



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

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HUMAN PROGRESS.

Is It a Reality, or Only Apparent?

The story of a golden age sometime in the mythical past, when the conditions under which human life is supposed to have been living were so far removed from the discordant vibrations of life that they were neither seen nor heard, may retroactively be pleasant to the individual who is incapable of feeling the inspiration of the mighty struggle that is taking place on all the lines of life, to follow the movement which is bringing nearer the day when human life will be able to announce with an assurance based upon uncontrovertible facts that it can proclaim its emancipation from the slavery in which it was formerly bound; but to those souls who are the active workers in bringing to a practical consummation that much desired result, such a belief is worse than an idle dream, for it is enervating, misplacing the energy which should be used to reach a higher standard in human life, for by its inversion would cause the soul to look to the things of the past for its highest ideal.

The theory of life which holds that it is moving in cycles, advancing toward its ideal until it has gained a certain position and then receding, and like the animal on the pole of the circular sweeps apparently moving forward but always returning to the starting point; such a theory while it is removing a short distance from that horrible doctrine which teaches that the footprints of inspiration are closed and past revelations have given all that is needful, and only by inverted look can we see and comprehend the good, is nevertheless false in its conception and is being rejected by progressive life, as evidenced by the breaking away from that school of thought which has been trying to palm off on credulous minds the fossilized remains of theories that have long ago outgrown their usefulness.

Truth is not paradoxical. Any special phase of its manifestation does not in its presentation contradict other forms or modes by which it is brought to the attention of life, and any implication that its present manifestation is only a temporary expedient from which no permanent good will be evolved, would be contradictory, for the bond of union that binds truth to progress is inseparable; and when the soul is seeking disinterestedly to attain unto a knowledge of the truth, progress away from the errors of its former life is assured and the advancement is permanent.

The fears of some timid souls that this wide-awake, tireless energy that is urging human life onward to higher attainments is speeding the car of human progress too fast, and if not stopped will result in a smash-up and universal wreckage of the hopes and have spent in the journey, are groundless, is groundless, for we cannot, because we cannot, receive an order to advance until we are fully prepared, and when it is received we must obey for the reason that we have no other desire.

The tendency of the soul while it is groping in the darkness and twilight of its undeveloped reasoning powers is to suppose that the effects which are apparent are the causes which produced them; and from such erroneous conclusions is evolved the false idea of looking backward to view the promised land, when only by moving forward can it be attained, and even if it brings us into conflict with antagonistic forces it is the only highway over which we can make a successful upward journey, and those forces which seek to impede will, like the lions in the path of Bunyan's pilgrim, be unable to harm if we keep in the highway where is placed the guide-board pointing to the highlands of more advanced conditions.

That those causes which have produced the conditions in human society which held it back, preventing it from giving expression to the progress it was carrying it forward, are slowly but surely being removed; the most pessimistic must, if they use but a small portion of the power of intelligent observation and comparison, admit. It will show that whatever the obstacles that at present are in the pathway of progressive life, they are being removed. That it "takes all kinds of people to make a world," is true, or at least we find all kinds here whether needful or not; and that class of minds who are continually bringing to a knowledge of the world of what constitutes its imperative needs are a necessary factor to enhance its progress; but there are also needed those who from their vantage ground can view retrospectively what has been gained, and with a clear vision can see the glorious possibilities of the coming age; and who can speak words of cheer to those who are bravely giving battle to aid their own and others' progressive journey.

To the wise student of human conditions it is apparent that the nations of the earth that can be classed as modern are entering on the final phase of their present form of civilization. They are in a period of their own national life where the burden of militarism will, if not relieved, destroy the national organizations. That the more advanced nations will be relieved of that burden through the operation of that uplifting spirit which is moving the world onward we believe and know. That it has been in the past a grievous weight to carry is true, and the only extenuating conditions of it were that those upon whom the burden fell the heaviest were not able to realize what a load they were carrying; but now like a young giant, when first made conscious of his powers, they are preparing to cast aside those conditions of an age which when compared with the coming one will be rated as barbaric. No edicts can prevent its consummation, for in the words of Gerald Massey is expressed that glorious hope, and its truth cannot be doubted: "This coming up the steep of time, and this old world is growing brighter."

We who can look with pride upon the marvelous growth of our republic and admire the courage with which our forefathers grappled with the forces that sought to bind her to the medieval

NOTICE.

To the Spiritualists at Large.

The N. S. A. desires to notify the Spiritualists of Indiana and of Pennsylvania, that Mr. E. W. Sprague and Mrs. C. A. Sprague are regularly appointed missionaries, to work through those states; and societies or individuals in either who wish to have spiritual lectures and tests delivered in their towns, will kindly correspond at once with Mr. Sprague. His address for the present is 55 E. Wayne street, Fort Wayne, Ind. Brother and Mrs. Sprague are making a tour through Indiana; they will soon go to Pennsylvania, and later, back to Indiana. They wish to arrange their route, and to visit as many towns as possible. They are very successful in building up societies and in organizing new associations. Write them at once.

MARY T. LONGLEY,
Secretary N. S. A.

barbarism when the call of the spirit was to advance, can with hope be assured that she will be as vigorous in dealing with the present and future obstacles when fully awakened to the necessity for such action.

The coming age is the one that is fraught with the greatest possibilities. The experiences of life have not been for naught. To assert that the world has not profited by its past experiences would show ignorance of facts as they are presented to us by the historical records compiled by the races that have passed on. The course of its upward journey may have been vacillating, and it is strewn with the ruins of nations and races which went down in the onward march of life because they were outgrown and only mortal, the temporary habitation of the immortal spirit.

Truth never becomes old or enervated; its foundation is the rock of ages. It is only the finite interpretation that is given to its manifestations that manifests symptoms of age and decay. The finite understanding of what life's duties and obligations are, may be all right for today, but to-morrow leaves them impotent, without authoritative utterance to command the attention of the individual, nation or race that has advanced to a higher comprehension of its obligations.

The progress of the spiritual life of man has kept pace with the wonderful development in utilizing the forces that have been at hand for the advancement of the human race. To be otherwise would be a contradiction and nullification of the unity of the normal forces that are working for the betterment of life's conditions. They must and do testify of each other, however external appearances may seem to point to the opposite. The lessening hold of dogmatic theology upon the spiritual life does not indicate that the moral tone is lowered, but on the contrary it shows an advancement to where it can view with clearer vision the highway over which it must journey to reach the highlands of spiritual exaltation where can be realized freedom from the bondage to the emotions and desires of the mere animal existence.

That beyond the present phase of life's development there are other lessons to learn, other regions to explore and bring into higher conditions of life than at the present exist, is evidenced by the restlessness and dissatisfaction that pervade human existence for it is the law of spiritual attraction which is irresistibly drawing life higher, for if those forces did not exist, there would not be that ardent desire which is manifested in that incessant energy displayed in the struggle for the attainment of something better.

The doctrine of human depravity, that has been taught by all of the old religions, has been one of the most formidable obstacles which the soul has had to encounter and surmount in its upward journey. While we see great opportunities for improvement, and many times our souls are sorrowing at our own and others' apparent inability to attain unto the goal of our highest aspirations; nevertheless the assurance of final success is the inspiration that gives courage and gives life to the movement. The spirit of discernment in its dealing with the conditions of human life must be alert to be able to distinguish between the real and what is only seeming. Appearances as they are viewed from the external standpoint will many times deceive the observer, and what would seem to be retrogression or at least impediments in the path of the traveler as he is journeying to the promised land, will when viewed through the internal spiritual sense prove to have been an advancement and helps in the realization of life's progressive journey.

The mighty work needful to be accomplished in the removal of the impediments from the path of advancing life, and in directing its energies so as to attain the greatest amount of helpful results, would be appalling and useless if only the material existence was taken into account; but realizing that it is the quickening of the immortal powers inherent in every soul, that is the most needed, and no matter how deeply buried they are beneath the debris of mortal and spiritual degradation, its resurrection is an assured fact and its progress permanent. The destiny of life is progressive, and no doctrine of fatalism, a belief that it is impossible to overcome the environments of hereditary or acquired systems of thought and its resultant habits of life, can quench that immortal energy that is manifest by the soul when it acts earnestly of purpose in the attainment of excellence. This inspiration is the guiding star, the mighty angel who among all nations and races is firmly leading them toward the ever advancing light.

HAMILTON DE GRAW.

Shakers, N. Y.
"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Parady. Price 10 cents. For sale at this office.

CONSCIENCE

And Creatures of the Imagination.

While science is considered the most exact department of human knowledge, no department makes larger use of "creatures of imagination." Of these the atom, matter, nature, force, energy, and law, are the most conspicuous. Of none of these have we any sense or conscious experience, and science claims to confine itself strictly to the domain of experience.

Man himself is an epitome of the whole world, and he knows nothing of the world that he does not know of himself. He is conscious of his thoughts, motives and volitions which is his spiritual side, and he perceives his color, solidity, form, and so on, which is his physical side. Both sides combined and acting in concert is what he calls his nature, and is all he knows about himself, unless indeed he is the phenomena of some great Nounenon, or All, of which he has neither conscious nor sense experience. That is precisely what you know about the balance of the world. We know nothing about the atom, matter and nature except as we use them for the great "unknowable" Nounenon or the All of which the individual or thing is the phenomenon.

We have no sense or conscious experience of what is supposed to be represented by these terms. They are theories, just as the parson's God is a theory.

And what do you know about force or energy in the balance of the world, that we do not of these things in ourselves? True we are not conscious of thought, emotion and volition in the planet, the elements and in animal and vegetable things, any more than we are of them in other men; but we see them acting precisely as we do, but to-morrow leaves them impotent, without authoritative utterance to command the attention of the individual, nation or race that has advanced to a higher comprehension of its obligations.

But let us confine our attention strictly to the things or phenomena which make up the universe, and to what they do. If we make out that other "creature of the imagination," the law, the evidence all is that everything from the elements on up to the planet, and the planet itself acts of its own free will and not on compulsion of anything else. Everything acts out its character toward its environment, just as man acts out his character toward his environment. If Newton or "God" is the cause of the act, it is "God" in the thing and a part of the thing; if spirit is the cause, it is spirit in and for the time a part of the thing. Moreover, if it is "force" in lower existence, it is force in man; or if it is spirit in man it is spirit in the planet and in all other things. Whatever the cause in "one thing," it is in all things. But these things are a different matter, and confine our attention to the thing and what it does as a whole without regard to its make-up.

A most pernicious delusion has taken possession of many men that "law" compels things to do what they do, and being content with that explanation they seek for no other. The delusion is that the law is a force, and that it controls the planet. It controls man, and he has not an earthly say for a mind or will. But law never controlled anything, and is not an explanation of anything that is done, but is merely the formal statement of what is done after it is done. We never have any idea of a law until we observe the thing that the law bases itself upon, and then we find that the law is not a force, but a description of the thing that it controls, and "law" is but an expression for the lawfulness of their conduct under similar circumstances. The moving principle is in the thing that acts, and certainly not in the law or methods of its conduct.

I am puzzled to make out what those people mean who say all we have to do to be happy is to obey the laws of nature. Well, if a man falls off the house, he "obeys" the law of gravitation by promptly falling to the pavement below, but it does not always make him happy—not in this world. If he falls poison, he "obeys" the laws of nature, and he is not happy. The law of attraction, where he may or may not be happy. Of course, if they mean that we should be versed in the laws of nature or what will happen under certain circumstances, and so order our conduct as to secure the good and avoid the evil, no one is prepared to dispute that proposition. We know that before they told us.

Some years ago a comet got mixed up with Jupiter and his satellites; and I believe it was some six months before he got away. If the long-bearded old gentleman had been controlled by the law of attraction or gravitation he never would have left out. His orbital motion does not explain it, for he had lost that motion some six months before. The truth of the matter is that the planet and every other thing has the same order of attractions and repulsions that you see among men, women and children. And the world is much more interesting if we regard it in that light. Except where there is actual contact of one thing in motion with another which has not the same motion, every thing acts out its own sweet will under the circumstances—"creatures of imagination" nevertheless.

Home, Tenn. F. J. RIPLEY.

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

CONSCIENCE

What It Is Not, and What It Is.

Conscience is not a material, tangible substance permeating the human system, as a component part of the same.

Conscience is formulated opinion, or judgment, resulting from the unfolding of the mind, being brought into activity by the direct result of special education, in regard to the justice or injustice of performing certain duties, and obligations as they are presented for our execution, or obligation.

Conscience is the result of thought, and thought is the direct result of knowledge, all knowledge is the result of enforced conditions. Education does not exist outside of an organization, neither does conscience exist outside of an organization, and applied conditions acting upon the mind.

Conscience is a twin brother to judgment, and both non-existing, only as a product of the mind brought into existence through receptive intelligence. The child is without conscience, appropriating all within its grasp for its own benefit. The savage, the barbarian, is without a merciful conscience, but is pre-educated to kill and slay at will.

The word conscience signifies knowledge, or understanding, is imparted, and is derived or acquired only through unfolding and expansion of the mind, as a receptacle for all acquired attainments. The mind unfolds, expands as it receives light, and illumination, and our judgment, or conscience, acts in a corresponding ratio, receiving or rejecting all that comes within the radius of our opinion.

That which we call conscience, is an acquired quantity, it is a result of some preceding action, or the climax of acquired intelligence, through what we call the mind, or what we call the spirit. Now the human being, as he entered into existence in a state of ignorance, but endowed with a perfect natural organization susceptible of unfoldment or of being educated, and is receptive to all there is to be acquired, good, bad, and indifferent, and discrimination is one of the first lessons taught, that the practice of certain actions in good, the practice of certain other theories, results in evil, and from this teaching is based all actions, and judgments of whatever kind or nature, and this monitor of an educated mind is what is termed conscience.

To advocate the theory that there is a material conscience permeating the human system, as a component part of the same is entirely inadmissible, or to advocate the idea that there is a spirit conscience as an integral part, or as an attribute of an individualized spirit, exclusive of the mind, would be too effeminate to give it a place in an intelligent mind.

To talk of a double conscience is unphilosophical, and a violation of the divided conscience is simply quibbling, a very weak sophistry. We could say, with equal propriety of reasoning that there are two spirits in one body, a good one and an evil one, and two souls for them to occupy, or that a person had two minds, a good one and an evil one, and that he used them to suit the occasion. And to quote from numerous ancient literary characters, their writings, speeches or sayings, that may have used the word conscience to convey their ideas of theories does not prove that they used the word judiciously, and with a clear understanding, and is not conclusive evidence that man has a material conscience, susceptible of double action, for in the judgment of the past and true philosophy of the world, were more likely to err than educated people of to-day.

That there is a difference of opinion among the people of the present day, on the question of conscience, its origin, its office, is perfectly natural, for from the great laboratory of nature evolves all mankind, and they are as diversified and dissimilar in their nature and organisms, and consequent conclusions as Nature is rich in its untold varieties of her productions, and this dissimilarity of opinion is not strange, or to be wondered at, for from ages of the past, down to the present day, the old structure of universal ignorance, together with the superstitious religious teaching has so completely enshrouded, warped and befogged the minds of the people, to the extent that the illuminating light of Spiritualism, with all its grand, overwhelming intelligent truths flashed upon them for the past fifty or sixty years has scarcely served to crack the old shell of ignorance, and blind superstition, and get the rays of light into those dark and benighted recesses of the human mind.

Moline, Ill. O. P. MITCHELL.

GOD

Eternal Right—whatever name we call thee by, thou art the same. Knowing no change by what we call thee, thou art the same. For Right is God, and God is Right. So may our lives with thee unite.

Eternal Truth, whose living flame, Throughout all worlds burns; Just the same, and ever true, Untold thyself in clearer form. Till all our lives to thee conform. For God is Truth, and Truth is God. Ruling all nations with outstretched rod.

Eternal Love, we see and know. From thy great heart, all blessings flow. So may our lives be filled with thee Both now and through eternity. For Love is God, and God is Love In earth and in the heavens above. St. Cloud, Minn. J. S. HULL.

"Longley's Beautiful Song." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Longley's Beautiful Song." Fourteen beautiful, soul-stirring songs, with music, by O. Nelson Longley. Price by mail, 15 cents. For sale at this office.

THE NEW RELIGION.

The Mediums and the Phenomena.

The orthodox religion had for its foundation the three years' experience of the medium Jesus. His death on the cross was the means of salvation for millions of people. For nearly two thousand years the Christian world has flourished and flooded the world with orthodox literature. The Christians have deviated somewhat from the teaching of Jesus, hence it has become necessary that a new religion should be given to the world. A new light has dawned upon the earth, and a new religion has made itself manifest; it comes in the form and development of phenomenal Spiritualism. The Fox girls, the boy, Andrew Jackson Davis, four illiterate children, may be said to be the foundation and the original instructors of the new religion.

During the last 52 years a large number of mediums have been brought out, and they have all contributed more or less to bring to light the power of the spirit world.

Among the early mediums was D. D. Home, who was accompanied with some wonderful manifestations. He was carried out of a room from the second story of a house in London, through one window, and brought back through another, as three or more reliable witnesses have testified.

The Eddy family, four in number, two of each sex, contributed largely of spiritual phenomena. Her claims of physical manifestations, and materializations. Noted people from across the seas came to America to witness the manifestations of the Eddy family.

The Davenport children, also four in number, were a power to behold. They were all developed when young. The two boys, William and Horatio, traveled over North and South America, as well as Europe, advising lords, nobles, kings and emperors with their phenomena.

Dr. Slade, when in the zenith of his heavenly gifts, commanded the attention of the best minds in America and England, but the nervous strain was too great, and he is now a physical invalid.

Colchester was a brilliant light for a few years, and then his physical strength gave out and he went home to his guides in the spirit world.

Mollie Fancher, of New York, is a surprise to the people of Europe and America; although a cripple, she performs some wonderful feats in her psychic manifestations. Her clairvoyant powers are a surprise to science. She sees people in the old world and tells their occupation. When the door-bell rings, she will tell instantly who is coming. She is sorely afflicted, but her friends are numbered by the hundreds.

Maud Lord Drake for many years has led a charmed life. Her remarkable powers have called forth much praise from the best in the land. In her dark sciences many voices are heard whispering consolation to their loved ones left behind. They give their name and leave their greetings.

Charles Foster gave to the people of America and England some remarkable phenomena. Raised blood-letters would grow upon his arms giving the names of departed friends in the spirit world. His life was short on the earth, but many hearts were made glad through his inspired words and prophetic vision.

Mott the Missouri wonder, alone brilliantly for a few years as a materializing medium, as hundreds will testify; but his habits overcame his better judgment, and short life ended his career on the earth.

Harry Bastien was one of the most honorable mediums that ever existed in America. No one could justly accuse Harry of doing any fake work or misrepresenting in any way, for he took the greatest pleasure in giving the best that the spirits provided him with. Full materialized forms of all sizes and complexions put in their appearance, and were soon identified.

The Bangs Sisters are occupying a prominent position as mediums. May they live on the earth many years to enjoy the honors they are winning at the present time.

There are many mediums being developed in all parts of this land of the free. We have some of the very best in the northwest; some in Minneapolis and some in St. Paul. I am sitting occasionally with a gentleman and his wife in St. Paul, Capt. and Mrs. Stanton. She is a wonderful materializing medium; full forms appear. Some of her guides sing the sweet songs of heaven; others play the guitar; others whistle loud and shrill; others talk in audible voice to their parents, who have been left to mourn the loss of their children. The mediums live in the higher circles of the city, and are highly respected. They received The Progressive Thinker with its premium books, and proclaim themselves among the happiest of the happy. Much good is accomplished through these new mediums. DR. WM. CLEVELAND.
Minneapolis, Minn.

Did Shakspeare Write the Bible?

In Shakspeare's name lies the key to a wonderful cryptogram. The spelling "Shakspeare" was the poet's nom de plume, while "Shakespeare" was his name in the charge of "Shakspeare." In each of the two spellings last given are ten letters—four vowels and six consonants. Combine these two figures and we have the number 46, the key to the mystery.

Turning to the forty-sixth Psalm in the revised version it is found that the psalm is divided into three portions, each one ending with "selah." Remember the number—46.

Counting forty-six words from the beginning of the psalm, one reads the word "shake" in the first portion, and counting forty-six words from the end of the psalm one reaches the word "sear." There is "Shakspeare" as plainly as letters can make it—London Answer.

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 572.)
"That it is man's highest interest to acquire an accurate knowledge of those circumstances which produce evil to the human race, and of those which produce good; and to exert all his powers to remove the former from society, and to create around it the latter only." Without a knowledge of the immediate causes which create evil, and good, individually and generally throughout society, man may be said to be moved to action by ordinary animal instincts, and by instinctive reason.

Hitherto, through the natural ignorance of man, arising from the infancy of humanity, an infancy which is only now progressing toward childhood, the human race has been forbidden to investigate the causes of good and evil, yet without an accurate knowledge of which it can never attain wisdom and happiness. A distinct perception of the causes of good and evil, is the next step for humanity to attain, to advance it from its present infant state, in which it has been mystery, imagination, and wild conjecture, toward a state of certainty and rationality, or to a clearer conception of those unchanging facts, which man as he progresses in age and experience, becomes competent to investigate, and by accumulating and arranging a multiplicity of them to form fixed sciences, and thus to attain a knowledge of general truths, which will disclose the past and present causes of good and evil to mankind and the means of securing future happiness.

"As true religion consists only in the acquisition of the knowledge of truth and its consistent application to practice, according to the ascertained facts or laws of human nature, which knowledge will disclose the past and present causes of good and evil to mankind and the means of securing future happiness. The Davenport children, also four in number, were a power to behold. They were all developed when young. The two boys, William and Horatio, traveled over North and South America, as well as Europe, advising lords, nobles, kings and emperors with their phenomena.

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WISCONSIN.

Mass Meeting to Be Held at Fond du Lac.

The Wisconsin Spiritualists will have the pleasure of enjoying a meeting of some of the brightest minds in Spiritualistic ranks at Fond du Lac, on the 27th, 28th and 29th of this month. The Wisconsin State Spiritualist Association has arranged a mass meeting for that date, and Moses Hull, Dr. J. M. Peebles, Mrs. Georgia Gladys Cooley and Max Hoffman have been engaged. The meetings will be held at the Wisconsin Opera House, the finest auditorium in the city, and suitable and appropriate music has been secured.

Moses Hull and Dr. Peebles are probably the oldest platform workers in the field and they are certainly men who command the respect and esteem of not only Spiritualists, but who know them. Dr. Peebles, eighty years of age, has practically retired from active work and his appearance in Wisconsin will be welcomed and enjoyed by all who have the good fortune to listen to him. Mrs. Cooley and Mr. Hoffman are test mediums that have graced the platform of many large cities and their work has been remarkable for its descriptions are positive and clear, and never fail of giving satisfaction.

Much credit is due to the mayor and citizens of Fond du Lac who have aided in making the meeting possible by their invitation and substantial financial assistance, and they can congratulate themselves on having secured the best talent available from the west to learn of the truth of the philosophy. Spiritualists of the state who can possibly attend the meeting should not fail to do so, as such opportunities are not offered every day. The fact of such a meeting amply demonstrates the value of organization, local, state and national. Without a state organization it would be practically impossible for such work. With these meetings can be arranged occasionally and made to result in much good for the cause. It is to be hoped that friends will not fail to appreciate this and lend their aid by their presence to make the results worthy of the effort.

Special features have been arranged for the evening, the last day of the series, and no pains have been spared to furnish an intellectual treat for every person who is interested in the advancement of thought and education, whether in sympathy with the philosophy of Spiritualism or not. Wisconsin seems to be waking from its years of apparent lethargy and to be taking a decided and permanent stand for advancement in Spiritualism.

In addition to the speakers from outside the state as mentioned above the state workers are entreated to be present and aid in the meeting, and taking it all in all the friends of the cause will certainly have cause for rejoicing and thanksgiving. Let us get together and exchange thoughts and ideas for our advancement. Let us feel the interest which has been started, that it may grow and become a power for truth and advancement.

CLARA L. STEWART.

practices can in any degree understand; how men and women will speak the truth only to each other, have but one interest and one object, and that without disguise of any kind, being to produce the best, the highest, the most permanent happiness of each other, is to them at present a mystery, a miracle altogether beyond the utmost stretch of their mole-like comprehension. A germ of this new state of human existence must be patiently worked out by a few determined minds, by men and women who shall devote themselves to this godlike purpose, to give, as far as they can, amidst an ignorant and prejudiced world, an approximate example to a now unbelieving people; unbelieving, because it is only through slight that the multitude can receive full faith in that which, without an actual perception of the change in practice by having it before their eyes, they cannot in their present state of mind, ever imagine through a mist of confusion.

"It is only when an approximate example of this new condition of the human race shall be seen in practice, that the governments of the world can become conscious of their present blindness and folly; that they can perceive the misery which they now inflict upon the multitude, and understand the extent of excellence and happiness of which this old worn-out system deprives themselves, their children, and their class.

"It is only then that the men of influence in all countries will be enabled to discover that true religion is a religion of practice, and not of preaching; and that the practice consists, not in useless unmeaning forms, ceremonies and childish mysteries and miracles, but in proceeding in a straightforward, common sense manner, to remove all those causes removable by the unity of men, which continually generation after generation, produce evil to the human race; and by man uniting all his power with his fellows to create a new existence of superior external circumstances, as far as existing means and knowledge will admit; so superior that each shall produce positive good, while their combination shall ensure a high degree of excellence and rational enjoyment to all."

"Seeing the all-importance of this mode of action, knowing the causes and consequences of this system of human life, all, trained from infancy to become rational beings, will adopt this practice, persevere in it, bring society to a high state of comparative perfection, and carry it onward without retrogression as long as human time shall last. This conduct will be one essential part of true religion."

(To be continued.)
C. H. MATHEWS.
New Philadelphia, Ohio.

It is better to get rid of an old delusion than to discover a new truth.—Ludwig Boerne.

HELL VENTILATED.

Infant Damnation, Once an Article of Faith, Now Obsolete.

The Westminster Confession of Faith, framed in 1643, and adopted by the Presbyterians, contains the following article:

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where he pleaseth."

Infant damnation was preached by Presbyterians up to the early part of the present century. Some preachers were credited with saying, "Hell is paved with the skulls of infants not saved."

About the year 1770 the Rev. John Murray came to America and began preaching universal salvation. The organization of Universalists as a distinct sect dates since that time. As a sect they are not numerous, but where now is the Presbyterian who professes to believe in the eternal torment of infants?

The Boston Investigator in 1872 printed a discussion between the Rev. C. A. Walworth, a Catholic priest of Albany, N. Y., and myself. He was my classmate at college and we were both converted under the preaching of Elder Jacob Knapp. He had written a letter to the Investigator to correct an error in that paper in regard to his position on the question of the infallibility of the Pope. Having avowed his acceptance of the recent decree of the Vatican council on Papal infallibility, I addressed him a brief letter of inquiry as to his "getting religion" at college. He wanted to save his own soul, and conversion, he escaped the "wrath to come" and secured his post mortem salvation.

He replied with a long letter which invited a reply from me. We discussed mainly the doctrine of Hell. I cited Wesley's "Day of Doom," published in 1692, and told him that the catechism for more than a century thereafter, no book except the Bible has so much read in this country. I quote two stanzas as follows:

"But who can tell the plagues of hell
And torments exquisite?
Who can relate their dismal state
And terrors infinite?
Who fare the best and feel the least,
Yet feel that punishment
Whereby to naught they would be brought
If God did not prevent."

"The least degree of misery
There felt is incomparable;
The lightest pain they there sustain
Is more than intolerable.
But God's own power from hour to hour
Upholds them in the fire,
That they shall not consume a jot,
Nor by its force expire."

Such, I said, was the doctrine taught in New England one hundred years ago by clergymen at least as far advanced in civilization and humanity as those of any other country. But, what is more appalling, this kind of punishment was to be meted out even to infants who had never personally transgressed.

"But from the womb unto the tomb
Were straightway carried."

In reply my opponent gave an exposition of the Catholic doctrine of heaven and hell. "To reach the supernatural vision of God," said he, "is his lot to fall into, and it is his lot, as it is the lot of the elect, to be admitted." And though the hell of infants and of unbaptized infants would be "a lost destiny," they would be "free from every species of physical pain," and "enjoy a happiness far beyond anything which this world can afford—a greater felicity than the most progressive infidel has ever dreamed of."

Having begged me to cease quoting adversaries of the Catholic church as authorities for him, I then gave extracts from a catechism published in England, entitled "The Sight of Hell," written by a priest named Furness, printed "permissa superiorem" and recommended to be used in Sunday schools. One extract was this:

"Little child! if you go to hell, there will be a devil at your side to strike you. He will go on striking you strike you. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. Then, when you feel that the devil has been striking it every moment for a hundred millions of years without stopping!"

My opponent discredited this authority, cited from the Manchester Examiner. He had never heard of it before and thought it very absurd.

Meanwhile I found in Lecky's "History of European Morals" references to "The Sight of Hell" by the Rev. J. Furness. C. S. R., published by Duffy (Dublin and London) "permissa superiorem," and I made from that book this further quotation:

"The little child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. It is only one new good to this child. Very likely God saw it would get worse and worse and never repent, and so it would have to be punished much more in hell. So God in his mercy called it out of the world in its early childhood."

Mr. Walworth's reply to this was evasive. He said:

"If you are unwilling to meet me upon the platform of faith which I avow, if you dare not maintain your infidel hostility to that holy church upon her own ground; if you feel driven to become a scavenger of history, a compiler of all the extravagancies published by individual Christians during eighteen centuries, forming out of such material a man of straw of your own creation to cross swords with; why then, you are only one new instance of that system of loud whooping and thunders of which which characterizes Indian warfare."

I had quoted Tertullian, the first Latin Father, on hell, and Furness of recent date. Tertullian is repudiated as a "heretic," and Furness is ignored by silence. So I hinted that our discussion ought to end, and I allowed him the last word. His final letter was effectively neutral. He expressed my conviction, based upon Spiritual phenomena, that there is a life beyond. He sneeringly said I had no light therefrom: "The spirits that run under the table are not communicative." He closed me with cynics and mockers who were nothing but a way to a future state, "as Sept. like Diogenes, to sit in their tubs and rail at those who have something to say." "Know, nothing by profession, they glory in their ignorance." "They cannot build, but they are practised in the art of undermining. They have no respect for a beaver dam, but they will bow down profoundly to a rat hole."

For such expressions the priest was

rebuked in the Investigator by another writer, who I suspect was Editor Seaver, and that rebuke caused him to write me a lame apology. And later, to my surprise, he sent the republication of our discussion with a preface, notes and, appended by himself. It was printed by "The Catholic Publication Society," New York, 1873, and on the title page he wrote, "With compliments of his friend and antagonist, C. W." None of his offensive expressions had been expunged or modified, and typographical errors in my part were reproduced. Nevertheless I at once ordered twenty-five copies. The title of the book is "The Doctrine of Hell, Ventilated by a Discussion." etc. But a shorter and better title would have been "Hell Ventilated."

W. H. BURR.

REVIVALS, ETC.

An Indiana Editor's Views Thereon.

To the Editor:—I inclose you a couple of leading editorials from our Elkhart Review. The editor—writer of them—is in no way a Spiritualist. He is a member of and a constant attendant of church. But I send them to show the sensible view that he has of revivals. Revivals in this place for three years last past have been flat failures. The M. E. church last year held a protracted meeting, lasting six weeks, and reported to every means to get converts, and after much singing and shouting, they only trapped nine, and three of them were young ones. The Presbyterian church is also declining. They got a new preacher a year ago and he surprised them a few days ago by telling them that the Lord had called him to go to Europe on a higher salary. The whole Christian scheme is a monstrous fraud—a gigantic imposition.

And there is Uncle Peebles still desirous of rating Jesus as something extraordinary. Myron Reed shocked the church people when he said Jesus was a tramp. But judged by our standard of to-day he certainly was a tramp. He said the foxes were better off than he as they had holes. But being a carpenter's son it was his own fault if he did not build a house. There are very few people, notwithstanding our educational efforts, that can make comparisons and come to sensible conclusions. It will take a hundred thousand years yet to banish one-half the error that the human race is willing to carry.

Elkhart, Ind. C. H. MURRAY.

The editorials referred to in the above are as follows:

REVIVING RELIGION IN ELKHART

With the advent of the evangelist to our city, there should come to every man and to every woman, who puts himself or herself under the influence of his words and his teachings, many a serious question. One of the first should be, "Have I so departed from that true system of living as related to myself and to the community in which I live, and to my Creator, as to need a renewal of those unselfish impulses which are supposed to be derived entirely from my religious relation?"

And great as often confound the meaning of the word "religion," and esteem it to be an expression of our creed of living rather than the living itself. Religion is based upon the fundamental idea in human nature of some relationship to power outside of and above ourselves. It is fundamental in its principle but expansive in its application. It is a subject to enlargement with the development of the individual and with the enlarging wisdom and life of the individual. True religion does not mean to one man what it does to another, and the wisdom of teaching, and the wisdom of acceptance of instruction, lies the adaptation of the principles of obligation to God and humanity by each individual. The larger the relation of the individual to the community the more diversified the religious life. The more the individual enlarges his individual powers and capacities the more extended the claims of religious obligation upon himself.

These are some of the things which men and women should think of when they are accepting the teachings of religious instructors as to the necessity of salvation, as such instructors dominate one of the large purposes of religion. It is not salvation from the evils of life or the misfortunes of existence, or the punishments of the future, but it is the salvation to the individual and the world of these great impulses of the human heart, charity, unselfishness, obligation to one's fellows, purpose to do good and not ill, to increase the sum of human happiness and thereby to increase the sum of human misery, to enlarge the intellectual and spiritual forces within the man himself. It is the salvation of these impulses to the individual and within the individual and from him to the world, which make up the sum total of results. Any efforts made by religious teachers and religious leaders to enlarge this feeling of personal responsibility to God and "The Sight of Hell" by the Rev. J. Furness. C. S. R., published by Duffy (Dublin and London) "permissa superiorem," and I made from that book this further quotation:

"The little child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. It is only one new good to this child. Very likely God saw it would get worse and worse and never repent, and so it would have to be punished much more in hell. So God in his mercy called it out of the world in its early childhood."

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Bear in mind that if your subscription expires now, you should not shift from yourself to another member of your family (or any one else, for that matter) in order to get the reading of the paper for less than actual cost to us, under the pretense that that person is a new subscriber. On the contrary, you should renew at once, and send in all the yearly subscribers you can, to strengthen our hands in this great missionary work. The trick of changing the subscription to another member of the family, when the yearly subscription expires, in order to take advantage of our trial rates, has been played upon us, but we hope it will never be repeated. As the lamented Col. Ingersoll said, "Let us be honest."

We want to do a missionary work this winter among Spiritualists exclusively. We want them to read what the Hon. A. B. Richmond, the Sage of Casaganda, has to say. His narration will extend through several months of the paper, and will prove highly fascinating and interesting.

This offer is made solely to reach the Spiritualists. We want to take a census, and determine how many Spiritualists can be induced to read a Spiritualist paper when it is sent out almost as a gift. If they will read The Progressive Thinker for three months, we are sure they will read it longer. This is a Special Campaign among the Spiritualists. We want to reach them exclusively. There always have been thousands of Spiritualists who do not read our literature. They know absolutely nothing of the great events constantly occurring in our ranks. They are in midnight darkness in respect to the personnel of our movement. We don't think that one Spiritualist in a hundred knows that the National Spiritualist Association met this year at Cleveland, Ohio. We want to reach this class in this our Special Campaign.

Remember, please, that only those are entitled to the paper 12 weeks for 15 cents, who are new subscribers, or whose names have not been on our list for one year. Bear this in mind, for the paper at the above price costs us more than we get for it. Each of our present subscribers, should try to send in a new yearly subscription, and thus greatly assist us in this missionary work.

A NOTABLE WORK BY HUDSON TUTTLE

The Science of Spiritualism—Mediumship, Its Laws, Conditions and Cultivation.

Every Family Should Have a Copy of This Work.

Since Mr. Tuttle's supervision of the Questions and Answers Department in The Progressive Thinker, over five years ago, he has been in constant receipt of letters from those interested in the investigation of Spiritualism and kindred fields of thought, desiring personal lessons, often offering more than the exorbitant prices of the advertising "scientists," "occultists," etc. To all these he has replied that he could furnish nothing beyond the books he has published and the answers given in The Progressive Thinker, which are free to all.

The demand has been so urgent that it has been decided by Mr. Tuttle to condense the answers given on Mediumship and Spiritualism in The Progressive Thinker, for the past years, with new matter, and so far as possible, meet the demand for "lessons" on these subjects.

Perhaps no questions are so often asked as: "How can I become a medium?" "How shall I proceed to investigate to satisfy my ardent desire to know?" To answer all such questions is the object of this book. Its introduction is the Principles of Spiritualism. It gives the fundamental laws and conditions of mediumship, and then discusses its various phases, giving "practical lessons" in each. Clairvoyance, psychometry, mind-reading, Mesmerism, or Hypnotism, Healing, Writing, Inspiration, Physical Phenomena, etc., with a series of "Hints and Suggestions," clearing up obscure places.

The price of this book has been put at 35 cents, making it within the reach of all. It will be ready to send out about December 15.

Those who desire such a book will confer a favor by sending to Hudson Tuttle, Berlin Heights, Ohio, a card with their address.

We are informed by Mr. Tuttle that the "Apostrophe Bloomer" book of poems—can and be gotten out for the holidays, and the date of appearance can not be given now.

The above work by Mr. Tuttle should have a place in every family. It supplies a long felt want. It will point out many grand truths, and show up many glaring fallacies floating around in order to deplete your pocket-book. Send in your order to Mr. Tuttle at once:

Spirit Photography.

Having thoroughly investigated the phenomena of Spiritualism in all its phases, including "spirit photography," which I had a good opportunity of doing last summer, I desire to call the attention of my readers to a peculiar experience I have recently had while on a visit to the home of Judge and Mrs. Ivey, of Arlington, Ga. I had taken a camera and plates with me, and being an admirer of rustic scenery I took several interesting views, among others one of a dense growth of pines. While off driving the team was stopped, I placed the camera on the front and made the exposure, there were three other persons present, the hour was four o'clock p. m., the plate had not been previously exposed, there was no house within two miles. When the plate was developed there appeared on same a cabin with one window, and two faces in the background. I was informed by the wife of a good medium who was present that this cabin had been destroyed by a cyclone some fifty years ago and two men killed there at that time. This was my fourth attempt at taking a photograph. I had no experience in photography, and all of the persons present at the time positively asserted that there was not a semblance of cabin or person except ourselves, and we remained in the carriage all the time.

How did this cabin and the faces come on the plate? If these manifestations can occur with me, why not with others under proper conditions?

MRS. JOHN W. VOORHEES.

"Human Culture and Cure, Marriage, Sexual Development, and Social Building." By E. D. Babbitt, M. D., L.L.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Hydeville, March 31, 1898, in Rochester, and later in London at the International Congress of Spiritualists. These lectures, illustrated, are racy, meaty and scholarly. Price 35 cents.

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This pamphlet is a reprint of the essays in "The Arena" on Spiritualism in which Rev. H. A. Hart endeavored to prove Spiritualism dangerous and allied to witchcraft. The reply printed in "The Arena" written by Dr. Peebles excited extensive comment, and is absolutely crushing. Price reduced to 5 cents.

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An elegant pamphlet containing an account of the exercises at Rochester and Hydeville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydeville cottage, wreath, etc. Price 15 cents.

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THE SOUL IN DREAMS.

THE ANOKA GHOST.

Some Interesting Psychic Warnings.

SEES HUSBAND DIE—WIFE OF A RAILROAD MAN HAS A VISION OF THE FATAL ACCIDENT—FINDS HIDING SPOUSE.

They were talking of dreams—prophetic dreams—of strange visions that come by night and seem to contain direful warnings.

"When dreams come true" is an old expression that often rings in my head," said the woman with the big dark eyes to the little group of psychological friends gathered about her in the glow of the evening lamp. "Now, I want to ask: Does any one here believe in—or, rather, does any one doubt the reality of these psychic warnings? For my own part, I confess to a certain faith in dreams that foretell events about to befall. New evidence in support of this faith is coming to hand almost every day."

"I have just been reading of a remarkable case here in Chicago, in which death was strangely but surely foreshadowed by a dream."

"Mrs. John Janus, of 5700 Escanaba avenue, dreamed that a railroad train would be killed by a railroad train. She even beheld most vividly all the shocking details of the terrible accident in her train. She saw the engine, the rumble of the speeding train, felt the vibrations, saw the ponderous locomotive strike him down, and the wheels mangle his body."

"It was on a Thursday night that this terrifying dream told her of the great danger which threatened her husband. So strong was the impression made that it did not vanish upon the woman's waking, as so many other visions do, leaving only a vague and confused jumble of images with no power of distinct remembrance; it stood out in strong relief, startling and tormenting, frightful in its vividness, and in vain did she try to shake off its morbid effects."

GIVES HUSBAND WARNING.

"In the morning she told her husband of the premonition that seemed to hover over her, refusing to fade into nothingness as dreams usually do, dooming him to sudden death and her to sorrow and bereavement. She put her arms about his neck, and begged him to remain at home and not venture out to his accustomed work until the evil influences should be dispelled. But he was a practical, matter-of-fact workman; he never troubled his mind much about psychic phenomena and, dreams, canny or uncanny; didn't attach any importance to them. He told her that he would be home in the evening, and she, too, went away to his daily toil as usual."

"But all that day—it was unlucky Friday—Mrs. Janus was troubled in soul. All day the dream, the psychic warning, hovered about her, moldering, fancy, never far off, seeming to communicate with her waking thoughts, to tell her of death lurking near her household in hideous form. Sometimes she imagined she saw crepe fluttering from the front door."

"Before darkness fell the body of her husband was brought home to her. He had met death in the manner pictured in her dream, being killed and mangled by an Illinois Central suburban train at Eighty-sixth street, on a cheerful day. But happy people have few dreams or premonitions, even as they have no histories. It is only in trouble that signs and symbols present themselves, in death and sickness, in worry of mind and torment of body. It may be supposed that Mrs. Janus lay passive in that premonitory sleep, and while her proper soul was away, some other spirit, celestial in nature, had access to her mind, using it in the sleeper's behalf."

"One great fact in these occult matters which strikes me with peculiar force is that there is no clew or rule which fully explains why such communications will come sometimes and not come at other times; or why they generally come when we least expect them; or why often, when we seek them most ardently, they will not come at all."

DREAM THAT DID GOOD.

"It seems to me that a dream, or the spirit which produces it, has no business to foreshadow death," said the quiet little woman whose lips began to quiver nervously during the foregoing recital. Death was a subject which she wanted it in most instances, and brings with it enough of sorrow. I would like to have a dream do some real substantial good once in a while, and I happen to know of one that did."

"This, it happens, is a genuine Chicago story, too, and there's not a bit of fiction about it, though I think it might do well enough for an incident in a romance. Some two and a half years ago, Mrs. George Baudler, of Quincy, Ill., was abandoned by her husband, whose love had grown cold, and who had wearied of supporting her. But she was a strong-minded woman—a new woman, if you please—and she did not intend that he should escape his marital responsibilities so easily. For a whole year or so she searched in vain for her recalcitrant spouse, firmly resolved either to get him back or make him suffer for his dereliction. Faithfully she followed up every clue, eagerly she probed every circumstance that seemed to offer information of his whereabouts, all to no avail."

"Worry bore heavily on Mrs. Baudler; as an abandoned wife her mental state became one of great perplexity. At length, after a fruitless search hither and thither, trying to obtain tidings of the fugitive, she retired to rest, worn in body and depressed in spirit. Then in the mystery of a dream she found light. That night she dreamed that she walked through a maze of streets in a strange city, and at last came to a great factory building, in which she saw her husband at work. It was a big bicycle factory, and her husband was busy making certain parts of the wheels."

SEES HUSBAND IN CHICAGO.

"She had searched St. Louis from top to bottom without success, and her dream told her that the factory pictured in her vision was in Chicago. So strong was the impression, so vivid the dream, that she felt certain she could find the exact spot of his hiding. Mrs. Baudler came to Chicago and told the facts of her vision to Justice Hall. She asked for a warrant for her husband's arrest for desertion."

"It's nothing but a dream, madam," said the magistrate. "I'm not here to

THE GHOSTS.

Their Prevalence is Exciting Attention.

Some one in facetious vein has remarked that men may lose faith in their fellow-men, in their religions, in their doctors; but that somewhere in their nature will cling a hidden, sneaking, half-belief in the possibility of ghosts.

Most persons now between the ages of thirty-five and sixty years have all the moral benefits that come of schooling in the old McGuffey text books when they were in their heyday. Most of them will recall the didactic moral which an adventurous young man attached to his story of the lonely road, his hair-raising fright and the denouement of the guide post:

"And when I hear an idle tale,
Of monster or of ghost,
I'll tell them of my lonely walk,
And one tall, white guide post."

But in spite of this philosophy the newspapers of the day bear witness that ghost stories are in the category of news. They are printed with no apology and are told in detail just as any flesh-and-blood circumstance is related.

Within the last ten days the ghost stories told by metropolitan papers have averaged more than 1,500 words in length. The vehicles for these stories have ranged from the Pall Mall Gazette in London down to the Owasco (Mich.) Argus, and not one of these publications has attempted to apologize for giving space to such subjects.

"Chicago just now is worried with a ghost. So far it has been wholly intangible and invisible, making no noise, and moving about by day with as much freedom as after dark. Mrs. D. M. Francis, of 437 Richmond street, discovered all there was to be discovered of the strange visitor. Immediately after his discovery, too, her son, in night shirt and trousers, without shoes, dashed into the neighboring police station shouting for the police."

The Richmond street ghost makes a specialty of locks and bolts. It was discovered one night when Mrs. Francis awoke with a seeming voice ringing in her ears, telling her to open the door of a certain back room, supposed to be empty. She was so impressed with the command that she did so, and lo! a light shined from a crack in the door. She looked and bolted on the inside. She knew that the windows were fastened and the shutters closed, but she suspected that in some way a man had broken into the house.

The son summoned the police, and they were instructed to break in the door. This they did. Opening it, the room was empty, the windows and shutters were fast, but the sheath of the bolt was well over it, and the key had been turned in the lock on the inside. Even the police were mystified and uneasy. Not much was said of the affair, because there was so little to say. Within a week, however, a change came in the household. Mrs. Francis had stepped to the door of the room just under that which had been bolted, and as she reached toward the knob it turned audibly, and the door swung open. Not a soul was inside the room. Since that time every door in the house is said to open before Mrs. Francis in this same mysterious manner.

She does not have to touch the knob only to reach for it, and the door swings wide. Not only this, but upstairs every night the portrait of one of Mrs. Francis' aunts is turned face to the wall. Sometimes the last thing at night this portrait is examined and found in place, but next morning it is turned. Just now a police officer is keeping watch of the premises outside, to see what he can see.

DRIVES SPOOK HORSES.

Geneva, N. Y., is both disturbed and interested in a miraculous sort of spook who drives a pair of spirited spook horses across the waters of Oselesch Pond. At 10 o'clock on the night of every Tuesday this ghostly driver, dressed in a long yellow robe, appears on the eastern edge of the pond, which is about thirty acres in extent. This pond has neither inlet nor outlet on the surface, but is supposed to have subterranean connection with Seneca Lake, two miles away. The horses step on the glassy surface of the lake, trot briskly for about 200 feet into the pond, and then vanish into the water.

On the night of July 1st last Daniel Wilson discovered the ghostly trio, in the moonlight he saw the buggy coming down the road toward the pond, and when it went onto the water he became mystified and told the story. Since then parties have been made up to watch for the ghostly vehicle, and it is said that they are disappointed always except on Tuesday nights.

Since the story has come out old residents recall the winter of 1877 Timothy Chesleigh, after whom the pond was named, started across the pond on the ice, driving. The ice gave way, and man and horses were drowned.

Connellsville, Pa., has one of the old-fashioned, blood-and-thunder type of ghosts which is getting rarer every day. Its haunt is in the old Page House, one of the famous inns of Fayette county. This hostelry has been remodeled into a dwelling house for two families, and the ghostly noises have been heard in the building, the garden has been cut up in the night and shrubbery and plants have been broken. At dusk, a few evenings ago, Mr. Grindell was lying on a couch when he heard the cries of a strangled dog. Miss Kerr, daughter of the family, in the next house, cried for him to look. From the back porch he saw the figure of a woman in a shroud, bending over with her face hidden, and appearing to look for something on the ground. After feeling in the long grass and under a cluster of lilac bushes the wraith disappeared with a wall of anguish. From this story is revived that years ago a couple stayed at the inn, and that the man disappeared one night after a great feast. After a time the sorrowing woman went, and long afterward, under the lilac bushes, the bones of a man were uncovered.

The ghost walks periodically in the garden. The Kerr and Grindell families are getting used to her, only that things in the house are often tumbled about in a most inconvenient and troublesome manner.—Louisville Post.

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ICY HAND WRITES.

Strange Psychic Gift of an Unlettered Man.

TEST OF HIS POWER—MESSAGE WRITTEN BY STONE HAND—AFTER DEATH OF OWNER—PHENOMENON THAT PUZZLED THE MOST EXPERT OF STUDENTS IN PSYCHOLOGY IN ENGLAND.

A strange story has just been made public by Barry Pain, the well-known English author. It refers to a mysgo, but it was only recently that a London physician, one of the few who knew the weird story, told it to Mr. Pain. The secret has been kept faithfully by all the witnesses for various reasons, chief among which was the fear that the tale would be received in a manner that might injure the professional standing of those concerned.

It is possible that the fact that some may remember the case of Richard Gell, who was the subject of a few newspaper paragraphs in May and June, 1873. He was an uneducated man, the son of a North Country miner. He came to London to exhibit what was supposed to be a trick and to make what money he could out of it. Richard Gell was certainly not honest. His trick was never quite satisfactorily explained, but the man had discredited himself, and respectable students of psychology did not think it worth while, as a rule, to have anything to do with him.

"His trick was this: He took a seat in a room and a high screen was placed all around him, so that he could not be seen. In the same room, but at a distance, was a table with a sheet of paper on it. On the paper was a model of a hand, rather less than life size, made apparently of some kind of pumice stone. This hand held a pencil. Questions were asked by people in the room, and the hand, moving with no apparent cause, wrote replies. The trick was done in any room, and any screen and table could be used. The model of the hand could be examined by anybody and at any time; for instance, it might be raised from the paper while it was in the act of writing. It was shown that the hand could not be influenced by powerful magnet, and this disposed of the first explanation suggested. But before he had been in London a fortnight Gell was fined in a police court for being drunk and disorderly. And people who had been inclined to take him seriously left him alone."

POSSESSED A QUEER POWER.

"They could not think it possible that a man of that type should be possessed of any abnormal psychic power. They took a view which by many people would still be held to be quite natural. At the same time an unprejudiced inquirer might be disposed to ask why abnormal powers of this description should be confined to the realm of the occult and the occultic. Is it not, in fact, a little absurd to lay down rules for a little of which we practically know nothing? That was the opinion of a few doctors who had interested themselves in Gell's case; they paid his fine at the police court and looked after him; it also investigated his trick, if it could be called a trick."

Toward the end of June, 1873, Gell died suddenly in his home in Harley street. The cause of death was some form of heart failure, and the jury found a verdict accordingly. The actual circumstances of the death were not disclosed at the inquest.

But one of the doctors who was present has at last told me what happened.

"Gell had taken no stimulants that day; he was shaky and complained that he felt bad. But he was quite willing, and even anxious, that the test of his powers should proceed. He was very proud of them, and quite realized that a report favorable to their genuine character coming from scientific men would be of great value to him. His one object was to make the test; the trick, he said, 'I neither knew nor cared how he did it.' The answers to questions that had been written by the model hand so far had contained nothing extraordinary. They were answers that might have been written by Gell himself directly, and they even repeated some of the misspellings which were habitual with him."

"The test took place at 8 o'clock in the evening in the drawing-room of the house, on the first floor, overlooking the street. Besides Gell there were four doctors present, one of whom was the tenant of the house. Gell took his place as usual in the middle of the room, and a heavy gilt leather screen which had been placed round him was placed round him. The table on which the hand and sheet of paper were placed was ten or twelve feet distant from the screen. To the first question the hand wrote a childish answer at once. Then one of the doctors asked, 'What is my age?'

"The hand trembled, but did not move. Gell spoke from behind the screen and asked for something to drink. A glass of water was handed to him behind the screen. The question was repeated, and the hand began to write, and suddenly stopped. Other questions were asked, but the hand remained absolutely motionless. The host turned round toward the screen and called out, 'What's the matter with you, Gell?' Immediately the hand began to write."

"It wrote from right to left, and in a character which was not that of any language with which any of the doctors present was acquainted. The writing was done with great speed and regularly. Suddenly the hand shot over the side of the table, fell on the floor and broke in fragments. The host called out again, 'What's the matter with you, Gell?' There was no answer, for a moment or two, then the man disappeared one night after a great feast. After a time the sorrowing woman went, and long afterward, under the lilac bushes, the bones of a man were uncovered."

MESSAGE FROM DEAD MAN.

"The hand trembled, but did not move. Gell spoke from behind the screen and asked for something to drink. A glass of water was handed to him behind the screen. The question was repeated, and the hand began to write, and suddenly stopped. Other questions were asked, but the hand remained absolutely motionless. The host turned round toward the screen and called out, 'What's the matter with you, Gell?' Immediately the hand began to write."

Unique Epitaphs.

A friend sends the following: "Received of Philip Harding his borrowed earth, July 4, 1873." Gloucestershire, England.

In the old cemetery of Pownall, Va., (near Williamsstown) the following inscriptions may be seen:

"Here lies in silent clay Miss Arabella Young, Who, on the 21st of May Began to hold her tongue."

Here lies the wife of Simon Stokes, Who lived and died like other folks. Here I lie, and no wonder I'm dead. For a wagon wheel passed over my head."

Here lies Sam Hill, a man of skill, His age was five times ten; He never did good, nor never would Had he lived as long again."

Erected to the memory of John Phillips, Accidentally shot. As a mark of affection by his brother, Ulster, Ireland.

Benjamin Franklin's Epitaph. The Body of Benjamin Franklin (Like the cover of an old book, Its contents torn out, And strip of its lettering and gilding), Lies here food for worms. Yet the work itself shall not be lost. For it will, as he believed, appear once more."

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THE WONDERS OF HYPNOTIC CONTROL.

An Authoritative Book on Its Use.

An authoritative book on the use of hypnotism in mental and moral culture has long been needed. The therapeutic efficiency of hypnotism is well understood, but its advantage as supplementing the ordinary treatment of degenerate and vicious youth is but recently proven. Dr. John Duncan Quackenbush, of Columbia University, began in 1888 to test the availability of hypnotic suggestion as a means of substituting the higher intellectual aspirations and conscience motives for criminal impulses in degenerate youth. The results of his experiments are now published in a manual with the hope that a knowledge of suggestion as a philanthropic instrumentality may be extended. According to Dr. Quackenbush, the phenomena of hypnotism are scientifically explained by the proposition of a double self in every personality; the one self being that which takes cognizance of the outside world and consciously carries on the ordinary business of life; the other self being the secondary consciousness that controls all automatic actions and which may act independently of a physical environment. Through hypnotic suggestion the self may be affected by a higher will and brought to control the primary self. It is claimed that hypnotic suggestion is a more powerful agent than religious exhortation for the reformation of the young, whereas the moralist addresses the flesh-entangled objective self. In proper hands, to judge from the reports of cases, suggestion is the more remedial agent. Dr. Quackenbush has treated successfully cases of cigarette addiction, inebriety, morphinomania, kleptomania, dishonesty, sexual perversion, wilfulness, disobedience, habitual dishonesty, intellectual disquiet, and moral anaesthesia. The value of suggestion for the cure of crime and for the correction of certain phases of perversion no longer admits of question. Its general uses wait upon the cultivation of the right class of practitioners. Given hypnotizers of trustworthy judgments, of broad education and wide philanthropy, motivated genuinely by love, and the sensitive and may be safely trusted to the influence. The consequences of low motives, of malevolent suggestions, would be disastrous beyond words to denote. An interesting section of the book is the chapter on auto-suggestion, which is defined as suggestions by an objective consciousness to its own subliminal self and is referred to as the great psychological miracle.—O. L. T. in Unity, Chicago.

Far Distant Hypnotism.

Joseph Levy, an employee of a manufacturing company in Waterbury, Conn., has been a student of hypnotism for a long time. He was rehearsing to some of his friends the wonders of the new science, and said that he thought he could put them to sleep through the telephone at some distance. This assertion was met with incredulity until Levy dared his opponents to put him to the test.

Three hypnotic subjects were living some miles away. They were hurriedly called up on the phone. One of them holding the telephone pressed close to his ear, was ordered by Levy to go to sleep. The subject made no reply, but stood waiting, his eyes resting without interest on vacancy. In a few moments his eyelids began to close and the receiver fell from his hand. He would have fallen had not his friends caught him and seated him in a chair.

The other two subjects in turn went to the phone and were soon fast asleep under the stern command of the hypnotist. A moment later the finger-nail far up into the quick of the first subject's hand. Ordinarily the pain would have been very great, but the subject slept on, his face showing not the least sign of suffering. When the needle was driven transversely into the flesh he never quivered. The subjects were not in a cataleptic state and they presented every appearance of being sound asleep.

On suggestion they made political speeches, danced and did various feats common in hypnotic experiments. They were aroused with an electric battery fully an hour and a half after they had been hypnotized.

This incident is heralded as an actual proof of the power of suggestion. It may have resulted by collusion between the hypnotic professor and his previous pupils. Whether viewed as a possibility or an actuality, this phase of the subject is quite interesting.—Farm and Real Estate Journal.

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SATURDAY, NOVEMBER 24, 1900.

"War Is Hell," Said Ingersoll.

The savagism common to war is not limited to any age or to any country. It is brute contending with brute everywhere, and at all times. The Lord's favorite people, that is, Jehovah's, acting under his special direction, "left nothing alive that breathed" in all their long marches from city to city. Old age and infancy, male and female, alike were given over to slaughter. Before them were lands teeming with verdure, and a happy, prosperous people. In their rear were desolation and death.

Tacitus, in his Annals, vol. 1, p. 30, Harpers' edition, tells of the Roman legions under Caesar who invaded Germany:

"He wasted the country by fire and sword to the extent of fifty miles; nor sex nor age found mercy; places sacred and profane, without distinction, even the temple of Tanfana, the most sacred among those nations, all were leveled with the ground."

But the preceding events and thousands like them were in a barbarous age, before the refining influences of Christianity had taught "Peace on earth, good will to men." Here is the way the modern German army, acting under the special direction of its head, Kaiser William, does to make its acts "memorable for a thousand years"—it should be for all time. A press telegram from Berlin, of November 1, tells the story. After saying the German censorship over the doings of its army in Chinese affairs is very rigid, from which it is apparent the greater barbarities are suppressed, it goes on to say:

"The German troops give no quarter. Sixty-eight captives, some of them not adults, were tied together by their pig-tails and beaten bloody by Germans, then they were compelled to dig their own graves, and were shot en-masse."

"No prisoners are taken. All are shot or preferably sabred, to save ammunition. On Sunday afternoon we had to bayonet seventy-four prisoners. They had killed one of our patrolmen. The entire battalion pursued them and captured seventy-four alive. It was cruel, it was indescribable."

Such are the lessons our boasted Christian religion teach the half-civilized Chinese! It is certainly "dragon's teeth" which will spring into armies at no distant day, and wipe from the face of the earth every foreigner found in the Flowery Kingdom. The united forces of the Western world are all powerful to-day, but to-morrow will come, then retribution, then the tears, the groans and the lamentations of the West. "What ye sow ye shall also reap." It needed no divinity to make that postulate true. The declaration of a God is not needed to prove the truth of that assertion.

Detestable Nonsense.

The great English writer and scholar, Ruskin, was once appealed to for a contribution to pay off a debt contracted in the building of a new chapel. And here is what he said in reply:

"Sir: I am scornfully amused at your appeal to me, of all the people in the world the precisely least likely to give you a farthing. My first word to all men and boys who wish to hear me is, 'Don't get in debt. Starve and go to heaven—but don't borrow. Try first begging. I don't mind, if it is really needed, stealing. But don't buy things you can't pay for.' And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sand pit—or a coal hole—first?"

A Missionary's Device.

Missionaries are so reluctant to become martyrs to their faith as other folks. One of these frightened servants of the church, falsely claiming to be a representative of God, escaped from the province of Hunan, where his fellow-sufferers were, was carried 400 miles in a coffin, and reached Hong Kong safely, the Chinese, out of veneration for the dead, not insisting on a close scrutiny of the newly devised Coffin Express.

Eroneous Religious Conceptions.

Since I was able to see clearly—and that was twenty years ago—how humanity could and ought to live happily and how foolishly none the less generation after generation has suffered torture. I have traced back further and further the fundamental cause of this world disorder. I thought at first I could find the cause in a false economic organization; then in the violence employed by governments in order that this organization be made active and working smoothly; now I am convinced that the original cause of all these evils is the erroneous religious conceptions which we receive from our education. We are so well trained to religious falsehood that we fail to perceive all the horrors, all the foolishness and all the cruelty contained in church teachings.

We do not notice this, but our children do, and their tender souls are irretrievably spoiled by such teachings.

We tell the child, claiming for our words the respect due to sacred truth, things which we know perfectly well that it would be absurd to believe and which have no meaning for us. We tell this child that a mysterious and savage being whom we call God about six thousand years ago conceived the project of creating the world; that He, in effect, did create the world, as well as man; but that, as man sinned, this God inflicted upon him and upon us the punishment for his transgressions and his faults. We add that our chief business lies in propitiating this God in order to escape the torments to which He has condemned us.

We think that a child's soul is like a polished plate upon which we are permitted to engrave whatever we choose. It is not so. A child has a confused idea of the origin of all things, of the cause of its own existence and of the forces to whose power it is subjected.

The child has an elevated, vague, indescribable conception of this origin. But we tell him that the origin of all things is simply a personal being, capricious, terrible, wicked—the Jewish God.

All children are aware that man's obligations are complex and they possess a moral character. Yet we teach them that the greatest obligation of man consists in believing blindly in prayer—that is to say, in uttering certain words at certain hours and in swallowing some sort of a soup, representing the blood and flesh of God. The governments, the ruling classes, those who possess power and influence are indubitably tied to them. Thus the ruling classes are incessantly working to impress upon a child's mind the prestige of these fictions and doubling their efforts in order that their hypnotic influence might be exerted upon the minds of the adults.

He who far from desiring the perpetration of an artificial order looks forward to its transformation; he who aspires to be of real benefit to childhood, ought to do all in his power to free it from this terrible delusion. The absolute indifference regarding religious problems, the negation of all religious forms, the absence of all beliefs in positive religion are incomparably of more value to childhood than all the teaching of the Jewish church, no matter in what form they are presented. Knowing that church teachings are but fiction, how could I tell a child who questions me with simplicity and confidence about them that they are sacred truths while I have knowledge of their lunacy?

It would be better if I could point out to him the true solution of the questions which the church answers with falsehoods. But if I am incapable of doing so I ought at least to refrain from palming off for truth what I consider a falsehood.

Besides, it is not true that a man cannot find other authorities to transmit to his child but his faith in the dogma of positive religion. All sincere men know the good in their lives. Let this good be revealed by words and by example. In a pamphlet entitled "The Christian Doctrine" I attempted to express all my faith in as simple and as succinct a form as possible. This work is not accessible to children, although written for them. But were I to explain to them the foundation of all religious doctrine I could simply say this: We are born into this world and we live in it, not because of our own will, but because of the will of that which we call God. This will has in view the good of all men.

And were I to be asked by the child to explain the origin of the world and to tell my opinion regarding what awaits man after death, I would answer the first question by admitting my incapacity of solving a problem which is naturally incapable of solution; and the latter by this hypothesis: That the will which has called us into life for our own good leads us beyond the grave to some mysterious place where probably the realization of the same design will continue.—Count Leo Tolstoi, in Chicago American.

Only a Hope.

The traveler who inquired which road he should take to reach a given point was told each led to the same place. He was then assured: "Take which you will you'll wish you'd taken the other before you get there." We hope the politician will not be in a similar dilemma in his choice for the Presidency. All are ambitious for prosperity, but much depends on the effort of the individual, instead of everything on the government, or its administration, as is generally supposed.

An Agnostic's Epitaph.

The following verse from a poem by Mrs. Huxley is engraved on her husband's, the late lamented Prof. Huxley's tomb:

"And if there be no meeting past the grave,
If ill is darkness, silence, yet 'tis rest;
Be not afraid, ye waiting hearts that weep,
For God still giveth his beloved sleep.
And if an endless sleep—so best!"

There is nothing grander than to rescue from the leprosy of slander the reputation of a great and splendid man—Ingersoll.

PROPHECY AND ITS FULFILLMENT.

Stirring Words from the Pacific Coast.

When the wise ones of the invisibles do us the honor to prognosticate for us, they are sure to say something worth the while. We are also well aware there are others, not so wise. Is it not plainly written in the records of the adepts, that we are to "try the spirits and see what manner they are of," that is, whether they are wise or simple? In our estimation of the unseen, we must remember that the manifestor through the flesh, is spirit, also, that it is Omnipotent, Omniscient and Omnipresent, both in the mass, and in the atom; also that the mass being always in touch with every atom of itself, the atom and the mass are ever in complete unity and oneness each with all others.

The question which we are to decide each for ourselves, is, whether an invisible entity, speaking or acting out of the Silence, is what it pretends to be. The exercise of our common sense will enable us to determine by the law of probabilities how to regard the assertions and declarations of the disembodied.

We are not expected to yield ourselves blindly to the control of those who are nearest and dearest to us. If so, why are we troubled with personal wills to guide and hold us into the truth and its understanding?

If this is not permissible on the earth plane, without an infraction of the law of reciprocity and the upsetting of karmic conditions, how much more stringent and binding must be this unwritten law, where only one side is really bound by known and familiar conditions, and the party of the second part labors under the disadvantage of loss of visibility at ordinary temperatures?

But the corner-stone of our faith, as Spiritualists, is the doctrine of spirit return and communication with the incarnated. For our best and highest good should they not formulate some statement that would give us light on the real conditions after death? When, for the last time, we close our bodily eyes on this physical existence, we shall find that we have simply transferred the whole of self, unnumbered by fleshly conditions to the realm of the shadowless. We have not come to the bar of an angry God for judgment. We have simply entered into the inheritance which we have saved up for ourselves, and transmitted from the terms of the mortal to the immortal, for our own use and behoof. Existence, the manifestor of Memory, and consciousness, the evidence of life, hold to all past responsibilities that we through our wills have chosen to assume. We build all our future lives; from the mud-sill to the cap-stone, it is all ours, therefore there are no contests for the inheritance. Death does not, in the twinkling of an eye, make any radical change in our condition. We simply are released from the burden of the flesh, and are permitted to shift the burden, until after rest, we may once more enter into life with definite purpose in view. The rest of the Hereafter is not idleness, but continued activity.

It is thus we must regard those whose voices, still seeking knowledge by experience, come to us in different tension and inflection. It is for us to judge on which key they vibrate, whether of truth and sincerity, or whether they are striving to recall the plane of self, under the conditions where the selfish only, should be sought and desired.

Does it not appear without saying, that those whose perceptions are the least clouded by the misty veil of the physical conditions, should be able to prophesy and prognosticate most clearly, and that the more completely fulfilled any predictions of this kind are, the more fully they prove the wisdom and ability of the entity claiming and using our attention for their utterance. Mankind is always thirsting and hungering for a knowledge of the future.

If we truly knew that which was coming into our lives, we would be so disgruntled by the prospect, and discouraged by the foreshadowing, we would be positively enfeebled by the outlook, and become worthless. We

The Past Is Rising.

Mount Vesuvius, near Naples, is reported by scientists to be on the eve of another eruption. There is no question the volcanoes, of which Vesuvius was one, in the hands of Pagan priests, first gave rise to the idea of a hell of sulphurous flame, a conception which afterwards did yeoman service in building up the Christian religion. It is fair to infer that had the after-death tortures suggested by these volcanic fires, been eliminated from the orthodox creed, and the before-death imitations, in shape of inquisitorial inflictions, had never been established, Christianity would not have become the great power it is.

While Vesuvius has contributed so largely to popular religious faith, it has done more than has the scholarly historian in giving the world a just conception of the civilization of 2,000 years ago. Herculaneum and Pompeii, two prosperous cities situated at its base, were overwhelmed while in full life, and buried many feet beneath scoria and ashes, not a single trace above the surface being left to mark their site. Near 1700 years went by; the names of the cities were forgotten, as were their location, when they were accidentally discovered. Streets, palaces, temples, homes, and the people occupying them, with all their surroundings as in real life, were exposed by aid of pick and spade to human observation. A past civilization, just as when that shower of volcanic lava fell upon it, arose from the earth. Books, paintings, statuary, were recovered, little soiled by ages of slumber.

The London Daily Mail tells of another archaeological find which has just been made on the eastern slope of Vesuvius. A vast edifice, 24 rooms of which have already been explored, buried long anterior to the destruction of Pompeii, was lately discovered, and will contribute its full share towards re-habilitating the Past in its old-time splendor. A director of the Museum of Berlin is already on the spot, and is negotiating for the frescoes. It is reported the Kaiser has offered \$100,000 for them. Will it not be a sacrifice to remove them?

HON. A. B. RICHMOND.

Beginning with our next issue we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Mendville, Pa. Mr. Richmond is widely known as the Sage of Cassadaga. Our Winter Campaign will be especially brilliant. Send in your subscriptions now, and enjoy the feast of good things.

He Had Better Stop Prophesying.

We have refused to publish the multitudinous prophecies of a California medium by the name of Dr. Max Muehlenbruch, of Oakland, Cal. Those who will read the following will not in the future place any reliance whatever in his predictions. The following is from the San Francisco Examiner, of July 31, 1900:

"I want to say that William Jennings Bryan will be elected President of these United States. He will poll a larger vote than McKinley in the states of New York, Ohio and California. There will be much trouble in this country. There will be bloodshed and much fighting. Two attempts will be made to assassinate Bryan. He will escape unharméd. The attempted assassination will be fostered by men who pose as the friends of American liberty."

The Doctor has made so many prophecies, that if only ordinary guess work were employed by him in evolving them, some of them would probably prove true. The fact is that the medium who makes a specialty of prophesying in regard to important public events, will fail as often as he succeeds. Dr. M. after his failure to predict the result in the last election, three particular states having no respect for his prophetic words, had better step down from his apparently high pedestal, and let some one better qualified assume the role of a prophet for California. All of Bryan's friends are certainly disappointed, while the Republicans are jubilant.

A Theistic War.

The Masonic fraternity in France, so early as 1877, eliminated from its ritual every acknowledgment of, or reference to "the Great Architect of the Universe." This has raised a storm among Masons in England, the latter under direction of the Grand Lodge of England, has withdrawn all intercourse with French Masons on account of their Atheism.

Perhaps, if properly managed, the French might be induced to accept our "Infinite Intelligence," and tender him, her, or It, to the Prince of Wales, who seems to be leader in this theistic war, and thereby prevent alienation between the belligerent parties. This God question is an obstruction at best, of no practical value to either party, and yet the great battles of the world have been fought along that line.

"Nature Over." By Dr. M. E. and Rosa O. Conner. Excellent for every family. Cloth, \$1.50 and \$2.

could not even hold ourselves in the woes of the present, so completely would we be crushed by the fear of that we were sure would be hurled upon us. It is the evidence of the highest wisdom, that we are kept in ignorance of the thing we most anxiously desire to know, for that knowledge of the opposing conditions would and does only broaden the scope of their power over us. When we certainly know that death awaits us with open arms, a day or a week, a month or a year hence, we have no strength left to continue the fight. With courage, hope and ambition all gone, we simply count the on-moving months which bring us nearer and nearer to the inevitable. We forget there are greater evils than death.

Knowing all this, is it not a kindness of our invisible friends to outline for us, as best they may, the good, letting the obstructions take care of themselves, without help from us, or our mental suggestions.

This train of thought was started by finding in an old scrap-book, an article published in The Progressive Thinker about eleven years ago, when it was a very young thing; but as it was born a young Hercules, with all that kid's peculiar traits, it always has had a reserved fund of strength ready to meet all emergencies.

This article was a communication, under trance conditions, from a very wise, invisible friend, who, after an able, scientific dissertation on the conditions and reasons, declared Chicago's chance as a leader in spiritual work was pre-eminence. He also said that the one only opposing element to be guarded against was selfishness. To this, was being slowly added a feeling that all would be done for the citizens of this wonderful city. This would finally take away the desire to keep up the pace, at which this western metropolis had traveled up to that time.

Believing in the speaker's sincerity and truthfulness, this article was given to the readers of The Progressive Thinker. Since then, scientists have contributed by various discoveries to confirm the scientific statements made, and the unrolling of Time's immense scroll has shown the prognostications in a general way have been fulfilled. In a special way, the declarations of the success of The Progressive Thinker were rather under than over-stated.

The speaker from whom these eloquent and instructive passages flowed so eloquently and earnestly, closed his charming address in the following words: "Never mind affixing or even hunting for a name, the condition is true. You are nearer, and in more direct communications with the astral forces, because the peculiar conditions align themselves, and are in harmony with the higher vibrations, and thus those who dwell here, really live in easy reach of those unseen libraries which contain all the knowledge which has accumulated from the foundation of the world, the ushering in of the great day. But that which has been, is as nothing to that which is to come. Some day, in the City of the Lakes, there will be a building which will reflect the knowledge gained, the forces inspiring, and the wisdom which planned. This, not so much because it shall be won by a desperate struggle to overcome obstructive influences, but because Chicago was the one favored above others, by the spirit forces in charge of so great and priceless a gift."

"I, standing simply as a representative of those who are watching, waiting and working for the highest untoldment and manifestation of that which is already in the unseen, beseech of you, that you shall hold yourselves firm, steadfast in all the highest ideals, and the most noble conceptions of the present and the good. So shall your spirits, of themselves, regenerate your bodies. Then will the resurrection of the new from the old be accomplished. Hold fast that which you know to be true."

"Forty Loomis street, is within the circle and near the centre spoken of above. It is also an occult number of doubled perfection and strength. The home of The Progressive Thinker is and will be a wonderful example of spirit leading and promise."

Whoever has been permitted to watch the career of the paper since its installment into its present home at 40 Loomis street, will bear testimony to its wonderful career and that of Brother Francis, an adept in the editorial profession. Long may he wave!

San Francisco, Cal. W. P. PHELON, M. D.

A Wild Statement.

The Literary Guide, of London, ordinarily careful of its statements, is very wide of the truth when it said in its November issue:

"Spiritualism has no evidence to offer that man has an immortal soul other than the alleged 'empty grave' of Jesus Christ, hence, by reason of its poverty and weakness it is perpetually foundering in the bog of unsound speculation and incoherent or contradictory theory."

If the Guide had limited its criticism to the church and its lack of proof of immortality it would have been correct; for the "empty grave" is really all the proof it offers. And that was an isolated case, susceptible of fraud, or misrepresentation. Transcending natural law the most rigid investigation should have been set on foot to ascertain whether the body of Jesus, if real and placed in a tomb, was not stolen, else carried away by friends. The accounts as given in the Gospels are conflicting, and are not sufficiently circumstantial to build a world religion thereon. Such evidence would not be accepted in any court of justice as conclusive.

Spiritualism proper never cites that event, whether truthful or mythical, in support of its faith in a continued life. It has facts of its own, everyday occurrences, which appeal to the judgment of the learned and unlearned, evidence which is irresistible and conclusive, that those we call dead, so far as the mortal is concerned, really live, with a conscious individual existence, and are capable of communicating with those yet in the flesh, and do so when surrounded by favorable conditions. Instead of being limited to a single case, as in the story of Jesus, there are a multitude of persons, honest, intelligent, conscientious and critical, now living, who are positive they have held communication with those who have passed the portals of the tomb, and who have given facts which cannot be explained on the theory of fraud, conclusion or mind-reading.

It is difficult to comprehend how so well-advised a journal as the Literary Guide could be led so very far astray.

The War on Words.

The difference between The Progressive Thinker and its Arizona friend is wholly one of words. Our use of the term canteen is that of popular acceptance; while that of our Arizona friend is that lately borrowed from the Spanish, and is best expressed by its English equivalent, saloon. That is all there is to the question.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

C. W. LEADBEATER, The Great Psychic.

He Will Appear on Our Rostrum Next Week.

Mr. Charles W. Leadbeater, an English writer whose remarkable articles and lectures have for some years attracted attention in the world of psychology and metaphysics, is making a short lecturing tour in America.

What may be called supra physical sight, i. e., sight which passes the bounds of physical matter, penetrates planes of existence beyond that we perceive with the physical senses, and acquaints itself with the contents and beings and life surrounding the physical, has been long suspected as possible by the more advanced men of science.

Naturally, the greatest eagerness of humanity is for some certain knowledge of the states beyond death, of where and how we shall be when we leave the body.

Now, it has always been claimed in the East, as also by genuine occultists in the West, that this supra-physical sight is one of the latent powers of human beings, and that it can be evolved by such as with pure life and philanthropic intent, pursuing the regimen and the training laid down by rules descending from immemorial antiquity, patiently undergo the necessary sacrifices and discipline. To such come in time clear perception of supra-physical planes, a knowledge of other areas of existence as distinct as that we ordinary folk have of the physical world around us, and the power to pass with full consciousness into the realms of those we call "the dead," and tell us exactly what death is, and the effects it produces. It is this direct inspection which is dissipating so much mystery, clarifying so much vague and sentimental "testimony," bringing into the domain of fact and common sense the perplexing phenomena of psychics and mediums, and stripping from death both its terror and its gloom.

As one of these advanced students, Mr. Leadbeater, formerly a clergyman of the Church of England, is interested in correcting popular mistakes on the many obscure topics engaging the thinkers of the day, and in throwing upon them, the light coming from pure Occultism. He worked five years in India, Burmah and Ceylon, and of late has been active in England as lecturer and writer, being the special friend and co-worker of Mrs. Annie Besant.

Among his books are The Christian Creed, The Astral Plane, The Occultic Plane, Invisible Helpers, Clairvoyance and Dreams. His "Misconceptions About Death" is now running as a serial in The Theosophical Review, and the topic itself is the subject of one of the lectures to be used in America, and which will be published in full next week in The Progressive Thinker.

Personally, Mr. Leadbeater illustrates how splendid physical health should accompany true occult study. Tall, robust, with eyes gleaming with intelligence, kindness and merriment, he brings with him a breeze of spiritual, psychical and physical health that uplifts everything which it encounters, and leaves a delightful memory behind it.

His expositions of genuine Theosophy (which is closely allied to Spiritualism) show its practical influence in the directness, clarity, human, selfless and good, and making way impossible, and in advancing all knowledge of our world and the worlds within and beyond it, making men worthy of the Divine destiny before them, and furnishing the motives and the methods to advance.

The Progressive Thinker, the original dollar Spiritualist paper, working on the Divine Plan, and always leading in two essential qualities, CHEAPNESS and EXCELLENCE, has had three of Mr. Leadbeater's lectures reported, and next week we will spread one before our readers, entitled, "Some Misconceptions About Death."

We ask our readers everywhere to introduce The Progressive Thinker to their Spiritualist neighbors and friends, and induce them to subscribe for it, and thus keep posted on what is going on in the ranks of those who are interested in occultism or Spiritual subjects generally.

May Revolutionize History.

The above headline is the caption of a telegram from New York, announcing the arrival in that city of Prof. H. V. Hilprecht, of the University of Pennsylvania, from the ancient mounds of Nippur, on the Euphrates. The Professor brought home with him a large collection of ancient tablets, covered with cuneiform inscriptions, which antedate the Christian era by more than 5,000 years.

Prof. H. has been engaged in this work, under the patronage of the University of Pennsylvania, for eleven years. A vast multitude of tablets have been unearthed, and are waiting translation into modern languages.

The most wonderful find was a vase whose contents seem to have been a museum of science. In the vase were tablets on which was written the doings of kings full 5,000 years ago, recording events that transpired 1,000 years before creation, as told in Bible story.

The most astounding feature of all in this collection, so carefully preserved by some ancient potentate in this earthen vessel, seems to have been antiquarian relics, the remains of a still more distant past, which betoken an advanced civilization even in those remote times.

We wait the conclusion of a lengthy article in a London paper, which we fear has miscarried in the mails, for further information in regard to that wonderful treasure-trove, which the excavations directed by science is now giving us.

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

"Lisbeth, A Story of Two Worlds." By Carlisle S. Twing. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

Spiritualists and Spiritualist Newspapers.

"I find the Spiritualists are crazy for phenomena, and only a small proportion that appreciate our grand literature. I don't see how a Spiritualist can live without a Spiritualist paper, and yet I believe not one in ten out of yet Spiritualists take one."

The above is from one of our well known speakers, who has canvassed most thoroughly various states where Spiritualism is supposed to predominate. He finds that the people desire phenomena, and very few who appreciate the grand literature sent out each week by the various Spiritualist papers. This accounts for the small circulation of many of the Spiritualist papers. The Progressive Thinker, combining cheapness and excellence, has been able to maintain a larger constituency probably than any two of the other papers, and has prospered in consequence. It being the only first-class Spiritualist paper furnished at one dollar per year, it should have at least a circulation of 25,000. All the papers combined devoted to our cause have not probably a circulation of 30,000.

Admitting that Spiritualism has 10,000,000 adherents in the United States, there are at least 9,500,000 who never heard of the N. S. A., and who never had the pleasure of reading President H. D. Barrett's annual address—equally as long and as able as any president's annual statement to Congress, and of course they are superlatively ignorant of all the movements in our ranks. Many of them are phenomena worshippers. You will generally find that nine-tenths of those who are habitually going to materializing seances, never read a Spiritualist paper, and never contribute one cent towards their support.

"Well, what are you going to do about it?" may be asked. Nothing—only we shall continue on in the even tenor of our way, combining in The Progressive Thinker those rare qualities that have so admirably distinguished it in the past—CHEAPNESS and EXCELLENCE. It has had ten years of remarkable prosperity, and during that time a certain part of the profits of the office have returned in one unceasing current to its subscribers in the form of valuable premium books. It is a great satisfaction for us to realize that amidst the almost numberless mass of Spiritualists who take no interest in any of the Spiritualist papers, there are enough at least who fully appreciate The Progressive Thinker, and who sustain it well—not only sustain it well, but enable its editor to return in premium books some of the profits of the office to them. Of course what has been accomplished has been done on a small scale, but it illustrates certain degrees of progress. The Divine Plan has been carried out successfully—and where hundreds of dollars have been returned to our subscribers there might have been thousands, if those who take no Spiritualist paper would step to the front and contribute TWO CENTS per week to this office. But the great majority of them prefer to remain in ignorance in regard to the status of our movement.

Humanitarianism.

It is not sectarianism; it is not a religious creed; it is not narrow in its labors—it is simply "humanitarianism," philanthropy in its broadest sense. As set forth in the Chicago Tribune the Visiting Nurse Association of Chicago is the outgrowth of the "Augusta Memorial Visiting Nurses," which was organized and maintained for two years by Miss Shumway, of Cincinnati, as a memorial to her mother. A meeting was held at the house of Mrs. J. B. Lyon, in November, 1888, and the Visiting Nurse Association of Chicago was organized. A president, two vice-presidents, secretary, treasurer, and twenty-seven directors were elected, and a general plan of work laid out. It was decided to incorporate the association and a charter was applied for and granted. An associate membership list, at an annual fee of \$2, afterwards raised to \$5, was organized, and subscriptions from interested friends were solicited. From the first the work received the warmest encouragement and support. The object of the association is "to furnish trained nurses to those otherwise unable to secure skilled attendance in time of illness, to teach cleanliness and proper care for the sick." At the end of the first year of the association's work there were four nurses in its employ and 771 cases had been cared for. As this, the eleventh year of the association's life draws to its close, there are fourteen nurses, including head nurse and assistant nurse, doing its work, and more than 600 cases a month are cared for. A corps of twenty untrained or emergency nurses, who work under the supervision of the doctor and visiting nurse, have proved of untold value to hundreds of cases where the daily visit of the visiting nurse is not sufficient for the proper care of the case.

The association works in harmony with the doctors of the city, the Board of Health, the Relief and Aid Society, the Bureau of Charities, St. Vincent de Paul Society, the Hebrew societies, the University Settlements, and all the hospitals. One nurse has been endowed with seven more are supported from year to year in loving memory of departed friends.

In 1890, 771 cases were cared for, and in 1900 more than 6,000 cases will be cared for, which gives an idea of the tremendous growth of the work of the association.

At the beginning of each winter's work the all-absorbing question before the directors is

Exalted Purposes.

date. Keep watch of the number
the tag of your witness.

GENERAL SURVEY..

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

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

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

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that is sent. This rule will be strictly adhered to.

Mrs. Aszman, of Cincinnati, a prominent Spiritualist, was in Chicago last week.

Married.—On Sunday, November 4, 1900, Mr. C. I. Critchett and Mrs. S. E. Critchett were united in marriage by the Rev. John Rusk. At home, 207 Thirty-sixth street, Chicago.

Will J. Erwood writes: "I am now serving the St. Paul Spiritual Alliance. I have open dates after December 1, and would like to hear from societies in Minnesota and the Northwest, who are desirous of procuring a speaker and test medium. For terms, etc., address me at 87 Summit avenue, St. Paul, Minn."

G. W. Kates and wife will hold meetings in Minneapolis, Minn., Sundays, November 18 and 25. The State Association expects to carry on local meetings here all of the present season. Address Mr. and Mrs. Kates, 58 Royalston avenue, Minneapolis, Minn.

Carrie F. Weatherford and daughter Beale, are at Battle Creek, Mich., for November.

John Davidson, a Chicago and Alton man, whose home is in Bloomington, Ill., in the fall of 1900, received Sunday, Davidson left Bloomington at 4:15 a. m., having returned to work after a six-weeks' lay-off on account of illness. Before starting he told his friends that he believed he would be killed on the trip, but they laughed at his fears. Davidson made his will and gave specific directions as to the funeral, even choosing his pallbearers. When his train was near Elwood, Davidson was struck on the head by some projecting object on a passing train and his skull fractured.

C. I. Critchett writes: "I wish to announce that my wife, formerly Mrs. Tuttle, will continue her seances as usual."

The Chicago Chronicle says: "Hackman Southworth, who drove the slayers of Jennie Boschlietler and their victim about the country at Paterson, N. J., on the night she was killed, is out with a weird story. Here it is in his own words: 'Late on the night that I drove the party, or rather early the next morning, when I was coming home from the station, I had a strange feeling as though someone was following me. I kept on looking back, and when I got to my house I started up the stairs to my room, and there at the head of the stairs, outlined by the faint light from the window, was a figure I saw. As true as I am sitting here I saw the figure of Jennie Boschlietler. It wasn't her figure, either, it was her. Just as plain as life.' Here the hackman shivered as he recalled his experience. 'What did you do?' he was asked. 'Do? I ran on my knees and covered my eyes with my arms, that's what I did. And when I looked again she was gone.' 'Did she say anything to you?' 'No. Just held out her hands and smiled at me. Oh, my God, will I ever forget it?'"

A. C. Fisher writes from New Haven, Conn.: "In reading a daily paper a few days ago, I came across an article which interested me, and made me smile. It was a clergyman's views of the Bible in the public schools. In part, he said: 'There is no bigotry on the face of the earth equal to that which excludes the Bible from the treatment of the child to other studies.' He also admits that 'if the accounts of Jesus and Paul were left out, there would be nothing left but soup made of bones.' Even this last statement is not strictly true, but is as near as they generally get to it. I am going to send him a pamphlet that represents the Liberal League of Philadelphia, which league was organized for the purpose of separating the church from the state. If the clergy force the children to listen to the Bible teachings and I was one of those children, then I have a right to protest against it."

An Atlanta woman who is deeply interested in psychological research relates the following interesting story about an experience that her husband had in the realm of the occult: "We were having a new home built, and my husband went to it every day to see what progress was being made. One day he stood in the front room up stairs his attention was attracted to the street. Looking out of the window, he saw a funeral procession passing from the door and out through the gate. The casket was white and covered with flowers. He recognized friends and neighbors in the crowd, and through some indefinable impression he understood that the corpse was that of his son, though he had no son at that time. Surprised and startled at the thought, he saw the procession vanish, and he was entirely at a loss how to account for the experience. The hour was noon, and there was nothing in his mood or environment appearing that induced the subconscious. Within a few days a little son was born to us, and at the age of three years it was carried out of the gate in a flower-covered, white casket and followed by the same friends my husband had seen at that noontime long before. What explanation can be given of this circumstance and experiences like it that are constantly being related in societies of psychical culture?—Atlanta Constitution.

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

A Truth Seeker writes from Austin, Minn.: "Messrs. Winans and Norman, materializing mediums, on their way from Marshalltown, Iowa, to Minneapolis, stopped off at the State line to visit old friends, and favored us with two materializing and one trumpet seances at the home of H. O. Trowbridge. No one could deny the phenomenon of the materialization of the human form. For the head, but the phenomenon reaches the head, especially when we get it in our own homes with honest mediums, and honest friends as investigators. We expect to have that indomitable worker, G. W. Kates and wife with us in January, and all are looking forward with the expectation of having a pleasant time."

John W. Ring writes from Chandler, Okla.: "After the seance at the residence of the Society for Spiritual Science, Tuesday and Wednesday I lectured in Conemaugh, Ohio. Thursday night I spent most pleasantly in Columbus, with Mrs. De Long; Sunday in Springfield, Mo., with J. M. and M. T. Allen. I lectured afternoon and night. Monday night I was in Nevada, Mo., and lectured for the Temple of the Magi. Tuesday night I was in my old home, Jasper, Mo. A crowd listened to the sad tale of the Galveston disaster. Sunday, November 4, I was at the Temple, Fort Worth, Texas, with Mrs. Jennie B. H. Brown. I start home to-day; will be there for Sunday, November 18."

H. Brady writes: "I acknowledge the receipt of the Encyclopedia of Death. It is destined to do a grand work for our noble cause."

Mrs. J. E. Stanner writes: "An appreciative audience attended the second musical and literary entertainment given by the Spiritual Research at Van Buren Opera House, corner Madison street and California avenue, November 8. The hall was beautifully decorated with American Beauty roses, carnations and palms. The entertainment was a success. Luncheon was served both afternoon and evening. We kindly thank those that took part in the program. We extend a cordial invitation to all readers to attend our next, which will be held the same hall on December 13, beginning at 2 o'clock. The ladies will bring lunch. Coffee served at 6 o'clock."

H. Z. Hatcher writes from Cleveland, Ohio: "I like The Progressive Thinker; think it is doing a grand work; in fact, I think it excels in generosity to its subscribers."

Mrs. L. B. Sackett writes from Springfield, Mass.: "Dr. Louis Schlesinger has served the society called the Church of the Spirit for a short time. He is an excellent medium."

W. H. Bigelow, of San Jose, Cal., writes: "The First Spiritual Union of this place has re-engaged Henry H. Brown, who has been with us for several months as speaker. Hereafter the morning conference meeting will be changed to a lecture or discourse by the speaker, and the evening will be devoted to tests and the answering of questions from the audience. Mrs. Sadie B. Bland, of San Francisco, has been serving the society on Thursday evenings during this month, giving spirit messages and psychometric readings very acceptably. Learning that the Ladies' Aid Society was in need of funds in order to furnish their reading-room and working-room, she very generously offered to give a test circle on Sunday afternoon, the 28th ult., the proceeds to be handed over to us, which she did, and as one good deed makes way for another, Mrs. Bland, of Oakland, visited us and said she would follow the good sister's example, and on the next evening held a circle, thus helping the good work. At our last regular meeting the following were elected to serve six months: President, Mrs. Clara Gage; vice-president, Mrs. E. P. Anderson; secretary, Mrs. H. L. Bigelow; treasurer, Mrs. E. B. March. The Ladies' Aid is an auxiliary of the First Spiritual Union of San Jose, and holds its meetings every Thursday afternoon."

A. L. Giddings writes from Florence, Wash.: "We would like to speak a good word for the mediums that have called at Florence within the last few months. First came H. B. Allen with his hand and guides, giving us much from spirit land. With him came P. C. Mills, that veteran of the cause. Now we have with us 'the boy medium,' Raymond, and Daddy (as he calls his foster father). With Mr. Raymond we get independent state-writing, guitar playing and talking through the trumpet. It is not for nothing that the treatment where Daddy, with his inspirational talks and singing, is a host in himself. From the platform Mr. Raymond will answer questions that the audience have written and kept in their own hands."

A correspondent writes: "In connection with this, the writer being a personal and bosom friend of Mr. Frank McKinley, he wishes to say a few words from the state. If the clergy force the children to listen to the Bible teachings and I was one of those children, then I have a right to protest against it."

An Atlanta woman who is deeply interested in psychological research relates the following interesting story about an experience that her husband had in the realm of the occult: "We were having a new home built, and my husband went to it every day to see what progress was being made. One day he stood in the front room up stairs his attention was attracted to the street. Looking out of the window, he saw a funeral procession passing from the door and out through the gate. The casket was white and covered with flowers. He recognized friends and neighbors in the crowd, and through some indefinable impression he understood that the corpse was that of his son, though he had no son at that time. Surprised and startled at the thought, he saw the procession vanish, and he was entirely at a loss how to account for the experience. The hour was noon, and there was nothing in his mood or environment appearing that induced the subconscious. Within a few days a little son was born to us, and at the age of three years it was carried out of the gate in a flower-covered, white casket and followed by the same friends my husband had seen at that noontime long before. What explanation can be given of this circumstance and experiences like it that are constantly being related in societies of psychical culture?—Atlanta Constitution.

G. H. Kelley writes: "E. A. Bonine's communication in your issue of Nov. 3, in reference to co-operation, touches a responsive chord in my heart, and no doubt in many others. Co-operation, rightly conducted on lines of justice and unselfishness, would be a mighty power to dispel misery and dark foreboding from the race to-day than all the religious beliefs in existence. In order to have a healthy spiritual growth, it is necessary to have a healthy physical and mental condition. If the physical is by force of economic conditions deprived of the proper nourishment, it in turn reacts on the mental and spiritual. What sort of a subject for spiritual advancement is a man or woman who is constantly confronted by the fear of hunger and sickness? How much of their mental and spiritual is sacrificed in fearing the physical

future. Give the ambitious, industrious man the opportunity to provide for the future, with the assurance that starvation and neglect will be avoided by the proper attention to these opportunities, then we can rest assured that we will have a community that will be in a receptive mood for any teachings that will help them to a spiritual advancement. A co-operative association composed of honest Spiritualists, governed by proper rules, and not controlled by a model colony in one of the western states, where all would work for mutual interests, thus creating a harmonious condition that would aid greatly in the development of the very highest forces, and show the world what could be accomplished by these bound together by a unity of interest."

Mrs. Georgia Gladys Cooley is engaged to hold the meetings at the Winslow Opera House, Winslow, Ill., Thursday, November 22. She is also engaged for the Wisconsin State Spiritualist Association mass-meetings to be held at Fond du Lac, Wis., November 27, 28 and 29.

Mrs. B. W. Belcher, of Marlboro, Mass., has our thanks for a large club of subscribers.

Wm. Mason writes from Fond du Lac, Wis.: "We are to have a mass meeting of Spiritualists here, November 27, 28 and 29, led by Moses Hull, Dr. Peebles, Max Hoffmann and Mrs. Georgia Gladys Cooley."

J. D. Waite writes from Milwaukee, Wis.: "Rev. J. O. M. Hewitt, of Chicago, is serving the Unity Spiritual Society of Milwaukee, Wis., for the months of October and November. The members and friends of this society have been enjoying an intellectual feast since he has been with us, and it is safe to say that he will receive another call from this society at some future time. The attendance at the meetings was small at first, but is increasing every week, and we hope before the winter is over to have the hall filled."

Mrs. L. Le Steur writes: "The members of the Band of Harmony wish to express many thanks to every one that brought their supper for themselves and visiting friends, Thursday, Nov. 15. We had a large variety of everything good to eat, besides plenty of fruit. Our friends have been more than generous in their donations of beautiful, ornamental, and useful articles of every description, for our bazaar, to be held in our rooms, 808 Handel Hall Building, Thursday afternoon and evening, December 6. Those wishing to purchase Christmas presents, cannot fail to find exactly what they desire most, for this purpose. The workers and those interested in helping to prepare our booths, please be there at one o'clock sharp. Supper will be served at the usual hour, New England style, price twenty-five cents. Mrs. Halre will take charge of post office. We will have palmists and readings will be given. All interested friends are welcome."

Married.—Mrs. Mary Ray, of Venedburg, was married to James R. Smith, at Covington, Ind., by Wm. A. Niles, the mayor, at the clerk's office, November 10, 1900.

Geo. O. Lovett, of Madison, Kansas, is very anxious to obtain the address of Dr. J. B. Earle and his brother, magnetic healers. Please send him their address.

Dr. C. C. Henderson, of Chicago, an active worker in the cause, is stopping at Mobile, Ala., and would like to correspond with the workers of Florida, Texas and other Southern states, as he is wending his steps in that direction. Address him at Mobile, Ala.

A. A. Taylor writes from Danville, Ill.: "The Light of Truth Society of this place is in active operation and some considerable advancement is being made. Mrs. L. J. O. Vaughn is our lecturer for the season. We hold regular meetings on Sunday evenings at Coates Hall. Much interest is being manifested. We sincerely look for great developments in the near future."

Mrs. L. H. Gurley writes: "I have taken The Progressive Thinker since it first started. I have never lost interest in it. I also feel to thank you for your generous gift. I already have five volumes. I not only have read each with interest, but have loaned them to others, believing in spreading the light."

Geo. Chappell writes from Detroit, Mich.: "Allow me to thank you for the three premium books sent me. I do not consider that I have paid for them, as The Progressive Thinker is worth two dollars and ten cents alone. How you can furnish them for the price, I don't know, and I am glad to have them. It is enough for me to know that I have the seven books now offered by The Progressive Thinker. They are a source of pleasure and profit. My wife is a trance medium, so we have spirit communion in our own home, and many a happy hour is spent with the guides, books and papers."

Mrs. Mary C. Von Kanzer writes from Syracuse, N. Y.: "I am speaker and test medium, officiating for the First Spiritualist Church twice on Sundays, and Wednesday evenings. Our audiences are good, and there are some interesting tests on Monday evenings. We hold a regular developing circle. Every Tuesday evening I lecture and give a test seance in East Syracuse, N. Y., October 25, I lectured and gave a test seance in Solvay, November 2, I addressed an audience in the parlors of Mrs. Doctor Dickinson, in Auburn, N. Y. I repeat my visit there again the 9th of this month, giving lecture and test seance."

EXTRA.—We are glad to notice that Rev. George Chalmers, in early life a Methodist minister, afterwards a Unitarian and later the well-known lecturer for a large Liberal and Ethical Society, in Boston, after a retirement for ten years subject to Illumination similar to that of Swedenborg, is about to publish a work called "The Unseen Bible, or Revelation Revealed," disclosing the mysteries of life and death, and to found a School of Interpretation in Chicago during the winter months, with a summer session at Lake Geneva, Wis. For further particulars address Dr. Wm. C. Gibbons, 1021 Masonic Temple, Chicago, Ill.

R. Bentley writes approvingly of the spirit manifestations given to him through the mediumship of Mrs. M. St. Omer Briggs, of Detroit, Mich.

Thos. M. Locke writes from Philadelphia, Pa.: "The Philadelphia Spiritualist Society commenced its meetings the First Sunday in September, with Mrs. Minnie Brown, who we are proud to say is a member of our society. It has often been said that a prophet has no honor in his or her own country, but we think that Mrs. Brown is an exception to that rule. She is a fine psychometrist and test medium, and her audiences were good, even during the very warm weather. During the month of October, she was in the city, and held true work in the cause. Mrs. C. Fannie Allen, of Stoneham, Mass., is known throughout the country as a bold and fearless advocate of our philosophy and reform in everything that relates to humanity. For the present month, we have Miss Lizzie Harlow, of Dayton, Mass., and we are glad to say, we are sure that attentive audiences to listen to her discourse, in

support of our beautiful philosophy. We recognize the speaker of great force and power. Mrs. Margaret Gault has kindly consented to hold seances for us each Wednesday evening, during this month. She has already given two, and the hall was crowded. She has a very effective way in presenting our philosophy along with the phenomena. We notice quite a number of strangers present at each service during the past month."

Louis Erwood writes from Erie, Pa.: "This is my second visit to this city. The first thing I saw was The Progressive Thinker in a house I did not expect it. Many friends have called on me. A good test medium would do well here."

G. H. Clark writes from Lansing, Mich.: "A pleasant surprise and farewell reception was given to Mrs. Ayres, president of the Ladies' Aid of the Spiritual Society of this place, at the Temple. Mrs. Ayres was the happy recipient of a full set of china dishes consisting of one hundred pieces. Mrs. Ayres is also the secretary of Michigan State Association. It is with many regrets we part with her. Her address will be in the future at the corner of Hamilton and Bristol streets, West Lansing, Mich."

Elizabeth Schweizer has changed her address from 41 E. 20th Place to 2906 Calumet avenue, and holds her test circles as usual, Thursday evening.

Correspondent writes: "The Sunflower Social Club, Mrs. Georgia Gladys Cooley, president, will give its second dance and reception of the season, at Oakland Club Hall, corner Oakwood and Broadway, Friday evening, December 7. We anticipate a most enjoyable time upon this occasion, as all visitors at the previous dance expressed their delight at being present and desired a repetition of the good time. The elegant reception rooms, as well as excellent floor and first-class music will make the dances of the Sunflower Club a most enjoyable event. Car south to one block above 30th street, then east one block to Ellis avenue. Entrance on Ellis avenue."

Lake Helen Camp-meeting, Florida. Third and fourth excursions. The third excursion by water for Florida, will sail from New York, Dec. 14. The fourth one will sail December 28. Write to H. A. Budington, 91 Sherman street, Springfield, Mass., for full particulars, enclosing 4 cents in stamps for postage on circulars and folders."

L. J. Miller writes from Fergus Falls, Minn.: "W. Kates and wife, who are some very interesting meetings here under the auspices of the Fergus Spiritualists Society. Mr. Kates talked entertainingly night after night, and Mrs. Kates gave very interesting and instructive lectures, closing each meeting by giving some very convincing tests. Mr. and Mrs. Kates were here four days and held four public meetings and on Sunday afternoon, Nov. 11, Mr. Kates gave some good instructions on the subject of the seances, and Mrs. Kates gave each member good spirit test. Sunday night meeting closed the series, everybody wishing that they could listen to more such instructive lectures."

Mrs. Sarah E. Bromwell writes: "Please give space to tell my friends of the spiritual work I am doing at my home 3810 1/2 Rhodes avenue. Since reopening the Spiritualist Endeavor Church, services are held every Sunday evening, also giving, developing and test circles on Tuesday and Friday at 8 p. m. Charity card parties every two weeks, beginning Wednesday, November 21. Monthly meetings of the Sunlight Centre Band, Monday, Nov. 26, at 8 p. m. I also take pleasure in mentioning a young medium from Danville, Ill., Mr. John Everett Smith, who has fine testimonial of his powers. The guides predicted his mother would die of cancer of the breast, and he would develop clairvoyant trance and healing, which has been verified. He will assist in all of my meetings for a time."

David Walker writes: "Loaning The Progressive Thinker and a little talk got the above subscription; if all your readers would try that plan, I think it would be profitable for both paper and readers. You are right, brother."

Harriet Rogers writes: "The Spiritualists of Elma, Wash., have been having a true and a false seance. Mrs. Easton Thomas, of Seattle, has come. She responds to our call for a need of something higher in spiritual unfoldment. Her inspirational talks of soul to soul were as rich to us as the gold of the Klondike to the seeking miner. She gave four public lectures, which were well attended, two developing circles with grand results, and organized the First Spiritual Society of Elma, with Mrs. Easton Thomas as president. For, Mrs. Buswell, treasurer. Mrs. Thomas is a good speaker and gave fine tests, and we are all well pleased with the work begun and expect to have her again soon, as we have chosen her as our minister for an indefinite time."

O. H. R. writes from Toledo, Ohio: "I write you words of cheer, for the light of truth is breaking in upon this city. Creating interest, and holding a glorious 'forward movement.' The meetings of the four different societies are well attended. The Independent Spiritual Society meets in Memorial Hall, and its audiences are large. Mrs. Amanda Coffman, of Grand Rapids, Mich., has been filling dates here during September and the first half of November. She has made many friends. Mrs. Dr. Weyant's meetings at the Spiritual Church of the New Revelation will be attended by some interesting new and life-giving is brought forth at each meeting. Last Sunday evening after Mrs. Weyant's lecture, tests were given by R. H. Cully, of this city, of the God Power to heal disease, and of twenty tests of different parties who came forward. He diagnosed their ailments without one failure. Mrs. Curran's meetings in Pythian Castle, are largely attended and as a lecturer and test medium she has few superiors. The last addition to Toledo is Mrs. Julia Stelling, of Chicago. After filling dates during the month of October for the Independent Society, she came to the conclusion that Toledo was a good place to spend the winter, so she has opened a series of meetings in the National Auditorium. All of these meetings are well attended."

Will J. Erwood writes: "As my engagement with the St. Paul Spiritual Alliance terminates the 25th inst., I would like to hear from societies in Minnesota and the Northwest, who wish to engage a speaker and test medium. I am publishing a new magazine, the Journal of Magnetism, which is devoted to magnetism, mental and physical culture and health. The feature of the magazine is its illustrations, which show all the various methods taught in the columns of the Journal. All writing to Mr. Jones and mentioning The Progressive Thinker will receive a free copy."

TAKE NOTICE.—Mr. Lloyd Jones, of 156 Washington street, Chicago, is publishing a new magazine, the Journal of Magnetism, which is devoted to magnetism, mental and physical culture and health. The feature of the magazine is its illustrations, which show all the various methods taught in the columns of the Journal. All writing to Mr. Jones and mentioning The Progressive Thinker will receive a free copy.

Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity. By E. D. Babitt, L. L. D., M. D. This comprises the last part of Human Culture and the Journal of Magnetism. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of the Truth Seeker." Price 25 cents.

STRANGE MENTAL POWERS.

HOW PEOPLE ARE INFLUENCED.

Startling Words from the Committee Appointed to Investigate Hypnotism for the Benefit of Journal Readers.



REV. PAUL WELLER,
York, N. Y.



G. S. LINCOLN, M. D.,
301 Graceland, Pueblo, Colo.



F. H. STOUTER,
Sec. & Treas. of Railway Conductors, Pueblo, Colo.



JUDGE HENRY SCHAFER,
Flemington, N. J.

Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power, a committee, composed of a physician, a well-known jurist, a prominent minister and a leading railroad man, was appointed to investigate Hypnotism. The committee carried on a series of investigations in regard to the power of hypnotism to influence the actions and deeds of people in the everyday walks of life.

The first step taken by the members of the committee was to master the science in every detail, so that they might state from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science, of Rochester, N. Y., the greatest school of Hypnotism and Occult Sciences in the world, and received full and complete instructions in regard to how hypnotism may be used to influence people in business, how to use it in treating diseases, etc., etc. In a few days they mastered these instructions and were full-fledged hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and, all things considered, the committee regard it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well being in society.

Dr. Lincoln says, after a thorough investigation, that he considers it the most marvellous therapeutic or curative agent of modern times.

Judge Schaffer, although a legal light, turned his attention to healing the sick, and in a few treatments he completely cured John H. Myers, of Flemington, N. J., of a strange malady that kept him bedfast for nine years, and which the doctors said must surely kill him. Judge Schaffer's fame spread for miles around, and hundreds of people applied to him for treatment. Mr. Stouffer performed the astonishing feat of hypnotizing Mr. Cunningham of Pueblo, Colo., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the streets shouting "Red-hot peanuts for sale."

Mr. Stouffer says it is indispensable to one's business success.

Rev. Paul Weller says that every minister and every mother should understand hypnotism for the benefit they can be to those with whom they are brought in daily contact.

In speaking of this marvelous power, President Eliot, of Harvard College, said to the graduates: "Young gentlemen, there is a subtle power lying latent in each of you, which few of you have developed, but which when developed might make a man a great power for miles around, and hundreds of people applied to him for treatment. The New York Institute of science has just issued 10,000 copies of a book which fully explains all the secrets of this marvelous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ the force without the knowledge of any one. Anybody can learn. Success is guaranteed."

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

Address New York Institute of Science, Dept. MK 3, Rochester, N. Y.

AMPLE PROOF
Of Materialization, at Spring Hill, Kansas.

To the Editor:—In your issue of November 10, one who signs himself "Subscriber," complains that something that might be done to help those who are advocating materializing; and quotes Franz Peterleise as saying that "very little materializing would be found in the world" if "every seance-room could be visited by men of science—exact science."

The materializations in the seances held in the home of J. H. Pratt, Spring Hill, Kansas, are of such a character as will afford the most ample proof, as is demonstrated by the fact that no one who has visited them has gone away with the least doubt—and there are visitors at most of the seances. Here is an "open door" for all investigators as well as for spirits to "come down the shining way"—and they come in great numbers, and present phenomena most wonderful to behold. Why there should be complaint when proof is accessible to all investigators is a matter of wonder to me, since the facts I have here stated have been repeatedly published to the world. More than ten years ago this same spirit land with the same medium, at the same house, held seances for the production of material for a book, "Reading the Veil," which has been out for nearly a year, subject to the severest criticism, and yet no adverse criticism has been offered.

Let "Subscriber" visit these seances, as he seems in earnest. They are held on every Sunday, Tuesday and Thursday evening; the Tuesday evening seances for visitors, the other two for the narratives of experiences of spirits from those who grope in spiritual darkness to those who dwell in the higher spheres. Spring Hill can be reached by rail from Kansas City, Mo., at noon each day.

In the same issue is a letter from W. F. Jamieson, who for two years has been trying to get some Spiritualist to discuss "Materialism and the Evidences of Spiritualism." After reading his letter, I called the attention of the Secretary, compiler and editor of the book "Reading the Veil," to it, and he said, "Tell Mr. Jamieson that after he has read Reading the Veil carefully and intelligently, he will discuss the question with him." Knowing "Mr. Nixon" to mean what he says, this acceptance of his challenge will relieve Mr. Jamieson's mind. He can find the book on sale at the office of The Progressive Thinker, and at Mr. Pratt's, Spring Hill, Kansas, so he can go to work as soon as he pleases.

Mr. Aber, the medium, requests me to say to Mr. Jamieson that he will give him the following test if he will come here. Under the supervision of a competent committee, he will enter the cabinet without a thread of white clothing on him, and from 20 to 30 forms come out, the females who are recognized, in dazzling white, and the males, also recognized, in white shirt fronts and collars. They talk, write, and draw portraits that are recognized by the circle. Here is a chance for Mr. Jamieson.

E. J. SCHALLHOUS.

HERESY, OR LED TO THE LIGHT.
A thrilling preface to an evangelization and free thought. It is Protestantism What "The Secrets of the Convent" is to Catholicism. Price 35 cents.

WHAT IS SPIRITUALISM?
How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent clairvoyants. Their testimony. Eight-page tract for mission work. Price 10 cents. 10 for 10 cents.

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THE DESCENT OF MAN.
By Charles Darwin. Cloth, gilt top, 75c. On its appearance it aroused a storm of mingled wrath, wonder and admiration. In elegance of style, clarity of manner and deep knowledge of natural history, it stands almost without rival among scientific works. For sale at this office.

Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity. By E. D. Babitt, L. L. D., M. D. This comprises the last part of Human Culture and the Journal of Magnetism. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of the Truth Seeker." Price 25 cents.

THE TO-MORROW OF DEATH.
A SEQUEL TO
THE TO-MORROW OF DEATH.
BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH. THE TO-MORROW OF DEATH was written to develop the idea of the principle of the immortality of the human soul after death, and its reincarnation in the body of another person. "The Tomorrow of Death" continues on the same lines, explaining and explaining the various phases of the human condition, and the various phases of the human

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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 what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

S. D. Gray: Q. Can you tell me of the great secret, A. J. Davis? Has he lost his wonderful gifts?

A. A. J. Davis, after completing his wonderful series of volumes, beginning with Nature's Divine Revelations, established himself in Boston as a physician, and has enjoyed a most successful practice, and the quiet life he loves most of all. He has lost none of his gifts. He is a writer with a desire to help the unfortunate and sick he became also a physician of the body. He is above the sordid methods of those who advertise their snatching of knowledge, and set themselves up as teachers. Quiet, unassuming and child-like, he remains in the greatness of his work for mankind.

It may be remarked that from the beginning of his entrance into the "superior state," Mr. Davis had a keen insight into the diseases of those who consulted him, and he would prescribe which were sure to benefit the sufferer. In later years he has given greater attention to this surpassing gift, with the assurance that he had written the message given him to mankind, and like a true seer and philosopher calmly awaited its acceptance.

J. H. Chrisman: Q. What is the best and most practical method of self-hypnotism?

A. Retire to a room where you are sure of being uninterrupted, and sit down in an easy, restful position. Then fix your mind on the one thing you wish to know or do, to the exclusion of all other thoughts. Hypnotism is the dominance of an idea, and most people are more or less self-hypnotized all the time. Their minds are absorbed in one purpose and they see no other. One has a scheme for making money, another the attainment of position or pleasure; another a prospective journey. When one motive passes another takes its place, and there is "absent-mindedness" to anything else.

Although such concentration of thought is essential to highest achievements, when it occurs in common life, and in ordinary purposes better gained by broader views, it is a hindrance and should be avoided.

It is essential that the mind concentrate all its powers to the exclusion of everything else, in a mathematical calculation of the cost and a plan, but the same absorption in the fit of a garment, or the appropriateness of a bonnet, would be laughable for its absurdity.

If this correspondent does not desire to know how he can hypnotize himself, so much as how he can prevent being self-hypnotized, or hypnotized by others, the glibest agent who makes him believe the worthless trues he offers for sale are wonderful new varieties, and purchase the same at exorbitant prices; the vendors of patents of no value except to sell to the hypnotized; the salesman who persuades you to purchase against your better judgment; and a constant occurrence of such influences are to be guarded against, and the knowledge how to keep the mind broad and clear and free from decisions and purposes, is most essential, and to ordinary people, the most profitable result of the knowledge of hypnotism.

Anxious Investigator: Q. Why does my husband, who passed to spirit life ten years ago, and not a Catholic, advise me to attend the Catholic church? I am a member, it is true, but since I have been reading The Progressive Thinker, I begin to be drawn away from its dogmas.

A. Your husband has been persuaded by the almost exclusive Catholic circle with whom he mingles, and mistakenly considers that it is best to continue in the old way. The opinion of a spirit under such circumstances is of no more value than while in the earth-life. He should be requested to give his reasons for his advice, and these should receive due consideration. They may or may not be satisfactory to the recipient who must act according to her own judgment of what is best.

H. G. Purinton: Q. (1) Does matter, as the walls of a room, obstruct the vision of a clairvoyant?

(2) If our spirit friends come in our dreams, how can we distinguish whether they are present from a simple dream of their being with us?

A. (1) As the clairvoyant sees with spiritual vision, physical matter offers no obstruction. It is, in other words, perfectly transparent to spiritual light. (2) We may rest assured that, whenever we dream of our spirit friends, if they are not actually present, some ray of thought reaches us from them. As has been previously explained the direct presence of a spirit is not necessary for their giving a message. Space is not a factor in thought transference or telepathy, any more than it is in sending a telegraphic message. The sender communicates his thoughts as though in the immediate presence, although, perhaps on the other side of the globe.

"Student": Q. Can the age of the earth be estimated with anything like accuracy?

A. It must be conceded that the geologist can only tell us from the earth's crust the order of events, and that he cannot even approximately calculate the time of their occurrence. Even were this possible the human mind

could not grasp the vast periods of time. A few centuries ago the Christian cosmology was implicitly received and the most acrimonious disputes were maintained by theologians over differences of a few years of the 6,000 since the creation of all things, as narrated in Genesis. Had anyone dared to dispute this statement of the Bible, he would have been mercilessly burned at the stake. To-day not an educated man in the world believes it. Hugh Miller made himself a name by attempting to reconcile the Bible with the teachings of the rocks, and at last seeing his own failure took his own life.

From time to time various attempts have been made to estimate the earth's age. The most recent was presented by Prof. Sallas, the distinguished geologist before the British Association for the Advancement of Science. He takes for his data the thickness of the earth's strata due to abrasion, which he states as fifty miles. These strata are all the products of wear by waves of older formations and depositions of the material thus obtained beneath the water of sea or lake. He considers that a foot in a century would be a conservative estimate of the average growth of strata, which would make the fifty miles represent the passing of twenty-six million years. Before the beginning of that time was the duration from the nebulous fire-mist to the solidified crust of the igneous rocks, before waters condensed and began the fifty miles of aqueous stratification. As the thickness is only an estimate, and the increase of foot a guess, it will be seen how unreliable the result really is, although sanctioned by a great name. It only shows that the period is incomprehensibly vast. Prof. Darwin estimates the times when the moon separated from the earth at 50,000,000 years ago, and the condensation of the ocean at between 80,000,000 and 90,000,000 years. The most notable feature about these estimates of the age of the earth is the feeble manner in which they are presented. There is no hesitation, or stammering apology to smooth over the denial of Biblical chronology.

Pantlism of Modern Science.

"The Pantheism of Modern Science," by F. E. Titus, Barrister, of Toronto, Canada, a booklet of 56 pages, is the outgrowth of reading found necessary by Mr. Titus for the purpose of showing in his talks upon theosophy how fully many of the theosophic teachings are corroborated by the experiments and opinions of scientific writers of recognized standing and ability. The work is for the purpose of making the step from modern science to theosophy an easy and almost inevitable one. That the effort to interest the general public has been successful, is shown by the following review taken from The Globe, Toronto, Can.:

"Under the title of 'The Pantheism of Modern Science,' Mr. F. E. Titus, of Toronto, has made a summary of recent investigations into life, force and substance, and of the opinions based by scientists thereon, etc. The profound truths and sublime theories of modern science are treated comprehensively in these few pages, yet in a form sufficiently condensed and in a style of diction so lucid as to bring them within range of the interest and understanding of the average intelligent reader. His introductory words are, 'but that which may rather be called thought that have taken place in recent years with regard to the nature of the phenomenal universe, and he concludes with the significant words: 'The theory of dead matter and blind force has been displaced by the recognition of ever present life and infinite grades of consciousness. Equally important has been the gradual strengthening concept of consciousness. The various factors in nature's problems are not isolated, each standing alone, unrelated to the others, but each may rather be regarded as simply an aspect of one great reality, of which empirical scientific research can reveal nothing save as it is manifested through its trinity of aspects.' Mr. Titus proves the value of 'Theorization,' the power of which indicates the highest mental development, and quotes Tyndall as saying: '... bounded and conditioned by co-operant reasons, imagination becomes the mightiest instrument of the human mind. In fact, without this power, our knowledge of nature would be a mere tabulation of co-existence and sequences.' And again: 'There is in the human intellect a power of expansion—I might almost call it a power of creation.' The 'trinity of science'—matter, motion and consciousness—are then considered, and with regard to the first two it is shown that in this universe there is one force with infinite rates of vibration operating in substance, with its infinite grades of density. As to intelligence, it is believed to be all-pervading, the conclusion (which a few years ago would have been accounted a sign of a deranged mind) even having been reached that the soil maintains life, because it is living matter itself. Prof. Shaler, of Harvard, has declared that the unity of life is the greatest discovery of the nineteenth century. Mr. Titus endeavors to harmonize the conclusions of science with the highest teaching of theosophy, in which the manifested universe is regarded as the manifestation of a Divine Being, not extra-cosmic, but intra-cosmic, in whom, in the words of Paul the Apostle, 'we live, and move, and have our being.'"

With the favorable comments made by theosophic magazines, the members of the Theosophical Society will be familiar. The following are extracts from publications not connected with the theosophical movement: "Almost a text-book, or book of ready reference, in the Philosophical Journal, San Francisco, Cal. 'A summing up of the latest scientific researches, spiced and enriched with the clear, well-trained thoughts of Mr. Titus himself.'—The Temple of Health, Battle Creek, Mich. 'We have been delighted. . . The writer has evidently been a close observer of the tendency of modern scientific investigation, and is remarkably keen in his inferences. His book ought to have a London publisher.'—Light, London, England.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price \$1.50. For sale at this office.

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

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This booklet contains a concise and to the point of the science of religion, and of all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A PHANTOM OF THE LIVING.

The wife of the famous Italian painter, Segantini, who died unexpectedly of pneumonia last year in the Engadine, has written to the editor of the Rivista di Studi Paleolici an account of a curious incident which occurred at their home on the Maloja thirteen days before her husband's death. Segantini was then perfectly well, and had just finished his important painting, in which a mountain scene was represented, with the figure of a woman weeping over a bier. Segantini was resting in the studio when his wife entered, thinking him asleep. He then told her that, while perfectly awake, he had seen her weeping over it amid the scenery represented in the picture. Thirteen days later Segantini died in the small mountain cottage on the Maloja, where he had been painting. He stayed while painting. The scene, as his body was carried down the mountain, was identical with that of which he had had so clear a vision thirteen days before.

A SPIRITUAL TEMPLE.

Spiritualism is making rapid strides in Scandinavia, where three or four able written periodicals devoted to the cause make their appearance regularly; among which must be mentioned the Morgendaaerlingen, published at Skien, and the Efterret, of Stockholm. In the Lettschrift for Spiritualism, of the 30th of June, we find another sign of the progress which is being made in the North. For our Leipzig contemporary contains a picture of the handsome Spiritualist Temple which has been erected in Copenhagen. It is classical in design, with a handsome portico, the entablature of which is sustained by six massive Ionic columns, and has an elevation of two stories. The material appears to be a white free stone, while the pilasters, the frieze, cornices and corbels are constructed of darker materials. It is severely simple and solid in appearance, and is all the more impressive on that account. We congratulate our brethren in the Danish capital on the possession of so noble a place of assembly, which will seat 700 persons, and has cost upwards of £4,000.

AN AUTHENTIC APPARITION.

In a recent number of Die Teuberschen Welt, we find a narrative, contributed by Professor Selling, who received it direct from the lips of Mme. P., of Munich. "Towards the 15th of December last," he writes, "she received a visit from her brother who died in the month of May preceding. About 11:30 p.m. she heard a great noise, resembling the fall of a heavy piece of furniture. Her half-brother, who slept in the next room, likewise heard it, but to the servant, who was still in the kitchen, the sound was inaudible. A moment afterwards, having sprung up in her bed, Mme. P. saw the form of her brother, as if crouched on the floor, and the following conversation was engaged in: 'Hubert, how didst thou come hither? Art thou not dead?' 'No, I am only deceased.' 'But why didst thou come here?' 'I have been buried.' 'I don't know how that is, but I could in no way prevent it.' 'Why didst thou not visit thy wife?' 'I must not show myself to her, because it might hurt her. If it were known that I am not dead they might stop her pension. Here nobody knows me.' 'What was the cause of thy decease?' 'I was killed either by a firearm, or I was struck down.' 'Art thou wounded, then?' The phantom thereupon opened his shirt, and Mme. P. saw a wound in the region of the heart which red spots all round it. Moreover, his wrists were bandaged. Then the apparition gradually disappeared. The conversation thus reported was not a verbal one; it was like the immediate interchange of thought between them. Mme. P. wrote to her sister-in-law on the 10th of December, and received a reply stating that, before the arrival of the doctor, she had vigorously rubbed her husband over the region of the heart and his wrists, whom she had found lifeless in his chamber from the wounds described."

CONTRADICTORY MESSAGES.

Speaking of these, in the Revue Scientifique at Morale du Spiritualisme, M. Gabriel Delanne offers the following sensible remarks: "At first sight it seems strange to suspect the testimony of spirit, but it is not so, for that there exist in space intelligences in every degree of development, we shall be better comprehend the necessity of a selection. In the second place, we must accustom ourselves to the idea that the spirits may give us authentic information, although this may appear altogether divergent. A comparison may serve to make this plain. Let us imagine ourselves to know nothing of the laws of astronomy, and that we should address communications to the inhabitants of this planet, in order to ascertain the conditions of life upon it, we should very soon find that the indications thus collected would sometimes appear quite contradictory, while at the same time they might be perfectly correct. If, for example, we were to ask a negro, living under the equator, what is the duration of day and night in his country, he would reply without the slightest hesitation that each lasted for twelve hours. If we were to put a similar question to an Esquimaux, who lived near the North Pole, he would rightly answer that the day lasted for six months with him, and that darkness prevailed for the same length of time. In propounding the question to an European, one would learn that the duration of the day, and consequently that of the night, was extremely variable, and was, so to speak, never the same during the course of a year. And, again, an observer who might know that the earth is round, that it is inclined on its axis and that it revolves around the sun, would be altogether incapable of co-ordinating such disparate indications, and would be tempted to believe that he had been furnished with fantastic information."

SPIRIT TEACHINGS.

Human possibilities and human achievements bear but poor comparison to those of the evolved and freed spirit; freed from its earthly tabernacle of flesh, and from its rudimentary action on the physical plane of existence. The human possibilities are expressions of the Godhead and will ultimate in divinity, or the divine in man being coming at one with it. The ultimate of the divine purpose of the supreme mind, concerning man's future destiny, is unknowable in the present state of existence; let it suffice him that his present life is but one of the glorious unfoldment and large possibilities. He now emerging from the stupor of his imagined prison-house of flesh. The possibility or probability that you can leave this prison-house of yours, and become free from the limitations of sense and of matter, is becoming a glorious promise; a new day is dawning

and the outlook is endless. No longer the dreary walls of the material senses are to hem man in and again imprison his soul; with the day dawn he will go forth, and he will leave behind him the chains of error and dark forebodings to follow that light which is drawing him onward, and revealing to him mysteries and beauties on every side. Again, this light reveals to him his own ignorance, and he finds the darkness of his prison-house has opened, his growth and left all the glorious possibilities he has in his own nature, undeveloped. With this knowledge comes desire for growth. Again, this light reveals to him his brother man, and when he sees him imprisoned in the senses, a great desire and longing to convey the light to him and unbar the prison gates gets into his heart. If his own lamp is sufficiently kindled this purpose is often attained.

The operation of this divine law, which emits and transmits life and light to the soul of mortal man, is part of the evolutionary chain which embraces all worlds.

To overcome the limitations of matter should be one of the primary objects of the self or ego, as matter is the avenue of the five senses only. Permit not that soul within to be so blinded, rather limit the expression of the senses to the higher functioning of the more evolved spiritual entity, thus making the senses the vehicle for the spirit to express its power to control and mold matter. Necessarily the expression is limited, because using physical conditions to make known the spiritual life and experience. Take your interior piano to convey to you Beethoven's grandest symphonies, how imperfectly the material instrument would portray the soul-stirring glorious conceptions of that mortal man, and you have an illustration of the limitation of matter. Yet the more perfect the musician, the greater power has he to produce melody and harmony. So with the human instruments, the greater the development and power, the sweeter, stronger and more uplifting the influence for good over our brother man. Yet perceive the limitations which can only be fully removed by another state of consciousness, and this the evolved man knows, and is content to broaden his limits to the utmost in preparation for the wider possibilities he knows await him.

VOICE FROM JAPAN.

A Request for a New Religion.

There are few places like Oxford, says the Chicago Tribune, for seeing eminent people from all parts of the civilized, may, even of the uncivilized world. It might be thought that London, Paris, or Berlin, were better points of attraction to the cosmopolitan traveler. That may be so far as the great attraction of those places, say, Westminster Abbey, Notre Dame, Unter den Linden are concerned. Travelers would always find time to see such sights, and never go away without having seen them. It is quite a different question whether they would know who are the men of eminence now living in these great capitals of the world, in what parts of these gigantic conglomerations of houses they live, what is the best time to see them, in fact, whether they care to be seen at all. But of a man visiting Oxford, and of the colleges and college gardens, he not unreasonably betrays himself whether anybody that interests him lives in that small town, and he has little difficulty in tracing him, whether he lives in college or in the now fashionable part of the parks. Such visitors leave their cards and call again, and may be sure of a hearty welcome, so long as they have something to say for themselves. I have mentioned some of my unexpected visitors in my "Auld Lang Syne," and I am glad to say they are still coming and coming, like the Campbells, in an unbroken stream.

Some years ago, many years ago, I ought to say, my servant brought me a card while at luncheon, with the name of Arinori Mori. I did not recollect such a name, and I appointed a later hour to see my visitor. But he, as I heard from a conversation outside my door between him and my servant, would brook no delay, and sent in word that if he could not see me at once he could not see me at all, because he was on his way from Washington to Tokio. In he came, making his excuses to Mrs. Max-Muller for interrupting our family meal, and rushing at once into medias res. Nearly out of breath he told me that he came from Washington, where he had been Japanese Minister for several years, and that he was to take a place in the ministry at home as Minister of Education, and that he must catch the next train from Oxford to London in order not to miss his steamer for Japan and had only ten minutes to spare.

He spoke English fluently, and his animated face gave me the impression that he was a person of considerable intelligence and of active mind. He was sitting close by me, never quiet for a moment, while I was finishing my luncheon, though I felt a little like a man who had a loaded pistol to his head.

At last he broke out in rapid English: "You see, sir," he said, "we want a new religion in Japan. I do not speak for myself; I do not want a religion, I read Confucius, and that suffices for me. But the people at large, the people whom we have to govern, the uneducated people, in fact, have lost their religion. They do not believe in their Shinto priests. They have, in fact, no religion at all. Now, you, sir, know all the religions of the world. What religion shall we adopt? Then, as if to stop me, he said in a kindly way, 'Do not say Christianity. Christianity will not do for Japan. You know what troubles we had with the Christians in Japan. They joined our political parties, intrigued, and did no end of mischief. At last you know, they had to be expelled or exterminated. No, no, the teaching of your Christ may be good as a religion, but Christianity will never do for Japan. Those Christian missionaries are firebrands, or whatever name you call them here, petrobuses, and suchlike.' 'I know,' I remarked, when he had vented his anger against the former Christian settlers in Japan, 'that some hundred years ago, you found the Christian missionaries troublesome guests. But I thought that Japan had changed all that, that you had opened your ports and your towns to the imports of all nations, and that you would never again receive those horrible missionaries, who were once missionaries, and missionary societies have not forgotten. But you see,' I added, 'I cannot recommend you to any of the ancient religions of the world. You are so modern now, or, if I may say, so go-ahead. You have been doing excellent work as students of physical science, of philoso-

phy, of engineering. You know how to build steam engines without our help, you light your towns with electricity—about I recommend to you the religion of the fire worshippers who consider it wrong to blow out a candle? 'Therefore, you see, we may strike out at once the Vedie religion, the Brahminic religion, the religion of Zoroaster and I may add the religion of the Old Testament also. They are all of them too old-fashioned for so new-fashioned a race as your people.'

"You might try Mohammedanism or Islam, which is no doubt a most excellent religion. But what your countrymen have seen of it in China would probably lead to make a favorable impression on them, or dispose them to listen to the great claims which that profession of faith undoubtedly possesses in its original form. Besides, it leaves out some of the anomalies and absurdities of that religion which you would probably find that that is good in it comes from Jewish, nay, from Christian sources.

"Then, what remains, if you rule out Christianity as politically impossible in Japan? Nothing but Buddhism, which is your own religion, or at all events, the religion of the vast majority of the people of Japan, and your nearest neighbors in China, Korea, Mongolia, Tibet. I can understand that Buddhism, as it now exists in Japan, in China, and the adjacent countries, has no attraction for an educated and thoughtful man like yourself. You call yourself a follower of Confucius, and you are evidently at perfect liberty to say so in your own country and to your own Buddhist teachers. But in your country, the teaching of Confucius is excellent, and if you follow his moral and political teachings you would be an excellent member of society, and a most useful citizen. Only Confucius gives you hardly any dogma and little of cult, and the people at large would require both, would, in fact, if their wants that respect were not satisfied, soon produce a cult of their own, and dogmas of their own."

"But, my dear professor," Arinori Mori exclaimed, "you have not told me what religion we ought to adopt, but only what religions we ought to avoid. Besides, my ten minutes are nearly over; I must run to catch the train for Southampton."

"Your Excellency," I replied, "your question, as you see, cannot well be answered in ten minutes, perhaps not in ten hours, or ten days, or ten years, or in a thousand years. The Japanese have a religion—namely, Buddhism. I grant you it is a corrupt form of Buddhism. But instead of introducing a brand-new religion, could not you and your friends set about to reform the Buddhist religion? I mean, study its history, read its canonical books, examine the claims which it sets forth for its existence? There are beautiful things in Buddhism, hidden under rubbish accumulated during centuries. You may call forth the light of a new religion from the embers of the old forms of faith. But if a 'hat falls to satisfy you and your friends in Japan, try to stand on your own legs, believe what you can honestly believe, without any doubts and difficulties, or so-called efforts of belief, and do what is right in your own eyes. You will not be far from the true religion then, and a divine guidance will be yours to the end of your life."

"Thanks, thanks, professor," he said. "But I must be off, my ten minutes are over, my carriage is waiting." Alas! the next thing I heard of him was that Arinori Mori, Minister of Public Education in Japan, had been assassinated by a fanatic in the streets of the capital.

PROF. MAX MULLER.

ADMONITION.

"Remember now thy creator in the days of thy youth,"—Ecclesiastes 12th chapter.

Remember thy creator now, While youth and strength are thine; Before the clouds shall envelope thy brow And make thy soul repine.

Be ever grateful to the power That gave thee life and health; And let no enemy devour That all transcendent wealth.

Obtain the knowledge that unfolds The wondrous laws of life; And gather wisdom that upholds Through days of mundane strife.

Be virtuous and temperate, That length of happy days May come to thee, to compensate For "Wisdom's pleasant ways."

Be vigilant, oh, youthful one! And flee from every snare That would entrap, and drag thee down To sorrow and despair.

Remember it is better far To keep the path of right; That thy pure soul without a scar May shine with heavenly light.

The "good creator" of us all, So hid in Nature's laws, Through purity of life and soul We worship that "great cause." Auburn, N. Y. A. H. REYNOLDS.

MEMORY AND HOPE.

Charm'd was life's morning by a bow In the cloud, When storm-clouds in anger did roll; And I've mused o'er memories ne'er uttered aloud, Of a sweet face, that dwells in my soul.

That bow and that face, like stars in the deep, Soon vanished in far depths from me, But pure in my soul, their beauty doth keep, While I'm nearing eternity's sea.

Spoken have voices, on mount and lone shore, And by feather'd warblers, a far mystic band, In symphony of pines, and ocean's deep roar, That this bow, e'er arches o'er the "morning land."

Spanning the "river of life's fair stream, More fair than mortals have ever beheld— And that face I'll see when that morning shall beam, Unshadowed by woes, with joys unnumbered. W. DUNCAN, Council Bluffs, Iowa.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00, paper 50 cents. For sale at this office.

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LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held, the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "otherworldism" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, Condition and Needs as to Belief in Immortality—Probabilities Which Fall into a consideration of the Short of Demonstration—The Society work of the Society for Psychical Research and the Immortality—Possible Conditions of Another Life—Some Hints as to Personal Experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

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