

is work for the many men to do? And truly, if one is not all grimy here, the people think you are sick.' I like the life and vim of the people, and I like the people, and hope the good work will go on until many more are led to these higher and sublimer truths.

G. H. BROOKS.

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

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THEOSOPHY AND SPIRITUALISM

Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Discuss the Merits of Their Respective Cults.

PROF. LOCKWOOD'S SECOND LETTER.

Lawyers have a custom in the practice of their art of questioning a witness whenever they desire to establish the actuality of his belief or opinion, and sometimes will state what the witness probably does not believe, in order that he may enter a strong denial of the proposition in question.

Following this method, we reduced to a syllogism Brother Titus' postulate that "Consciousness is everywhere present in the universe, but varying in its degrees of objectivity and subjectivity."

Now the form of our syllogism is regular, based upon his postulate; and it is

LAME IN ANY PARTICULAR.

It is because it does not stand squarely upon the feet of a logical premise. It is remarkable how soon an object lesson of syllogistic structure enables a man to see the irregularities of an illogical assumption. That our friend should attack lameness to our proposition based upon so inconsistent and unthinkable premises, and discredit even our acquaintance with the elementary rules of logic, is an easy way to shift the responsibility of a ridiculous synthesis, to an untenable postulate. It seems from the wording of his second letter that our correspondent does not believe what he wrote about "The Genesis (beginning) of Cosmos," as appearing in his first letter. "The Divine Being," spelled with a capital B, was only an oversight of extraordinary sentiment. The immensity of his deity in "every form of matter," was a transitory

AND FLEETING ILLUSION.

and the statement that "even the most apparently inert substance is alive, and that "God dwells in the atom," so consistent with poetical sophistry and mental imagery, was an after-dinner reverie in the realm of the muse. Alas! for the permanency of immortal deities and sleeping Gods, that they should be so cruelly ignored, overlooked and forgotten in the first sweep of his pen, in the first paragraph of his second letter, under the heading of "An Eternity of Evolution." In his former letter he told us about the Genesis (beginning) of this eternity. Now he seemingly refutes all of the poetical data he sought to establish in his first letter. Hear him: "An infinity of evolution means an infinity of progress—all stages of evolution from the senseless clod (sic) to that which is practically indistinguishable from omniscience and omnipotence."

It will seem a curious problem in logic and physics, how "consciousness and substance unified," solidified and materialized in matter, becomes a "senseless clod," particularly when this consciousness is that of a God. One would suppose that a homogeneous spiritual substance unified and thrilled by the consciousness of Divine Being, would become more solid with God-sense, as it approached the form of visible matter. Not so, however, in theosophical logic and physics; for we are told that "the consciousness which is wrapped up in motion becomes less and less active" * * * through stage after stage of descending consciousness until the final limit of materialization takes place, when at last it becomes "a senseless clod." This fanciful dream about evolution in its downward rush, of consciousness, presents seemingly a series of catastrophes to immanent deities.

AND SLEEPING GODS.

since they become less and less sensible and conscious as "homogeneous substance and consciousness and force," "solidify." This is certainly a veritable "fall from grace," not of primitive man, but of deities and Gods. Far better for them and the human race, if our friend's ideal be true, if they had remained in that eternity of unity and homogeneity obtaining, before involutions and spirit, commenced its downward rush.

With what vagueness and incoherence the theosophical mind clothes its beliefs, will be seen in the following classified quotations taken from our friend's former letter and contrasted with his last.

"All the attributes possessed by any of its (the Divine Being) manifestations are necessarily present in it, as part of the very life and substance of its being."

"Life is but one form of manifestation of the divine energy, it is everywhere present in the universe."

"All the infinite possibilities of the universe are wrapped up in each molecule and atom of matter."

"The immanence of the Deity in every form of matter as well as in every manifestation of energy and consciousness, links together the lowest and the highest in one common bond."

"Even the most apparently inert of substances is alive."

"God sleeps in the atom."

After all of this theosophical poetry, see how easily, relentlessly and thoughtlessly Brother Titus ignores these statements and reduces immanent deities, sleeping Gods and consciousness to insensibility, that reincarnation and evolution may get consciousness from the God and God out of his atomic stupor.

"The downward rush of spirit with consciousness running through it, becomes less and less active through stage after stage of descending consciousness, until the final limit of materialization is reached."

When, it seems, that Omnipotence and Omniscience becomes

"A SENSELESS CLOD."

Such is the blood-curdling catastrophe to his Reverence, the Deity, when "involution's active powers" drags him down, and unites him in "a common bond" to the lowest form of matter. This picture is worthy the pencil of Gustav Dore, and a place in Dante's "Inferno." Yet it seems to be a necessary sequel to evolution according to theosophical physics and biology, since it lays a foundation for the saving grace of evolution by reincarnation. But however weird and dramatic this dream of the descent of the monkey into the stage of self-consciousness, and themselves ensconced in the nervous organism of the human form, as the fittest habitation, the fittest instrument through which they contact the external world."

"That is to say that the God-consciousness which, as the substance out of which the world was made, does not

know where he, or it, is at, until it finds itself "ensconced in the nervous organism of the human." In other words, "Divine Being" and "consciousness" does not know that it is conscious in any stage of cosmic evolution, until it reaches the plane of the human. From this we infer that God-consciousness was

IN A COMATOSE STATE

for a long period before the human was evolved; and if this inference be true, and our friend's idea of evolution correct, we might logically deduce that at last we have a key to the incoherence and inconsistent speculations of theosophy; that its consciousness is in a comatose and dreamy state—it is not yet conscious of its consciousness, or it would be self-conscious that consistent consciousness is a valuable factor in philosophy.

But what does our friend mean by "the conscious centers of energy?" Does he refer to those "innumerable centers of energy" that were formed by his whirling machine? And what does he mean by "the various lower stages?" Does he mean that the life principle or soul was ground out and made on a low scale when "force whirled those innumerable centers of energy," referred to in his former letter?

There seems to be a poverty of terms in theosophical biology with which to express the origin of the soul, and to trace its upward struggle through the varying organisms of protozoa, invertebrate and vertebrate life. What evidence can be adduced that "the soul passes through the various lower stages of evolution by reincarnation before it wakes up "ensconced in the nervous organism of the human?" Where is there a single instance of a soul that this is the soul's procedure? And, if true in man, why not in all forms of plastic existence? Brother Titus, it will be noticed, unlike Besant, Olcott and other theosophists, who claim the soul to be an emanation or

SPARK OF GOD.

originates the soul in the whirl of those "innumerable centers of energy," referred to in his former letter. Certainly if our friend can't refer to some data proving the soul to be an evolution through the various forms of articulate to mammalian life, he should be able to locate his "centers of energy" where consciousness received its function and started on its upward campaign. Biologists will be interested to know if the plant is still doing business at the old stand, and why if "function precedes organism," that "consciousness in the field of Deity," did not function conscious consciousness, until it centered in the complex nerve organization of man?

In this connection we are told that "each center of semi-developed, semi-literate potentiality, sometimes termed the monad, has now entered on a new field of activity. It is no longer merely a soul, a conscious entity, but it is also conscious that it is a conscious entity. It has reached a stage when it begins to sense its own divine possibilities."

This picture of evolution by reincarnation affords a grim commentary on logical sequences as presented by theosophy, since it reduces the "Divine Being," "Divine Mind," "Universal Mind," and the "Supreme Consciousness" of the theosophist, to the necessity of evolution by reincarnation through the physical organism of the animalculae, the protozoa, the entozoa and annelids, through the monogenic and digenetic series, through the oviparous and the ovoviviparous orders, to the small ring-tailed monkey and the great chimpanzee, and at last the sophy writes a full text on biology, in the interest of reincarnation. Students in biology will be interested to know whether the soul of "Divine Being" in connection with environment, induces the changes in the ganglionic structure, from the homogeneous to the heterogeneous, or only seeks the differentiated organisms, and that in general their views are consonant with Huxley and other evolutionists. Let us examine their claim. Their premise is that the soul progresses through successive reincarnations

AN ASCENDING SCALE

from the low to the higher types of existence, until it reaches man, when it reincarnates in continuous order, until every phase of human environment has been contacted. When the soul gets through with one form of life, it seeks another—it does not evolve the form, it simply inhabits it at some period, after the form is born. Now the question arises, when do the changes take place whereby the soul as the conscious principle inhabiting a certain form, becomes qualified for the next higher form? In plain questioning, when does the soul or conscious principle of a ring-tailed (primates) monkey lose its consciousness of its fall, before it reincarnates in a feline (Simiade) species? Does it lose its desire for a tail while its soul is in astral matter? Does it slough both tail and desire at the same time, Brother Titus? Or will you claim that the soul of the monkey has no tail, and never had one, consequently no head or legs? Will you affirm that these anatomical characteristics of the "mammalian primates," belong to the physical body purely? and that this physical body is something distinct from the soul and conscious principle, and that the soul and consciousness are the entities that transcend the physical body? This is your position, and you please tell the readers of The Progressive Thinker where the physical body, without consciousness and a soul principle, comes from? At what time in the evolution of life and form does consciousness commence its unfolding, and the soul as a separate entity,

its evolution? Do you not know, does not the intellectual theosophist know, that the ideal of consciousness as an entity separate from the physical organism, is a concept entirely at variance with the facts and demonstrations of biological science? It is not Darwin, Huxley, Huxley and other biologists pointed out, that conscious sensations even in low forms of life have their structural inception expressed in nerve rays around a ganglionic center? Did not Cuvier demonstrate that the ascending order of

SENSATION AND MOTION

was accompanied by an increase of nervous radiation as is found in the articulation, the mollusca and the vertebrate? And does not Huxley with some modification of Cuvier's classification point to the same facts of ganglionic and nerve organization as the basis of sensation and motion? Now if the investigations of these minds, and a host of others have established any such basic facts in biology, your visionary ideal of consciousness as the soul in expression, and considered as a separate entity from the physical body during its evolution, falls, since the universal principle of the correlation of structure and function, precludes the possibility of separate entities.

There must be rhythmic potentiality and polarity, Brother Titus, relating consciousness through form to its environment, whether manifest in articulate life, in mammal or man.

Theosophists should know that the dogma of reincarnation is the directly antipodal to the law of "The Conservation of Energy," and contrary to "Brother Titus' former statement that, "It is the general law of evolution that as consciousness or intelligence grows higher, its vehicle of expression, the form which it temporarily inhabits, shall become more complex, more refined and delicate." If you actually believe this fact, tell us how the entelechy of a reincarnated soul could have escaped cerebral organism for expression, can shrivel itself back into the primitive mental vestibule of a child, whose brain as a vehicle of expression requires fifty years to develop? If you believe this general law of evolution, what kind of consciousness and intelligence was that obtaining when "substance, and consciousness, and force were home all winter with rheumatism. I understand he is better now, and hopes when spring returns to be able to do some work for the cause we all love."

Mrs. Atcheson, the wife of the president of our society, is a local medium who is doing a great deal toward building up Spiritualism in this city. I am not well enough to go with her on a tour of the world, but I have not personally called on any medium in this city. I want them to work for others, those who need their work more than I do.

Mrs. Matteson, the medical medium, is as busy this year as ever. To me she is one of the wonders of the world. Just think of a little uneducated German woman starting out as she did with no other guides or helpers than her guides, and fighting the whole state as she has done. Legislators have been bought to make laws against her, but there she sits in her own room where she has been for more than a quarter of a century, and now her daily practice will average more than that of any ten doctors in this city. Go to her rooms any time after 2 o'clock in the morning and you will find her waiting for some one waiting to see her. Without knowing even the English alphabet, she sat down and wrote a book of several hundred pages on "Botanical Materia Medica." The doctors have had her arrested again and again, but they always in their fights with her, come out like Pat in his fight with the bear, second best. If she was a fraud, if she had not psychic assistance, does any one think this could continue year after year for decades?

A young doctor in Canada, recently lost a very near and dear friend. He was seemingly inconsolable; he wrote to me. I gave him the names of several mediums in Buffalo. He came and saw them. Now he writes us the most glowing results. He is not only convinced but is consoled. Dr. Slade, Mrs. Atcheson and I would like to see him. He is now happy. Thus does Spiritualism rob death of its sting.

I took my pen to say a few words about an article you published in your number of Jan. 28, entitled, "Methodism and Spiritualism." I want to follow that article with a long, loud "Amen!" It is all true. "Augustine" is just such a Spiritualist. I was somewhat duplicated a few thousand times in our ranks. I personally know "Augustine." He is a "way up" Methodist minister. He has been for years president of one of their finest institutions of learning. He is an author of several large and important volumes of his literature. I speak by the card for I have several of his volumes. I know that the clergy of the United States hold him in very high esteem. Just such men as he we need and I want in our ranks. I say I want such, for I believe that there are those in our ranks who are jealous of education, experience and religious culture, and who dislike to see it come to the front. But what I want an amount of courage to take for a man who ranks among the B. Ds to forsake all and follow unpopular truths.

While the attacks on my biblical articles and my Bible lessons had no effect on me, because they every one come from those whose knowledge of the Bible might be rated at zero, I do enjoy the endorsement of several ministers, learned men, and a few lawyers who take the lessons. I am "Augustine" endorsed. It requires no knowledge of mechanics or architecture to tear up a railroad track or set fire to the finest superstructure in the world, so "one sinner destroyed much good." But while I am receiving the endorsement of those whose endorsement makes me know that my efforts are worth something, I can endure such attacks as have been made as easily as the man in the moon can endure the opposition he receives from the gentlemen and ladies who buy him.

"Augustine" is one of my subscribers, and his good words, especially your paper, are "apples of gold." I hope the time is right here, when "Augustine" will be well known in our ranks, as a lecturer on Spiritualism, as he is to the churches as a Methodist minister, an educator and an author. Before closing my letter it is my duty to say that the prospect for our summer school, at Mantua, improves every day. Our arrangements are daily growing more and more perfect. People are coming from all over the country to Mantua, Ohio, at the coming season of education. We hope for a large and interesting school.

Nothing but good words are ever heard concerning The Progressive Thinker here.

MOSES HULL.

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NOTES BY MOSES HULL.

In Which Many Matters Are Mentioned.

Things were on the "Queen City on the Lake," about as usual. Our audiences at the Temple, especially our night audiences, have greatly increased since the holidays. Also the interest in the nervous system seems to be deepening with each successive meeting. Last Sunday being the anniversary of the birth of the "Author-Here," Thomas Paine, I delivered a discourse on his life and public services. I happen to own what is called "The Complete Works of Thomas Paine," also the fourteen volumes called "The Writings of John Wesley, Complete." I went foraging in those volumes some and drew an interesting comparison between the lives, and theological and political writings of these two great Englishmen. I assure you Paine did not suffer by comparison with Wesley. I am to deliver another discourse on Thomas Paine next Sunday night.

Slade has been in this city for several months. I have not seen him, but I hear good reports concerning both his mediumistic work and deportment. Mrs. Maggie Walte is in the city and has rented a hall and is running meetings on her own account. I hear her audiences are large and enthusiastic.

Mrs. Lincoln, formerly Mrs. Ella Nickerson, also holds Sunday meetings, more on the "Theosophical." I believe, than on Spiritualistic lines. There ought to be room in a great city of over three hundred thousand inhabitants for at least three large meetings. I think there is, and I wish them all success.

Mrs. Dr. Armstrong, a rising speaker of this city, has recently been speaking in Chicago. I understand that her course of work was very successful. I can inform the whole world that she is a good and intelligent woman, and deserves success wherever she may go. She has been out in several places in New York this winter, and reports success everywhere.

J. W. Dennis, who is always putting in his own where he sees an opportunity to work, has suffered with rheumatism. I understand he is better now, and hopes when spring returns to be able to do some work for the cause we all love.

Mrs. Atcheson, the wife of the president of our society, is a local medium who is doing a great deal toward building up Spiritualism in this city. I am not well enough to go with her on a tour of the world, but I have not personally called on any medium in this city. I want them to work for others, those who need their work more than I do.

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SATURDAY, FEBRUARY 11, 1899.

HIGHLY COMMENDED.

One of our old patrons, a distinguished lawyer, writes:

"You are doing a good work in getting 'The Teachings of Jesus not Adapted to Modern Civilization' into the hands of the people. The subject is one in which practical men are interested, and when comprehended by the masses will do much toward revolutionizing public sentiment."

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RELIGIOUS FREEDOM.

An Associated press dispatch from Berlin tells of a paver who had just buried his father. After the clergyman and the children had gone he remained beside the grave and exclaimed:

"Farewell! We shall never meet again in this life."

The wretched offender against German law was arrested and carried before the court. The honorable judge, after hearing the case, declared such words, spoken in public, were a nuisance, as they shocked the religious feelings of the hearers, and were contrary to the church doctrine of the immortality of the soul, suggesting that there is no hereafter. The paver got two weeks in jail for impiety.

The Inquisition no longer fulminates its decrees, or publicly burns its victims, for the very good reason the civil power is doing its devilish work.

Here in America, the land of the free, laws with severe penalties are still in force protecting God, Bible, and the dominant religion from disrespect, still churchmen are not content, but demand additional legislation in the same direction.

A PHYSICIAN'S STATEMENT.

The observation of every practicing physician who has stood by the bedside of the sick and the dying, will confirm the following statement of Dr. Cyrus Edson:

"Nothing is more common than to hear from the pulpit pictures in words, of excitement, of alarm, of terror, of the death-beds of those who have not lived religious lives; yet as a rule, if these pictures are supposed to be those of the unfortunate at the moment of death, they are utterly false. In point of fact, ninety-nine of every hundred human beings are unconscious for several hours before death comes to them. All the majesty of intellect, the tender beauty of thought or sympathy or charity, the very love for those for whom love has filled all waking thoughts, disappear. As a little baby just born into the world is but a little animal, so the sage, the philosopher, the hero, or the statesman, however, his thoughts or deeds have written themselves large in the history of the world, becomes but a dying animal at the last. A merciful unconsciousness sets in as the mysterious force we call life slowly takes leave of its citadel, the heart, and what is has become what was. This is death."

BLESS GOD.

The Catholic Bishop of Havana, and the priests of Cuba are reported at loggerheads, the former sustaining Spanish resentment, and the latter upholding American authority. But the Cuban themselves demand that the entire priestly class shall be removed from the island. A reasonable request, it should be complied with, then, "gloria in excelsis!"

A GREAT EXCESS.

The Lutheran Standard says there is a vacant church in Philadelphia, which ordinarily pays a salary of \$1,200 to the pastor, which has the names of one hundred applicants for the position.

AN INCIDENT OF LONG AGO.

Upwards of forty years ago the writer was descending the Missouri. It was a bright, beautiful Sunday in April, warm and genial. Sitting on the hurricane deck of a palace steamer which then plied on those waters in the absence of railroads, with a large group of travelers about him, he called attention to the majestic line-rock rising perpendicularly several hundred feet from the water's edge, on the northern bank of the river at that point. He called attention to the lines of stratification in the rock, and incidentally mentioned that this fact furnished demonstrable proof that the formation was laid down in an ocean of still water, not near the surface, else it would have been washed away by the ceaseless surging of the tide. "If," continued he, any one has a curiosity to make an examination he can break away a piece of rock at the water's edge and the statement will be confirmed by finding it filled with fossils, the changed conditions of organic life which became entangled in the debris, and through the interminable years since then has been changed to rock."

A gentleman standing near inquired: "How long a period has probably elapsed since this was the bed of an ocean?"

"Countless millions of years," was the reply. "Since its emergence from the ocean, perhaps when the Rocky Mountains were upheaved, and since the present order of things was established, all this vast region washed by the Mississippi and the Missouri and their affluents has contributed material for settling up the Gulf of Mexico from near the Ohio. The deposition is still going on, and the coast-line is gradually extending seaward. Left undisturbed, in process of the eternal years, the loftiest mountains and the vales between, with the widest plains, will be washed into the ocean whose sullen surges will roll on, uninterrupted by rocky barrier, over a wholly submerged world. But the interior forces of the globe are ever active. They would upheave new continents and new mountain chains, so that hill and dale, mountain and plain will ever mark the surface of the earth, substantially as now. The ocean will roll on, new continents will rise, new mountains will be uplifted, and man adapting himself to the changed conditions, more perfect in form, with a larger and more refined brain, will continue to delve in the soil, build cities, navigate the ocean, and make the elements minister to his needs. Commencing his existence innumerable millions of years ago, in the lowest forms of vertebrate life, his development will go on while eternity will gather in the rolling years."

A cadaverous-looking gentleman, past middle life, wearing a white choker, exclaimed, as if in deep distress:

"Mister, you don't believe the Bible?"

"I have said nothing in regard to the Bible, sir. What has that to do with the subject?"

"The Bible was inspired by God, and it informs us that the earth is less than 6,000 years old."

"If God made the Bible, who made this earth? Who upheaved the mountains, and who clothed sea and land with organic life for aught we know a thousand millions of years ago? Man is an evolution from the lower forms of life, as ably suggested by the 'Vestiges of Creation,' a work of profound research by one of England's ablest scholars, considerably in advance of Darwin's revelations. And you, sir, will do well to read that scholarly production before you set up your Bible, written by barbarian priests, and ascribed to God to give it character, in opposition to the teachings of the rock-record which was written as the events occurred, if not by the finger of God, then by the decree of Infinite Energy which governs all by changeless law, and makes no error in transcribing or translation. That record speaks in a universal language to all who have brains to read and understand. Do you know, sir, that every atom of dust that floats in the atmosphere, or fertilizes the field; every grain of sand rising in majestic hills, forming vast deserts, adorning the banks of rivers, resting in ocean's depths, or lashed by its waves along the shore, are but fragments of angular rock, torn from their parent beds, rolled along the channel of rivers and estuaries, or by old ocean itself, and were worn by attrition into their present form? And man has been a denizen of this earth, witnessing all the changes making its history for probably the last hundred million of years. He has seen continents submerged, and others rising to take their place, not once but many times. Every strata of coal marks a period of emergence and submergence, twenty-seven of which are superposed one above another with intermediate rock and clay in the British Isles."

Our clerical interrupter was thoughtful, but silent.

And now, our greatly esteemed brother, Lyell, or Howe, in our issue of two weeks ago, comes to the front, and informs our readers that he has never seen "any such extravagant estimate, even as a conjecture, by any reputable scientist," that "man has been an occupant of this globe for more than a hundred million of years!" He inquires: "Is there any proof in the Bible or out of it, that this statement is true?"

When geologists were asked to believe that God was the author of the Bible, scientists were careful not to array everybody against them by antagonizing that book, so they devised a period of six indefinite periods of time, each extending through countless millions of years, in place of the Bible days during which the process of creation was going on. Educated clergymen nibbled at the bait, and finally swallowed it, forgetting that in doing so they knocked the seasons for the Jewish Sabbath, in which God rested on the seventh day, into sultherness. The geologists were guarded in all their claims of a vast period of time in which the process of world-building was going on. So consult Murchison, Lyell, De LaBeche, or any of the pioneer geologists, and none of these "extravagant estimates" of Brother Howe were made. But after scholars have hesitated to name long periods, some as high as "four hundred millions of years" as a moderate estimate of man's occupancy of the globe.

We hold in our hand as we write, a work by a professor in one of the colleges of France, entitled "Man Before Metals," wherein the author does not hesitate to ascribe an immense lapse of years to the earth's history, and that man shows the old man's claim to be more ancient than the modern, while the inhabitants of Attica were certain they were older than the sun. He says: "There is a superfluity of proof of the great antiquity of the race." He does not enumerate a period

of years, being content to say: "It is little matters how long that period may be. God is eternal, but man is old indeed."

The Progressive Thinker named one hundred million years as the probable period of man on the globe; but as it is not parsimonious, on the contrary is noted for its generosity, so to avoid antagonizing so good a brother, we will compromise with him and drop off say ten thousand years; allowing him at the same time to accept the Bible chronology if he prefers as formulated by Archbishop Usher, in 1650, that man has been here less than 6,000 years, and as expecting to be switched off on a side track any day in the near future.

And as to the clergy, we are also reconciled to his proposition, in substance, that they are more fool than knave, so let us shake and end the contention.

THE IDEA OF PILLING CLARK BRADEN AGAINST COL. INGERSOLL IS SIMPLY RIDICULOUS. THE LATTER SAID THE BETTER WHEN ONE VISITS THE LONDON FISH-MARKET AT BILLINGSGATE.

UNCONSCIOUSLY.

A Rev. G. F. Hall, at Decatur, Ill., lately challenged Col. Ingersoll for a debate. The Colonel, very wisely, paid no attention to it. Now Mr. Hall says it was his intention to have Clark Braden represent him in a discussion which he has been trying for years to bring about with Col. Ingersoll, but could not do so. Hall's object, according to his reported statement, was to have made a fortune from the sale of tickets.

The idea of piling Clark Braden against Col. Ingersoll is simply ridiculous. The latter said the better when one visits the London fish-market at Billingsgate.

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ENTHUSIASTICALLY COMPLIMENTARY.

Friend Francis:—I have read The Progressive Thinker since the first number was issued. It is and always has been among the first in advocating the rights of the oppressed. Each issue is filled with information regarding subjects that are of the most vital importance to the masses. Its work as a teacher of the beautiful philosophy of Spiritualism cannot be measured. Thousands of hungry hearts are made happy by its weekly visits. Brother Francis, you ought to be happy, and I believe you are, for you are doing so much good, and making so many hearts glad.

How you can afford to give such magnificent premiums with The Progressive Thinker is a mystery. Art Magic is a valuable book, and is worth almost twice the price you get for the paper with premium. It ought to find a place in every library in the country, and I trust many are availing themselves of the opportunities you are offering in your most liberal premiums.

May your present success be multiplied, your prosperity increase, and your good work reach out farther and farther, to bless the world, is the wish of your friend,
E. W. SPRAGUE.

from the Walsh purse. Clothes are a favorite gift for miners who are down on their luck, and to-day "Tom" Walsh is probably supporting more poor boys in Colorado than can be found in many poverty-stricken communities. But of all this the world knows little. The genial "Tom" Walsh sticks industriously to his knitting, and is always too busy to tell anything about his charities. He is now dividing his attention between the development of the Camp Bird, on that high peak in the Rockies where the snow is probably not less than fifteen feet deep at this moment, and a project in which he and other Colorado capitalists are interested; that of giving to Washington a summer resort on Chesapeake Beach that will rival Atlantic City and Coney Island.

IN ALASKA.

A Call for Good Workers.

I have so far looked in vain to see something in The Progressive Thinker about this northern land, Alaska, and particularly, Skagway, the Key City, on the main pathway to the attractive gold fields of the interior. In the period of eighteen months this place has grown from a wilderness to a thriving, busy, and very orderly little city of about 4,500 inhabitants, containing numbers of stores with large stocks of goods, several good hotels, two daily and one weekly newspapers, four costly wharves and warehouses, water works, electric lights, also a railroad that at present transports freight and passengers from the wharves for twelve miles to the way to Bennett, Selkirk, Dawson or Atlin, and has from one to two thousand men employed at 35 cents an hour, grading, blasting and extending the road on to Dawson and Atlin. The climate is more pleasant, winter and summer, than it is in Chicago, and the surrounding is grand.

To my knowledge no medium or spiritual lecturer has yet been here, although I believe this would be a splendid field to sow the seeds of progressive and advanced thought, and the forming of one or more congenial circles for a spiritual commune, for the benefit of a number of parties that I now know to be hungry and thirsty for an opportunity to investigate more fully into the truths of spirit communion with the living. We expect from here to twenty-five thousand people to travel through this place in the coming few months; numbers will probably settle here, the others will outfit and continue on further in search of gold. It would please me and a number of others to have some good medium and lecturer that is able to produce, demonstrate and convince, not only to the believer, but skeptical, by spiritualism, the grandest truth that exists not only now, but for all time to come. Whoever should come, if they are honest and conscientious in their endeavors to further the good cause, can count on a much reduced rate for board and lodging as long as they may wish to stay in my house. The cabin fare from Seattle to this place at present is \$10, but the price varies according to the amount of travel. The Progressive Thinker is always at hand in my hotel for the benefit of those that wish to read, and the many conversations that I have had with people here have made many eager to investigate.

PETER WIKSTROM,
Skagway, Alaska.

A Veteran Passed On.

James B. Scott, a veteran printer, journalist, man of affairs and spiritualist, passed to spirit-life at Delphi, Ind., at the age of 85, from an attack of grip. He bore the distinction of being the oldest newspaper man in the Middle West in point of continuous service, having begun his career 74 years ago with the first issue of the Fortwashington and Miami Times in Logansport, Ind. He issued the first copy of a newspaper published north of the Wabash river, and was instrumental in establishing more papers in Indiana than any other man. He removed to Delphi 50 years ago and published the first copy of the Delphi Journal. For nearly half a century he was a conspicuous figure in the business and political life of Carroll county, and was always esteemed as a man of unusual intellectual capacity and force of character. He retired from active life several years ago, and since that time has lived quietly at his home in Delphi.

He was a staunch Spiritualist and his life was a beautiful one that all loved to talk with him on his religion. He said he always tried to live up to the "Christ life" or "Christ spirit." To be good and to do good. That was his idea of true Christianity.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peabody, the well-known author. Price 15 cents. For sale at this office.

A LITTLE MORE LIGHT

Thrown On the Methods of Mabel Aber Jackman.

MR. CONE, WHO WAS PRESENT ON THE NIGHT THE CONFEDERATE WAS CAUGHT, GIVES HIS UNBIASED OPINION—A PROMINENT SPIRITUALIST, HIS OPINION WILL HAVE GREAT WEIGHT.

To the Editor:—In regard to the article in the Light of Truth of January 4, by Robert Chalmers, M. D., I will say that, in the first place I do not see how he can say that it was the work of jealousy, for I understand that none of the parties are mediums. I think the M. D. is rather late in his attempted defense. Why did he not go before the State Board at the time of trial and disprove the statements, and then and there protect the honest, true and most beloved medium. If he is his friend and thinks her perfect, why did he not come out at this late date and defend an action that has passed by and his power to change; and I say that if he is honest in his statements,

HE IS A MORAL COWARD

for not coming to the rescue of the persecuted in the time of need. Then was the time for him to step in and save her; then was his time to tell the truth under oath, which would have had its due weight in the matter, and who knows but what he may have saved the good name of an honest medium, and also proved himself man enough to come out at the right time and place, and show to the world that it was all a trumped-up affair. I would think that he could not look Mrs. Jackman in the face, after knowing what he claims to know so very positively, and not coming out like a man and raising his voice in her defense.

Had I the convictions this man claims to have, I would have been on hand to help the accused with all my heart and strength. He says he only wants the truth to prevail; if that is so, why does he not

BEGIN BY STATING THE TRUTH, and keep on so to the end. Now we may all be mistaken, but if I were to come out and vouch for his statements, I am thoroughly convinced that I would be sanctioning a bare-faced falsehood. To begin with his statement, he says "she sat on the porch," etc. It must have been on the back porch, for he most assuredly was not on the front porch. His description of the room is correct except that to my recollection the closet is near the cabinet. The forms he describes are of no particular moment until he comes to the form of the "young man," as he calls him, about fifteen years old, this being the one that was called as a "materialized spirit." When that form came out of the cabinet, Mrs. Jackman took it by the arm and called a man by name, and said, "Here is your son," and asked him to come up and see him. The man went forward and met him; the boy linked his arm into his father's, and they walked over to one on the right of me and near where I sat. The Doctor was at the head of the bed, and should judge six feet further from the parties than I was. He says he was held to his chair. I think by that expression he means that being physically incapacitated, he could not get up and be of any help; at least that is the way he expressed himself after we had adjourned to the room below that he mentions; but the article as written by him would give the impression that he was in the chair by some individual or individuals. His statement as to where he sat is correct, and Mrs. Hahn sat near him, a lady whom I do not know, and can only distinguish her as the lady who carried a small hand-bag.

The only logical conclusion I can offer as to the Doctor's being held down in his chair, with his eyes riveted on the dematerializing man, is this: That Dr. Chalmers (?), took advantage of Dr. Chalmers' physical weakness and materialized in his lap, thus holding him down, and causing a material M. D. to look through a spiritual M. D.'s eyes, and he therefore saw the much haggard form of another fellow's wife dematerialize from a suit of boy's clothes, covered

WITH THE SLIME OF DECEIT, and slip from the strong arms of truth into oblivion.

But we will go back to the father and supposed son. He led him to one of the men on the right of the circle, and said, "This is my son," and called the boy by name, and sat him down on the man's lap, and the man put his arms around the boy and held him; then the matches were lit by a number of men on the extreme right, and I got up and helped Mrs. Jackman put out some of the matches, and saw Mrs. J. go up and take hold of the man's arm and try to free the form, and she said in a pleading voice, "Please do not hold that form," and I think she used all her strength to free the form, but of no avail; the man held on to it, and they struck a match and looked into the boy's face. At this point I turned my attention to my two friends with whom I had visited the seance, as it was the first of the kind they had ever attended, and I was alarmed lest they should get mixed up in the affair, and become hurt or frightened, one of them being a lady, and the other her husband. And let me say here in regard to the matches, they were once or twice after that to Mrs. Jackman's seance, and I have heard they had the best of results; therefore I wrote them (they reside now in the far South) asking what they thought of Mrs. Jackman, and I have a letter from them dated January 26, in which the husband says,

"MRS. JACKMAN WAS A FRAUD; would not have missed it for a great deal," and further requested me to send one of The Progressive Thinkers that contained the expose, to a friend of his, who had recommended Mrs. J. to be a first-class medium. From the above I would judge that his last experiences were not altogether satisfactory.

The Doctor says he followed the remark, "For Christ sake, what kind of a place have I got into?" I heard that myself, and saw the man who said it, and I am sure it was the larger man of the offending parties, and he said as he went down stairs, "If that is Spiritualism, I don't want any more of it."

I distinctly recollect that, during the whole excitement, there was not a

LOUD OR HARSH WORD SPOKEN, and if the men in question are roughs, they did not act that way, as they did everything so quietly that I was led to believe that they were not a rough class of people. I remember also that I got my hand burned in trying to put out matches, and was inclined to strike one of the men, but I did not, and I think I was most fortunate in not doing so, as the testimony indicates that I would have done wrong, although my motive was to protect what I supposed to be an honest medium.

From all I saw I could not testify that the form was a person of flesh and blood, nor could I affirm that it was a materialized form, but from the way

they held it and the way Mrs. J. tried to free it, I think now that IT WAS A CONFEDERATE.

I was, as were my two friends, in the dining-room down stairs, and heard the comforting words of Dr. Blackmore, as he calls himself, and Mr. (supposed) Blackmore said that it was our kind thoughts that enabled him to dematerialize the form of the young man; and that talk which Mr. Blackmore gave us, the more I think of it, the more I am convinced that the seance was what it purported to be. Had Mrs. Jackman stayed away from that last gathering, and they had told us that

SHE WAS PROSTRATED

from the shock which such an occurrence would be most apt to bring to the medium, were it a true materialization, then I should have had more cause to come to the conclusion that it was a genuine materialization, and I would leave it to all who know about such seances, if it is not a fact that when a materialized form is treated as this one was, that it is almost dead to the medium. It is true that Mr. Blackmore (?) told us when asked, "it is never the medium, but that she or he is liable to pass out from the effects of this shock." I would not be afraid to wager that Dr. Blackmore's voice cannot be produced while Mrs. Jackman's mouth is being held by the hand of an honest person, and I would willingly lose a few dollars to verify it or disprove the assertion.

It may be of interest to some to have a brief description of a public seance given at Masonic Temple Hall, on Prairie avenue, last summer by Dr. Blackmore, through the mediumship of Mrs. Jackman. This was to produce independently the Doctor's voice, in a lecture: There was a round, tent-like affair constructed on the platform, open at the top. Mrs. Jackman sat in the front, and she was supposed to produce the voice as above. To make the voice more distinct, there was a large tin horn suspended about ten feet above the platform, and over the tent, and the Doctor was supposed to produce

SUCH AN ELEVATING DISCOURSE, that it would rise up to the horn, and pour forth in sonorous tones, and thus, it was claimed, from moment to moment, and future generations; but there was a mathematical miscalculation, for they could not get an elbow crook on the discouse sufficient to turn it into the horn, therefore the argument came forth presumably as read by the medium, and fell flat on the ears of a disgusted audience. It is hard to solve just how the Doctor intended this arrangement to work, unless he figured that the voice was crooked enough to turn itself into the horn, but he should have known that he could not get a "crooked" production through a "straight" horn. If he had procured a ram's horn and then made his calculations correctly he perhaps would have produced results that would have astonished the natives, and covered himself and the medium with everlasting glory and fame, and that one of these days, it was reported at some length in the Chicago Chronicle at the time. But I digress.

THE TESTIMONY IS ALL FAIR

and conscientiously given without trying to shield the medium; neither were they trying to persecute her. I did not know, and I am sure that the parties who testified in the case, and am only passing my unbiased opinion, which I should not have done had not Dr. Chalmers' article come out, and I do so only as he says, in the cause of right, and I can most assuredly say that I am not in the least bit jealous, for I am not a medium, and would a hundred times rather conscientiously be able to speak the truth than any other way. I must say that I am very sorry that it has turned out so unfortunate for her, and I hope it will be a warning to all practicing mediums, and that the State Association will go on with the good work, and weed out the tricksters, until one can take their investigating friends to a seance and not be humiliated beyond expression.

R. D. CONE,
607 W. Lake St., Chicago, Ill.

WHAT IS RIGHT.

As Viewed by Many Philosophers.

HENCE THE CONCLUSION THAT MRS. CLARA WATSON IS RIGHT IN ATTACKING THE BIBLE.

To the Editor:—Inasmuch as so many Spiritualists seem to believe that "whatever is right" I take it that it is right for Mrs. Watson to speak out and express her sentiments in regard to the Bible; and I, for one, think (although it seemed almost profane at first) that the step she has taken will result in good, in the way of waking up and giving out more who would never have been heard from on that question; at least to the extent that her article has provoked the writers to give their opinions so extensively as they have. I cannot help thinking that the spirit world urged the lady to give out her thoughts in the very way she did; for the very reason that it would arouse the attention of those who thought more the criticism could be made more done. In my opinion, in time the Bible must become a thing of the past, just as have the old-fashioned religious revivals. I know there are good things in the Bible, if they are understood; but the idea of any people, at this day and age in the civilized world, who read the book at all, calling it the "word of God," seems to me absurd. Taking the contradictions alone is enough to make any thinking person stop and question, to say nothing of the conglomeration of words that are useless, embodied therein. To take up the book, to read it all, as we go along, and encounter some of its contents, is enough to stir the blood of a sensitive to the extreme, especially if it be a woman. It is the only book I ever read that I could not turn over to my children and advise them to read it all, carefully. I am glad that Mrs. Watson gave the book the blow she did, as it has called forth many interesting essays on the subject. The Bible is fast losing its prestige. A few old people read it by force of habit. The young read it on Sundays in the Bible class at Sunday-school, not from the heart, but from duty. I have read the fact that persons have been imprisoned for sending quotations from the Bible through the mail, as obscene literature, can we wonder at the denunciation it has received by our brave sister and others?

MRS. M. E. MATHEWS,
New Philadelphia, Ohio.

BIBLE PROPHETS AND PREDICTIONS

Critically Examined and Compared with Modern Mediums and Messages. By Moses Hull.

NUMBER TEN.

Our last paper terminated the review of the effort of the interpolator in the book of Matthew to find Old Testament predictions fulfilled in Jesus of Nazareth. I think every fair minded reader must agree with me that not one of the predictions met its accomplishment in Mary's son.

At the same time that the decision was made, that to make a man of Nazareth, they must have prophecy fulfilled, and miracles in connection with his birth, it was thought necessary to have him go out of the world in fulfillment of prophecy and as miraculously as he got here. So, perhaps, the same hand that treated us to the fulfillment of prophecies just examined, got in its work in connection with the death of Jesus.

The first attempt is in Matt. 26:51-56. "And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, put up again thy sword into his place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels? But then how shall the scripture be fulfilled that thus it must be? In that same hour said Jesus to the multitudes, are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hand on me. But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled."

This story is altogether unreasonable. In the first place, the Jews were at this time a captive nation; they were under the dominion of the Romans. It is not usual to allow captives, who are inclined to break away from their conquerors, to handle swords; the usual custom was, and is, to disarm them. The Jews were not to be trusted, and their deliverer to come and save them from Roman domination. It hardly looks consistent, that these captives were armed with swords.

2. Why did they not arrest this swordsman? Not a word is said about it; he cut off a man's ear, and is allowed to go as free as if he had only cut off the end of a dog's tail.

3. There is no such scripture as this pretended quotation, "Jesus' words and with, 'I sat daily with you in the temple, and ye laid no hand on me.'" Then this writer, or interpolator, adds this pretended reference to the scripture.

In Matt. 27:9, is another pretended quotation from the prophet. In this instance, "Jeremiah," supposed to be Jeremiah, is the prophet the writer supposes he quotes. He has it as follows: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the Potter's field, as the Lord appointed me."

As above remarked, there is no such prediction in Jeremiah. Zechariah, not Jeremiah, has two verses, "one he called 'heathen,'" and the other 'bands.'" These two verses represented the pretended remitting of Judah and Israel—unwilling which, by the way, never came. In Zech. 11:12-13, the prophet says:

"And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me cast it into the potter; a goodly price: I have priced it at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

How this can be made to apply to Judas betraying Jesus, or to his buying a potter's field, I have never yet found any one who could explain. It certainly does not fit either of the contradictory stories concerning Judas. The stories as we have them read as follows:

Matt. 27:5. "And he cast down the pieces of silver in the temple, and departed and went and hanged himself."

Acts 1:18 says: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder, in the midst, and all his bowels gushed out."

The first of these stories does not make him buy a potter's field, but has him cast the silver down in the temple, and then go out and hang himself by hanging. The second has him go and purchase the field. Whose field it was, what he paid for it, or what he intended to do with it, the writer has not told us. Then he has him die by an accident, unless he fell because he was dead.

The writer who adds all the romance to the book of Matthew, gets one more story in connection with the death of Jesus, which, though it is not handed out as the fulfillment of prophecy, deserves in this connection, to be noted. In Matt. 27:51-53, it is stated as follows:

"And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city and appeared unto many."

Is it possible that all these phenomena occurred at this time and no one but this writer ever heard of them. The Jews were worshipping in the temple every day, and kept it up every day for at least a quarter of a century after the rending of the veil between the holy and the most holy, and yet not one of them ever heard of the veil having been rent in twain! The earth quaked, and rocks were rent asunder; and at that very time there were several historians recording history, and yet not one of

them mentions the fact.

Notice the story of the dead getting up out of their graves and going into the "holy city," and appearing to many. Does not that sound apocryphal? Where was the "holy city"? It certainly was not Jerusalem; the city on which, Jesus wept, and that he compared to the fabled Sodom and Gomorrah, and in which he was killed. To whom did those "saints" appear? One name here would have been good. The fact is, these stories were invented long, long after their supposed author had gone to join his fathers in the other country.

Edward Gibbon, one of the most sarcastic writers that ever spread ink on paper with a pen, speaks of this matter as follows:

"How shall we excuse the supine inattention of the Pagan and philosophic world to the evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses. This miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice, in an age of science and history. It happened during the life time of Seneca, and Pliny, the elder, who must have experienced the immediate effects, or received the earliest intelligence of this prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect; both the one and the other have omitted to mention the greatest phenomenon to which mortal eye has been witness since the creation of the globe."

Could sarcasm go farther? Could it be more just? This ends the argument on Old Testament prophecies supposed to have been fulfilled in the New Testament. I shall next show some fulfilled prophecies.

GRAND MASS MEETING

Of Spiritualists of Illinois and the Northwest, to be Held in Chicago.

At America Auditorium Hall
77 81st St., Feb. 16, 17, 18.

The annual mass-meeting of the Spiritualists of Illinois and the Northwest will be held in Chicago, Thursday, Friday and Saturday, Feb. 16, 17, and 18, 1890, under the joint auspices of the Illinois State and National Spiritualists' Association of the United States and Canada.

Harrison D. Barrett, president of the N. S. A. will be in attendance. Announcement of the full start of workers will be made as soon as the Washington office forwards advice of the talent selected for the programme.

America Auditorium Hall, 77 Thirty-first street, has been engaged for the occasion. This step was decided upon after much deliberation, because of its reasonable rental, its seating capacity for fifteen hundred persons, its convenient reading parlor and committee rooms and the partiality of the National officers for the room in which that organization was born in 1893.

You are invited to co-operate in making the coming meeting an even greater success than the one in 1893. Interest all of your acquaintances in it. Talk about it work for it; attend to it. Every Chicago society is asked to appoint two members as its representatives to aid the State Board in perfecting all preliminary details. The first meeting will be held at Tremont House, Lake and Dearborn streets, Monday, January 23, 2 p. m.

The programme will be ready February 10.

GEORGE B. WARNE, Pres.
3402 Prairie Ave., Chicago.
JAMES FREEMAN, Vice-Pres.
ELLA M. JOHNSON, Sec'y.
ERIN A. RICE, Treasurer.
HIRAM EDDY,
ORRIN MERRITT,
M. V. PACKARD, Trustees.

TAKE NOTICE!

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presented these volumes to the N. S. A. has given permission for them to be sold at \$1 each. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

MARY T. LONGLEY,
Secretary N. S. A.
600 Penna. Ave. S.E., Washington, D. C.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testaments, Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

25 Cents. 25 Cents.

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Premium Terms

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20.

ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

In England the friends who wish Art Magic can obtain it only by addressing or calling on J. J. Morse, Florence House, Osna-burgh street, Euston Road, London, N. W.

TAKE NOTICE.

Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterwards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be sent out.

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost worth a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

CLUBS! CLUBS!

In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who has the most of them. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, and the effort as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he rejects this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that every Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made accessible to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$6. It is the delight and benefit of a husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.



QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

Investigator: Q. Why is it that Spiritualists do not build colleges and schools, hospitals and church edifices? A. The colleges, schools and hospitals are founded by the various sects, are in every case for the purpose of propaganda. Each wants distinctive doctrines to teach their peculiar doctrines, which are taught no where else. The charity missions and hospitals are their advertisements and feeders.

Spiritualism leads along other lines and demands other measures. It does not favor the devotion awakened by the dim light falling through stained windows, and music echoing through frescoes, and the thunder of the organ rolling through the domes of church and cathedral for a thousand years, and the world has wearied of the torture of it. Any free unsectarian college is all that Spiritualists demand. A college to teach distinctive Spiritualism could not be spiritual. If Spiritualism should build a university, it could not differ from the Leland Stanford or any state universities. Hence they do not build schools because the public schools and liberal colleges are all they desire.

Spiritualism is for the whole world and is not bound by narrow lines, and hence the true Spiritualist does not feel the need of organic effort to propagate his peculiar dogmas, and proclaims to his faith. He despairs on which to lean. He is too self-constrained to yearn for the reverential feeling arising from light falling through stained windows, intonations, grunting organ, and choir of unsexed singers. He stands in the ranks with such men as Huxley, Darwin, Spencer, Wallace, Proctor, knowing that the so-called reverence, the bowed head and kneeling, is mockery or lingering superstition. The churches organize to proselyte; they have dogmas and beliefs which can be extended in no other manner; Spiritualists have none! They desire knowledge.

This objection comes from a misunderstanding of the fundamental principles of Spiritualism, which does not teach the desirability of distinctive dogmas and public churches. The public schools and public churches managed by the state it considers as sufficient, and the Spiritualist willingly contributes by taxation for their support. They want free, unsectarian schools, and the only change they would ask for would be the introduction of spiritual or psychic science as a special study. As yet this has not been sufficiently formulated, and whenever it is, it will be sure to have instructed benefactors.

The preceding thoughts must not be understood as opposed to organization for the extension of spiritual knowledge, which takes the place of beliefs and dogmas. Most especially should such be provided for the children, who for the want of associations or societies where the truth is taught, actuated by their natural desire for society of some kind, attend the Sunday-schools and are intended to catch them. Such associations are necessary to conserve what has been already gained and give the movement position and force. The Progressive Lyceum is such an association, expressly for teaching truth and knowledge in all departments of thought, physical and spiritual. This is within the reach of all Spiritualists, and if they say no, they are children from to fall under the influences of the church through the Sunday-schools, and with perverted understanding sneer at the spiritual philosophy which was the bread of life to their parents, they are false to the high duties they owe them, and deserve the disrespect they receive.

The Progressive Lyceum supplements the education of the schools, and as an instructor in morals and religion, the church, and is the great exponent of spiritual thought to the general public.

"IX." Glasgow, Scotland: Q. An American friend sent me a copy of The Progressive Thinker, in which I find answers to questions, scientific and practical. Being interested, I would like to know the latest in airship building and what you think of its practicability? A. The utter and complete failure of all the high promises made by ardent inventors, and ambitious "promoters," has for a time put a quietus to the interviewer and newspaper space-fliers, who for a time would have aerial navigation as certain as oceanic.

The last hope of air-ships was placed in inclined planes, acting as the structure of the flying squirrel, as a support while the ship was impelled with sufficient speed. If the great power could be supplied without weight this would be possible. Here lies the insurmountable obstacle. The elephant, supported on the firm earth, is weighted down with bone and flesh, and is made strong regardless of weight or beauty. The whale stretches out his tremendous length, upheld by the water, and his form is shaped for the waves through which he courses. The bird is fashioned for the invisible, thin air, that scarcely upholds the falling leaf. Every feather and quill is hollowed and planned in the perfection of lightness. Its form is beaten into symmetry by the air. All its muscular power is gathered at the tip of its wings. Its bones are hollowed into air-chambers; its lungs are of comparatively enormous capacity; its nervous energy strung to highest intensity. It is a crystallization of the laws and conditions of the air.

Take a swallow as illustration: Its weight does not exceed two ounces, its spread of wings is twelve inches, it is able to rise its wings so rapidly that the movements cannot be counted. It is able to sustain itself for hours in its circling flight, and easily fly at a mile per minute. If a man weighing 150 pounds were to equip himself with wings, as he is twelve hundred times heavier than the swallow he would have to have wings twelve hundred times larger. Having these perfect as the birds, where would he find the power to move them.

A horse power is the force required to lift 550 pounds one foot in a second; or 100 feet in 3 and 1-5 seconds. Hence to raise and impel 150 pounds (a man's weight) 100 feet in a second, or a mile a minute would require 85 horse power.

A man might be able to lift 100 pounds one foot per second, but he could not indefinitely prolong this operation, and to estimate his power as being equivalent to that of a horse power would be granting credit more than he is entitled to.

With all machines this obstacle becomes more insurmountable. The dead weight of the machinery giving the great power required, can not be overcome by balloons, inclined planes, or any other contrivance. Aluminum, which held out hope by its lightness, has disappointed, and electric motors have to receive their energy before they impart it.

It is possible to make flights through the air, but the lightness of the atmosphere must forever bar the way against aerial navigation as a means of commerce. Even granting that machines capable of flight could be constructed, and supplied with abundant power for sustained flight, the storms and currents in the atmosphere would make aerial navigation most dangerous and uncertain. The least break of machinery, or failure in propulsion would mean the immediate fall of the machine to the earth and the destruction of all that it contained.

R. M. Stanton: Q. (1) Was the Catholic church the sole custodian of the Bible during the early centuries? (2) Will the church succeed in getting God into the Constitution of the United States? A. (1) Who else could have had the keeping of the Bible until the time of the reformation? It was so well kept from the common people, that one of the great issues made by the Protestants was whether the people should have it or not. The priests feared that the study of the Bible by the people would destroy their power and fought against it.

The Protestant has the comforting assurance that his holy and infallible Bible was copied and recopied, revised, amended and improved by Catholic priests from age to age during all those dark and degraded centuries of ignorance, from the commencement of the decline of the Roman Empire, until the days of Luther.

(2) The fathers of this great republic were not church members, and so careful were they in wording that remarkable instrument which is the basis of our government, that they did not allow even the word God in the Constitution. It was a conscious removal from the President's oath of office, which thereby becomes simply a declaration of his purpose.

To accomplish the deplorable purpose of forcing the word God into the Constitution will require first the acceptance of the measure by two-thirds of the States, and it is not presumable that, with the fierce discussion the subject will receive, the number could be obtained. Yet the efforts of the bigots are persistent and unguarded moments will be seized upon. It behooves every lover of liberty to be awake and prepared for emergency. Bigotry never relaxes its grasp until dead.

S. C. Danforth: Q. (1) I saw some time since, in The Progressive Thinker, a statement to the effect that the earth made to the weight of the earth would have the effect to throw the solar system out of balance. Is this true? (2) Is there change in the weight of the earth—say loss by burning of coal, and addition by fall of aerolites? A. Such statement has not appeared in this department. The weight of the earth has constantly increased by the fall of aerolites, and comets dust. The aerolites, however, have been so small as not to perceptibly change its motions, should by any means larger or smaller additions or subtractions be made, it would compensate therefor by expanding or contracting its orbit, and the time of its revolution. There would not be the least "disaster."

If all the coal was burned the weight of the earth would not be changed by the fraction of a grain for the carbon, the oxide gas, water, and other products would weigh exactly as much as the coal and oxygen before combustion began.

Let us place implicit reliance on the laws of nature, and eradicate from our minds the old notions of violence, revolution, cataclysm and "end of all things," which for ages has been fostered by theological teachings of the creation, the deluge and the final "burning up" of the world.

C. H. Weaver: Q. Can consumption be cured? A. In a recent number of The Progressive Thinker the cure of consumption by the use of rye flour and water was spoken of as having been advocated by a correspondent who did not give the secret of its preparation. Mr. Weaver kindly sends this receipt, for those who need it "with a blessing."

It is given by Dr. Arthur Lutze, the greatest Homeopathic physician of his day in Germany, in his Manual of Practice, but he more modestly claims for it that it will cure some incipient cases. Place two spoonfuls of rye flour in a pitcher, and pour on it a quart of boiling water over it. When settled, bottle and cork the clear liquid. Use this and nothing else for drink. This is recommended as an excellent remedy for coughs, and it is said to alleviate that symptom which is often the most deplorable in consumption.

In the same mail also came a letter from a daughter of mine, Hamburg, Germany, who writes that her mother, the recipe was not his desire to profit by it, but illness which overcame him before he had finished his letter. She sends the recipe in full at his earnest request. It is as follows: Take one small spoonful rye flour, mix with a little cold water, and stir into one quart of boiling water, and let it settle in a hot place. The cold water, or cold, the patient prefers. It must not be seasoned with anything. Pickles, coffee, tea, fatty meats, spices, liquors and medicines are not to be taken.

REINCARNATION.

Is It Nature's Method of Perfecting Man.

To the Editor:—I notice that the columns of your widely read and excellent paper have lately contained a number of articles from well known and popular writers, which are supposed to completely demolish and destroy all the arguments ever constructed in favor of the doctrine of reincarnation. Now, so far as I am personally concerned, I sincerely hope that their arguments are well founded. I would much prefer to believe that I would never again in all the vast eternity to come feel the necessity or be compelled to return and suffer all the inconvenience, pain and worry incident to an existence in a physical organism.

But while continued and interrupted advancement in a spiritual realm is pleasing to contemplate, I know our preferences will have very little weight one way or the other; if reincarnation is a fact in nature and necessary for our development, we will have to submit to the inevitable whether we like it or not.

But right here some one will say: Oh, yes, the principle you have laid down as to being compelled to submit to the laws of nature may be correct, but then you see reincarnation is not a fact in nature, neither is it necessary for our development. Well, dear reader, I would ask you and all the other objectors to reincarnation, how do you know so positively, that it is not essential to the spirit's advancement? I imagine I hear some one reply: Oh, well, there is no analogy to reincarnation in nature; look, for instance, at the great towering oak, it never again returns to the acorn state. The butterfly never retrogrades to a caterpillar. Just so, my friend, that is the stock argument of those who oppose reincarnation. But I want to ask you that I do not think there is any analogy to reincarnation in nature, the caterpillar, and the human soul. The towering oak and butterfly that we hear so much about attaining to a certain degree of development and then they must stop; the disintegrating processes then take hold of them, the combination is broken up, and the chemistry of nature returns them back to their original elements. Not so, however, with the human soul. It is supposed to advance and go on forever. Here we see a very marked difference, on the one hand death, disintegration and organic decay; on the other hand continued advancement and immortality. Now I ask in all candor, doesn't this very fact of difference in ultimate destiny as between the oak, the caterpillar, and the human soul, prove that the analogy to reincarnation cannot be identical? Possibly it is because the spiritual essence of the oak and the butterfly cannot return to receive new physical experiences under different environments, that they fall to withstand the destroying effects of time. I mean organic, not atomic destruction. It has taken millions of years to evolve this planet to its present condition, and the human soul, as it is supposed to advance and go on forever, here we see a very marked difference, on the one hand death, disintegration and organic decay; on the other hand continued advancement and immortality. Now I ask in all candor, doesn't this very fact of difference in ultimate destiny as between the oak, the caterpillar, and the human soul, prove that the analogy to reincarnation cannot be identical? Possibly it is because the spiritual essence of the oak and the butterfly cannot return to receive new physical experiences under different environments, that they fall to withstand the destroying effects of time. I mean organic, not atomic destruction. 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Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

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

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BOOK REVIEWS.

Science of The Millennium. By Stephen and Mary Maybell. San Francisco, Cal.

It is a peculiar book in its style of presenting its points and conclusions. It does not stop to argue, or present extensive reasons, but states conclusions in such way as to lead the reader to formulate the arguments and reasons in his own mind. It goes into a philosophical-spiritual analysis of the cause of society's evils, namely, selfishness; and shows that true reform or cure must come from the spirit, within; that true reform is not a theory, or a plan, but a spiritual act.

Harmonies of Evolution. The Philosophy of Individual Life. Based upon Natural Science, as Taught by Modern Masters of the Law. By Florence Huntley. Published by Florence Huntley, Chicago. Cloth, 403 pages, \$2.

This volume is an attempt to bridge the gulf between ancient Oriental mysticism and modern Western science. In its modern intelligence seeks to connect the scientific knowledge of the physical schools with the facts of physical science. It is written as an outgrowth of the belief that it is quite possible to rationally explain the actual existence and correlation of forces of life and principle, in two worlds, so-called, of matter and life and intelligent activity. In other words, it undertakes to elucidate and illustrate the correlation of spiritual and physical forces in nature, taking nature in its wide sense.

The author takes cognizance of the instructive suggestive fact that, notwithstanding the constant lesson of physical mortality, the expectation of, and faith in, life to come have increased with the higher evolution of man. She wisely considers it evident that this faith and expectation have a firm basis in the spiritual intentions of man, and are a manifestation of nature, having a basis in eternal principle.

"The weakness of theology is its ignorance of physical facts. The weakness of scientific skepticism is its contempt for spiritual religion." Both systems are narrow.

The author finely observes: "Intuition is not knowledge. It is, instead, a suggestion of knowledge that may be acquired. Every man and woman knows the potency and inspiration of those spiritual perceptions which are not explainable in reason. Intuition, though not knowledge, is a higher guide to human life than cold reason when it entirely ignores those convictions of the soul."

Again, in speaking of the dangers and difficulties that beset the student of this "Natural Science," she writes: "Neither torture of the physical body, the renunciation of material comfort, nor the suppression of the affections is required of the modern student. Holiness in the modern sense does not mean a life of isolation, introspection and subjective ecstasy. Instead, it means a practical life in the midst of men. It means a natural, wholesome, human life lived out in conformity to the spiritual principles in nature and the requirements of an intelligent soul."

There is a world of meaning in these few words, deserving thoughtful attention. Again, page 70: "Spiritual life is an inevitable sequence of physical life and development. An intelligent, purposeful and happy spiritual life depends upon the substantial basis of an intelligent, purposeful and chaste human life. Man is, therefore, the arbiter of his own destiny. Nature furnishes the time and the opportunity. Man is left to either improve or waste his life. He is left to accept or ignore the opportunities which nature offers."

"What may appear to be adverse conditions in this life may, in fact, be the very conditions which best develop the individual morally and spiritually." The deep truths of evolution are brought forth in this book far more satisfactorily than in any of the many

volumes launched upon the world by materialistic scientists.

From a consideration of the subjects treated, and the manner of their treatment, the conclusion is safely reached that the title of the book, "Harmonies of Evolution," is well and aptly chosen; nothing could be more expressive and true to the nature and quality of its contents. It takes cognizance of the entire nature of man, in his physical and spiritual aspects.

To the sociologist, the social economist, as well as the mere Spiritualist, and scientist, the book must prove of intense interest and great value.

Chapter VI. treats of the genesis of physical life; chapter VII. of the spiritual basis of evolution; VIII. of the law of natural selection; IX. of the natural law of selection; other chapters treat of the spiritual basis of love, marriage, etc., etc.

Chapter III. "Life after physical death is a fact scientifically demonstrable," and chapter IV. "Life here and hereafter has a common development and a common purpose," as well as chapter II: "There is no death," possess unusual interest to Spiritualists, perhaps, though it is difficult to discriminate when all the chapters are so instructive and interesting.

The author claims that sex is a spiritual quality and exists in the spirit world. The spiritual body has sex and is capable of continuing, on a higher plane, the affections and mental qualities developed in the mortal life.

Prof. Drummond's notable attempt to effect a harmonious relationship and alliance between "Evolution" and orthodox Christianity, is clearly shown to be futile and its logic inconsequential and contrary to fact.

Chapter XX. on "True Marriage," is a fine study, in which mathematical diagrams are ingeniously made to play an important part in elucidating the subject. It affords a fine explanation of the basis of harmony and the causes of inharmonious in marriage relations. It is at once philosophic and spiritual, worthy of closest thought and study.

There is not a dull chapter in the book; it is full of rich food for thought, that will lead many minds into enlarged fields of spiritual vision, as well as a clearer insight into the wondrous workings of nature's evolutionary forces.

It is especially commendable to the attention of minds interested in the discussion of the subject of "Evolution" and "Involvement," as helpful to the formation of clear thought and right conclusions.

PASSED TO SPIRIT-LIFE.

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

H. L. Williams, proprietor of Ortega ranch, and founder of the town of Summit, died at San Francisco, Feb. 10, 1929, after a long and painful illness, aged 57 years and 8 months. The members of his family were all present at his bedside during his last hours. His body was taken to Santa Barbara and buried in the family plot at Santa Barbara cemetery.

James Van Vollenburgh, a resident of Auburn, N. Y., for over sixty years, a Spiritualist for nearly fifty years and a charter member of the First Spiritualist Society of Auburn, passed away at his home, Thursday, Jan. 26, at the age of 83 years.

Owing to the illness of the writer, Mrs. M. H. Cowan, of Syracuse, conducted the funeral services on Saturday, January 28.

S. COMSTOCK ELLIS.

Passed to the better life, Mrs. Susan Caroline Semple, at her home on High street, Laconia, N. H., Nov. 30, aged 94 years. She was an earnest Spiritualist for many years. She leaves eight children and grandchildren, and eight great-grandchildren to mourn her loss, besides a host of friends. None knew her but to love her.

S. E. C.

Mrs. Sarah C. Miller passed to spirit-life from her home in Millersville, Mo., Dec. 6, 1928. Mrs. Miller was 63 years of age and had been a zealous Spiritualist for over 20 years, having many times received individual evidence of the presence and kind ministrations of her spirit friends. It was this knowledge that brought her great comfort and consolation in her declining days, and enabled her to meet the change with calmness and resignation. Many times she has stated to me that whilst her passing away would bring sad and lonely feeling to myself and family, yet to her she regarded it as a grand triumph.

GEO. H. MILLER.

Why I Am a Vegetarian. An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25 cents. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"The Great Roman Anacard." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland. A sharp and pointed letter to Bishop Hartsmann, and a good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Bible and Church Degraded Woman." By Elizabeth Cadby Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and "murderous malignity of the 'Holy Inquisition' is scarcely paralleled in the world's record of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In fact, it gives just what was needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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

"Ancient India: Its Language and Religions." By Prof. E. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

Sunday-Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritualist Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m.

The Progressive Spiritualist Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 8 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritualist Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1623 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Devotional, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue. 2:20, conference. 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne-avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Extended session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. C. P. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritualist Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30 p. m. in Garfield Hall, Garfield avenue near Lincoln and Cleveland avenue. Mrs. Squire, pastor.

The West Side Spiritualist Society meets at Occidental Hall, corner of Madison street and California avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

Healing, Causes and Effects

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifested themselves in the operation of healing, is clearly shown to be the silent power of invisible force.

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The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Olifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Sir: The result in my case from using your *Electric No. One* is most wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined.

I am most gratefully,
MRS. A. P. BLANVALET.
Frenchburg, Ky.

For 80 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.
Clinton, Iowa. B. F. POOLE.

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Dec. 12, 1898. J. L. PAUL, Pough, Oxford, Pa.

Dear Doctors:—I am feeling perfectly well. I appreciate the help you have given me, and shall remain loyal to your treatment. Very truly,
Dec. 15, 1898. J. L. PAUL, Pough, Oxford, Pa.

Dear Doctors:—I have been trying your medicines for two months with great satisfaction. I am now as well as I can expect to be. I shall recommend you and your treatment to all persons suffering as far as I can. Yours truly,
Dec. 15, 1898. J. L. PAUL, Pough, Oxford, Pa.

My dear friends:—I wish to thank you for my health. I am the happiest woman. Accept all the thanks that a grateful patient can give. Truly and gratefully,
Dec. 21, 1898. MRS. F. C. GRANT, Boardman, N. H.

What a grand and exalted life you are living—"material" and "spiritual" combined. I feel that I am in the hands of a great power, and I am bringing you and thankfulness to weary hearts all over the land by your restoring power. My friend, I am glad to hear of your success. Truly and gratefully,
Dec. 25, 1898. MRS. C. K. HAYES, Cordale, Ga.

Dear Doctors:—I feel stronger and better than I have for many months. Words cannot express the thanks that I owe you for what you have done for me. Your grateful friend,
Dec. 26, 1898. MRS. H. C. HUTTON, Seattle, Wash.

Dear Doctors:—I feel your psychic power very keenly. When tired, I think of you and come in touch with you, and through my friends come some healing and comfort. I am rested. Yours gratefully,
Jan. 4, 1899. ELISA S. SWARTY, Laconia, N. H.

Dear Doctors:—I am happy to say I am well. I can never feel too grateful for your kind attention to me, which has cured me. I wish you good success in your good work, and that your life may be full of peace and happiness. I hope you will be long spared to continue your good work. MAURICE POLSON, Moline, Kan.

Dear Doctors:—I am very thankful for your treatment and advice. I feel quite well now, and can rest good nights. Your medicines were received the first of December, and I do not think I will need any more. Will recommend your treatment and medicines to all I can. Yours truly,
Jan. 5, 1899. SARAH A. POOLE, Forty Fort, Pa.

My Dear Doctors:—I am heavier than I ever was before, have gained about twenty pounds during the last two months. I am very thankful to you for your kindness and assistance. Most sincerely yours,
Jan. 16, 1899. F. W. HAWES, Macdonald, N. Y.

Dear Doctors:—I am better than I have been for six years. Am very grateful to you for this. Very truly yours,
Jan. 16, 1899. MRS. MARY L. HOAG, Chicago, Ill.

Dear Doctors:—I am still gaining. I am so much better than I have been for many years that I feel almost well. Like your treatment so well that I recommend it to all. Can hardly believe I could feel so much better in so short a time. Thanking you for what you have done for me, I am,
Jan. 20, 1899. ALICE RAY, Salem, Ind.

Dear Doctors:—My wife is well. Accept our thanks for the treatment you have given her. Wishing you success, we are faithfully,
Jan. 23, 1899. J. M. FELLOWS & WIFE, Ottawa Station, Mich.

Dear Doctors:—I can truly say I have not felt better for years. I can work, and eat my meals and rest good nights. Before commencing your treatment, I was a great sufferer from stomach trouble and rheumatism. My friends, I am glad to see me walking around again. They thought I could not live but a short time. I owe my present state of health to your wonderful power in treating the sick. Very truly yours,
L. MAYNARD, Columbia, Conn.

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