO HAVE DRIVEN THEM AWAY.

So Declares Jerry Smith—Old Colored Servant Says That Spirits of the Presidents That Used to Talk to Him There Have Left the Place to Its Pristine Newness—Still Come to His Own House—Experience With Spirits.

Jerry Smith, who has been at the White House for more than a quarter of a century, since he was brought there by General Grant, does not like the changes which have been recently wrought in that historic mansion, but his reasons are not based upon architectural taste. The artistic vaule of the new part of the edifice is of little moment—it is the fact that ones to whom he loved to talk, the spirits of the illustrious dead—have left the place to its pristine newness.

"It's the truth, the gospel truth," he remarked the other day while seated in the pretty parlor of his cozy home on Madison street. "Times are not what they used to be about the house. Ever since I first went to the White House I have seen the spirits of Mr. Lincoln and other presidents as they died. But you know that they don't like new places, and I never see a sight of Mr. Lincoln or General Grant. I have been "seeing things' ever since I can remember, and many a night I have watched the spirits going about the White House, walking up one stairs and down another; like they enjoyed coming back to their old haunts. But all that is gone, since they put the new buildings up, and I cannot see or hear a sign of those who lived there once as rulers of the nation.

"I was born down in Anne Arundel county, Md., but met Gen. Grant once on board ship when he was coming with his family from Boston to Fort Monroe. Afterward I waited on him at the big banquet given him at the Barnum Hotel in Baltimore, and it was here that he told me to call on him at the White House. This I did, and was set to work about the grounds—then Mrs. Grant appointed me her footman. Later I was put to doing chores about the house, and in this capacity have gone through the administrations of Grant, Hayes, Garfield, Arthur, Cleveland, Harrison, Cleveland again, and then McKinley and Mr. Roosevelt.

First Experience With Ghosts.

"The first time I saw anything at the White House was one evening about dusk; I just caught sight dimly of a spirit I recognized as being that of Mr. Lincoln; he was just going up the big stairs that lead to the president's office. He looked at me serious-like, then kept on right up till he faded from view. I have seen him hundreds of times since, always gliding silently about the stairs and rooms and always with a sad, serious expression on his face.

"After General Grant died I saw him frequently, and he soon began to talk to me. Whenever I wanted any advice or was worried about anything, it was Gen. Grant that would come in his old-time, friendly way, and tell me what to do. This is the gospel truth—if it had not been for Gen. Grant's spirit telling me what to do, I would never have kept on saving up and owned my home as I do. In my own home he comes to me any night, and I see and talk with him as easily as I do with you.

"After Mr. McKinley was shot, he came to me very soon; but he was not able to talk other than in a feeble, childish way—the spirits have to learn to talk all over again, just as if they were children—you know the old saying, 'twice a child, once a man.' They have to be be really born again, as the Bible says, and to learn how to talk, live, and act in the spirit world—just as they learned as children in this. Mr. McKinley could make only a buzzing sound, but I could see him clearly, and he is learning rapidly how to communicate with mortals. He loved to walk about the White House, but he has disappeared from there entirely, like the others, since it has been so changed from olden days.

"Of course there are plenty folks that laugh at my talk about spirits—they think they know everything—but what I say I know to be a fact, and it is the fact that Mr. Lincoln and Gen. Grant have left the White House for good and they are not likely to be seen any more. But they come to my house still and any evening when I am sitting quiet-like in the twilight, they come in and we have a talk. That's truth.

Ways of the Living Presidents.

"There's plenty of work at the White House now, even if Mr. Roosevelt is gone. Mr. Roosevelt is not like the other presidents—he don't take any rest, unless he goes away from town.

"Now, Gen. Grant would come to the office about 10 and work until 2, then he would take a lunch and go for a drive. Generally he and Gen. Beale would start out at the same time, both in a single buggy, and they got to racing outside of the city before they came back. Grant never went to the office after 2, except for a special appointment.

"Mrs. Grant was a fine housekeeper, and she saw that everything was kept in shipshape. If anything went wrong she spoke her mind. The Grant boys just doted on their mother, and her word was the law. And the General had great respect for it, too.

"Mr. Hayes kept about the same hours as Gen. Grant, but he was more of a churchgoing man than any of the presidents. Mr. Garfield also left his office about 2 for a lunch and a drive. He rarely returned until the next day. The Garfield boys were a merry crowd, and many a prank they played of riding their pony into the cellar and jumping into the big fountain in their bathing suits. But their mother had them well in hand. They were always good, kind lads, and had no swell head about them.

"Mr. Arthur was the finest gentleman that was ever in the White House. He sometimes did not go to the office until 11 and then left at 2. As for dinner, it was often at midnight before that was finished, and the servants were in luck when they got home before 12. Mr. Cleveland was a hard worker, went to the office early, and after a drive returned to work, which kept him up as long as he wanted to.

"Mr. Harrison was a very quiet, but a particular man. Sometimes he would come into the study, which it was my duty to dust, and he would remark that it did not look in perfect order. Then I would brush off his shoes, dust his coat, and tell him to just step out for a bit of fresh air and by the time he came back everything was as bright as a new pin. He was a pleasant-mannered man, no matter what the papers said of his coldness.

"Mr. Roosevelt keeps steady at work all day, and they do not give him time to take a good breath. From the time the office door opens in the morning till it closes at night, there is such a stream and he keeps at it, unless he sometimes breaks away for a drive.

Spirits Used to Rap Doors.

"But as to the spirits—the new White House is not what the old was and its days for the spirits of the dead presidents to roam over its corridors are gone. I have had them to keep up such a rapping on the doors and walls that the night-watch would go out in the portico outside. They would glide about, up the public stairway and down the private one, but now I do not see them any more—except at my own house.

"I tell you it does make me a little sad to think they have deserted the old scenes of their palmy days. It was great company for me on a lonely evening, for we soon got so we could talk together—Gen. Grant and I. They come to my house now, open the doors and rap on the walls, but if I were to move to a new house I would not see them for some time. No spirits like a new house—the older, colder, and darker it is, the better they will love to linger about its dim rooms."—Washington Post.

WHAT DO YOU THINK OF IT?

A National Home for Orphans and Invalids.

To the Spiritualists of America:—An earnest Spiritualist, residing at Denver, Colorado, whose life has passed its meridian, and who is possessed of some means which he desires to use in such manner as will be productive of benefit to his fellow-mortals and especially his fellow-Spiritualists, submits the following summary of his intentions, and requests the opinions of the thinking Spiritualists of the country as to their practicability or feasibility and also suggestions, if any you may desire to offer, of a better method of disposing of his possessions or perpetuating the institution to be created, and which he proposes to name

"The National Home for Orphans and Invalids."

He is the owner in fee simple of a tract of land, 684 acres, situate about 21 miles northeast of Denver, and about 4½ miles from the nearest railway.

This land he proposes to bring under cultivation and from it produce all, or the greater part, of the food products required by the inmates of the institution.

Upon this land he proposes to construct from time to time, as they shall be required, buildings for schools, dwellings, boarding and lodging-houses, etc.

The whole property to be devoted to the following uses.

First:—Orphans and half orphans of Spiritualists.

Second:—Invalids and others who desire a quiet place in which to rest, recuperate and recreate.

The invalids and half orphans to be charged just so much as is necessary to cover cost of maintenance.

Widows with children to be given preference as employes, teachers, nurses, etc.

The donor proposes to bear all the expense of erecting, furnishing and maintaining the institution.

The property to be deeded in trust to a board of trustees to be selected in manner to be hereafter determined; but donor to have full control and management during his earth life.

No camp-meetings or revivals to be held, and no saloons or dance halls ever to be conducted upon the premises.

In the event of long-continued disagreement regarding the control or management of the institution after donor's demise, the property to pass to the state of Colorado to become a State Orphan Asylum.

What do you think of it?

Address all communications to

MR. DONOR,
1635 Market street, Denver, Colo.

THE ITEMS OF SPRING.

My head is so full of the items of spring!—
Hepaticas, wake-robins, grass leaves upshooting;
A lark song, the flash of a blue-jay's bright wing,
A bevy of blackbirds each other disputing;

The caw of the crows, and the cackle of hens,
And sweetly the ever dear robin-reds singing;
The little striped snakes crawling out of their dens,
And the slim wasps and hornets out scrapping and stinging;

The honey-bees hunting for something to do;
The apple blooms wearing their hoods closely hugging
Their faces; potatoes to plant, melons, too;—
A vision of men Paris-greening, and bugging!

The horses and drivers out plowing the fields;
The oat leaves, and corn banners soon will be waving
The mysteries mastered to bring in flush yields
Are all "up the sleeve" of the thorough and saving.

A bunch of chrysanthemum plants one sends in,
Another a few bulbs to set out, of dahlias,
The proud flowers which have not to "toil nor to spin,"
But stand, like flower princes, in royal regalias.

My head is so full of the items of love—
The little exchanges with dear friends and neighbors,
I think, too, of those who are living above,
And of days when they joined us in stress of earth-labors.

They come, though unseen, and I plant them a flower,
No matter how distant the land of their dwelling;
I want them to come any day, any hour,
And to know in my soul there is no sin repelling.

EMMA ROOD TUTTLE.

A DREAM.

I am a dreamer of dreams,
Of a dream when dreams come true,
When all the soul's best wishes
Shall be but the spirit's due.

When love for love only
Shall calm the heart's unrest,
And the beautiful high ideal
Made real in every breast.

When honor and trust ne'er parted,
Together will ever abide,
And forgotten the traitor and treason,
And all other sorrows beside.

When spirit shall answer to spirit,
As true as image in glass,
And the joy of living and knowing
Be full in the moments that pass.

So calm in the depths of my being
(The surface-storm wreckage and strife)
Abideth the dream of fruition—
The blessing and fullness of life.

MRS. K. E. ALEXANDER.
Birmingham, Mich.

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

LYMAN C. HOWE.

Here and There—Good People and Good Works.

April 20, I greeted my family at 170 Liberty street, Fredonia, N. Y., after and absence of two and a half weeks. I found Mrs. Howe slowly improving, after six weeks of illness, and hope smiled in the vernal blooms, and sunny prophecies of the season. After 4 days of home rest I returned to Buffalo, halted and refreshed at Mrs. Dr. Matteson's and then spun up to East Aurora—the home of H. W. Richardson and the Roy Cross. There we held open doors to the spirit world, and talked to the people as the spirit gave utterance. I found a good condition there. Intelligent appreciation of spiritual truth and fraternal harmony and sweet good will. I behaved so well that they allowed me to promise to "come again," in one week. Hence I expect to speak there Friday evening, May 1.

From East Aurora I hastened to Ellicottville, Saturday the 25th, where I met John French and his amiable wife, at the farm residence long ago notable as the home of Beales P. Litchfield, author, speaker and man, whose life was one of the noblest of earth, and for forty years a representative Spiritualist of the highest order. Seven years ago last fall he passed behind the veil, and his widow, Mrs. Lucinda Thatcher Litchfield, has since then been tenderly cared for by Mr. and Mrs. French. She passed on to meet her husband and daughter Lillie (who died forty years ago), and this was the occasion that called me to Ellicottville. After three months' illness she left her body, April 23, at 5:45 p. m., and on Saturday, April 25, we laid the cold form to rest, with appropriate memorial services, in accordance with her faith. Spiritualism was her comfort in life and the sustaining presence in death.

Back to Buffalo for the work of Sunday and the close of my engagement for the season, and a bright day, bright hopes, bright people united to make the occasion a success. Mrs. Mosier took her leave after the evening service, and many hearts gave her their blessing for the good she had done. Mr. Hurlbert informed me that there is another society called the "Band of Harmony," which has a charter under the state association, and he is, I think, their pastor. May it grow and prosper, and be true to its name.

Mistaken Texas—Good Works and Good Workers—Fraternity.

It is a curious psychological study to note the way people confuse what they hear and read. I was informed last Sunday evening that a lady from Texas said my letter in The Progressive Thinker, April 18, mystified the good people of that far-off state; that they inferred by my remarks about Anniversary day, that Mrs. Dr. Matteson was not in working accord with the spiritual church, which she had done so much to build! And what did I say that should justify any such interpretation? Simply that she was "a silent participant in the celebration." What else did they expect? This showed she was there, sharing the meetings, and she is seldom anything but a "silent participant." She works and pays; but seldom talks. She is modest, and never boasts of the good she does.

Her effort for the success of the cause, and support of the church, have been and are, "without variableness of shadow of turning." If some member behaves amiss, or some gossips agitate the social order, or some member, in a sour mood, says, or does, unkind things, and exhibits petty jealousy, and unreasonable prejudice, she does not lose her balance and threaten to desert the cause, if she cannot have all things her own way, nor waste her time in magnifying evils, and conjuring mischief against those whose conduct does not always please her. She does not seek notoriety, nor ask that her generosity be paraded and lauded, either at home, in the church, or through the press. What I have written of her has been without her knowledge. She has never directly or indirectly, given me a hint of any desire to be noticed in print. She is a "silent participant" in the meetings, whenever her many duties and labors permit, and only under pressure and on rare occasions does she take any part in the platform work.

This is not a "new departure," but the habit of a lifetime. In what I have written of Mrs. Matteson's work I have not intended to ignore, or undervalue the work and generous help of others. It requires the co-operation and earnest effort of a good many to make success of a Spiritual society; and the lyceum workers, musicians, janitor, solicitors, and directors of financial schemes and social gatherings, are all essential and their efforts worthy of praise. Praise is a stimulant and encourages to effort. We are all weak in this respect, but the more we rise into superior states and feel the incentive of unselfish motives to work for the good we want to do, the less we depend on the stimulus of human approval. The Christian idea that God requires praise to keep him good-natured, is derived from this human weakness, which makes a God after its own pattern. Mrs. Matteson does not require this incentive to prompt her to noble deeds. Hundreds share her help in many ways, of which the world knows nothing, and even the Spiritualists in Buffalo do not know the half of all the good she does.

At a reception which she prepared for me, at her home last evening, April 29, a large gathering of choice friends—representative Spiritualists—made each other happy and enjoyed the ice cream and cake, as only Spiritualists can. But there was more left than was eaten, and this surplus Mrs. Matteson gives to the bootblacks and newsboys, which will make them happy for a short time, and carry with it a spiritual blessing, which is more than cake or ice cream.

Mrs. A. Atcheson, medium and speaker, introduced the people and elicited interesting speeches from the gifted ones, among whom were Rev. Dr. Sayles, H. W. Richardson, Mr. Hanson, Mrs. Craig, Mr. Ferris, Mrs. Alexander, Mrs. Wiser, Mr. Atcheson, Mrs. Matteson and others. The drift of the talk was spiritual and humanitarian, and especially appreciation of the noble work that our hostess had done, and is doing, for Spiritualism, and for the sick, the poor and unfortunate, of whatever religion or no religion. Spiritualism as it was and as it is, was also a part of the inspiration of the hour.

In fact Spiritualism was the one supreme influence that brought us all together to share the hospitality of this house, and to exchange greetings, thoughts, and social sympathy, and cultivate the spirit of fraternity and co-operation, so essential to the healthful life, growth and prosperity of every Spiritual society.

LYMAN C. HOWE.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

G. W. KATES AND WIFE.

Missionary Report for the Month of April.

We have held 28 meetings during April, starting with a ladies' meeting by Mrs. Kates at the temple in St. Louis, Mo., with a large attendance. Mrs. Kates is doing a good work in holding ladies' meetings. We next held four meetings in the Osteopathic Institute of Dr. A. T. Still, at Kirksville, Mo. We had very large meetings there, and the students of this institute all seem very much interested in Spiritualism and its exposition of the spiritual basis of life. Dr. Still desires that Psychology shall be taught in his institute. The "old doctor" has done a good work for humanity and we are proud to see him so enthusiastically espousing the cause of Spiritualism. Indeed, he has been and is yet a psychic of great power. He and his family entertained us in their elegant home.

We next visited Hayesville, Iowa, and held a meeting in their little hall dedicated to liberal thought. Rain prevented a second meeting. We had a pleasant visit here with the family of George Richardson, old-time friends of our cause.

Our next meetings were at Ottumwa, on the 12th. We found a good working little society, here led by earnest persons. It was a rainy Sunday and our meetings were not very large, but had a good effect. We were entertained by Mrs. E. L. Kilby and family, and our stay was made very pleasant. We look for good work to be done in Ottumwa.

We held meetings at Grinnell, a bigoted college town. But yet, liberal thought has gained a headway here. We look for a Spiritualist society here before long. Brother D. W. Brainard is a pronounced Spiritualist, and boldly espouses our cause. A few phenomenalists are there, who are not yet ready to take a bold stand. We need active workers to visit such places, occasionally, and strengthen the public interests in our philosophy.

At Des Moines we found the society organized a year ago in splendid activity. They have been holding regular meetings and gradually increasing their membership. We had splendid meetings here, managed by Brother C. G. Sandelin. Mrs. E. C. Brewer, the president entertained us at her home.

We held three meetings at Algona, and more than doubled the attendance of a year ago. Our cause is a growing force here; and a local society will result if a few more meetings can be held. We refrain from organizing a local society until we can obtain an interest sufficient to warrant perpetuity. A business leader is necessary in every locality. Such a person should be also a speaker or medium; hence we need an official worker in each place. Mrs. Clara M. Wilson is the earnest friend of our cause in Algona. She managed our meetings and entertained us at her home; obligating us by her generosity.

The balance of the month has been effectively placed in Northwood, where W. A. Willing holds the fort as our active local adherent. He is always willing to do much for our cause. The interest here is growing and a local society seems to be in near prospect. The Willing family always entertain us here on our visits and give us every possible home comfort. May their tribe increase.

The Iowa State Association has a fertile field for effective labor and we look for good progress to be made during this year under its present capable officials.

The month of May will be given to Minnesota, with Sunday meetings in St. Paul and Minneapolis.

May the cause have generous support everywhere. Fraternally yours,

GEORGE W. KATES.

A MOTHERLESS GIRL.

(Suggested by the cruel fate of Ethel B. Dingle.

From the spirit world a mother's eye
Is searching in vain to-night
For a wandering girl whose faltering steps
She has tried to lead aright.
In the battle with sin, when tempted to yield,
With tenderest love she has tried to shield
Her child from its curse and blight.

A score of years has rolled away
Since the day when she tenderly pressed
In her cottage room on the homestead place
That innocent babe to her breast;
And joy divine to the mother-heart came
When she heard from the lisping lips the name
Of Him who the little ones blest.

But the road was rough, and strewn with thorns,
This loved one had to tread;
Weary and weak, at last she fell,
From wounds that pained and bled;
Motherless, friendless, with nowhere to go,
Conquered by man, her bitterest foe,
Even her blood to shed.

And fighting her battles with demons of men,
Affectionate, graceful and fair;
Flattered, hunted, misled and deceived,
With no one her sorrows to share.
How could you mar, O! merciless man,
The beautiful clay from the Potter's hand,
And drive a soul to despair.

She had seen in her high, proud dreams of youth
A palace where she—the wife—
With her dear ones around her, should labor and live
A worthy and noble life.
How could you, brother, so brutal and base,
Forget yourself, your God and His grace,
In your savage, passionate strife?

And they of the white-robed, saintly throng
Who had answered her plea with scorn,
And left her alone in her direst need,
Her terrible fate to mourn.
It was easy to sneer at other's wrongs,
Theirs was hid; while their evil tongues
Her name of honor had shorn.

On the weary, wandering, wayyard one,
O, God, let Thy mercy smile!
Give courage and strength to fainting hearts
Such as men shall not defile.
And to her who faileth, though struggling brave,
Thy mercy extend beyond the grave,
Thou friend of a motherless child.

PETER LARSEN.
Cattaraugus, N. Y.

"Jim; or the Touch of an Angel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, $1. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. **Price $1. For sale at this office.**

AN EXHORTATION

To the Exercise of Patience and Kindness.

For more than fifty years I have been a Spiritualist, because I know it is true, the evidence of which has been proven to me in almost every way that it is possible to demonstrate its truth. How can we prove to the average man that the sun shines at noon, in a cloudless day; it is so apparent and so overwhelmingly apparent, that any one who is not blind knows it is true, therefore how can you prove anything to the stupidly ignorant and wilfully blind?

Is it not like throwing pearls before swine, to attempt to prove to the darkened, prejudiced intellect, that we live after we come out of this blessed tenement of animated clay that we have lived in so long? Yes, this blessed house that we are bound to take care of and appreciate very highly. I think many of our people, as well as those who have not yet received the blessed light of Spiritualism, fail to appreciate the grand and glorious bodies in which we live, for if we abuse our bodies by any means, we pay the penalty in our souls and spirits, for if our bodies are out of tune, then we are out of harmony with the eternal soul of things, and we become peevish, sick, weak, stunted, quarrelsome, discontented and unhappy. Therefore let us take the best possible care of our bodies, then we can take care of our souls and spirits, enjoy the good blessings of the Infinite Spirit of growth, progress, love, hope and charity. For a perfectly harmonious soul needs a perfectly harmonious and healthy body in which to act. The finest musician in the world cannot draw sweet music from a broken, disordered instrument, so in order to grow heavenward and be happy we must be atttuned to the eternal harmonies of the universe.

The use of spirits, tobacco, opium, cocaine, and other deadly poisons, is daily and yearly pouring out poisonous streams of death, woe and decay upon their victims, and not only on them, but by the inexorable law of heredity upon the yet unborn generations of the future. Think of the awful consequences of the violation of the laws of our being; they can neither be evaded nor condoned for.

"'Mid pleasure and pain,
In weal and woe,
'Tis a law of our being,
We reap as we sow.

"We may try to evade it,
May do what we will,
Our acts like our shadows
Will follow us still."

But let us all as Spiritualists, remove the beams from our own eyes, and return love and loving kindness, for and to those who despitefully use us, for love overcometh hatred, malice, wrong, and evil speaking. Let us have abundant love and charity for those of our own household, who do not look like us, speak like us, nor think like us, if their reason is still under the spell of the old God of Vengeance, it only proves the evil effects of heredity, and that they are weak, timid or creed-bound mortals; it is their great and almost infinite loss, not ours. Let us show them by our lives and daily walk, our sweet calmness and eternal kindness, our self-possession and our unfaltering brotherly love, that we love and appreciate them, notwithstanding we cannot agree with them in all matters.

Brothers and sisters, be patient; the creeds are falling, the Gods are dying, the truth is marching on; and the sons and daughters of men will yet be free. The angels are swinging low, so that we who go into the "silence" can hear their faint whispers, and the rustling of their wings; our dear ones are not dead, they are around us, and we can afford to labor, hope and wait.

HARRISON OGBORN.
Indianapolis, Ind.

IMPORTANT WORK.

It Shows What Pure Spiritualism Has Had to Contend With in Its Onward Growth.

Mysteries of the Seance, and Tricks and Traps of Bogus Mediums—A Plea for Honest Mediums and Clean Work," is the title of a pamphlet, written by a Life-long Spiritualist. It is published by Lunt Brothers, Boston, Mass., price 25 cents, and is for sale at this office.

This pamphlet of 60 pages simply shows what Spiritualism has had to contend with while represented by tricksters, charlatans, scoundrels and bogus mediums. It shows all the tricks and ingenious methods of those who have at different times tried to deceive the people.

All along the line of Spiritualism the trickster has at times appeared and deceived the very elect. Mrs. Griffen, whose materializations were of her own individual make succeeded in deceiving the Wisconsin State Association, and they endorsed her with an earnestness that showed great zeal. Finally she was trapped while dressing herself to represent a great Indian chief.

There came a man to Chicago by the name of Clifton, cordially endorsed as a genuine materializing medium by the Illinois State Spiritualist Association, then under the presidency of Mr. Jenifer. He and his society were willing to testify under oath that their friends and relatives materialized at his circles. Finally his methods were exposed, and he fled from the city.

The endorsement of two leading state associations proved wrong, and chaos for a time prevailed.

This trickery, which has been so widely practiced, deceiving hundreds of honest persons, induced a life-long Spiritualist of Boston, Mass., to give a history of every trick, so far as known, which has been practiced at different times under the name of mediumship. It is astounding! Of course many of the tricks have been abandoned long ago, and others instituted in their place.

This pamphlet simply shows what Spiritualism has had to contend with, in its onward march, and will become a part of its history. The one who ignores it while writing the history of our glorious Cause, will signally fail in his duty.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each.

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

Restores Eyesight.

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.



There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other affliction of the eye through this grand discovery, when eminent oculists termed the cases incurable. Here are the names and addresses of a few test cases and the names of the diseases cured: Miss Reed, 500 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pennington, Mass. Bldg., Kansas City, Mo., cataracts cured. W. W. Lauber, Aledo, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented, General Alex. Hamilton, Tarrytown, N. Y., neuralgia of eyes cured.

Hundreds of other names can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept. T, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

BIG PAYING BUSINESS For MEN, WOMEN. Write for names of hundreds of delighted customers. Make $50 to $250 weekly. Do business at home or traveling, all or spare time, selling Gray outfits and doing genuine gold, silver, nickle and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Heavy plate. No experience, quickly learned. Enormous demand. No toys or humbug. Outfits all sizes. Everything guaranteed. Let us start you. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

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The above is the number of the present issue of The Progressive Thinker as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

A. SCHOPENHAUER ESSAYS,

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cents.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family.

Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well-attested manifestations; the "exposures," etc. Handsomely bound in cloth. But few copies remaining. Publishers' price, $1.50. We will send the book postpaid for $1.40.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphlets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

A Few Words About the Devil,

And other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 50c.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

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

W. W. Aber writes: "I have removed to Kansas City, Mo., 3422 East Tenth street, and all mail should be addressed to the above number. We will renew the Intellectual circles in a short time, and I would be pleased to hear from any one interested in that line of work."

As set forth by the Inter Ocean a remarkable case of somnambulism is reported from New York city, the victim being Harry Weiss, a stone mason. Weiss was arrested on a charge of stealing 200 pounds of lead pipe from a vacant factory. He declares that he has no recollection whatever of his movements on the night in question, and that he was surprised and shocked when he found himself in the hands of the police. He has been, so he says, a sleep walker for a number of years. Many a time, he explains, he has arisen in the night, dressed himself, and walked for miles, returning to his room and retiring to his couch and rising in the morning as thoroughly refreshed as if he had spent the entire night in undisturbed repose. Weiss bears not only a good but an enviable reputation among his neighbors, and the police are willing to confess that he appeared to be in a stupor when they placed him under arrest. The apparent sincerity of his defense, together with the testimony of those who have known him for years as an exemplary citizen, convinced the magistrate, at any rate, that the case was one to be taken under advisement."

The Anderson (Ind.) Bulletin says: "While making a cut through a hill two miles south of Marion, workmen employed by the Cincinnati, Chicago and Louisville railroad company unearthed the remains of what was thought to be the body of a girl or woman. The large steam shovel gathered up the decomposed body, carried it to the edge of a gorge and dumped it with the dirt into the ravine below. This was last week and the incident was almost forgotten. It was brought back, however, quite vividly Monday night when D. D. Bannahan, night watchman, was startled by cries which he thought were uttered by a girl or woman. The piteous moans and shouts continued until daylight when they ceased. Charles Smith, a fireman, remained with Bannahan the next night. Shortly after dark the cries and moans were heard again; they seemed to come from a person in great distress. Smith walked to near the spot from where it was thought the cries came and flashed a lantern. Nothing unusual was visible, but the cries ceased. Smith remained with Bannahan the next night. About midnight he was startled by seeing the form of a woman, gowned in white standing on the spot where the body had been excavated. Smith made a dash at the figure but when within a short distance of the apparition it fled down the railroad track and when it reached the gorge where the body had been thrown it flitted over the bank and disappeared. A Spiritualist and a number of men are watching the place now to determine if a ghost is hovering about the place."

Rev. Daniel W. Hull is speaking for the Fresno, Cal., Spiritualists during the month of May. He expects to serve the Spokane, Wash., Spiritualists during June.

Dr. J. O. M. Hewitt has removed from 498 W. Madison street, Chicago, to 533 W. Madison street. Correspondents will take notice accordingly.

According to a story told, Andrew Carnegie, in making his gift of $600,000 to Tuskegee Institute and to Booker T. Washington the other day, told Mr. Washington something of Providence and real estate values. This is his remark as reported: "Providence has been very kind to me of late because a piece of realty I bought has risen $200,000 in value. And when I come to think of it I can assign no reason for this generosity, except that I have not bothered Providence with my petitions for about forty years."

M. E. Foster writes "Mr. and Mrs. M. Buchanan have moved from Mt. Pleasant Park, Iowa, to Minneapolis, to make it their home. We will miss them very much when their many friends arrive in August, the camping season."

Frank T. Ripley, test medium and speaker, has a few camp-meeting dates open, and can be engaged. Address all letters to him in care of No. 404 East Fourth street, Newport, Ky., during the month of May.

The Hon. Harvey W. Richardson, of East Aurora, president of the State Association of New York Spiritualists, will address the Christian Spiritualists' Society, Allen and Park streets, near Elmwood avenue, on Sunday evening.—Buffalo (N. Y.) Courier.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

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

Rev. Harry J. Moore, of Chicago, and Mrs. Eva McCoy of Marshalltown, Iowa, have just closed a very successful engagement with the First Spiritualist society of this city. Sunday morning several members were taken into church fellowship. Very impressive floral christening services were conducted at the evening service. The society is pleased to secure Mr. Moore's services for the coming June. Rev. and Mrs. Moore will depart to-morrow for their home in Chicago, where Mr. Moore will attend the Illinois State Spiritualist mass-meeting.—Battle Creek (Mich.) Journal.

Dr. Hoffman, an eminent physician, writes: "The last number of The Progressive Thinker was worth a year's subscription. It shows how broad your views and how fair your dealing with everyone, no matter whether his views strictly coincide with yours or not."

Prof. Lockwood has closed his engagement at Allegheny, Pa. He has had great success there and stirred up the people to a deeper recognition of the spiritual philosophy than ever before.

Prof. Loeb, the great scientist, says: "We cannot admit that there is any obstacle to our complete control, and in consequence our knowledge, of life phenomena. Everyone, I believe, who recognizes the control of life phenomena to be the great problem of scientific investigation will come to the same conclusion. Authors who have come to the opposite pessimistic view have placed too great faith in some hypothesis or have fallen victims to a poor or wrong interpretation of the facts. It is self-evident that the pessimistic view can only hinder, but never further the progress of science."

Mr. Culhane writes from Hamilton, Canada: "The ever welcome intermediary between the two worlds, Mrs. Wreidt, trumpet medium, of Detroit, scattered sunshine among those who had the pleasure of attending her circles here during the last few days. Her control, Dr. Sharp, is an inexhaustible mine of wisdom, fully satisfying all questioners on the all-absorbing topic of the life beyond. The recurring visits of this lady are eagerly looked forward to as periods of genuine joy, and gladness, enabling us to hold sweet converse with our beloved over there."

Pittsburg, Pa.—Workmen engaged in elevating the railroad tracks near the old bridge across the Loyal Hanna Creek assert that every morning at dawn they see a spectre train, drawn by engine 1313, topple over an embankment there. A short time before the Johnstown flood an express train collided with a freight train, drawn by engine 1313, and the freight train fell into the creek. The freight train was loaded with lime, and 14 bodies, presumably those of tramps, were taken from the wreck, all partly consumed by the lime. The workmen declare that the wreck scene is repeated every day, except that the engine and cars disappear just before reaching the water in their fall.

Christ Seiler writes: "I am contented and await the time to answer the last roll call, and when that time comes I hope that my last moments will be like those of the great geologist, Alexander von Humboldt."

Several years ago Mrs. Marie Draper, a comely widow of Hagerstown, Md., was engaged to William Snyder, but before the wedding day he mysteriously disappeared. After he had been gone two years Mrs. Draper instituted a thorough search and finally by means of a palmist and fortune-telling gypsy's prophecy, she found him sick in a hospital in Wheeling. She traced him from Hagerstown to Philadelphia, then to Richmond, thence to Wheeling, where she found him sick, deserted and helpless. After nursing him back to health the couple renewed their vows and returned to Hagerstown, where they will soon be united as husband and wife.

Geo. H. Brooks passed through the city last week to fill an engagement at LeRoy and Farmer City. He has closed his work with the Iowa State Association. He is now at his home at Wheaton, Ill., where he can be addressed for engagements and to attend funerals. Address him at No. 114 President street.

Dr. Loeb says: "The logic of science must rest on the assumption that a life phenomenon has been explained completely as soon as it is possible to control it unequivocally by physical or chemical means, or to repeat it in all detail on inanimate material."

E. H. Vandenberg writes from Clear Lake, Iowa: "Having had occasion to visit Algona, Iowa, shortly after G. W. Kates and wife were there, I found they had awakened a great interest. They were there for three lectures, and the crowd and interest were said to increase each evening. They say that Brother and Sister Kates' lectures, and Sister Kates' tests were enough to convince the most skeptical. The grand and beautiful philosophy of Spiritualism is progressing more rapidly each year. What matters it if it does have enemies endeavoring to put it down? As long as this glorious republic is full of such workers as G. W. Kates and wife, Mr. and Mrs. Sprague, Rev. Moses Hull, and dozens of others I might name, and the more it is abused the more curiosity it will arouse. All that is needed to make good Spiritualists, is for some good orthodox minister to run down Spiritualism, as they have done in Clear Lake, and other towns I might mention, and then have some good medium or lecturer come into town, and curiosity and common sense will do the rest. But Brother and Sister Kates did not have the assistance of one of these ministers in their work at Algona, but a rousing interest was worked up just the same."

W. C. Mann writes from Louisville, Ky.: "Services of the Speed's Memorial Temple are being held at the residence of Brother Val Speed, conducted by Mrs. Grunwald. She is doing a good work for the cause of Spiritualism in this city. She is not only a good speaker, but a great worker for the cause. We will hold memorial services on May 3, it being the second anniversary of the passing away of Sister Rosa Speed. Mrs. Grunwald will be the speaker, and the tests will be given by Mrs. Mann, Hazard, Kircher and Koch. We look forward with great pleasure [illegible] a good time."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

Freeman W. Smith, of Rockland, Me., will answer calls to officiate at funerals.

J. I. Hollingsworth writes from Winchester, Va.: "They may say what they please about tracts and booklets, etc., but there is nothing like newspapers to make converts to Spiritualism; this I know, for they will read papers when they will read nothing else, and they have more influence than any other kind of literature, especially if the paper is non-religious or non-political. I think that if the National Association would spend the money in Spiritualist papers it spends in tracts and booklets, they would be of more service to the cause. Is it not true that every Christian is bound by his dogmas to believe that man has a soul, and often speaks of it and the necessity of saving it, or in other words he is bound to believe that there is a life after death; yet the very moment you affirm to him this belief, and state that under certain conditions communication may be had with the spirit world (his soul after death) he flies all to pieces and accuses you of insanity. Then why is it that Christians after admiting that there is a life after death have such an aversion for communicating with it?"

Mrs. Paul Calm writes from New York: "Many thanks for premium which we received Friday. I anticipate much pleasure in reading this, our fifth book. I am also delighted to have our dear old Progressive Thinker again. After being without it for a little while, it seems like an old friend."

Henry Voorhees writes from Traverse City, Mich.: "After forty years' absence I made a month's trip into the center of Michigan. I found in many rural communities where there were formerly thriving societies, almost all their meetings were discontinued. The old residents have died while the young class have moved to cities or are taken up with the 'New Thought,' mental science, etc. Camp-meetings and thriving city societies, however, are increasing. My wife was a good prophetic medium, and before the civil war she said there would be a great struggle, and much blood would be shed, and after its successful termination she said another great conflict would arise between capital and labor. This would merge into religious wars. The church would be much crippled; the government would be broken up finally, and then freedom for all and an era of great prosperity."

Mrs. Charles Wright sends the following from Springfield, Mo.: "Six weeks ago Dr. W. O. Knowles, of Grand Rapids, Mich., came here to serve the Springfield Spiritual Society. Large audiences have attended. The lectures are fine, with messages following. We had a basket social at our temple. A large crowd was present. The feature of the evening was a prize cake with a gold ring baked in it. Our aid realized $6. Our lyceum is progressing nicely, with Mrs. B. S. Buchanan as lyceum director. Mr. Black instructs the children in calisthenic exercises. Lyceum, 9:30 every Sunday. Lecture and tests at 8 p. m. Ladies' Aid meets every Thursday at 2:30 at the Spiritual Temple. The Springfield Spiritual Association would like to get dates and terms of good lecturers and test mediums."

In an address upon the Bible and the schools, delivered before the High School Teachers' Association of Cook county, Ill., Dr. E. G. Hirsch deplored the tendency of certain churches, ministers' societies and other religious organizations to attempt to get the reinstatement of the Bible in the schools of the city. He declared that the reinstatement would result in the disruption of all influence for peace. He based his objections to the reinstatement upon the following five reasons: "That it would be exceedingly difficult to determine what Bible should be used. That many taxpayers, whose rights should be respected, object to it. That by merely reading the Bible, without comment, in the schools would not secure satisfactory results in ethical training and moral and religious teaching. That is is questionable whether the ethics of the Bible, as commonly interpreted, are the ethics of modern life." Dr. Hirsch said that science and the acquiring of it had not made men virtuous, as it had aided the evil man as well as the man who used it to good purpose.

The engagement of Wolfe's Casino by the First Spiritualist Association of Jacksonville has added greatly to the comfort of those who attend its Sunday services. The auditorium is commodious and easily reached from the street, being on the first floor. The Riverside cars pass the door. Mr. George J. Colby continues his inspirational discourses, the elevated character of which gives deep satisfaction to thoughtful persons among his hearers as furnishing them with mental and spiritual food. In addition to Mr. Colby, the society has each Sunday, now, the benefit of ministrations through the mediumship of J. Madison Allen, a venerable worker in the cause of Spiritualism. Mr. Allen delivers discourses, and also adds both vocal and instrumental music to the services, under inspiration.—Sunday Times-Union.

We are requested to announce that Mrs. W. J. Linn is Mrs. Linn no more; having changed her name to Mrs. W. J. Howes, by marriage not long since. Her correspondents and old friends will please address her thus at 426 East Thirty-first street, Chicago.

Alex Agnew writes from Washington, Pa.: "Mrs. Mary A. McFarland and William A. Arent held a large and interesting meeting at the city opera house, on Sunday evening, April 12. Mr. Arent's tests were very clear and to the point. Mrs. McFarland and Mr. Arent held a number of circles which were well attended. Both mediums made a large number of friends while in our city who were sorry to have them leave. We hope to have them with us again in the near future. We have organized a society here and have applied for a charter."

Ghosts have again made their appearance at the school house near Flora, where Amer Green was hanged by a mob several years ago. According to several members of a party of young people the ghosts are now running about the yard and building and hold sway in the vicinity. The party was returning from a hay ride to the country and were passing the hollow at the school house when, they claim, noises were heard and as they neared the building, the ghosts were seen. The story of the ghosts has brought to mind the fact that spooks caused this building to be abandoned a short time ago. The building is now going to ruin because students will not attend school there and no teacher can be found who will preside. Not since the time Amer Green was hanged by the mob in the school yard have the farmers in the vicinity been willing to permit their children to attend there and now, after the lapse of twelve years, the building has been abandoned and another building in another part of the district is being used for school purposes. Ghosts are said to be holding nightly vigil in this building and, it is claimed, are again making the wild, weird sounds heard for years after the hanging of Green.—Logansport (Ind.) Journal.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Mrs. Lily LeSieur writes: "I wish to correct a mistake made in my letter of last week. The two meetings of the Band of Harmony in the month of May will be held at the home of Mrs. Cora L. V. Richmond, in Rogers Park, No. 3802 Ridge avenue. Take a Clark street limits car; ride to the car barns; transfer to an Evanston electric car; ride to Lunt avenue; then go west to Ridge avenue; turn corner and go north to the second house. Mrs. Richmond will be at home to receive friends, as she does not leave the city till the first of June."

Mrs. Montagu Beauchamp, who for many years has been engaged in missionary work in China, gave an account at the Conference Hall, Eccleston street, S. W., London, Eng., of how the planchette has from time immemorial been one of the recognized means in China of communicating with evil spirits. She had lived, she said, in the particular province known as "Demonland," where the native idolatry was bound up with Spiritualism. She had found there was a real power in this idolatry and necromancy, and had known cases of healing worked by those natives who professed to cast out evil spirits. She was convinced that they did in reality cast out the spirits, "but there," she said, "you stand face to face with the unveiled powers of hell." She went on to give instances of exorcism by both Christians and Chinese. The Chinese had for a long time obtained communication with bad spirits by the use of mediums and of planchettes. The latter were formed from a sieve with a pencil attached to one side. Two persons placed their hands on the sieve and the pencil would then write messages. She had herself known of one instance in which a great flood was accurately foretold by a planchette message. Again, the Boxer rising was prophesied by a planchette; she believed the murderous Boxers were all possessed by devils. Her opinion about the planchette was that it only worked intelligently with those who yielded to its influence, and that its influence increased with repeated use. With those who did not yield the planchette refused to work, and the result was merely an unintelligible scribbling. But, in the name of common sense, if evil spirits can communicate, why not the good, the pure, the angelic?

Mr. and Mrs. Sprague, missionaries for the N. S. A., were in the city last week and took an active part in the meeting held by the Illinois State Spiritualist Association. They made an excellent impression. They went from Chicago to Peoria, Ill., and will remain in the state until May 24, lecturing and giving tests. Spiritualists desiring their services for lectures and tests in this state should address them at once in care of this office, 40 Loomis street, Chicago, Ill.

M. E. Van Luven writes from Oakland, Cal.: "Mr. C. F. Van Luven, who has been holding Spiritualist meetings at Woodmen Hall, Oakland, Cal., has retired from the field. Mrs. R. S. Cowell, one of the most noted and most practical test mediums of the Pacific coast, is holding very successful meetings at this hall every Sunday evening. Mrs. Forbes, a very promising new medium from Berkeley, Cal., presides over an interesting afternoon meeting at the same hall on Sundays."

The Chicago Chronicle has the following from Paris, France: "There is on Guernsey island, at St. Pierre Post, a house where there are such mysterious goings on that the whole town is stirred up. But an obstinate photographer, who has set up his workshop there, is unshaken in his determination to remain, though when he sits down at the table to regale the inner man, arms, without the sign of a body, appear all around him, snatch up the plates and send them whirling to the ground. The paintings along the walls shake in unearthly fashion. One evening the photographer's daughter saw a ghost going downstairs before her. It had only one hand and the fingers, twice as long as ordinary ones, were covered with blood. Another time an obliging ghost indicated to the girl by a gesture where she would find a brooch of her mother's, for which she was looking. The town police tried to search the house, but the ghosts played such tricks they were forced to withdraw. A courageous townsman, who spent a night in the house with his dog, came off without other adventure than a knock on the knee. He has offered $50 to anyone who will pass a night there in his company to whom a ghost appears."

Mollie B. Anderson, secretary, writes from Clarksville, Mo.: "The M. V. S. A. camp-meeting at Mt. Pleasant Park, Clinton, Iowa, will open August 2, and close August 30. All signs are pointing to a very successful meeting. With such talent as H. D. Barrett, Moses Hull, Mrs. Helen Russegue, Miss Harlow, Prof. W. F. Peck, W. J. Colville, Mrs. Josie K. Folsom, Mrs. Georgia Cooley, J. H. Altemus, and others, it is safe to say a spiritual feast is in store for those who are fortunate enough to attend camp this season. There is promised a fine array of the phenomena also. The announcements are in the hands of the printer, and will, in all probability be ready for distribution ere this reaches your notice. Upon application, I learn from the railroad officials that they cannot determine upon transportation rates until nearer the close of the present month. Watch the June Spiritualist papers for rates."

Mrs. G. Partridge, psychometrist, has moved her residence to 2751 W. Lake. Her friends will please remember in writing or calling.

Mrs. Pauline Griffiths writes from Milwaukee, Wis.: "A pleasant surprise party was given by the members of the Golden Rule Spiritual Society, in honor of their lecturer, Mrs. Anna Mehrtens, of Ripon, Wis., April 14, at the home of Mr. and Mrs. Loebel, 689 Seventh street. The party enjoyed themselves up to a late hour in the evening. The luncheon table decorations were beautiful—red, white and blue flowers."

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.



LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich.

The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

Lake Brady, Ohio.

Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Waukesha, Wis.

The annual camp-meeting of the Wisconsin State Spiritualist Association will be held in Waukesha, Wis., from July 17 to 30 inclusive. An excellent program will be prepared, and a first-class time afforded all who come. Write for particulars to the secretary of the Association, Will J. Erwood, 1334 Pine street, LaCrosse, Wis.

Wonewoc, Wis.

The Wonewoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars, (What name?) the secretary of the Western Wisconsin Camp Association, Wonewoc, Wis.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information address Flora Hardin, secretary, Anderson, Ind. The president of the camp writes:

The Indiana Association of Spiritualists is getting in shape for the camp-meeting which will convene at Chesterfield, Ind., July 16, 1903, and continue over seven Sundays. We started out by holding meetings over four Sundays each year, and have gradually extended the time, and I presume that two months will be fixed for next year. The interest in the camp and the cause has made this necessary. We have secured quite an array of talent and expect to have many eminent mediums. W. C. Jessup now resides on the camp-ground, and is actively engaged in trumpet work and has made many converts at and since last annual meeting. The cause of Spiritualism is rapidly growing. The interest is increasing. People are seeking for truth. Creeds and dogmas are on the wane. Faith and hope based upon the teachings of an age of ignorance and superstition are as nothing compared with facts. Truth and right will prevail.

E. B. CHAMNESS, Pres.

Camp-meeting in Oregon.

The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Haslett Park, Mich.

This camp commences July 25 and ends September 1.

Delphos, Kans.

The First Society of State Spiritualists and Liberals will hold their twenty-fifth annual camp-meeting, commencing August 9 and closing August 26.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio.

Camp opens Aug 17 and closes Sept. 7, 1903.

Mantua, Ohio.

Camp session opens July 28 and closes September 2.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session July 11 and close August 24.

Vicksburg, Mich.

The camp-meeting will be held at Vicksburg, commencing August 2 and closing August 25.

Etna, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d.

Onset, Mass.

Opens July 13 and closes August 31.

Freeville, N. Y.

Regular camp opens July 26 and closes August 12.

Ottawa, Kans.

Spiritualist Camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 27 and close August 24.

Summerland Beach, Ohio.

Woolley's Summerland Beach Camp Association opens August 10, and closes September 1.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa.

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25.

Bankson's Lake, Mich.

At Bankson's Lake, Mich., commencing June 14 and ending June 30.

Saugus Center, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Saugus Center, Mass.

Verona, Park, Me.

The annual camp-meeting at Verona Park will open July 27 and close Aug. 19.

Lake Pleasant, Mass.

The New England Spiritualists Camp-meeting Association will open July 28, and continue thirty days, including five Sundays.

Franklin, Neb.

The Franklin Spiritualists will hold their eighth annual camp-meeting, commencing July 11, to July 28.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until Sept. 9.

Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association, of Los Angeles, Cal., will open August 17, and close September 14.

Summerland, Cal.

The annual camp-meeting of the Spiritualists at Summerland, Cal., will

Commence July 26, and close August 3, 1903.

Sunapee Lake, N. H.

Sunapee Lake camp-meeting opens August 3 and closes August 31.

Jenison Park, Mich.

This camp will open June 29, and will be continued through the month of August.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3.

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This is the author's posthumous work left in MS. to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it, as well as all his other books, viz.: The Light of Egypt, Vol. I., bound in cloth, $2; paper, $1. The Light of Egypt, Vol. II., bound in cloth only, $2. Celestial Dynamics, cloth, $1.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

H.: Q. Is there any goodness but active goodness?

What would the doing of good consist of if there were no evil?

Is the moral world balanced and self-poised, like the physical universe, or has nature made misquilt?

A. The answer depends on what definition is given to goodness. In the broadest sense, it stands for all that contributes to the well-being of everything in the universe. In a narrower sense, when we speak of good, we mean whatever we think is good for us, and whatever is detrimental, or we think is so, we call evil. It has been repeated until almost taken as self-evident, that without evil, we could have no appreciation of good, yet like the most, if not all, old sayings, misleading and untrue. It is said every positive must have a negative, as day, night; light, darkness. But day and night, light and darkness, do not depend on each other. Night is a local condition, and if at any time we could ascend out of the earth's shadow we should see the sun unobscured. The darkness is of the local shadow, and of countless leagues of space flooded with sunlight, the darkness on the earth is an indistinguishable note. Thus do we see in the trend of all forces in nature toward the best measures, for the best interests of all things, as the flood of light, and in its entirety we call it goodness. The shadows, the failures, the miscarriages, we call evil, but these may be as valuable in contributions to the grand total of results as the successes. Until our mental horizon enlarges from its present narrow bounds, and encloses the spheres of a wide universe we cannot decide.

We may alike fail in judgment in what we think good for us or evil. If we kept ourselves physically in harmony with the laws and conditions of the physical world, and spiritually in harmony with the laws of the spirit realm, we would regard all things as good, and would see no evil. We should have to waste no time in attempting to undo the mischief done, or planned by evil. If you were to take a long journey over a desert road, you would say: I must have a canteen of water, a knapsack of food, and dress me for easy action. You would not say: What burden must I carry for some one else? How much food must I take for hungry men I may chance to meet? If on the way you meet them it would be angelic to share your bread; if you meet one unable to go further, it would be divine to carry him on your shoulders, but no one will contend that you would make the journey in faster time or arrive in better condition by starving yourself, or straining under a burden imposed by others. These things are sacrifices, and are commanded of us because we have sympathies, which to crush, causes us pain, and in gratifying which a compensation is meted to us in the sense of duty done.

The nation has to carry its criminals, paupers, imbeciles and incapables. The capables cannot move on until all this dead incumbrance moves with them. Yet who will contend that were all capables, they would not move onward more rapidly? It might as well be asked, What would swimming consist of, if it were not for the mill-stone tied to the neck of the swimmer?

Yes, the moral world is as self-balanced and carefully adjusted as the physical. It is subject to corresponding irregularities and perturbations, which perplex those whose views do not take in length of time and breadth of conditions. There is no "misquilt," or crazy patchwork, but purpose, tending to ultimate harmony.

The sense this correspondent gives to goodness as an active virtue, takes in only the narrow sphere of the individual. He would ask, can a man be good and do nothing to express that goodness? Can he be a good man, and not be kind and sympathetic to those needing sympathy; charitable to those in want; helpful to those in distress? We would say such a man has the capabilities of being good. We cannot say he is good without his expressing that quality, for by his actions only we form our conclusions.

Student: Q. What is known of the constitution of the sun, and what is the cause of sun-spots?

A. What is actually known of the constitution of the sun is almost nothing. What is conjectured by astronomers and passes for knowledge would fill a volume. Standing on this earth at a distance of nearly 93,000,000 of miles from the central orb, the most powerful telescope that has been made, or is possible to make, makes no certain revelation and leaves the imagination of the observer widest freedom.

The temperature of the surface has been estimated from experiments with burning glasses, and penetrative power of its rays, at 2,500 degrees C., and by equally high authority at several millions of degrees, a variance which shows the unreliability of the assumed data. Yet although not determinable, it is known that it is many times that of the electric arc, and far beyond any temperature that it is possible to obtain by the means at the command of man.

Analysis by the polariscope, shows that the most, although not all, of the mineral and other elements, composing the earth are constituents of the sun, but exist under the intense heat, as vapors in the envelope or atmosphere called the protosphere, and chromosphere. It is the prevailing opinion that the entire body of the sun is a mass of vapor, but on the surface where the heat is radiated into space, a cloud stratum is formed by partial condensation. This is called the protosphere. Above this and indefinitely extending into space is the chromosphere, a stratum of uncondensible gases. Outside of this a yet more volatile stratum of gases, of which hydrogen appears to be the major ingredient, with unknown gaseous elements which have been named helium, and coronium.

The size of the sun has been determined, with an accuracy that leaves little correction for the future. Its diameter is 866,500 miles and the quantity of matter it contains is 330,000 times that of the earth, or 900 times as great as that of all the planets combined.

Gravitation on the sun's surface is calculated to be twenty-eight times that of earth. Thus while the intensity of the temperature tends to dissipate all substances into attenuated vapor, the tremendous power of attraction holds them, and it is not possible for the central mass to be in the state of vapor, for then the mass of the sun would not be as great as it is. This central portion must be in the condition that water would be in if enclosed in a boiler impossible for it to burst and heated to incandescence. It is held by a power stronger than the expansion of heat. The theory of luminous and opake atmospheric strata accounts for the phenomena though not perfectly, and are expedients, not demonstrated.

It has been estimated that for every square meter (a meter is 39.37 inches) of the sun's surface, there goes out into space 1,000,000 calorics, or 100,000 continuous horse power per minute. A caloric is the unit of measure for heat, and represents the amount of heat required to raise a kilogram of water (2 lbs., 3 oz., 4⅜ drams avoirdupois) from zero to one degree centigrade. This must not be taken as fact—it is a guess, and the power and heat may be vastly more or less. It is in fact beyond comprehension, and we are lost in amazement, and inquire how is this constant pulsation of heat and power maintained? The answer is that as the sun cools it contracts, and the contraction presses out more power and heat. A contraction of 250 or 300 feet yearly of the sun's diameter would supply the means, and this might go on for eight or ten millions of years before there would be an appreciable diminution in the temperature of the sun. This is good astronomized fancy; perhaps it may be proven sometime.

What is known of the sun, which may be seen through a telescope, is that its surface presents a scene of activity of titanic forces. It is seething with contending forces and terrific agitation. Flames of incandescent hydrogen burst from its surface extending from fifty to a hundred thousand miles. The surface rises and falls. Cyclones sweep down from the intensely cold surrounding space, with such force as to indent the surface a thousand miles, and thus cause the dark spots on the sun. The cyclones condense the vapor and form clouds. The vapor melts and the spots disappear. Everything is on a vast scale on the sun, and these spots have been seen to reach 100,000 miles in diameter. They are not always present, and then they appear in great numbers. An uncertainly defined cycle of 11 years is thought to mark the length of their appearance. That the sun-spots have direct application to changes of weather on the earth is well supported. Electric storms, high winds, and phenomenal weather come with them. The electric disturbance strongly affects the compass.

The difficulty investing the sun-problem is to account for such waste of energy. The astronomers have found no compensation and have concluded that like a machine the force would run down and then the sun would lose its splendor, and universal death reign throughout the solar system. But there must be a balance of forces. If one force would hurl a world into space, another holds it in place. For every vibration which goes out one must come in. Force is never lost even though it disappears.

IMMORTALITY.

We are here for a little time, the night and the day
That are yours and mine, but these pass away.
And the flowers fade, the green leaves fall,
The silence of winter will cover them all.

Oh, life so brief, with your shining days,
Oh, life so fair with your sweet lips' praise,
Oh, life, with your heart of love and desire,
With its sacred gleam and its hidden fire.

I ask of you to give to me
More than to live—Immortality;
For that means life when the dream is o'er,
When we leave the shallop beside the shore;

When we leave the shadow and dreary tide,
And stand renewed on our Father's side.
There's something more than this passing day,
There's something more than this going away;

There's a song of God in the heart of men,
That we each one of us live on again,
Beyond the shadow, beyond grim death,
Beyond the fading and fluttering breath;

And the glad sweet thought is ours to-night,
Of immortal life beyond death's plight,
Immortality—why, it makes us strong,
To pray and to toil, and to struggle along;

Makes our hearts' love broader, our souls more true,
Because of that future for me and for you;
Because of that God who has kissed each brow,
As that of his child in the living Now.

JENNIE HAGAN BROWN.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

ILLINOIS SPIRITUALISTS.

Proceedings of the Mass Meeting, April 28, 29 and 30, 1903, in Chicago.

Tuesday Evening.

The initial meeting of this mass-meeting was very lightly attended, there being but 136 persons present in the hall capable of seating at least a thousand or more, which made the crowd look smaller. The meeting advertised to begin at 7:30 opened at 8:15 by congregational singing.

Madam Bourgeois had possession of the music and threw her old-time enthusiasm into the instrument she knows so well and which she loves. The first real number on the program was a recitation by Mrs. Cassie McFarlin, then a beautiful vocal duet was rendered by Madame Bourgeois and her sister, Mrs. Turnock.

E. W. Sprague spoke on "Lessons from the Missionary's Observation Car." He placed Spiritualists in four classes, viz.: Phenomena Hunters, Christian Spiritualists, Philosophical Spiritualists and Scientific Spiritualists, and as a missionary, an organizer and medium, aided by his good wife, also a fine psychic, the problem they are attempting to solve is the uniting into little bands of harmony these four kinds of Spiritualists as auxiliaries to the National Association. Mr. Sprague is a strong and impressive speaker.

A beautiful solo was sung by Miss Alice L'Hommedieu, and the audience showed its appreciation in applause.

Mrs. Anna L. Gillespie, of California, delivered a loving "Greeting from the Golden Gate."

Miss Alice L'Hommedieu sang a solo and sang it beautifully.

Congratulatory communications were received from Mrs. Georgia Gladys Cooley and husband, in Canada; from the secretary of the California State Association and present editor of the Philosophical Journal.

The communications were referred to a committee composed of Col. James Freeman, Dr. T. Wilkins and Ella Johnson Bloom.

A vocal solo by Miss Alice L'Hommedieu.

Tests were given by Mrs. May Elmo, Mrs. Wm. Hilbert, Chas. J. Peterson and Will J. Erwood.

Wednesday Morning.

The conference had for its subject for discussion, "Condition and Needs of Our Cause in Illinois."

This meeting assumed a very interesting and rather warm aspect when John Quincy Adams and W. J. Elmo offered criticisms upon the Illinois State Spiritualist Association, especially the officers thereof. To which Mr. Warne took exceptions in a very positive manner, remarking that the fault-finders were, without exception, people who paid no money into the coffers of the association and that if those who find so much to criticise in the conduct of the affairs of the association want the handling of matters, he was willing to resign at once, if the life of said I. S. S. A., under their regime could be assured.

Mrs. H. L. Lichtig took some exceptions to being put upon the program for active service without being consulted, but amicably acquiesced to the request of the president and spoke nicely to the point.

Mrs. Hamilton Gill occupied the floor for a few moments in a short talk upon the influence of the spirit world upon this.

Dr. Juliet Severance, the oldest wheel-horse in attendance, arose tingling with old-time inspiration and interest and spoke to the subject, expressing the belief that nothing so hindered the progress of Spiritualism as the tendency to cater to old superstition, the old orthodox ideas of prayer and creedal organization. The Doctor was ever thus within the acquaintance of your reporter. Radical in opinions well formed and a close student of the situation.

Mrs. Jeffries spoke under control, with considerable wisdom in the words.

Mrs. Danforth spoke with deep meaning upon the necessity of each one knowing himself or herself before criticising others. Striving to correct each fault of their own. Her manner and language should keep her before the public in the capacity of teacher and healer and this appears to be her aim and the desire of her intellectual guides.

Will J. Erwood, secretary of the Wisconsin State Association, touched the subject of frauds with a heavy hand, rapping those who think it almost a crime against Spiritualism for Spiritualists to dare to mention the word.

Mrs. Clara Stewart spoke in very much the same vein, but with a little more leniency.

As Elmo and Adams were demanding a final hearing and trying to square themselves before the audience for their criticism of Mr. Warne's methods, the president informed them that the time for meeting had expired and a religious sect must take the hall. The doors opened and in rushed the howling mob of a sect called the Holiness Society

With their screaming, shouting, yelling, and their roaring like all mad,
With their praying and their singing to the Great Jehovah fad.
Till the walls were made discordant with their hallelujah joys,
And the world seemed but created for their holiness and noise.
Such a racket, such a clanging, such religious jamboree;
Such a wild and weird-like worship civil people seldom see.
Oh, how glad we were religion was beneath these ravings wild,
And we hope that all good mediums are to silence reconciled.

Wednesday Afternoon.

The meeting opened with congregational singing; a poem, read by the president.

Song by Miss Bertha Baldwin, "Dreams of Paradise." In a deep contralto voice, this was beautifully rendered.

Will J. Erwood delivered the first address of the afternoon, and did it to the credit of himself and the upliftment of Spiritualism. He is a young man of splendid education, clear ideas and a good memory, as well as graceful and good-looking. He is certainly destined to become one of the leading lights in the future Spiritualism, a good successor to some of the old vets.

A piano duet by Madam Bourg and Mrs. Turner was rendered, and course beautifully, as only such artists are capable of giving.

Mrs. N. A. Burland, under spirit control spoke upon the subject of "Evolution, Divine Healing and two others woven into one."

Solo, "The Better Land," was rendered by Miss Ada Connor.

Ms. Burland gave some very fine tests.

Mrs. Ella Johnson Bloom, under control, gave several very good tests.

Mrs. E. W. Sprague gave three or four splendid tests, and in such an easy and confidence-inspiring manner.

Wednesday Evening.

Meeting opened with a poem read by President Warne, and a violin solo by J. W. Cooper, one of the old favorites at spiritual meetings, and accompanied by Mme. Bourgeois.

Oscar A. Edgerly, under spirit control, lectured on "Spiritualism as Adapted to the Needs of Humanity." His words fell upon the ears of the audience like raindrops on the verdure of springtime. The entire lecture was filled with nuggets of golden thoughts.

Vocal solo, "Song of Sleep," by Miss Lena Guttenberger, beautifully rendered.

Harry J. Moore took for his text, "Joan of Arc." It is utterly impossible to give in a write-up of this character even a faint idea of the lecture as a whole, therefore your correspondent makes no attempt to give even in part, a record of the words of speakers.

Vocal solo, "Voices of the Angels," by Mr. Judd Allen. This was a beautiful song, sweetly rendered.

Mrs. J. A. Murtha, of Baltimore, a descriptive psychic, gave many good tests.

Violin solo by Mr. Cooper.

Mrs. Eva McCoy, of Marshalltown, Ia., gave some good readings, which were recognized.

Thursday Morning.

The conference was opened by Laura Fixen, who occupied her allotted time to good advantage. She dwelt considerably upon motherhood, fatherhood and mediumship.

Mrs. Hamilton Gill was the next speaker, and claimed that mediums often suffer at the hands of laymen. She strongly advocated harmony all around.

Mrs. Alice Gehring advanced many good ideas relating to the duties of Spiritualists and societies.

Mrs. E. W. Sprague addressed the meeting, dwelling forcibly upon the necessity of honesty among mediums, laymen and the public.

G. C. Love, of Portland, Ore., would have the mediums be as honest to the laymen as they are to them.

E. W. Sprague spoke briefly, claiming this as one of the vital questions to the betterment of Spiritualism.

The subject was handled by President Warne, Mr. Riley, Dr. Knowles, of Grand Rapids, Mich.; Mrs. Mullen, in an able and business-like way, indicating that Spiritualism is studying itself.

Thursday Afternoon.

After congregational singing, Harry J. Moore came upon the rostrum with "The Woman of Endor." After reading the passages from the Bible referring thereto, he took up the subject and handled it as no one but Harry Moore or Moses Hull can, interspersing with many little bits of funny stories.

Vocal solo, "The Years of the Spring," Miss Zoa Ulrich.

Moses Hull spoke to the subject of the Morris Pratt Institute, taking the place on the program of Dr. T. J. Beiter. Following Mr. Hull upon the same subject, Mrs. Clara Stewart spoke for ten minutes. They lack the proper support to the school and are making an effort in that direction. Collections were almost $40.

Vocal Solo, "To All Eternity," by Miss Caide.

Will J. Erwood read from articles laid upon the platform, giving good satisfaction.

Mrs. J. A. Murtha gave tests next in her inimitable and clinching manner.

Before the beginning of the afternoon session the following report was presented by the committee on communications, in reply to congratulations sent the meeting by Mrs. Georgia Gladys Cooley and husband, Secretary Jones of the California State Association, and editor of the Philosophical Journal:

We, the committee to whom President Warne of the Illinois State Spiritualist Association, referred your congratulatory communication, desire to acknowledge receipt of the same, and in behalf of the I. S. S. A., take pleasure in expressing our sincere thanks for your kindly thought and good wishes, and reciprocate by wishing you a prosperous result of the labors we know you are performing for our good cause.

Yours very truly,
JAMES FREEMAN,
T. WILKINS.
ELLA JOHNSON BLOOM.

Thursday Evening.

Meeting opened with violin solo by W. Cooper, accompanied by Mme Bourgeois.

Mrs. Cora L. V. Richmond was the first speaker on the program, and having assigned to her the theme, "Spiritualism—Its Work in the Past, its Present Status, Its Probable Future," she handled it as her guides understand the problem.

Vocal solo, "The Angels' Serenade," by Miss Vera Young.

E. W. Sprague spoke, or according to his own announcement, he talked for thirty minutes on the subject, "What Do We Know?" Brother Sprague is certainly a very earnest, candid, enthusiastic speaker and drives his arguments home in a forcible manner.

Vocal Solo by Mr. Elmer Tracey.

As an appreciable ending to these meetings the three excellent mediums, Mrs. E. W. Sprague, Mrs. J. A. Murtha and Mrs. Eva McCoy, came forward and gave some very convincing messages.

The meeting, we understand, has not been financially successful so far as receipts at the door were concerned, but by the mere asking by the president, the amount lacking was almost made up. Lacking, $41.60; collected $35.88; still lacking, $5.72.

As the meeting was adjourning, some one, through Laura Fixen, offered a check for the balance.

The Mass-meeting was a success, at least so far as it lifted up the drooping souls of Spiritualists, so far as relates to uniting the Spiritualists of the city, whether financially or not. Much good to the cause is accomplished by these meetings and if the mass of Spiritualists realized what a vast amount of work, worry and patience was necessary to make such meetings possible, they would never leave a cent unpaid after the last night.

DR. T. WILKINS.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

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"Who Are These Spiritualists?"

Dr. Peebles is as industrious as he is remarkable in certain other respects. By proper use and exercise, he keeps his mental faculties as finely attuned as he does his physical.

He strenuously believes in the accepted sentiment and truth of the old adage that, the older one grows, the wiser he becomes; and furthermore, he believes in illustrating it by notable example.

His latest work—we believe it is, they multiply so fast it is no easy matter to keep in mind their regular order—but some of his latest employment has been to tell the world "Who These Spiritualists Are," and very satisfactorily has he done it. Indeed, he has made us feel as though we were in most excellent company, a fact as well known as it is agreeable. Evermore is it true that a man is known by the company he keeps, whether the company relates to personality or to thoughts. It is but natural law to seek companionship mentally and spiritually, as it is socially. The Philosophy of Life—Spiritualism in its various phases, meets the acceptance and wants of thinkers in every department of thought.

The long array of names presented, cover over one hundred pages of octavo size, and these of course are only a partial list. They are memorable worthies who, during the last half-century, have so largely assisted in awakening the world from its theological sleep, so near to the sleep of death.

Brother Peebles has appended, in many instances, what may be termed a thumb-nail sketch of these distinguished personages, which adds to the reader's interest. All this is preceded by a characteristically notable chapter of definition and affirmation as to "What is Spiritualism?" which is both philosophically and spiritually true. The concrete and comprehensive character of the book will naturally serve to create for it a popular demand and the more the better.

GEO. A. BACON.

Shaker Spiritualism.

Oliver Prentiss related in the Shaker of August 1875: In the year 1837, two of the girls in the Second family at Watervliet, N. Y., were in vision, as it was called. Unconscious of mortal surroundings, they lay on a bed in the east end of a long room.

The room was packed with standing spectators, witnessing the thrillingly interesting phenomena. The entrance door was at the opposite end of the room. I came in late and sat down near the door. The girls could not possibly have seen me, had their eyes been open.

They had gone to a far-off city in the spirit world, where they met Mother Ann, with whom they had frequently met in former excursions, and become familiar. I spoke not, but simply thought: How can they make their bodies talk when so far away as they claim to be?

The girls ceased talking, as if listening. Presently one of them said: "Mother some of the folks at home wonder how we can make our bodies talk, when we are so far away?"

After apparently listening to the response, she said: "Mother says it is not we that make our bodies talk. It is our guardian spirits, who remain with our bodies to keep the vital action while we are gone."

I thought, How can their guardian spirits get their words so readily? The girl seemed to listen, then said: "Mother, the folks at home wonder how our guardian spirits can get our words so readily?"

After apparently listening, the girl said: "Mother says she don't know that she can make you understand that. It is by a kind of telegraph that we have in this world. You have nothing like it in your world now, but will have before long."

At the aforesaid date, 1837, telegraph meant an agreed flag, or other signal.

(Morse achieved his great triumph before the public on an electric telegraph between Wasnington and Baltimore in May, 1844. People were astonished by the result.)

We were subsequently informed in manner aforsesaid, that Dr. Franklin whose favorite amusement here was halter-breaking lightning, had in the next world succeeded in harnessing a similar power to the mail stage there, and that the facilities which now enables us to talk around the world in almost less than no time are a materialization of what had a pre-existence in the spirit world.

It may be so with all our important inventions. Some may be are materialization of lost arts.

Mt. Lebanon, N. Y. O. P.

O. Prentiss joined our community at Watervliet in his 21st year, and passed from earth at Mt. Lebanon, 1885, aged 86.

Cause of Crime.

Twenty-five years of special study in society has done me some good for myself and mankind. We have good men and women among mankind. The form in body in many is equal to those of ancient Greece and Rome.

Behold the Greeks and Romans. They have ceased to fight on the old plan but are at work with more useful tools than those—for the greater part—who made ancient Greeks and Romans famous as killers of mankind. I am of an opinion that the crime of to-day is less per person than in former times.

Many laws, many of them needless, have caused much crime that formerly was not judged crime. Formerly it was legal to hang a spirit medium as a witch on Boston Common; to beat a Quaker; to whip a Baptist, etc. Some persons want the old law revived to punish spirit mediums in Massachusetts. Such a statement was declared in a Protestant church in Boston within the past three years.

Consider the public school books for young children. Those in Boston teach fiction, fable and nonsense to the children. What can be expected from children whose education is founded on fables, fiction, lies? Now it is a crime in this state if a man or woman refuses to be vaccinated with cow-pox virus and this has helped to increase the record of crimes in this state. Clergymen are corrupt. They live like parasites on useful workers, and a similar mode is growing among Spiritualists.

Crime is taught in the prisons for boys, girls, men and women. The boy or girl who has made a little mistake against a law of men is thrust into prisons with those of greater experience in crime and while in these prisons, schools for crime, they are taught the mode of the most skilled classes of criminals, and graduate experts in theory, and at liberty, are soon experts in criminal practice. A. F. HILL.

Boston, Mass.

'Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

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After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds, and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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Will diagnose diseases by letter.

Send him age, sex and

Leading Symptom.

San Diego, Cal.

Although but a recent subscriber to your valuable paper, I have read its columns interestedly for several years, and having very seldom seen our little city of San Diego represented therein, I thought perhaps your readers might be interested in knowing more about us than that we are geographically situated in the extreme southwestern corner of our great union, and are blessed in the enjoyment of one of the finest land-locked harbors of the world, whose waters are never troubled, and the very best climate.

In size we are small, and in commercial experience young. But the vistas opening before our longing vision of great natural, material advantages, through the completion of the proposed Panama canal and the favored notice being bestowed upon us by our paternal government, in the form of harbor improvements, fortifications, coaling station, etc., are having the effect of bringing to our section many from less favored localities, who contrasting our even temperature and sunny skies with those they have left, immediately proceed to fall in love with us, and become imbued with the desire to us endow with their worldly goods and chattels. Thus we are composed of a most heterogeneous population, of all creeds, nationalities which are straightway harmonized and become straightway San Diegans. But few can resist the subtle charm, and although they leave us, continue to yearn for us, and in the fullness of time return to become of us. More recent arrivals from scenes of great business activity call us lazy; be that as it may, our people have learned the great wisdom of patience, and of living in the ever present now, with an average of 350 sunshiny days every year, a fertile soil, and so cosmopolitan a population, whose chief object in living is to do so as easily as possible, following the lines of least resistance. Who can blame us?

Ours is the perfect clime for the development of spiritual gifts, and the numbers of new mediums developed attest the truth of my assertion. We have two societies, the First, and the San Diego Spiritual Society.

The First Society of Spiritualists, Mrs. Clara Beck, president, has been honored by the ministrations of Will C. Hodge, of Chicago, who has done a good work for the cause during the past winter. Brother Hodge is an earnest and active worker, and has the manly courage to uphold his conviction. The First Spiritual Society meets in Lafayette Hall weekly, which has a seating capacity of perhaps four hundred, and is generally crowded to its limit with an earnest audience of truth-seekers. We have felt the need of good platform test mediums, our local mediums being in great demand.

The San Diego Spiritualist Society, Mr. L. Newcomb, president, meets in their hall, on National avenue, every Sunday morning; has a good regular attendance, and is presided over by Mrs. Lily M. Thiebaud, whose guides give much food for thought, among them a little Indian girl who gives much-needed messages. Mrs. Thiebaud has the charm of personal magnetism, impressing those with whom she comes in contact as being a truthful and capable instrument for spirit work. Mr. Thiebaud is leader of the children's lyceum and is very highly esteemed.

MRS. MARIETTA M. GREGORY.
San Diego, Cal.

"MOTHER'S LAST COUNSEL."

[Two days before her death at Leeds, England, in 1897, Mrs. Phoebe Stafford wrote for her two sons, then four and six years old, the following lines]:

Be thorough, my darlings,
Be kind and be true,
Are mother's last wishes,
Now written for you.

And when you are naughty,
And know you're to blame,
Remember that mother
Still loves you the same.

Let truth be your watchword,
Let love be your guide,
In storm and in sunshine,
Ever stand side by side.

Be kind to the weakly,
Be brave with the strong,
Stand up for the noblest,
And tread down the wrong.

Never shrink from a duty,
Disdain such who would;
Don't live to be clever,
But strive to be good.

In spring, the white stars
Of the sweet hawthorn tree,
The primrose and violet,
Shall whisper of me:

Shall whisper and tell thee
My presence is near,
Inwoven in nature,
My loved ones to cheer.

—Truth Seeker.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

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

"ON THE STREET."

At 96 Park street, near Five Points, this city, is a cheap little restaurant, where five cents will purchase a plate of maccaroni, a bit of toast, and a cup of coffee. Into this place a woman of about thirty drifted a little after noon on Thursday. She was a comely woman, with regular features and dark hair. She had a ragged shawl drawn over her shoulders, her dress was ragged and worn, and her face was pale. She had no money, but she had been there before, and when she begged for food a swarthy Italian man paid five cents for the maccaroni and coffee, and a crust of bread that were served to her.

She was just out of Bellevue, she said. She drank the coffee and ate the maccaroni, and satisfied, thrust the crust into her pocket, and would have gone then, but she was shaking with fever and the man who paid for her food held her back. She sat on the narrow bench until long after nightfall. Then she drew out the crust and began to nibble it.

The eating-house keeper has a little stove. "Let me warm the bread for you," he said, and he put it on the stove, warmed it, and brought it back. The woman bit into it, swallowed a morsel of it, gasped, and died.

That was at 9:30. The police propped her up waiting for the dead wagon. Yesterday she was taken to the morgue. Deputy Coroner Donlin found in her pocket the remnant of crust, two bits of candy, a Salvation Army text card, a rosary, and a copy of verses printed on red paper. The text card had three big-lettered heads with texts under each, thus:

LOST.

All have sinned—

LOOK.

Look unto me—

LIVE.

Jesus died to save—

These are some of the verses:

On the street, on the street,
To and fro with weary feet;
Aching heart and aching head;
Homeless, lacking daily bread;
Lost to friends, and joy, and name;
Sold to sorrow, sin and shame;
Ruined, wretched, lone, forlorn;
Weak and wan, with weary feet,
Still I wander on the street!

On the street, on the street,
Midnight finds my straying feet.
Hark! the sound of pealing bells,
Oh, the tales their music tells!
Happy hours forever gone;
Happy childhood, peaceful home—
Then a mother on me smiled,
Then a father owned his child—
Vanish, mocking visions sweet!
Still I wander on the street.

On the street, on the street,
Whither tend my wandering feet!
Love and hope and joy are dead—
Not a place to lay my head.
Every door against me sealed—
Hospital and Potter's Field.
These stand open!—wider yet
Swings perdition's yawning gate,
Thither tend my wandering feet
On the street, on the street.

On the street, on the street,
Might I here a Savior meet!
From the blessed far-off years,
Comes the story of her tears,
Whose sad heart with sorrow broke,
Heard the words of love He spoke.
Heard Him bid her anguish cease,
Heard Him whisper, "Go in peace!"
Oh, that I might kiss his feet,
On the street, on the street.

—New York Sun.

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PASSED TO SPIRIT LIFE.

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

Mr. Enos T. Slight passed to spirit life, April 8, 1903, at Oak Park, a suburb of Sacramento, Cal. Funeral services at his home, conducted by the writer. Mr. Slight was an avowed Spiritualist, a remarkable seer, and a modern Socrates. He left this world after 76 years of useful life, better for having lived in it. He was totally blind, but always had some one read The Progressive Thinker to him as soon as possible.

GEO. F. PERKINS.
Sacramento, Cal.

Nellie Thomas, wife of Herbert Thomas, of Jackson, Mich., was born to the higher life, March 15. The funeral address was delivered by Julia M. Walton.

Christopher Meyfarth, an old Spiritualist of Jackson, Mich., passed to the realities of the spirit land, April 12. He was born into earth life, June 2, 1837, in Saxe-Coburg, Germany. Julia M. Walton officiated as minister.

Passed to spirit life, at Fall River, Mich., April 22, 1903, Mrs. L. E. M. Thomas. She was highly esteemed and a devoted Spiritualist.

MRS. NELLIE MOYER.

Passed to spirit life, Mr. Job R. Perry, April 20, in his 79th year. Mr. Perry has been a Spiritualist for thirty-five years. The services were conducted by the Rev. Mary Mann under the auspices of the Speed's Memorial Temple. The services were very beautiful.

Louisville, Ky. VAL SPEED.

InRockland, Me., April 21, Mrs. Irene Larrabee was released from the physical organism, and took on the celestial garb of immortal beauty. The duration of earth life was 78 years. She was one of the pioneers in the belief of the spiritual philosophy, and its glorious truths sustained her all through her varied experiences of life. She leaves a companion with whom she has journeyed fifty-three years, and three children. The writer was called to officiate at the funeral services which occurred on the 23d. Thus the veterans are being rapidly called to join the beloved ones gone before and enter upon a new life of greater activity.

FREEMAN W. SMITH.

Mrs. Rogers, of Owosso, Mich., a well-known Spiritualist, passed to spirit life, April 10, after an illness of several months. The funeral took place at the home of Mr. and Mrs. Oxford, Monday, the 12th. Mrs. A. E. Sheets, of Grand Ledge, Mich., conducted the services.

COR.

At the home of his son-in-law and daughter, Mr. and Mrs. F. L. Gifford, of Oxford, Mich., Jesse Robinson passed to spirit life, April 16. Mr. Robinson had been a Spiritualist many years and had a large circle of friends in this and other states. For two years he had been a sufferer from heart trouble which was the cause of his death. Funeral services were held at the residence, Sunday, the 18th, Mrs. A. E. Sheets officiating.

COR.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all services.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other mediums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited to attend and co-operate.

The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed.

First Spiritual Science Church, 77 Thirty-first street, American Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d street. Conference meeting at 2:30. Lecture by Oscar A. Edgerly, of Boston, Mass., followed by messages by Mrs. J. A. Murtha, of Baltimore, Md. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Every Tuesday, at 8 p. m., meetings at Hopkins' Hall, 528 West Sixty-third street. Mrs. Cochonour and Mrs. Gehring.

Prof. Schaeffer will conduct Spiritual meetings in Hygiea Hall, Ogden avenue and Roby street, every Sunday at 3 and 8 p. m., commencing Sunday, May 3. All are welcome.

Spiritualist meeting in Public halls, Harry J. Moore will deliver a lecture each Sunday evening during the month of May at Ericson Hall, 6155 Wentworth avenue. Mrs. Alice Gehring will follow each lecture with messages. From time to time other reliable mediums will be present and give tests and messages.

The Spiritual Union Church will hold services every Sunday afternoon at 3 and evening at 8 o'clock, at 77 Thirty-first street. Mrs. M. A. Burland, pastor.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

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I still remain your friend,
AMANDA R. GREEN.

Portland, Oct. 5, 1902.

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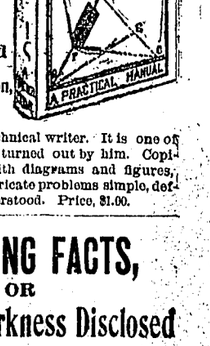
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