AN EXALTED

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

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### CHICAGO, ILLINOIS, SATURDAY, NOV. 9, 1901,

The word phenomena is simply the plural of the word phenomenon. Webster defines it to be an appearance; anything visible, whatever in matter or spirit is apparent of heat, light, electricity.

The Greek word noumenon, signifies that which, of it self, is unknowable. It is that which produces plienomena. Back of every phenomenon is a cause; that cause may be called noumenon, or if the causes are plural

UPON

Spiritualism is to me more than mere spiritism; it is that philosophy which believes in spiritual things-spir-itual existences in fact, in a spiritual world filled with spiritual things and spiritual beings. Indeed the most of us believe that the spiritual world is the world of causes; and that this material world is the world of effects.

One word more before I enter upon the pith of my ar ument. That is, both Mr. Jamieson and myself are deermined that all the light we can obtain shall be thrown upon the questions at issue, therefore there are no other limitations than those Nature has made. If there is any Jamieson thinks he wants it. I think I am equally as under me.... The Spiritualists, beyond a doubt, are on any collusion or attempt to deceive themselves or others. anxious to learn anything of which he may be in possess. The track that has led to all advancement in physical seiion. We therefore, each allow the other to go where he pleases for evidence. If even my arguments do not all seem sound to him he is charitable enough to think I would not make them unless I supposed them to be sound; and, if I were stopped from making them I would my theory if he had permitted me to do so; and vice versa.

CONSENSUS OF THE WORLD.

first present the consensus of the world. When Paul had known by that name only since the days of Lord Bacon, his noted trial for heresy, it will be remembered that the has ever since the days of Roger Bacon been regarded as Pharisees wanted to clear him. They said: "We find no evil in this man; but if a spirit or an angel-hath spoken Resolved, That the phenomena and philosophy of to him, let us not fight against God." See Acts xxiii:9. what is true if something else is true. Inductive reason-Modern Spiritualism prove that departed spirits This shows us that in those distant days, they thought it ing leads up; it teaches us that we must by our eyes, our perfectly reasonable to conclude that spirits and angels | cars and other senses, ascertain facts; and then by certain existed, and could communicate with mankind, as our proposition says. Now men may differ in opinions; they may differ in the

explanations of phenomena, but they seldom differ as to the facts; I mean as to such facts as have led the world into its present discussion on the question of immortality.

While it is seldom that one who has witnessed the facts has ever been led to renounce them, the cases are numerous where hard-headed Atheists and Materialists-men like Dr. Kerner, who was the physician of Madame Hauffe, the secress of Prevorst, became soundly converted by what he had witnessed through his patient.

After refusing as long as possible to believe Madame Hauffe, and abusing her and denouncing her as a hypocrite and impostor, his skepticism entirely melted down before her talks delivered while in an unconscious trance.

misrepresent each other. After six days debating we In the preface to the third edition of his history of this seeress, who remained over two years in his house, he

I am honestly of the opinion that it requires a vastly and holds them up to you, and says, 'Look here, papa; do greater amount of credulity to believe that the whole you remember these?"" world could be thus mistaken, than it would to believe to, or is apprehended by observation; as the phenomenal that all this testimony haves on nothing. I may say also that the doubts of a few flinty-headed and stony-hearted from home he received a telegram, "Come home, Eva is individuals will detract no more from the weight of the evidence, than the unbelief of the king of Siam, that water turns to ice in this coutry detracts from the general testimony that it does. Doubts do not always express erudition; they sometimes express ignorance.

NET

It will be remembered that the late Prof. De Morgan the world's greatest mathematician, as quoted in Epes sure that the decidell conviction of all who can see both seen one.

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossi ble, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, ence; their opponents are the representatives of those who any compensation whatever. have striven against progress .... There is a higher class of obstructives who, without jest or sarcasm, bring up principles, possibilities, and the nature of things. These other side would tumble off."

Now, gentlemen moderators, I propose to argue this As evidence of the existence of spiritual beings I will matter first inductively. Inductive reasoning, though first present the consensus of the world. When Paul had known by that name only since the days of Lord Bacon, the only way of arriving at truths of an occult nature.

Deductive reasoning leads down; that is, it feaches you processes we must ascertain the sources of such facts. There are four steps in inductive reasoning.

1. Ascertain fasts by experimenting in preliminary observations.

2. We must form hypotheses concerning the cause of

the particular phenomenon we are investigating. 3. We must deductively reason upon the facts and the various hypotheses, 4. We must verify our conclusion by the application

of the various hypotheses to facts.

Let me explain this. In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure that the phenomenon really occurs. Then, as every effect has a cause, we want to ask the ques-tion what is it that produces this phenomenon? Here come in the various hypotheses. Is it a trick? and if it is a trick, how is it done? Was it toe joints? knee joints? so long ago that I may not relate it exactly the work of machiner?? Was it the devil? or how was it if I do not, Mr. Jamieson may correct me. donc? Now we should take one of these hypotheses at a time; when we get through with one hypothesis we try another, and still another; the correct one will fit every point.

Mr. Johnston, then, with tears in his eyes, and flowing down his cheeks related that one time when he was absent dying." He tried to hasten home, but an immense flood

had taken the bridges away and he was delayed nearly two

days. When he got off the cars he was met at the station by the funeral procession returning from the church-yard where they had buried his little Eva. He felt so bad that some of his neighbors volunteered to go and disinter the Sargent's "Planchette; or the Despair of Science," said: remains of his child so that he might look upon her once "I have no acquaintance either with P. or Q., but I feel more. It was in the month of April, and while they were opening the grave he wandered around and picked a sides of the shield must be that it is more likely that P. bunch of turkey peas, the carliest blossoms of the spring; has seen a ghost than that Q. knows that he cannot have and, as he gave her a last kiss he put the flowers in her bosom.

Now, he and Mrs. Whitney had never met until that night just before we all sat down to that circle. He was a stranger in Battle Creck. I had just induced him to come there to work in my trunk shop. More than that, coincidence or mistake. So far I feel the ground firm I knew both him and Mrs. Whitney to be entirely above Mrs. Whitney gave all her work in Spiritualism without material plane of life. Now this ought

Right there I became more of a Spiritualist than I had two years ago, which if you had lived ever been in the past. My faith took hold of honest Mr. Johnston's word. I witnessed the manifestation. I most worthy and respectable opponents are, if wrong, to knew the parties to be honorable. Mrs. Whitney sup-be reckoned the lineal descendants of those who proved posed, as she went into the trance, that she was going to go away under the impression that I could have proved the earth could not be round because the people on the find something for me, but instead she got this message for one in whom she could not have the least interest more than any entire stranger is interested in another. Mr. Johnston is carnestly seeking for truth. 1 knew him. The test which came to him was as good for me as if it

#### had come to me in person.

Now this is just one of millions of similar phenomena; what is the explanation? Apply the various theories, and answer me whether the Spiritualistic hypothesis is not more probable than any other that has been suggested? When this is backed by millions of other general facts, each varying in some minute particulars, and yet agreeing in the whole, insomuch that no one theory except the Spiritual will cover all the facts, I ask Mr. Jamicson whether inductive reasoning does not lead directly to the Spiritualistic hypothesis.

That there are fakes and frauds who, knowing that such facts occur, attempt to run in counterfeits on their credit, is as much to be expected as that they might be found in other departments of life. The fraud is to be found wherever there is an opportunity for him to coin human credulity into dollars and cents.

Nay more, I am here impressed to alk my opponent an-other question. He was at one time a medium. Will he please account for that mediumship with which he startled the world? I must here relate one seance I had with Mr. Jamieson; it was on the night of the close of our famous debate in Paw Paw, Mich. This matter occurred so long ago that I may not relate it exactly as it occurred; I do not, Mr. Jamieson may correct me. We had to wait several hours for the train, and we, of honor into whose courts no man,

### That Spiritualism Does Not Progress?

NO. 624

It is a lamentable fact that Spiritualism is not making the progress it should, and whose fault is it? You who are on the material side of life, or we who have passed on to more because who have passed on to more heavenly, spheres? We on our side of life freely confess that we do not do all we might do for the cause, and as much as we would like to. We feel as if we have a right to say that the fault lies more with humanity than with us. You have built up such a solid wall of materiality, around your world that it is quite diffi-cult to gain access to it, only by telepathy. The class of spirits shut up with you have the advantage of a more ad-

vanced class, who would do you good and no evil. 'Many Spiritualists are passing out of the material life into the Spiritual and to their utter disappointment do not find themselves advanced beyond the not to be so. The angel world gave you a philosophical, scientific religion fiftyup to your privileges as taught and made plain to you by many advanced thinkers, you would not have to wait for the change called death, to be advanced in all spiritual knowledge and inhabitants of the kingdom of heaven. You can so develop your spiritual na-tures, which is natural, that you can enjoy the blessings of heaven while in earth life. And there is no better way, to ald in your development than to follow the teachings of the humble Nazarene; no better medium qualified to guide you to heaven has ever been given you. Then why are you so afraid to acknowledge Jesus the light of the world? There are other lights, it is true, but in a lesser degree, and the best light all mediums receive is from Jesus, the man, the martyr, the medium, as you will. Another like him in gentleness of spirit, who received his inspiration from the light of Jesus, has passed on and left you with brilliant rays of light that assure every candid, truth-loving spirit, incarnate or decarhate, that he has passed high into the kingdom of hearen, and was there be-fore the assassin's bullet severed the cord of life that held him in a more material world.

I am hoping to see the time come soon when you Spiritualists will build your. Spiritual Temples wherein to worship the Good, the True and the Beautiful; that you will have living rooms therein for, your mediums, where they will be excluded from all the adverse circumstances of the present-day material life. Temples so guarded in their purity that the taints of sin cannot enter thereinnot a place for the display of mere ma-

After that I had the good fortune to rise into, and he the misfortune to "fall from grace." We, in a certain sense, changed places. If my memory does not play me false we have had ten debates since. We have handled each other's arguments without gloves, but always with and bring forward again a faith which the lofty wisdom feelings of kindly pity for each other.

DISPUTANTS

**REV. MOSES HULL,** 

President New York State Spiritualists'Association,

Headquarters, Buffalo, N. Y.

-AND-

W. F. JAMIESON,

Secretary National Liberal League, Headquarters

**PROPOSITION:** 

FIRST SPEECH OF REV. MOSES HULL.

Gentlemen Moderators, Respected Opponent, and La-dies and Gentlement.—Before I begin my argument I ask your indulgence in a few preliminary observations.

to see a fight or to hear a quarrel are destined to be disap-

pointed. It was in 1862 that I made the acquaintance of

the gentleman who is to respond to my arguments on the

proposition before us. He was at that time a perfectly

honorable gentleman. Though he has "fallen from

grace," I have no doubt we shall find him the same now.

At certain points we may at that time have misappre

hended each other, but we never found it necessary to

found ourselves better friends than when we began.

I will say, those of you who have come here expecting

can communicate with mankind.

Cincinnati, Ohio.

We are now in the twentieth century; the world is old enough to furnish gentlemen who can compare opinions and, if necessary, attack each other's opinions and de-fend their own from the attacks of each other, and still be as friendly as if they were fellow-advocates of the same doctrine-drinking from the same intellectual fountain.

In fact, my arguments will be honestly made; and if Mr. Jamieson will show that they are unsound, he will, in that prove himself to be one of my best friends. If we should occasionally get a little off our base, and our speeches glow somewhat with ridicule or sarcasm, even that, I hope, will only prove a mental recreation which will prepare you for the more weighty arguments in store.

I do not expect great immediate results from this debate; we are not here to work on your feelings or emotions, but upon your reasoning faculties. We hope you

will listen and go away and think over these matters. We should constantly keep the thought before us that we cannot make truth. Our duty is to try to discover it; and we should all hold ourselves in readiness to adopt truth wherever found. I am fully determined to learn

all.I can during this symposium. We should each and all get rid of the idea that we are here to make truth, or even to elect truth by popular vote, rather than to discover truth and learn all we can about

it. If Brother Jamieson is an enemy of mine, which he is not, I will try to learn from my enemies. Let us here and now eradicate the thought that those who hold different opinions from us may not be as honest as ourselves. If we will all do this, I have no doubt that speakers and hearers will all go from this debate wiser than we were when we came to it. A. Cast

#### DEFINITIONS.

- It is all important that our speeches should be thoroughly understood. Our one design should be to make our hearers know just what we mean; so I will offer a few definitions. I do not use the term philosophy, in this proposition, in the sense of "love of wisdom," or "love of knowledge;" but, I use it in the sense of hypothesis, or what is the result? explanation. I mean a knowledge of certain phenomena,

how certain things, called Spiritual phenomena, are pro- should all agree in telling the same false stories. Nothduced. The Spiritual philosophy is the explanation ing in the world, as Dr. Johnson indicates, but the genu-which Spiritualism, as a system, makes of things. ineness of the stories could make them credible. (To be continued.)

DEATH.

Life.

I It is the gateway to immortal life.

This mortal formed from the earth, from nature, owes a tax to nature for

says: ""Truly it is hard-and who may not feel it?---that a foolish, weak woman should overturn learned systems, of men imagined it was in the act of rooting out. But

for this I know no other comfort than that of Paul, I Cor., i:27, 28, But God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the mighty," etc. He adds, "And thou, much persecuted book; go now boldly forth into the throng teaching and warning, and may the thorns with which they seek to smother thee become garlands of life."

To show the general belief of which I have spoken I will quote only one out of a great multitude of extracts I have at hand.

William Howitt, in his History of the Supernatural Vol. II. pp. 132, 133, quotes Dr. Samuel Johnson as follows:

mony of all ages and of all nations. There is no people, the Spiritualistic hypothesis. rude or learned, among whom apparitions of the dead arc I will now relate a phenomenon or two, which I have

only by its truth; those who never heard of one another, would not have agreed in a tale which nothing but the some who deny it with their tongues confess it with their

fears." Addison, Blackstone, John Stuart Mill and many other writers testified in the same strain. I hope Mr. Jamieson will weigh this testimony well. However much weight the opinions of the world may have on this question, I am not giving them as mere opinions; Lam simply giving evi-

Admitting that these people are all liars, or all fools; Admitting that these people are all liars, or all fools; night. Lasked the privilege of taking my friend, Elijah honest in that seance? or was he not? If he was not, one of which positions Mr. Jamieson must take if he H. Johnston, with me. Mr. Johnston was an honest then I was fooled by his fraudulent manifestations. If wishes to get rid of the weight of evidence it contains, skeptic, and as time a mon as ever lived.

. This testimony must be either denied or explained. It and an explanation of their cause. The philosophy of Spiritualism is the explanation of the whole world, knaves, fools, honest men and wise men,

Here are several points.

- 1. Do the phenomena occur?
- 2. Are they tricks?

3. If a trick, how is it done?

Was it toe joints-or knee joints? 4.

5. Is it the work of machinery?

6. . Is it the devil?

7. Is it sub-consciousness?

Having got through with one hypothesis, we take an-

After having investigated one phenomenon we want to try another, and still others by the same rules.

"That the dead are seen no more I will not undertake applied to the various so-called Spiritual phenomena, will to maintain against the concurrent and universal testi- usually result in the conversion of the ordinary mind to

I will premise by saying, as I have before said, that in 1862 I had a debate with Mr. Jamieson, which came very truth could render credible. That it is doubted by single nearly making a Spiritualist of me. His arguments did This warning might have been heeded, only it proved to cavilers can very little weaken the general evidence; and not weigh more lieavily than many I had heard before, me that if the spirit was right it was wrong. If spirits but I liked his spirit; I had been in "doubting castle" for did not live in the other world, then this was not the

own positions as I had never seen them before. From ventism, then Adventism was wrong, for he existed as a own positions as a new could be a zealous and hearty departed human spirit, which Adventists deny. Turn Adventist. I washot slow to say so; I said it everywhere. this warning in any way, I said it is a proof of Spiritual-

dence that certain facts, not more guesses, are patent all over the world; not merely among the uneducated the ignorant, the superstitious; but among educated and un-educated alike; among people who are acquainted; and people who never heard of each other. Admitting that these news Other things were said and done that evening, but this is enough to give you the general trend of a seance where Now, in all candor, I ask Brother Jamieson, was he

At the seance Mirs. Whitney was the medium; a few these manifestations? I am anxious to know what pro-

commonplace manifestations occurred-manifestations duced them. , They certainly occurred; they did not ocwhich never could have made a Spiritualist of me. By cur without cause. Brother Jamieson, please explain; and by the mediting turned to my friend, Mr. Johnston, until you do so; do not think me extravagant in thinking and said, "Mr. Thuston, a beautiful little girl comes to you were at that time under the influence of departed hu-

with several others, went to the home of Mr. and Mrs. Voke to spend the hours. Cakes, apples and other good things were passed around. While we were eating, Mr. Jamieson was suddenly entranced by some one calling himself Dr. Bagg, who related the particulars of his having been drowned in the Detroit River; after which he gave us a logical and an eloquent discourse. Much more so than I ever heard Mr. Jamieson deliver in his normal

state. This, be it remembered, was during war times. This philosophical spirit handled the war in a masterly manner-a manner Mr. Jamieson did not like. Mr. Jamieson other, and another until we dispose of all of them. The hypothesis which will explain the most of them is more likely to be true.

After this, a negro came and greatly rejoiced at his ry another, and still others by the same rules. I undertake to say that the results of such investigation the "nigger," as that fellow did. After this influence had ended, in his southern slave dialect, his expressions of joy, another influence came which claimed to be a Christian-perhaps an Adventist-he may have been drawn not related and believed. This opinion, which prevails witnessed, and allow my respondent to apply the induct-as far as human nature is diffused, could become universal of one another to reasoning to them. to deliver us out of the clutches of his Satanic majesty. In his "exhortation," he gave me a most solemn warning. some time; beside, my own arguments, as I presented spirit of an Adventist minister. If it was the spirit of a them, replied to themselves. I saw the weakness of my minister who had not yet outgrown the follies of Ad-I expressed my doubts as to the truth of my former ism; and it had its influence in bringing me out on the

he was honest will he now please submit his hypothesis of

woman or child enters without feeling the dross of coarse materialism drop from them like a loathsome garment and they enter the Temple in garments of white, metaphorically speaking, and when they again emerge from the Temple courts, they will carry a radiant countenance shining with the truth that they will not fear for all mankind to read. Your loving sister.

FRANCES E. WILLARD. Elsie Hornbeck, medium.

MY MOTHER'S ROCKING CHAIR

I've heard the preacher telling about the heavenly choir. The cherubim and scraphim who sing

so sweetly there. But the music that I love, and that fills

my heart's desire, Is the creak-creak-creak of my moth-er's rocking chair.

I can see the firelight glisten on her bonny, smiling brow. I can hear her call me "darling" with

a cadence fond and clear,

I can feel her tender kisses salute mø gently now, As I dream I hear the creak-creak of

mother's rocking-chair.

But to hear that welcome music I must cross the great divide,

For she's passed away from earth with its comfort and its care. And now those notes harmonious but in.

memory abide, Where I nightly hear the creak-creak of mother's rocking chair.

And its music is far sweeter to my weary earth-worn heart

Than the singing of the scraphim in yonder distant sphere,

For human love is surely of heaven itself a part,

And it echoes in the creak-creak of mother's rocking chair. —Detroit Free Press.

WHEN OUR LOVEGROWS STRONG

When our budding love has blossomed And we feel for others' woes, Our lives will blend in sweetness And the fragrance of the rose. When our love for self is blended In our love for others' weal, On the throne of truth ascended We approach the true ideal.

While we search for earth treasures, We are living in the mire; While we live for selfish pleasures, Our spirits will not aspire; We are groping in the shadows That obscure the light of days, And our light within burns dimly, That illumes the higher way.

We can make a happler Eden That the mythical one of old, Where the serpent ne'er will enter, If we banish our god of gold. And our lives will glow in brightness Like the blazing orb of day, If we break the chains which bind us To the translent things of clay. HENRY, M. EDMISTON.

New York.

Some men do as much begrudge othe ers a good name as they want out themselves; and perhaps that is the reason of it.-Fenn.

tentious attention to the last rites in heart's true expressions, and while the mortal power, they increase penalties motives are, in most part sincere, yet is by undue ceremonies, the lavishing of it mostly a subscribing to prevailing It is the Gateway to Eternal flowers to excess, costly caskets and livcustom. Crane wearing is another form which ery hire, etc. All these things are not lias served its time. As long as mortals joy, but sadness to the angels whose supreme right it is to confer these houwere in doubt as to the reality of conors upon their newly arrived friends from the earth plane. Flowers are the tinued life, those sombre drapings were in place as expressions of their doubis, fears and grief, but in the light (hat is now shining upon all humanity, all such expressions are much out of place. This mortal formed from the earth, then the earth, the plane. Flowers are the from nature, owes a tax to nature for emblems of foy and are in place on the insure and maintenance from her pro-ducts. This tax must be paid apart from all office where there is true foy over the arrival of a friend, but from all office duites that fall to the they are sadly out of order on the mole lot of mortals, for if it is not, nature in the tal side where hearts are breaking in si-. This event of migration from morial to immortal planes of life should cause accordance with her just ruling, en- lent grief because of these personal a toyful feeling, or at least one of grateforces penalties upon all delinquents separations. This is what adds to the ful resignation to God's will and to the and proceeds to collect them in her own penalty, for although this profusion of provisions his love and wisdom have inimitable way. At death most mor-itals are still delinquents, none more so honor and respect to the dear departed, cention to rank or station. made for all his children, without ex-

than the world's wealthy people. Then it is, in the truest sense, hypocrisy be- a The Lord of Life governs, and when 

opens, the day spling of that indux which is proper Mod for the soul and its, expansion and spiritual growth. Heaven's splendor, are shown to those who are true is heart and pure in.

mind. They receive and also under-stand the messages from the perennial fountain, from the heart of God and

1.1.1

In the Epistle of Paul to the Romans, 1:10-20 he says, "Because that which may be known of God is manifest in them, for God hath showed it unto them, for the invisible things of him from the creation of the world are learly seen, being understood by the

things that are made, even his eternal power and God-head; so that they are without excuse,"

yea, do many thousands of mortals, to see the lumortal worlds and hold sweet converse, with the denizens thereof. This is because the circles of our sense activities have been enlarged; we have access to realms , between which, in olden times, were guils of ... ignorance that could not be crossed by benighted | Edwards,

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death can nevermore sever the ties of friendship and where all shall enjoy the fruits of their labors forever. Van Wert, O. MIRS, M. KLEDIN.

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Instead of squaring the slate by unpre- cause not corresponding with the anyone is called in higher; it is well to cap, of a truth; say that they are thinking the thoughts of God after him.

inyone is called iff higher, it is well to answer roll-call without plea or mur-nur. One of they lessing that self-willed mortals are sain that self-willed mortals are sain that self-willed mortals are sain they are used of learning, is their are sain they All-Life from which they are not, cannot be independent, of the whole, but must live and grow by we ying, and be happy by making others in pro-the spirit in man fields to be fed and this can only be dong by pure thought and faction. It is prove aspiring of that influx

In these latter days it is given to us,

mortals. We now rise on the soul's

pinions and meet our angelic friends and are strengthened by their ministrations unto us and to behold what the future holds in store for the children of earth. Immortality is no longer a vague term. It is a demonstrated truth, and although "man hath no power in the day of death, and there is no discharge

in that war," Ecclesiastes 8th chapter, man does have the full knowledge that he dies to live forever in a land. where

Names, says an old maxim, are things. They certainly are influences.-Tryon

an at all fait and an



### THE PROGREGEIVELTHINKER

IMPORTANT MATTER FROM

# MRS. PIPER'S GONFESSION.

### By Charles Dawbarn, San Leandro, Cal.

sense of the word. The editor of the New York Herald, journey on the other side. An animal is born, and that exercising his editorial privilege of misstatement and per- is her process of creation. Man can't imitate it, so we version of truth, calls Mrs. Piper's article "a confession," will call it "godlike" and pass on.

Self, now appearing in these columns.

tranced Mrs. Piper have failed to make an application of realize that death is another "critical point." His microceases at certain critical points; but beginning all over periences, and pretty much the same old clothes. again as soon as that point is passed. The simplest illus-To get a present the second of a well known gases.

of intelligence, energy and substance, moving at very dif- the chasm, try as you will. Spirits do come back, but so ferent rates of vibration. One is known to us as oxygen, befogged that poor Mrs. Piper and the editor of the New the other as hydrogen. Bring together one of these mol- York Herald, who know nothing about critical points, coules of oxygen and two of hydrogen and you instantly whisper "suggested subconsciousness." They are both reach a "critical point." You have no multiple of the sighing for a return to the era of innocuous desuetude, various vibrations, and you do have precisely the same when people believed just what they were taught by their raw material. Suddenly, and without any comprehensible grandmothers. cause or sequence, you have water, which behaves as no self-respecting gas would either behave or be capable of behaving. Apparently this wondrous change was out. Homo, and Man's Aural Self. The fact of critical points wrought by decreasing the vibration of those polygamous molecules. One atom of oxygen marries two of hydrogen; are just cats and nothing else. At critical points they and the whole three of them become not merely one, but something that can neither inherit nor beget any of the qualities of its predecessors. Now subject that water to has passed a critical point, and, as we know, may octhe same process. Precisely at 212 degrees, without apparent leave or license, and in a manner so unexpected that it would have ruined a first-class prophet, that water disappears and becomes steam. Another critical point has been passed. You have the same raw material, yet your water has disappeared. The great Prestidigitator has said "quick, change, begone," and, lo! your oxygen and hydrogen come upon Nature's stage in an entirely new dress. Suppose you now lower the energy of the molecules of which that water is composed instead of increasing it You suddenly run up against another "critical point." Everything you know as water disappears, and without apparent rhyme or reason. You find yourself with what you call solid ice which will shimmer in the sunshine; and freeze you to death when the sun goes down. These are illustrations of "critical points" in daily life, and long noted by the naturalist. But he has failed to notice that Nature plays precisely the same little game when she starts her hotbeds for raising organized life. The evolutionist is industriously chasing his missing link. It has not yet occurred to him that his boasted system of evolution comes to a dead stop at every "critical point," and commences all over again on the other side " These "points" are not found on mountain summit, not by dredging in ocean depths. Nature hides them in to class all such sweet imaginings as born of subconscious foetal darkness. The scientist has already watched by suggestings, whether within or without the brain of the "the foetal cradle and seen two little leaves appear, which mortal sensitive. And it is inside that "critical point" stand to him as Nature beginning to manufacture a man. that Mrs. Piper and the editor of the New York Herald But vegetable won't evolute into an animal. Nature are making themselves as comfortable as circumstances knows that. So at a certain "critical point" she picks up will permit.

This so-called "confession" is not a confession in any ther raw material, lifts it over the fence, and resumes her

and then hopes to make the title indelible by forbidding A fish has appeared with gills; but fishes are just fishes, any other editor to copy the article in whole or in part. | even if some do climb trees, or go prospecting in the mud. Mrs. Piper's phase has been that of unconscious trance After two or three more "critical points" have been mediumship. After reading the careful reports of what passed, with never a missing link to unite them, we disshe has said or done while entranced, and after much cover that Nature has turned her raw material of intelliquestioning of her sitters, she has come to the conclusion gence, substance and energy into a monkey. But a that the entire phenomena are explainable by telepathy, monkey is not a man, and never grows into a man, so in or suggestiveness of her subconscious self. Feeling that the darkness of a womb, and not in a primeval forest, spirits of the departed have nothing to do with her phase another critical point is established. The very same raw of the phenomena, she, like an honest woman, retires material becomes a poor miserable Homo, with evolution from the field. That is all there is to this sensational for a school marm to teach him his a, b, c. And he does article, which will, however, be interesting and instruc- learn his lesson, and after a million or two years of tive to the student of the Ego Series, and of Man's Aural schooling he joins the class of Psychical Investigators. And there he is to-day, sticking fast in the mud of his ... The careful and scientific investigators of the en- own ignorance and prejudice. He does not, and cannot

their own discoveries in other departments of Mother scope, telescope and spectroscope cannot help him, and Nature's workshop, For instance, we may assume as a even honest mediumship has so far failed to give him a certainty that each and all are believers in so-called lift over the stile. . He either swears there is nothing on "evolution." Yet their own discoveries show and prove the other side, or else denies the critical point, and looks

The lesson of critical points is that evolution has ils tration of this truth is found in the behavior of certain strict limits, and that the same raw material changes its form every time. Learn that lesson, O believer in spirit the governed, are known to each other. Here are molecules of these gases, each atom composed return. You cannot peep round the corner, or hop across

> . There is herein a great lesson for the student of Ego in should teach him that a horse, whether five-toed or one, is equine all the way through. The tabby and the tiger

### HARSINGER OF LIGHT, MEL- the love of power as from the desire to BOURNE, AUSTRALIA.

SPIRITUAL WORLD & PATTERN FOR PRESENT DAY SOCIAL OR-WORLD.

The following is an abridgement of Washington's message to the Govern-ment of the United States in 1854, through the medlumship of Judge Edmonds:

"What we need is a new ideal of dally find itself degraded by the doing of any suffering you have there witnessed. work however mental, which is useful Now, child of earth, pause thus on

Now behold government in the or- his mortal existence an epitome of that theories. To a Spiritualist I feel cerderly spheres in the spiritual world- darkness on the one side or of that tain that an intelligent, unbiased comnot the most elevated, but those which brightness on the other? If he does prehension of Theosophy will let in a are manifestly above your condition in not drag up, on the one hand, the seeth- flood of light on many of the problems the natural world, and see if in the con- ing cauldron of passion and suffering, he meets with. Such being the case, templation you may not learn some truths which may benefit your fellow

Now look upon the scene spread out "evolution." Yet their own discoveries show and prove, the other side, or else denies the critical point, and looks before you and of which you have a goodness of God in the form of your that evolution-as a law by which effect follows cause- for his old friend to come back with the same old ex- bird's eye view. This community is government, you cannot infuse into it not so large but that every member his principle of attraction, binding each

'may be personally known to its rulers. Thus: the characteristic qualities and making a harmonious whole. abilities of each, both the governor and

There is no reaching forth of the arm of power beyond the scope of knowledge, so that It may be excused for the benefit of the rulers only-rulers here extend their authority no further than

of all. · · · · · ··· And observe-for you will see this was present:

principle everywhere-that the great Some ten years ago I was residing at object constantly in view in the ex- Upper Norwood. My wife, who had for ercise of power is to increase the hap- | many years been well-known as an expiness of all by promoting moral and traordinary medium, was taken se-Intellectual progress, by advancing the riously ill. To save her life the doctors community in love, wisdom and purity told me she must undergo ovariotomy, but when a writer is either ignorant of of conduct, and thus surrounding it and the fate celebrated Dr. Lawson or totally misunderstands the philosowith the product of their combination, successfully performed the operation. Which, is heaven itself wherever such I greatly feared that the shock to the combination may be found. nervous system would put an end to all Now go with me and enter yonder her medlumship, but the following influencing adversely those who other- are intensely interesting. They are elehall. What see you there. There is a story will prove that such was not the convention of a limited number of per- | case. casionally prove he is still alive, and, by suggesting the sons, both male and female, possessing About a year after the operation the apparently the wisdom and sobriety of lato Miss Florence Marryat, who was age with the outhusiasm and energy of an ardent believer in my wife's spirityouth. These senators are selected for jual gifts, called unexpectedly and prothe task you set them performing by posed a seance. We adjourned to the the free and open voice of the whole drawing-room. There were present community; for here woman stands by only Miss Marryat, my wife, and mythe side of many the equal child with self. To prevent interruption I carefully locked the door and put the key him of one Divine Father. I see you ask in your mind, What is in my pocket. It was twilight, and we thinker, would care to publish such, the qualification which elevates one to sat round a small table. the position, and, I answer, All other Miss Marryat had lately lost a favor- available, in your own country, but I things being equal, the citizen who is ite daughter, Eva, who had married a wish to point out some of the many most ready to sacrifice self to the good gentleman well-known in the theatrical points of contact of the two lines of of others," is the choice of the com- world. In earth life Eva was celebrated thought. Both recognize the evolution munity, for these are at once servants for her long and beautiful hair. We and continuance of the life of the soul as well as rulers, and feel ever that the had not been sitting a quarter of an after the change called death. Both great obligation'is to exercise power hour before my wife said, "Eva is know that it is possible for the disem-for the good of others, and not for here." The room was now quite dark. bodied to communicate with the emselfish purposes. 'Miss Marryat said: "If you are really bodled. There is one presiding over the here, my darling, give me some proof assembly. "His occupation scems to be of your identity." to preserve order and infuse regularity In a moment both Miss Marryat and and system Into its deliberations. Mark myself were enveloped in a mass of the character of the debales. Do you hair. It swept over our heads and behold anywhere the display of that in-tense selfishess which at once tram-tense selfishess which at once tramples under foot all regard for others. Irresistible force, rose three times and ples under foot all regard for others. irresistible force, rose three three the Do you behold here the love of sarcasm gave three distinct that's lipon the and refort that revels in inflicting floor. I must here state that we were suffering and that revels in the laugh. Do you behold here the perpetual strife were not touching the table in any way. Of man with map. If you do not, if the Miss Marryat was naturally very overclouds which obscure the atmosphere come and a trifle nervous. of mortal power do not find here an A chair was then banged down just abiding place, to what will you ascribe behind me, and I heard a voice say disthe calm, the repose which rests upon tinctly, "Bob, I am here." Suffice to impartial minds. Let us work together say, I recognized the voice as that of a this spiritual scene? Look! In every heart you will find friend of mine long since hushed as far written, more or less distinctly, yet as this life was concerned. ever there, controlling, quieting, and Always of a skeptical turn of mind directing every thought and feeling the I sought for further proof of spirit injunction-"Love one another." power. I said aloud, "Can you bring This command, which with them is a | into the room any article now outside reality and not a profession only, has of it?" The spirit through the table become to their hearts a disinfecting rapped out, "We will try." I then said, agent that has driven away the malaria I fear somewhat scoffingly, "Bring in which in your earthly halls makes the the dinner-bell and ring it." Instanmortal heart boil and bubble with the taneously the bell floated over my head, malignant passions that you have seen ringing, and then fell with a crash to playing their part even in the spheres, the floor. and performing their terrible task of ... I then asked for flowers. In a minute or two my wife began to inflicting misery upon man. You will observe, too, that there is nothing breathe stentorously, and I knew she secret in the deliberations of this Coun- was in a trance. Miss Marryat evinced cil. Every thought is open to the ob- signs of great trepidation, an icy breeze servation of all who choose to look on. swept over my head and hands, and Disguise, concealment of thought and prestol the flowers came. I struck a purpose! They are, unknown here, and light, and behold the table was smothno duty is more imperative than that ered with white chrysanthemums, and of driving them away from their de- on my wife's head were twined the liberations. They think openly before same flowers in and out of her hair. On the world in which they live, and with the floor behind my chair was the bell, them language and countenance are in- also another chair.

You have already seen in your prog-

made the realms you have seen one ence of your journal that it has peneabove another, more bright, more beau-teous, more happy, more joyous, so that GANIZATION IN THE NATURAL long before you could-even in imagination-approach the confines of heaven itself you have belief?-man enjoying a beatitude far surpassing what poets | existing in the minds of most of your have fancled or the imagination has

ever painted. So, on the other hand, you have beheld as you descended amid the deuselife, some better conception of human minded and the self-seeking amid the

to society."-Edward Carpenter (in the threshold of eternity and ask your-England's Ideal.) is it is in the threshold of eternity and ask your-istic literature will bring much corrobing cauldron of passion and suffering, he meets with. Such being the case, or draw down on the other the realiza- I think it worth some little effort on my tion of the peace, and happiness to part to try, in however feeble a way, to which man was intended to attain? bring about a better understanding be-See if when imitating the wisdom and

member to his own service, and thus

LIGHT, LONDON, ENGLAND.

A SEANCE WITH MRS. RUSSELL DAVIES.

Mr. R. H. Russell-Davies contributes such exercises can be for the benefit the following account of an interesting seance at which Miss Florence Marryat

OUR FOREIGN EXCHANGES A Plea for a Better Understanding.

A FAR CRY.

To the Editor:-It is a far cry from a town in North Queensland, Australia, ress through space-how the prevalence to Chicago, and it is certainly an index SOCIAL ORGANIZATION IN THE and domination of that feeling have to the excellence and world-wide influtrated even here.

Although not a subscriber, I read many a Progressive Thinker and have been often struck with what seems to me, the strange feeling of antagonism contributors, to Theosophy.

Of course the writer is a Theosophist or he would not be writing in this strain, but he is also a seeker of the truth, no matter under what guise it dignity-such as shall scorn to claim darkness, misery and despair, that the may be hidden, consequently endeavoranything for its own which has not absence of the first named quality has ing to understand the religious, philosbeen duly earned, and such as shall not been commensurate with the degree of ophies and thoughts of the rest of mankind.

To a Theosophist a study of Spiritual tween the two, shall I say, aspects of

the eternal truth. Most of your readers and contributors will agree with me, that it is a most foolish proceeding to speak or write critically of a subject one knows

nothing about. Spiritualism has itself very often suffered under attacks "of this kind, and one would think: that Spiritualists would have learned there-by, not to offend in the same way, nevertheless I occasionally read in your paper, remarks on the theosophic theorles which could not possibly have been made by unyone, who had even a

To both Spiritualists and Theosophists an intelligent criticism by auyone thoroughly conversant with the subject matter would, I imagine, always Read This Carefully Before Robe welcome and would always do good; your readers who do not know any- for The Progressive Thinker, thing about Theosophy except other condemning. there are many abler pens than mine

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When you send in your subscription to The Progressive Thinker, carefully phy he is criticizing, the result is ex- look over the books which you desire in tremely irritating to its adherents and this list, and their price, and send for productive of a great deal of harm by them. They are very valuable. They wise might have been attracted to the vating in tone and will do you good. In study. Let me therefore beg of all remitting do not fail to enclose a dollar These eight books, substantially and people's conceptions of it, to procure clegantly bound, and printed in the some of its literature and gain a first- neatest style of the printer's art, will hand knowledge of its teachings, before be furnished to our subscribers for \$2.50, a price which modern machinery I. will not trespass on your space to and enterprise has rendered possible. give an outline of the Theosophic phi- Sending out these books, however, at losophy. If you, sir, as a progressive the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent for that cannot be afforded for less than one dollar per year, inview of the fact that we publish such a vast amount of reading matter.

disappear, but not by the process of evolution.

It is precisely the same with man. The human spirit subconscious self of the poor mortal, may puzzle poor Mrs. Piper and the editor of the New York Herald, and may evoke the phenomena upon which Modern Spiritualism takes its stand. The tales from the beyond, attributed to the dear departed, are thus, for the most part, born of mortal and subconscious imagination. This must be so if "critical points" are really facts in nature.

The other day a leading Spiritualist paper published a communication from a spirit mother to her mortal daughter, in which the climate "over there" was described as very cold, so that the residents needed special clothes and a good fire. In the parlor was a fine spirit cat. That angel mother was startled when she went into the kitchen by seeing a large black cat lying on a rug, which vanished as she approached. "It was explained that it was only the ghost of a mortal cat. And we have recently heard much from the talented Lilian Whiting concerning her spirit friend Kate Field, who goes to morning concerts "over there," walks in the garden and gets tired, then goes in to rest and chat with the old folks. The spirit seems to fill in her time by excursions to visit Lilian.

The student of "critical points" finds himself obliged

struments of converging truth not con-Now, mark: I am prepared to swear that we had no chrysanthemums in the You observe too that this community house, although my wife is passionately is not numerous." The higher powers of fond of that flower. A dinner-bell is ts government are exercised by repre- not usually kepf in the drawing-room,

Both recognize and teach the brotherhood of man. Theosophy accepts and explains all the Spiritualistic phenom-

Both are endeavoring to broaden people's minds and enlarge the narrow and material conceptions taught by the Obristian churches,

Without going further, surely here is enough to create a mutual interest and an incentive to study both philosophies, instead of an unintelligible antagonism. I take it that we are both | ism. neither bigots nor fanatics, are seeking the truth and the truth only, and bring to our search unprejudiced and

in this spirit and the progress and development of mankind will be all the M. J. WHITTY. more rapid. Charters Towers, North Queensland. Australia.

### SHIPS THAT NEVER COME IN.

A little child stood on the sandy shore In the dewy morning bright, As the motes that dance in the sun-

beams, His heart with joy was light; He gathered the shining pebbles And tossed them into the deep, Watching the widening circles O'er the placid waters creep.

His memory cherished the story He had heard at his mother's knee. That ships come sailing, sailing, From over the deep blue sea; And the books and toys and wonders They would sometime bring to him; But, alas for the faith of childhood, The good ship never came in.

A youth stood idly dreamlng, While the golden bours slipped by; No cloud yet dimmed the brightness Of the blue unbending sky, And health, and love, and ple



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6-The Next World Interviewed. 7-The Occult Life of Jesus. 8-A Wanderer in the Spirit Lands. Total price to our subscribers, \$2.50. The Progressive Thinker one year and the eight Divine Plan books, \$3.50. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these eight valuable books, substantially and elegantly bound in cloth, are furnished to our subscribers for \$2.50. We are able to do this, from the fact that the authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. That is why you are getting these intensely interesting books for the price you do. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of our subscribers who have no Spirit-

ualist or Occult library, and this inducement is offered in order that they may commence forming one at once, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 95 cents, hence you are receiving them at an exceedingly low pricesimply the result of modern enterprise combined with a desire to do good.

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

MRS, PIPER,

Her Opinions of Spiritualism.

STATEMENT MADE THAT SHE HAS BEEN THE MERE AUTO-INVESTIGATOR - THE CULT IS GROWING.

I have read the interesting article in last Sunday's Record-Herald, entitled "Boston's Famous Trance Medium Banishes Her Spooks." After a most careful perusal of the article I have reached the conclusion that Mrs. Piper's opinion of Spiritualism, either pro or con, is not very weighty, inasmuch as in the trance state she is not in a condition to form an intelligent opinion of the sigmificance of the phenomena obtained through her mediumship.

There is no evidence to show that in given the subject any special study of

itualistic explanation is accepted generally or not.

Spiritualistic phenomena, if it be rep-Hudson, Ph. D., LL. D., author of "The MATON OF SCIENTISTS, NOT AN Law of Psychic Phenomena," is that mind, which takes this method of show-

> stitute valid evidence of the ability of spirits of the dead to hold intercourse with the living. In doing so no attempt will be made to deny the phenomena of Spiritualism. On the contrary, I shall not only admit the possibility of every phenomena alleged by any respectable number of reputable witnesses to have occurred, but I shall also assume the

her ordinary condition she has ever garding the leading phenomena of Spir- little progress has been made in this

him."

be mistaken. All the leading phe- raps, when letters or words are given nomena of Spiritualism have become which seem to be nonsense or errors to established as facts, whether their spir- all present; the communicating intelligence insists, and upon adding one or two words or sometimes one or two let-

The scientific opinion of to-day of ters the whole becomes plain. "I have witnessed this many times,

resented by Professor Thomson Jay and it seems to show as clearly as possible the presence of an independent they really do occur. On page 206 of ing that it is independent. Of course, Mr. Hudson's book he writes as follows: all the phenomena of independent "But I do undertake to say and will writing and drawing of spirit photos, attempt to prove, that the phrenomena levitation, and materialization of recogof Spiritualism, so-called, do not con- nizable forms receive no explanation. I myself wholly reject the theory of the 'subliminal' or 'second' or 'unconscious' self as being wholly unproved, and quite as illogical and unscientific as that of the action of human spirits." Spiritualism is endeavoring to establish a future existence as a scientific fact. It has had and is still having a great struggle with many opposing substantial accuracy of the general forces, but he must be a very superficial statements made by Spiritualists re- observer who does not notice that no

direction.

consideration. It matters little therefore whether she was associated with the Society for Psychical Research for a period of "fourteen years" or fortyfive years, for, as a mere automaton in the hands of scientists, she could not be expected to gain any "more definite knowledge concerning the subject than when she began," as she alleges she has falled to do. She was not an active student of, but merely the passive agent for the production of the phenomena studied.

#### SPEAKS FOR TELEPATHY.

Mrs. Piper says: "I am inclined to accept the telepathic explanation of all of the so-called psychic phenomena, but beyond this I remain a student with the rest of the world." This is an acknowledgment of the truth of telepathy, at any rate, that would not have been made a few years ago. Like hypnotism, clairyoyance, clairaudience and everything else of a psychic character, telepathy was hooted down as sheer objective states of consciousness, etc. nonsense. But it is now established as | "While Mr. Hudson's theory is very, ina truth. The question arises then, is it genious and may possibly in some inlinpossible for disembodied spirits to stances account for some of the phecommunicate telepathically, however nomena, by no manner of means is it a imperfectly; with enbodied spirits? Is satisfactory explanation of all the phe-It possible for telepathy to be practiced | nomena witnessed by the writer of this only among embodied spirits 7-This is article: a question which must be answered before we can accept Mrs. Piper's interpretation of the telepathic explanation of the phenomena that have been ob-

tained through her organism. Tiuth is not infrequently betrayed by who for many years has been a promithe agents through whom it seeks to demonstrate itself. It will be remembered that one of the Fox girls renounced Spiritualism and confessed that her mediumship was, fraudulent. But this was at a tline when she was not herself and when a most powerful inflaence was brought to bear upon her. Notwithstanding her renunciation and confession the fact is established that her mediumship was genuine, which fact later she reamined.....

### MISTAKES MAY BE MADE.

Professor Huxley and other scientists of this school explained the "rappings" or in such a way as to temporarily de very instructive and valuable work. It at the Fox girls upon the "too joint and ceive all present, and of facts which all should have a wide circulation, as it filustration of how even great men may last is very common in messages by For sale at this office. Price 75 cents.

DENIES THE CAUSE.

"But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause.

. ...

Your readers are all acquainted; no

doubt; with the celebrated scientist and

naturalist who with Mr. Darwin was

the discoverer of the law of evolution,

nent Spiritualist.

follows: -

the renowned Alfred Russel Wallace,

MR. WALLACE'S CRITICISM.

true, but very improbable. But there

are bosts of other fauts which this the

bird or fin of the fish infallibly indicates "I will not waste time, however, by the element necessary to its life, so the attempting to prove by experiments of whole analogy of evolution bears us my own or of others that such phenomena do occur: It is too late for that. clusion that the religious nature and The facts are too well known to the cravings of mankind are correlated civilized world to require proofs at this , with an unseen world."

time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is if modern Spiritualism is false, ancient simply ignorant, and it would be a Spiritualism is false, and if ancient hopeless task to attempt to enlighten Spiritualism is false the Bible is false.-H. V. Sweringen, M. D., in Ohicago

Thus wrote Professor T. Jay Hudson, Record-Herald. Mart ald Shi who endeavors to explain all spiritual istic phenomena upon the theory of the TO ELLA WHEELER WILCOX. "duality of mind or the subjective and

> You have sung the songs of your peo-You have spoken the thoughts of your OWD; You have heard the plaint of the voice-

less, You have answered the yearning tone, You have sweetened the life of the living,

You have wept at the blers of the dead, ..... You have laved the brow of the suffering,

You have given the hungering bread! O, souls of the saints immortal! 'Sing loud your chants of praise: In regard to Mr. Hudson's theory, Mr. O, hearts of earth in chorus Wallace about a year; ago wrote as Ring out rich roundelays! A woman's heart has opened, A woman's heart has bled "I do not feel called upon to answer Its love it spilled; for her spirit willed! T. J. Hudson's clever but one-sided And the planet speeds allead! article. If the facts he states were all the facts, his theory would be possibly

JOHN'A. LANT. "Human Culture and Oure. Part ory will not account for Such is the First. The Philosophy of Oure, (In-

statement of facts known to no one liv- | cluding Methods and Instruments, ing: the giving of facts by such means By E. D. Babbitt, M. D., LL. D.

Spiritualism is the opposite of matesentatives chosen from and by the com- and it was quite an afterthought of rialism, which was one of the charactermunity at large. But it is divided into mine to ask for it to be brought in, as istics of the last century. Materialism smaller communities, and each one of also the flowers. The white chrysanis rapidly losing its influence upon the them into others smaller still, till they themums were ordinary flowers, just thought of the day.' As the late Prof. are reduced to circles or bands of from | plucked-not spirit flowers. The skep-John Fiske so aptly remarked: 20 to 50 each. "Precisely as in the most embryonic The whole community meets only by but the flowers and dinner-bell prove condition the prefigured wing of the

cealing it.

its representatives. The smaller com- the contrary. Miss Marryat did not munities often assemble together to re- bring them in, and my wife and I had ceive instructions' and to deliberate no idea of holding a seance that evenwith irresistible momentum to the con- upon matters connected with the com- ing. I simply relate what happened. mon welfare.

Each one of these communities has Marryat and myself. I care not its presiding and ministering members, whether my readers, believe or dis-- Spiritualism states it as a self-evi- its secretaries to record its proceedings, believe. I know I have stated facts. dent, incontrovertible proposition that and its own place of meeting. Each member is not only instructed but pracmember is not only instructed but prac-ticed in the art of self-government, not only of the community, but of each in-dividual member, it lying at the foun-dation of their system of self-govern-ment that each first learn to govern himself, and he who permits himself to lose self-control is it once deprived of the power of interforing in the govern-ment of others until a proper frame of mind is restored to him mind is restored to him.

subjects; and we do not know why. This process of qualifying the gov-Possibly it all depends upon the lifeerning body is one of the most interest- plane upon which they themselves exing and important institutions that ob- ist. A much more curious thing is that tain amongst fhem, and it is exercised very often, although we are told so-chiefly by the individual who is and so is present but is unable to comaffected by It. I say chiefly, because municate, the spirit who tells us that is unable to get a message and transmit there are times when he is obliged to it to us or to describe the person the invoke and receive the aid of others in restoring his mindoto its proper blas, had much better admit the existence and that aid is given as from brother of these puzzles and wait, than worry to brother, and hop as from ruler to about them and mourn.

subject. In communitiess as near, the mortal ers in different parts of our earth? sphere as is this which you are now be- They puzzle us, too, and often flatly holding, this purifying process is fre- | contradict one another. The following prayer from the Vedas vance higher it will be less frequently might find a welcome in every church, seen, and gradually disappear, while or, indeed, wherever a sincere spirit you arrive at spheres where it is un- takes seriously the sacred gift of life:

known because unnecessary. "May thought and speech act in har-Now look at the "Executive Depart- mony with the Highest Truth! Do ment of this community and you will Thou. O. Self-Effulgent Light, reveal see spirits presiding over the whole and Thyself to us! May the senses bring over each division and subdivision. You and retain day and night the higher will observe that the great duty of light which has been revealed through these presiding spirits is not so much to the Scriptures! May I speak what I rule over as to serve their fellows, that know to be true, and may that truth et the Fox girls upon the "too joint and ceive all present, and of facts which all should have a wide circulation, as it the passport to these positions is not so protect and perfect him who speaks as knee joint snapping theory." This is an present believe to be erroneous. This well fulfills the promise of its title, much a capacity to govern, as it is a well as him who hears. Peace, Peace, Willingness to serve, not so much fram Ferrer

That would fill his cup to the brim, Drifted just outside the harbor In the ship that never came in. When noonday came; he was toiling tic may say it was all hallucination. now, With earnest, thoughtful brow-He had caught the gleam of a snowy

Sail And the foam of a rushing prow: And honor, and fame and glory, With the luxuries wealth would bring, My wife on waking up from the trance Went by in the hazy distance. sleep was as much surprised as Miss In the ship that never came in. And twilight fell, and the shadows, Dark clouds went trailing by, A tempest rocked the billows, A correspondent asks why the spirit people do not settle the question No star lit the stormy sky; He heard the roar of the breakers-Alone on the shifting sand.

> Where wrecks rich-freighted with happiness Went down in sight of land.

One barque was winged with silence-It braved the terrors of night, And salled o'er the crested waters. Far out from the harbor light; It carried the soul of the watcher, With the weight of his vain regrets, The fears he had shed in secret, The sins he could never forget. He laid them down in gladness-Too weary to longer wait At the feet of the shining angel -That stood at the golden gate; And he said, "I am heavy laden,

And hope in my heart is dim Ob, the sadness; of watching and waiting Sec. 1. 1. 2. 2. 1. For ships that never come in.....

'Could I speak to the angel of mercy, aWhose soul is the gate of day, My yoke would be far more easy, My burden would roll away, Azure,

On the wings of the morning hymn-My ship that nover came in." MRS, A, RICHARDSON: Ware, Mass,

the tweet. at "'Lisbeth. A Story of 'Iwo Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism,

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it to us, or to describe the person. We had much better admit the existence But, by the way, what about traveland the second

quently resorted to. But as you ad-

#### Nov. 9, 1991.

### THE PROGRESSIVE.THINKER



Boston, Mass., Oct. 23 .- The Boston | quite as much to be deplored. Granted Boston, Mass., Oct. 23.—The Boston quile as much to be deported. Granted branch of the Society for Psychical Re-search is not losing any sleep, so far as an informed, regarding the recent "revelations" of Mrs. Piper, as exploit-"revelations" of Mrs. Piper, as exploit-torate of the mity of the spiritual uni-verse, of the truth that the mere change of death is not a revolutionary one, inconcelvable state of being, and re-moving him, in a geographical sense, Piper agrees perfectly with Talleyrand into some unrevealed region of snace: Piper agrees perfectly with Talleyrand into some unrevealed region of space; in his theories regarding the use of lan- there remains the truth that life is evoguage, for an attentive perusal of these Sibylline leaves only conveys to the no more violent and arbitrary and in-reader the fact that, in Mrs. Piper's opinion, all the matter communicated through her while in trance is due to infancy into childhood, from childhood hypnotism and to telepathy from "the into manhood. There remains the living"-although just why we should truth that the ethereal and the physical limit the term "living" merely to those worlds are inter-related, interblended; still in the physical environment is not that man, now and here, lives partially quite clear; and if the divine revelation in each, and that the more closely he through Christ is accepted, those who can relate himself to the diviner have passed through death and have forces by prayer, by aspiration, by ev-"sheat" the physical body, as Stephen ery thought and deed that is noble and Phillips expresses it, are more intense-ly and vitally alive than we are. How-ever, to waive that speculative truth real atmosphere and is in touch with its in a New York Farmer's and limit its meaning to just what Mrs. forces, and is in companionship with Piper intends to convey-the people his chosen friends who have gone on still on earth-let us examine it from into that world. There is nothing in that standpoint. To begin with; let me this theory that is incompatible with say, first, that, although both the Her- the teachings of the church, with all ald in its headlines and Mrs. Piper in that makes up for us the religious life. the text speaks of herself as "being lib-erated" from the Society for Psychical Research, the society itself has had no must be in God. Let one, indeed, on intimation of any severance of connechis first waking each day place his ention, and no longer ago than yesterday tire life, all his heart, mind, and facul--the day after the Herald publication -Dr. Hodgson resumed his "sittings" ties in God's hands, asking him "to take entire possession, to be the guide of the soul." Thus shall one dwell hourly, with this famous medium.

THE COMMUNION OF SPIRITS. Again, regarding the phenomena that has inspired an almost world-wide interest, Mrs, Plper has the same right to, an opinion that any one else has, of course, but that she herself can be as good a judge of it as can her "sitters," and especially trained and able scienand especially trained and able scien-tific men, is not true. Being the in-strament she cannot study the process. During these communications her senses are locked in trance and her garding all psychic phenomena is this: That there are many and varied causes for the results under consideration. Hypnotism, mind-reading, telepathy between those still in the physical world, the wonderful and yet unmastered powers of the "subliminal," all these contribute to the sum of the phenomena. Accepting this scientific fact, there still remains a portion of the phenomena that is undoubtedly, unques-tionably, due to telepathic messages from those who have died. And once world does assume it, what, then, more natural, more simple even, than that those in the "life more abundant" speak to friends here? If the next stage of existence is in evolutionary relation to our own, as both science and psychical research increasingly testify,

daily, in the divine atmosphere, and spirit to spirit may enjoy its commun ion and companionship.

#### HOW TO ATTAIN RESULTS.

Within the past few years, since the publication of certain little books of my own, it has been in my way to receive hundreds of letters from inquirers into this phase of phenomena, coming not only from all parts of our country, but even from Russia, Germany, senses are locked in trance and her opinions regarding it are relatively to Dr. Hodgson's say, the same as the surgeon in charge of the case. Natu-raily, the surgeon would know much inor about the experience undergone than the patient himself. But the larger and generally inclusive truth re-manding all payeline all payeline to the truth re-thore about the experience undergone than the patient himself. But the larger and generally inclusive truth re-mand all of these in the actuality of certain com-than the patient himself. But the larger and generally inclusive truth re-mand all of these truth re-larger and generally inclusive truth rethrough the instrumentality of two re- the soldier this possible? Let us power which swings henomenai markable psychics Mrs. Piper and Mrs. Minnie M. Soule (both in the immediate Minnie M. Soule (both in the immediate neighborhood of Boston), yet, this great matter, if true, if it be a divine law in the order of the spiritual universe, must depend, not on any individual psychic, but on the development of our own spiritual faculties; that it rests change on 50 minifying and consistent simply on so purifying and exalting and refining the individual life as to make this spirit telepathy an experience as universal as that of ordinary accepting and assuming the fact of im-mortality as the entire Christian is to say, if it be a manifestation of a divine law, established by God, in the order of the spiritual universe, then it must take its place in the ethics of life; in organized religion; in all that belongs to the higher life of man, and by this to the higher life of hand, and by this test, by this fest alone, must it stand or fail. How shall one hold communion with his friend who has gone on into the higher life himself? He is a spirpsychical research increasingly testily, as a thoughtful, scholarly man like Dr. John Fiske, for instance (who did not accept the possibility of communica-tion between those in the etherent and the bigher life himself? He is a spir-itual being already. Let him live the life of the spirit—which is essentially the life of love—for love comprises all the life of love—for love comprises all of kindness, generosity, sympathy, courtesy, as well as the specific moral

else, has a perfect right to her ownopinion, but that she is as competent to have been pressed to gettier, and in judge of the phenomena of which she indige of the phenomena of which she is so remarkable an instrumentality as are many of her sitters—including the trailed minds of scientific men—can

ardly be conceded. For my own part, I entirely coincide with the belief that various causes contribute to the results; that telepathy among the living, hypnotism, subliminal assertion, minu-reading, are all among these causes; but after all is said, the preponderance of intelligent evidence is on the side that there is still a proportion that actually comes from those in the ethereal world. The Society for Psychical Research is concerned in only one thing; there is one exclusive alm-that of discovering the truth. No member of the S. F. R., so far as I am aware, has the slightest desire to substantiate any preconceived theory, to establish any personal conclusion, but merely and only to discover what is true and to assist in placing psychic communication in its true rela-

universe .-- Lillan Whiting in Chicago Inter-Ocean. DEEP MYSTERY

Dreams. SEVEN TIMES, IN HIS SLEEP, A BRITISH SOLDIER APPEARS

AND TELLS HIM WHERE PA-PERS CALLING FOR MILLIONS ARE BURIED-PROF. IIYSLOP BAFFLED.

Michael McCaffrey, of Bangor, N. Y., is the principal in one of the greatest psychological mysteries that have ever confronted scientists-one that has indeed utterly confounded them. The dream manifestations which led to a

tentative claim of \$5,000,000 on the Bank of England are so at variance with scientific classification, the repetition with which they appeared so logical, that even so high an authority as Professor James II, Hyslop of Columbia University, owns himself at a loss to advance the shadow of an explanallon In a dream a British soldier of the

The certificates, with interest, would call for \$5,000.000. When they were presented to the Bank of England it was found that there were no outstanding obligations of that nature. The ank officials also made the discovery that the water-mark was not made un-til twenty-five years after 1775.

There is no good ground to believe that McCaffrey was party to any fraud, and it was to determine this that Processor Hyslop conducted a series of ex-

ressor 117810p conducted a series of ex-periments upon him. The McCaffrey home is about four ulles from Bangor, N. Y., near the Ca-nadian frontier. There on a farm of thirty-five acres live Michael, now a man of forty, his mother and a brother and states. and sister. Though life has not been roscate with

this family, any more than with millions of others whose legacy is hard work, he McCaffreys have the genuine touch of optimism. Penury has but them to expedients of self-denial at times, but it has not disturbed their complacency. virtues of truth, justice, honesty, and honor. So far as one may constantly live the life that is the expression of his Both local reputation and appearance highest and best, so far may he, even stamp them as honest. They pay their debts; they are industrious, and live comfortably. To this unsophisticated rustle the vis-ton of a British soldier appeared in a dream one night, telling Michael to dig under the pine stump, where he would find a paper. Not only was this made distinct, but the soldler expressly ordered him to dlg there on July 2. The soldier, according to Michael's description, "looked like a middling sized man who used to live at Brushton." He was smooth-faced and was dressed in a red jacket and a blg, tall hat, some thing like those hand nen wear at the Fourth of July celebration at Brushton. I had never seen anything like that red jacket, and he wore those things (meaning enaulets) on his shoulders. No; I never had seen any British unlform and had never read any descrip tion of it. "He said he was a soldier and that he had been killed by the Indians, and that he had no relations whatsoever. Then the dream vanished and I awoke. I didn't think it was worth while thinking upon, and I went plowing that morning without giving it, another thought." But again and again the vision of the with members of his family who are living, but whom at the time I had British soldied reappeared, with exactly the same context, the same instruc-tions to dig on July 2. Each time the dream impressed Michael more and previous months was taken up, revived, more, and after the fourth manifestation he told his folks. "We were drawing potatoes," be tells, made, and certain things in the future and when I described the dream to my predicted, some of which, in the un-foreseen and undreamed-of manner, folks they laughed at me and told me I have been fulfilled in my experience was surcly a-dreaming, and James Sabin, who was there, told me I was gone this past summer. The entire converdaft.'

# cance," and that I will not endeavor to reproduce here. Any attentive reader of Mrs. Piper's assertions, as recorded in the article re-ferred to, will see that there is nothing necessarily conflicting with the possi-pility of communication from those in the unseen. Mrs. Piper, like every one else, has a perfect right, to her own

it with my crowbar. "I carried the broken bottle to the house and took a paper out and showed It to the folks. There was writing on it, preity faded, but I could make it out to be a ceruficate dated 1775 for £4,000 with interest on the Bank of England. I knew what the 'P' stood for from my arithmetic lessons. Andrews, one of my brothers, was working for B. F. J. Jeweit, whose son, Professor N. F. Jewett, was then at home. He said to me You had better take it to the professor. I told Professor Jewett about my dreams. He looked at both notes and after a while said: "I'll keep them in some dark place where they won't fade."

"Then he and his father hitched up a horse and buggy and came down and examined the spot. The professor took a spade and dug till he struck solid ground. His father asked him what he tion to the divine laws of the spiritual did that for. He said he did that to see if the ground at the bottom was old,

old ground, and he said: "I have no doubt of it. I am satisfied it has been there for years."" Professor Jewett, who is connected with the high school at Fredonia, and who interested Professor Hyslop in the case, has assured the latter that it was evident that the ground had not been disturbed for many years.

SOLDIER'S LAST VISIT.

Professor Jewett took the two papers to Fredonia. For a seventh time the British soldier came in a dream and told Michael that the first note, which could not be deciphered, was for flo, 000, with interest. Michael wrote the substance of this dream to Professor Jewett, who replied that such a coinci-

dence was queer; that he had just used acids on the note, and had found that it was for the very sum named in the fream. Professor Jewett subsequently went

to England and presented the notes at the Bank of England. As with interest and compound interest money doubles every twenty years, the £14,000 from 1775 would now swell the amount to more than \$5,000,000. The officials of the bank carefully investigated its accounts and replied that there were no outstanding obligations of that nature,

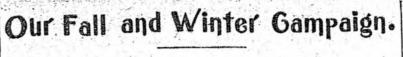
As we study the furnish fucid explana-

so real way that the world - equally regards these accomenants of the world - equally regards these of the world. the dreamer began a cosing upd: all. CALL FOR \$5,000,000. CALL FOR \$5,000,000. case of Michael McCaffrey. He is

neither a fraud, nor can his dream mystery be explained. As a final touch to his experiments, Professor Hysiop took Accaffrey to his house, 519 West One Hundred and Forty-ninth street, New York, recently, and there repeatedly hypnotized him to discover, if possible, whether in that condition, acting under suggestion, he could reveal the supposed real source

of his dreams. The people in Bangor and its vicinity, without, of course, the capacity to in-vestigate the matter scientifically, look upon it as a mystery of mysteries. Michael declares that he was never excited or clated over the prospect of getting a fortune from his discovery. He works on the farm, as usual, and carries the mail in the morning for the government.

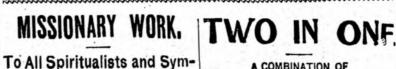
"All I regret," he mively says, "is that Professor Hyslop and Professor Jewett were put to so much trouble." And Professor Hyslop says: "I am fully satisfied there is no fraud in this case. It is simply inexplicable. It must be accepted as one of the greatest psychological mysteries ever known." --Chicago Record-Herald.



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the debate between the brilliant Materialist, W F. Jamieson, and the profound and eloquent It Beams With Spiritual Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the fricton of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better. Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The

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### pathisers.

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ists in one locality, they should come together and organize and charter a solety, thus becoming a part of the great working body of Spiritualists in America.

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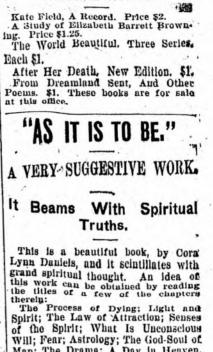
have wanted to do something for Spirit-nalism and could not for want of as-We expect to make our headquarters

in Indiana and perhaps Ohio, but will go elsewhere when assured that we can organize and charter a society. Organ-ization is the Spiritualist's watchword. Until further notice address us at Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. V.

E. W. SPRAGUE AND WIFE, · Missionaries for the N. S. A.

Norwich, Ct., Notes.

CHAPTER I. The Struggle before the Surrender of Womanly Self-respect in the Confessional. One month of my engagement in Norwich, Conn., is gone. Four Sundays more, and I shall be free to move as the



3

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into the conviction of the unbroken evolutionary sequence of life here and hereafter; if this conviction be true, then what more natural than that spirit to spirit, irrespective of the physical body, should flash its thought and ex. while in this world, live the life of the

pression? WHERE INVESTIGATIONS ARE of the deepest significance. BAFFLED.

EXPERIENCE WITH MRS. PIPER.

Now, of course, there is a very wide To return for one moment to Mrs. Pldifference between the assertion that a per's expressed belief that all comcertain result is natural and even logi- munications through her instrumentalcal and the assertion that it actually ity are due to hypnotism and telepathy exists. All great inventors, all workers among the living, I will venture to

exists. All great inventors, all workers in a chemical laboratory, all experi-tions meet the experience of work up to a certain point where—seemingly as a logical sequence—a certain result must follow, and it does not follow. A distinguished professor of biology redistinguished professor of biology re known, nor even known of until withlated to me one evening not long since in less than a year previous to this date, several such instances in his own expe- and one who was not, at the time, the rience. Why did not the (apparently least in my own thought (for I was logical) result follow? Where was the wholly centered on the idea of talking with Kate Field, the conversation be missing link? And this gentleman who knows as much about his specialty. I ing verbal on my part, and written on dare say, as there is, perhaps, to be hers, through the hand of Mrs. Piper, known, at date, could only say: Here who was in deep trance), suddenly, to we are for the moment baffled; science niy utter surprise, announced through has not yet penetrated this barrier. Miss Field that he wished to speak That it will penetrate it-that it may be penetrated and revealed any day by with me, Circumstances had brought me into a somewhat\_uuusual rapport any biological worker in any country-is of course quite on the cards. Some fine morning it will confront him, either never met. With his daughter and oth-ers'l had had some little correspondby his own efforts in his laboratory or flashed over the wires or cable from ence, and all this paporama of a some other region. Science is always pushing her onward way and advancdiscussed, counsel given, comments ing more and more wonderfully into the very heart of the unseen forces, conquering mystery, which, just as fast as it is conquered, becomes the natural and the simple, and is no more in the sation was in the perfectly natural manuer of one who, in the ethereal region of the mysterious. So, to assert that the actually demonstrated evolutionary sequences of the process of life world, saw and realized and sympalead up to the logical inference of com- thized with persons in this world who munication across the change of death, is by no means in and of itself an absolute guaranty that such communication exists. To prove this-if it can be proved-we must penetrate still far-

On the hypothesis that the intelligence communicating with me was the indi-The great stumbling-block is the pheviduality it claimed to be, all that was said was perfectly natural. On the supnomenon of mediumship. Regarding this it must be conceded at once that there is a vast amount of absolute position that this was from any member of his family, who are living, and who thus advised me, enlightened me, and accurately predicted certain events thaud that has no more claim to attention than has the quack in medicine or the "shyster" in law. That may be of this past summer which were, at that time, totally unrelated to any conceded and swept off at once. Again, knowledge of imagination of mine, the there is a vast amount of this phenomenh that, while genuine of its kind, is matter certainly becomes involved in totally inconsequential and thereby de-moralizing. As all kinds of people live, mystery and in laws as yet totally un revealed to us. Now, the man to whom I refer had met his death under very so all kinds of people die, and the mere fact of death is not a transforming tragle and exceptional circumstances,

process, spiritually. He who has not After he had ceased talking (writing), leveloped the spiritual faculties while Miss Field again resumed, referring, to his personality, to several facts and cir-cumstances which were totally un-known to me, and which have since here, who has lived the mere life of the senses, with the mere ordinary intelli-gence, or without it, but never rising to been verified. the nobler intellectual and moral life

is no more desirable as a companion be-cause he has died than he was before CAUSES BEHIND MRS. PIPER. Again, one particularly impressive he died. And the objection to any of the ordinary seance phenomena is that experience to me, a communication whatever manifestations are genuine through Mrs. Piper (one that chances to proceed very largely, if not entirely, best lend itself to public narration), from this strata of the crude and in has already, been recorded under the consequential, if not the vicious, with capilon "The Date in the Ring," in the whom the high-minded man or woman Third Series of my "World Beautiful,"

would not have associated in life, and also in its later sequence, in the after death their presence would be volume entitled "The Spiritual Signifi- A few nights later the British soldler, Price, 25 cents.

1. 2. 1. 1. 1.

VISION AGAIN APPEARS.

A fifth time the soldier appeared. were the nearest to him, and who, from-There was the same look, the same atthe spiritual side, saw more clearly, Utude, the same words as in the previous dream. Michael then, for the first time, was overcome by the realization and more widely, than one within the limitations of the physical could see. that there was "something to it." He went on July 2 to the old pine

stump, which, by the way, is the only one on the farm. On one side was a depression, a sort of cavity, such as is

commonly peculiar to stumps. After digging two feet Michael found three flat stones, two large ones and a smaller one, about two inches in diam-cter. Loosening these he came upon a plece of paper between the upper and middle stone.

This paper was of a bluish tint, ruled and was about eight inches long by two and a halt wide. It was rather damp, but held together firmly. It was straight, but apparently had been folded at one time, and it seemed to b without any trace of writing. Michael and, never seen anything like that style of paper before.

"I took it to the house," he says, "and showed it there. Mother and the rest were all very much, excited. Mrs. Mary, Wilson, a farmer's wife near by, was on the road, and she came up and looked at it. When I told her of the dreams she thought it very wonderful. Then I put it in the clock for safe-keep

ing." TOLD TO DIG DEEPER.

#### A Seance at Lake Brady, O.

To the Editor:-Having often wit-nessed and frequently read of wonderchurch, and had, I think, \$2,000 left, so ful manifestations occurring in the se-ance room, 1 beg permission to relate that now they have a building all their own, and from \$4,000 to \$5,000 to use, on which they have 4 per cent annually. at a spirit's request, for the benefit of the readers of The Progressive Thinker, This is not a large sum, but better than a few of the manifestations that took Next Suuday, Nov. 3, a memorial ser-vice is to be held at the Academy, in Lake place in the Pierce cottage at Brady, August 23, Inst. During this senace which was held by Mr. Charles honor of the late members translated seance which was held by Mr. char J. Barnes, of Marion. Ind., an old and reliable medium, in fact, one of the oldest mediums in the field to-day, Mr. George L. Plerce, formula by death. The shock caused by Mr. George L. Pierce, formerly president But they fee! like making new efforts to of the Lake Brady Spiritualists Camp keep the work progressing. Association, but who passed to the spirit side of life on the 23d of last I have been here four weeks, and attended three funerals. On Monday Oct. 28, 1 met the friends of Miss Ella May, came and in a loud, natural and clear voice, spoke in his old and famil-Morse, aged 74, and her body was laid to rest. Aaron Morse, her brother, is iar way to his mother first, and then to the ladies and gentlemen present. Af-ter a few general remarks he turned to an educator, and in the family line of Samuel Fruly Breeze Morse, famous his mother, asking her if the cookies for his development of the telegraph. that were in the box in the room were

Last evening a pleasant gathering for him? Being assured by his-mother came in response to Mrs. Spaulding's that they were if he wanted them, he invitation, and we had a social season, then got the box containing the cookles and handed them, first to his mother, he, putting a cookle into her mouth, for which courtesy his mother thanked him. He then passed the cookles to pleasant and profitable. Such gather ings promote the interests of a society and should be more of them. LYMAN C. HOWE. the other members of the circle, saving to them that it was his treat, and while 353 E. Man street, Norwich Ct. doing so had an appropriate remark to make to each one as a cookie was taken from the box and passed to his mortal

You will have deep regrets for a long, friend. long time if you miss the grand debate between Moses Hull and W. F. Jamie-George Pierce, as he was known and called by hundreds of his friends who son, soon to begin in our columns. You may expect something rich and pro-taind, a veritable treat to the soul in visited Lake Brady year, after year, was congenial, kind, and courteous, and by many he was greatly missed during inst summer's camp. While our brother found. this debate. Don't depend upon borand co-worker has left the mortal form, and co-worker has jett the mortal form, he has not gone for and forever away, but like thousands of other spirit friends, is with us and sfill working for the advancement and best interests of the cause we love and for which he worked for many years. At another sitting he<sup>37</sup> materialized, came out of the cabinet, kissed his mother, then put fils armis around her, caressing her as he had off done he for the paper yourself.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus, This book is heartily commended to stulents of the science of religions, and

all who would gain a fair conception of caressing her as he had oft done her, fore. His mother observing that he had on his favorite cap, h white duck summer cap she had carefully laid away, she asked him where he got it. His reply was, "Mother, I got it in the closet where you but it." I will here state that Mrs. Plerce "informed the writer that no mortal but herself knew of the cap being in the closet. To con-clude, I wish to say for the benefit of George Pierce's many for the benefit of Spiritualists ats large, that Brother Pierce, for he is truly a brother, is working in conjunction with others now

on the spirit side to bring about a prosperous and permanent camp at Lake Brady, and asks the support and co-oneration of all mortal friends in that di-E. R. KIDD. ection. Canton, Ohio.

"Love-Sex-Immortality." By Dr.

CHAPTER II. Icular Confession a Deep Pit of Perdition for t calls make the way, or as fate provides The Confessional is the Moderu Sodom. Pricst. If no further work is offered me in the East 1 will make my way homeward after November 24. Mrs. Chapman's

The Confessional is the APTER IV. CHAPTER IV. How the Vow of Cellinary of the Priests is made easy to a surface confession. after November 24. Mrs. Chapman's will is probated, and 1 hear that \$2,350 oy Auricular Conression. CHAPTER V. The highly-educated and refaced Woman in the Con-fessional--What becomes of her after uncondition-al surrender-Her irreparable Ruin. are bequeathed to the Spiritual Union, or rather the use of that sum, under

stipulated conditions. Byron Boardman CHAPTER VI. Auricular Confession destroys all the Sacred Ties o left \$5,000 to be used in the same way, Marriage and Human Society. and out of that they secured and paid for the Academy, which is really a

CHAPTER VII. Should Auricular Confession be tolerated among Civil-ized Nations? Does Auricular Confession bring Peace to the Soul?

CHAPTER IX. CHAPTER IX. The Dogma of Auricular Confession & Sacrilegious Imposture.

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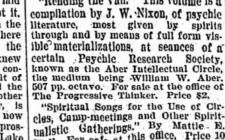
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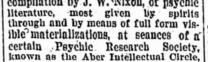
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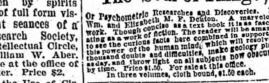
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(D'il you do not receive your paper promptly, write to us, and any errors in address will be promptly corrected, and missing numbers sup-pited gratis. began" [my experiences.] Then she says: "I have never considered myself Spiritualist." In answer to the ques-

## Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change can not be made. woof of the possibility of spirit reurn?" she answered:

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SATURDAY, NOVEMBER 9, 1901.

The Last of Earth. she cannot see how it can be scientifi-The London Telegraph of the 5th ult. cally proved that we can hold comus the following sorrowful bulngs munication with the spirit world; but

news she goes on to say: "Dled-On October 5, at 65 Fordwych "I confidentially believe there is a Road, West Humpstead, London, Ed-win Johnson, A. M., late Professor of Higher Classics at New College, in the the phenomenon which has arrested 59th year of his age." the attention of so many profound and

In the death of Prof. Johnson the world has lost one of its ablest and given so much time and thought." most advanced scholars. With perfect command of the Hebrew, Arabec. Latin, Greek, and the modern lan- while passing into the trauce con guages of Europe, and for many years

filling a Congregational, pulpit, he brought a scholarship to his ald in investigating the beginnings of Christianity which but few enjoyed. His with something of a struggle. Lalways force to man, who has reached his pres-"Study of Christian Origins," "The felt as if I were under an anaesthetic; ent eminence by slow gradations Rise of Chrissianity," and "Pauline but of late years I have slipped easily through countless millions of years, Enistles," are the most prominent of into the condition, leaning the head for and through his own unaided energies Churchmen want it understood man was created and endowed with wisdom his works, though there are many ward. On coming out of it I felt stupid others, among which are a translation and dazed." Then she says: "All at imparted to him by a God, and that he of Hardouin's works, which we regret once this power was gone, like the fell by his own act into savagery. to say, has not yet appeared in English. snapping of the fingers." She concludes Do not observation and all exper

Do not observation and all experience that her revelations during her trance demonstrating that the race Prof. Johnson left a wife, six daughtjoin in ers, and one son, to whom The Prostarted like the uncultured child: that conditions were only "unconscious exgressive Thinker extends tender symhis language is a growth, as are the pressions of her subliminal self, writing such stuff as dreams are made of." As arts and the sciences? Were they not pathy in their sore affliction.

made many converts to the new faith,

among whom was Prof. Hyslop, in

structor in ethics and mental science in

Columbia University, has repudiated

the claim that the spirits of the dead

have communicated to the world

through her during the fourteen years

she has been officiating as a medium.

Mrs. Piper's lefter is lengthy, and if

originally written by her' has been

"I have no more definite knowledge

"Have you ever had any convincing

"I cannot truthfully say that I have."

Then Mrs. Piper says: "During the

urteen years I served the Society for

Psychical Research I simply served as

n automaton." She thinks if she could

ee herself as others saw her, and hear

ter able to form an opinion as to the

nerit of her revelations. Then she says

her own utterances, she would be bet-

by saying:

It was the misfortune of Prof. J. to she read the reports of the Psychical the production of man's necessities, the very rudest of them serving as a stephave been a ploneer in searching for | Research Society of what she had said, the beginnings of the dominant re-ligious faith. Had he followed in the well-beaten track no honors were too reward. Another generation will do justice to his memory. His many in my own mind; in the mind of the a pathless ocean, is but an evolution to do in shaping the rendering. Instead picks a scherer; and that as railroad. Be all that it implies, stands a barrier in water-fall, is well adapted to the needs from the raft of probably two boys of Master, we now read Teacher; and that as it may, he has outraged our law our way. We overcome it when and out way. We overcome it when and out way.

dition, and heard her communications shall judge of their worth. Instead of a fraud, The Progressive Thinker believes Mrs. Piper has been tampered with by designing sectarians,

ture to an instrument written by

it "impossible" for her to continue her

munication, which we have carefully

reviewed, placed her in a false position.

She had no right to act as witness,

judge and jury in the case. As we have stated, it is the province of those who

Death an Incident of All Life.

very threshold of his investigation,

into the world as a penalty for man's

disobedience to the commands of God;

that in the absence of sin there would

have been no death; that that sin con-

sisted in eating the forbidden fruit. He

is next told that while mortal death

cannot now be avolded. a plan was de

vised to give the race an immortal ex-

istence on the other side of the grave

conditioned, the sinner will accept the

atoning blood of Jesus. Falling to do

this, instead of heavenly rewards, the

We think we do not misrepresent, or

non-repentant sinner shall suffer un-

ending torments in hell.

The religious inquirer is met at the

their worth.

others which is not to her credit.

To the Editor:-- As a delegate to the and has unwittingly affixed her signa-

Out.

late N. S. A. convention, I saw and heard many things' which I wish my constituents might have also Since writing the above, information omes that Mrs. Piper has reconsidered cognizant of. A large number of delethe representation was not an equal been rent apart by operation of human assume. one. The custern states not only had law, and the body will be resolved into THE T her late action, and has again entered the service of the Psychical Research Soclety. "Circumstances" which made

delegates from the state associations, its elements, but also from their local societies, while on that score. its elements. We may ease our minds the western states had only delegates from the state associations. Before any There remains to be accounted for the man's soul, or spiritual part, which, in the view of religious-minded persons, great and lasting success can be attained by the N. S. A., the same basis is the essential man himself. The maof representation must be established terialist does not, indeed, accept this in all of the states. The west must see opinion, but thinks that with the annito it that they are placed on an equal inflation of his body the man too is done oncerning the subject than when I receive her revelations to decide as to footing with the east, or that the east is for. With these philosophers we have no present concern. We respect them brought down to their limit of repre-

It will never do to let a for their self-abnegation and pass them half-dozen persons form a society and by. Our communion is with the other send two delegates to the N. S. A. con- party, who are conventionally supposed vention from a state association, and to be believers-that is, supporters of the same persons send two delegates revealed religion according to Christian with the statement that death entered from a local society, and then perhaps principles.

a couple from a lyceum; while in an-other state it takes a state association of over 25 actual members to send two are after death kept intact and inoperadelegates and no local society allowed to be represented at all. tive somewhere until the last judgment; and there are the unorthodox, who in-The western states must wake up to cline to the belief that the mortal body

the fact that they hold the balance of is not resumed, and that the spiritual ower, if they will only send in their part-the man himself-enters at once telegates to the convention and show into a spiritual life which is immortal. their strength. Just what are the conditions of this At Cleveland, one year ago, the eastspiritual post-mortem existence the unern people came around to the western orthodox cannot tell or determine by

delegates and said if we would let the practical demonstration, and they acconvention go to Washington in 1901. cordingly differ in their conclusions they would agree to its coming to Mil- upon the subject. Some think that all waukee in 1002; but this year when the alike will be saved, either presently or finally; others, that the wicked will be matter was brought up, they broke

their fair promises. I had faith that forever subjected to punishment. grand although mysterious reality in exaggerate orthodox teaching. If we they were honest and would do as they ALL MAY BE SAVED ULTIMATELY do not, then if the base on which the had agreed. Having come of New Eng-But, what with the emphasis given of whole superstructure rests is false it land stock myself, I thought' I under-late to the humanitarian sentiment,

the attention of so many profound and brilliant intellects, to which they have given so much time and thought." A wonderful concession, and an hon-est one. She tells of her experiences while passing into the trance con-dition by saying: "At first when I sat in my chair and leaued my head back and went into the trance state the action was attended with something of a struggle. Lalways must pass, and from there will come enough left stig be translated into forth in new raiment, holding the heaven to constitute an individual. For scales of justice in one hand and the olive branch in the other, being a veri-quiry adopt the amiable position of this assumed) majority. table goddess of liberty to all. STELLA A. FISK.

Keokuk, Iowa-

### The American Bible Revision.

We note with pleasure that the lately revised "Word of God" has been of the assassin himself. We can never adopted by the divinity classes in the know, and he can know but in a very Chicago University. It is commended partial degree, what forces of heredity by the professor of Biblical Greek. The title of the New Testament is changed stone age. The dug-out was preceded Edition of the Revised Bible." The

That the assassin of McKinley, as set | be that each one of us will be held as | hardly dead before McKinley was slain; forth in the Philadelphia North Ameriresponsible as if he alone had been the and the assassination of Victor Emanbeen can, is not any longer appreciable by executioner; and in that case, or indeed uel followed hard upon the murder of dele- mortal sense is a foregone conclusion. In any case, it is pertinent to inquira the Austrian Empress. gates were in attendance. However, Human life and his physical body have what form the penalty is likely to CAPITAL PUNISHMENT NO DE-

THE TENDENCY OF SPIRITS TO Wherever the attempt has been made RETURN.

to whe out murderous crime by capital punishment we have seen that form of That the penalty, if there is to be one it, goes without saying; it must be strictly incidental to the operation of crime increase. Since the establishment of lynching as the punishment for negro outrages the outrages have greata law of nature (or of God). Now, what it y augmented in number and virulence. natural law would seem to be involved Statistics show that murder is to-day as in this case? When a man is violently rife as it was before the law of retailatorn away from a place or society in tion was added to the statutes.

which he wished to remain, what is his first impulse? Undoubtedly it can only pared souls of evil men that we cast be, to get back there. Exiles always into the other life, the stronger becomes wish to return home and are willing to the tendency here to imitate their incur risks to do so. crimes. Is it not reasonable to assign a

Let us reason by analogy. We will spiritual cause to this result? Any man ssume that the human spirit retains may, at some moment of his life, feel after death consciousness of its individthe temptation to murder his brother. uality. This is the only assumption we But if we suppose that at such a moneed to make, and for Christian believ-ers it is, of course, no assumption at all, ment the spirit of some freshly exe-cuted murderer is whispering and but an accepted dogma. We are not recozening at his ear, are not the chances quired to assume that the spirit retains that he will succumb to the temptation any technical, formal memory of the increased? special life and environment that he

If capital punishment be an knew on earth. We only suppose him to remember, in a general way, and ranted invasion of the criminal's rights, we need look no further for the penalty of it. It is implicit in the act. When with relation to emotional rather than to intellectual things, that he was a the hangman springs his trap or the electrician turns on the current society denizen of earth, with earthly hopes, has set free an enemy who will be in If he died at his appointed time, and definitely more dangerous to itself than

he could have been in his earthly form. n due course of nature he would probably not care to resume his place We are recruiting the armles of hell among mortal men, but would feel diswhile we fancied we were discouraging posed rather to go forward in a new career. But if he were violently rethe hostility of our own comparatively feeble criminal classes. JULIAN HAWTHORNE. career. But if he were violently re-moved, while still in a corporal and, as

TERRENT.

Very Opportune.

A new sect has just been organized in Japan, of which A-um Par-a-pa, a business man, is the head, which commends itself to our own civilization. Is it conceivable that this craving and particularly to the praying branch of Spiritualists. The headquarters of the new cult is at Tokyo, and it is a branch of the Buddhist faith. The basic principle is, that as God only grants favors when importuned for them, and as there are many busy people who have freely attracts like. That association no time of thenselves to wrestle in person with his August Majesty, theretermined solely by mutual sympathies; fore it is requisite some qualified person, not cbnoxlous to the Supreme views actually cannot help flocking to- Ruler, he set apart for that special purpose. Mr. A-um claims to be on pray-ing terms with the great Sovereign, and offers to the members of his sect, for a suitable consideration, to put up the needed petition, and allow his princi-

pals, however numerous, to continue hustling with business matters. presence, and our dearest friends would has already a large following, among be our nearest neighbors. The same whom are many Japanese of high It is reported that this praying proxy of high

In speculating as to what has become of Czolgosz, the important point is not the determination of the degree of his wickedness in the premises. Obviously that is a point which cannot be settled by human judgment, not even by that or of personal environment and experi-ence wrought him up to the commission of the deed.

Christian pulpit have declared him to be: or it is entirely conceivable that he law is prevented from becoming fully standing. This method of influencing may be, as regards actual moral turpl-tude, less culpable than the man who the fact that the inertia of matter, with chanical progress propelled by wind or gest that modern thought has had much tude, less culpable than the man who

DEATH.

we say, unregenerate frame of mind, with all his earthly propensities still Speak to him work with those who were of And spirit a successful and desires with his own, Construction of the and almost mandatory.

longings and interests.

could be gratified?

ATTRACTION FOR EVIL SOULS. Let us rather ask, what is there to prevent it? If there be any condition in the spiritual world which we are justi-fied in believing, on general principles, to be inevitable, it is that like there together of individuals is there dethat persons of similar nature and gether. Their mutual approach is inevitable and spontaneous. On no other basis could order in the spiritual world be maintained, but on that basis noth-

Ing but order can exist. In a free condition, without the hin-drance of time and space, thought and eeling in sympathy would command

American friends and readers join us person who was trying to get combound together by withes. in assuring his family that the name of munication with some one in another The myth of a perfect age that ante-Prof. Johnson will be held in grateful state of existence, some companion dated our present civilization is base present with such person, or in the mind of some absent person alive some-where else in the world. • It would emembrance by them while life lasts. His body was cremated.

Whence the Information?

on Fort Fisher, in January, 1865. He

"We had on board the Powhattan a

came from Philadelphia. On the

fine young seamon named Flunnigan,

night of the 14th of January he came

to my room with a small box in his hand, and said to me: 'Mr. Evans, will

you be kind enough to take charge of

this box for me-it has some little trinkets in it--and give it to my sister

in Philadelphia?' I asked him why he

did not deliver it himself, to which he

replied: 'I am going ashore with you

to-morrow, and will be killed.' I told

him how many bullets it required to

kill a man in action, and in other ways tried to shake his convictions, but it was no use-he stick to it. He showed no nervousness over it, but seemed to regard it as a matter of course. I took the box, and, after making a proper memorandum, put it away among my

things. On the afternoon of the next

day, when we were charging the fort.

and just as we came under fire, at

for his sister.".

kill a man in action, and in other way

Says:

There are a multitude of stories may or may not be possible in transference of thought in the subjective mind by laws not yet formulated. \*\* like the following constantly floating through the public press. All know I do not find it as hard to grasp this they are real occurrences. Whence the theory as that of a disembodied spirit source of such knowledge? It comes telling the thing."

sailor had the night before the attack the spiritisfic explanation."

less. It had no existence save in the wild imaginings of uncultured priests, who falsified for a purpose: that pur-pose to impose on a credulous world, and acquire applause and fame and the not be becoming for me to say what comforts of life without toll.

> Is It a Mulbatton, or a Fact? Whether a rival has sprung up in the

Such are Mrs. Piper's most salient from somewhere. Churchmen who put reportorial field to the late Mulhatton, points. Strange, is it not? that it re- and is directing his attention to occult trust in them say it comes from God. quired fourteen long and toilsome years, in which she deceived the ablest Spiritualists credit them to loved ones ninds of Europe and America, to find phenomena are increasing in frequency who are in spirit life. Is it not more probable near and dear friends who out those points. Strange that she we are unable to say; but of late the have laid aside the garb of mortality could, as an honest woman, continue so secular press abounds with hair-raising many years in the service of the So- parrations which would equal the wildengage in such acts, rather than Inelety of Psychical Research, whose est stories of the ablest romancer. finity-who presides over a limitless only object was to gain the truth, and basing her opinion on the reading Here is one from the special corresponuniverse? But to the narration. In his then

stance of premonition which a fellow entific value to warrant acceptance of "APPARITION RUNS MACHINERY -GHOST SITS ON A LOG AND Mrs. Piper occupies the position of a witness, not of a judge, or jury. It is not for her to decide on the weight, or LAUGHS WHILE THE SAW

TEARS THROUGH THE TIMBER. the credibility of her own evidence. If "There is a ghost in Meyer's old sawhe was playing a false part; if she was mill. near this place, according to the not entranced; if she was practicing to deceive, let her say so; and her readers will form an opinion for themselves machinery, so the frightened residents browince to determine of herself the skeptical, however, and he concluded sufficiency of the evidence she gave to make an investigation on his own while in a trauce, otherwise an uncon-scious condition. when she falsified. But it is not her say. Martin Henlon, a citizen, was and gives this account of his experi-

Prof. Hyslop, a gentleman of conceded integrity, ability, and great culceded integrity, ability, and great cul-ture, listening to that evidence, became a convert to the Spiritualistic theory, and so did a multitude of other well-informed people. Ars, Piper knew the effect of her revelations; but she con-tinued them, "conforting many be" reaved people in their sorrow," until "personal circumstances are such it "personal circumstances are such it mill stopped. This surprised me still would be impossible to continue them," more. But I did not stop. I was de-It would be desirable to know what Then it started up again. There was a those "personal circumstances" are to big log on the carrier. I was downjudge of the worth of her present state states, and the ghost as I came up hit about 800 yards, I saw Flannigan reel ment. The fact that the religious press out to one side and drop, the first man is giving such a wide circulation to ther bue on the head with a stick. I saw the hit, with a bullet through his heart. 1 "confession," as filey call if; and the in a minute the saw, was tearing In a minute the say was tearing through the log and the ghost was stepped quickly to his side and asked secular press under church influence stepped quickly to his such and asked secular press under church minuence itrough the log and the ghost was if he were badly hurt. The only reply are doing everything possible to make haughing gleefully at the end. Then it haughing gleefully at the end. Then it face and rolled over dead. The box of a fraud for fourieen years, is sug was delivered as he requested, and I gestive of an underlying influence saw tore right through its spectral afterward assisted in getting a pension which has not yet seen the light. The saw tore right, through its spectral body without leaving any trace that an fact that she is represented as a simple, awful tragedy had occurred. I got out uneducated woman, and yet writes of the mill as fast as I could all out about her subliminal and subjective don't believe I was hit fact that the

on my head." Overleaped the Mark.

The Christian press and pulpit has been jubilating over the fact that the Does it not smack somewhat of thiev-

in place of devil we have demon. Sheel, and we have killed him for it. The question remains, Does this act of ours in the authorized version of the Old question remains, Does this act of ours Testament, translated "hell," "pit," him? "depth" and "grave" by King James'

version, is left untranslated. The book is a great improvement on

former editions, still the revisors were so wedded to the past, they made but has struck for him. But the Christian are more wedded than others to the slight departures from the first render- dialectic discriminates somewhat. We ing. Had they done more,-laid aside have special prayers in our church serall other translations, and Anglicised vice for those who perish by violence; which implies that we fear lest their the Hebrew and Greek for themselves, we would have had a new and different predicament may be in some respects less favorable than when death occurs mysteries, or whether such mysterions Bible, scarcely recognizable compared in what we consider the natural course with the old. And if the vulgarisms of things.

had not been toned down, as they were But here we must again discriminate. by the first translation, no one would Christ died a violent death, but we give it a place in his library, or allow it would hardly maintain that his place to be read in his family. It is had was not prepared for him. Nor would the contrary is manifestly probable of enough in all conscience as it is now. One marked change will be noticed: autobiography, "A Sailor's Log," Rear of that society's report, conclude: dent of the Chicago Journal, dated Admiral Robley D. Evans relates an in- "There is no evidence of sufficient sci-"Builer, N. J., Oct. 12." carded. Instead of Jesus being born in are thus driven to the conclusion that ture state, are more likely than any the year of the world, 4004, we are now left at sea without any date; and with every other event. Even the saints, as St. Matthew, St. Mark, St. Capital punishment is not a natural

Luke, etc., have all taken their depart-ure, and we have only Matthew. Mark, process; nature, or God acting through unture, does not visit with sudden Luke, and John, unadorned by title, in their place. Let sectarians revise, amend and

age will consign it to a place with the age, and even to enjoy temporal com- ing, suggesting and tempting. mythologies of other and older religions. forts and luxuries. Indeed, it is pro-REJOICE IN CRIME'S CONTINcisely by reason of this apparent, supineness of God and nature that we have thought it to be our duty to step

shoulders.

STAND LIKE AN ANVIL.

Stand like an anvil, when the stroke Of stalwart men falls fierce and fast; Storms but more deeply root the oak. Whose brawny arms embrace the blast.

Stand like an anvil, when the sparks Fly, far and wide a flery shower; Virtue and truth must still be marks Where malicquiproves its want of power. not of

Stand like on anyll, when the bar Lies red and glowing on its breast; Duty shall be life's leading star. And conscious innocence its rest.

Stand like an anxil when the sound Of ponderous hammens pains the ear Thine but the still and stern rebound Of the great heart that cannot fear. Stand like an anyll. Noise and heat

Are born of earth, and die with time; The soul, like Triffb, its source and seat, Is solemn, still, sereng, sublime.



A three months' subscription to The was his when he committed his offense. Progressive Thinker will be sent out for | We are compromising, in short, for the the cause at heart can pay that amount. Salvaflon. If we thereby do him a viong, we must, as believers in eternal justice, believe that the wrong will bear

D. For sale at this office. Price \$1

1

but way. can. But mortal life is but a transient phase of the life of the spirit. We are finally terminate all our relations with tere in a passing state which we term

incarnate, supplied with senses which DISADVANTAGE IN A VIOLENT report to us the existence of a material world, constant in its attributes. But

flesh and its gratifications, and these we recognize as being of a lower order than those whom we term spiritually minded. The criminal classes, so-called.

are uniformly of this type. INFLUENCE FELT AFTER DEATH There can be little in the spiritually-

minded, whether embodied or dis-embodied, to draw the latter back to the former state and its delights; one incline to say that the assassin's the vicious and disorderly. It follows victim, charged with no crime, was as that the spirits of evil men, especially are thus driven to the concusion that the state, are more more more more they than any it is only the criminal who dies a vio-tent death that finds himself, so to speak, left out in the cold; and the oc-casion of his discomfiture is plain. so to like on earth-are, indeed, well nigh After residing ten years in this country

We sometimes say, in our higher moments, that we feel the presence of our beloved dead; perhaps in the way indeath even the most inhuman crimi- dicated we do. But we are far more nals: so far as God and nature are con- apt, in our evil hours, to feel the pres change the book as they may, a later cerned, they may continue to live to old ence of spiritual influences of evil, ald-

> UANCE. - Hovering on one side of the veil, they

in and remedy the deficiency; where feel and rejoice in kindred enormities fore capital punishment is, strictly perpetrated at their instance enormities speaking, contrary to nature; it is a lated by their desires, by their friends purely human invention, and responsion this side of it. It may be that, under bility for it cannot be shifted from our conditions specially favorable, the veil may become so thin that the wicked

Now, we are commonly prone to adspirit can speak to his wicked fellowmit that life in this world is given to us spirit still incarnate in some manner as a means of testing and developing actually recognizable. The one may our moral and intellectual manhood; or. even, as of out time, passes the body actually recognizable. The one may even, as of our time, possess the body of the other. We may conceive of such Contingencies without insisting upon speaking feligiously, of making our-selves fit for the life which is everlasttheir occurrence.

ing. We are tempted, we resist temp-tation, or we yield to it, and perhaps But of the truth of spiritual influence afterwards repent. In a word, our Orentor uses our mortal life as a means of disciplining, awakening, purifying not directly or specifically conscious there can be little doubt, provided we accept the major premise that spirits and strengthening our immortal souls, exist after death at all. And upon this But in the light of Divine perfection ground there will be little difficulty in we are all sinners alike; and when, ac- guessing what has become, since his cordingly, a community of us arbiexecution, of the spirit of the assassin trarily and against His will put to Czolgosz. Whatever his apologists may death one of our number for some say as to his motive or principle in comespecially flagrant (as we esteem it) mitting his crime; as to his readiness to encounter death in his cause; as to the outrage against established law, W.G

thereby deprive him of the privilege, accorded by God and nature, of living quasi-philosophical teachings he may have received, or as to the orders he may have obeyed, the fact remains that out his life and, possibly, by dint of the teaching of circumstances, or the op-eration of his own thoughts, attaining the deed was cruel, selfish, inhuman diabolical. The man who did it must, after all to a less diabolical frame of mind than

allowances, have been a wicked man, as we estimate wickedness. He has not 25 cents, only about 2<sup>5</sup>cents per week, sake of an assumed advantage to the repented; and if he had gone through Anyone who has the least interest of community the criminal's chances of with a form of repentance we cannot a trust names and \$1, and the paper will be a penalty. sent to them for three months as a No doubt, inasmuch as not any Indi-

starter. Be careful and not include in vidual; but the community as a whole, would hasten back to the environment the list apyone who has been a sub-scriber. Is the perpetrator of the wrong, you from which he was torn as hungrily as the main of hatter." By scriber. The Spiritualism of Nature." By of the weight of the responsibility; we could be his function there save to may thints that our shire of it will be the state of the weight of the responsibility; we could be his function there save to may thints that our shire of it will be "Astral Worship."" By J. H. Hill, M. too fractional to he worth heeding, evil? Nevertheless, the truth may turn out to . The assassin of the Italian King was cents. For sale at this office.

of the new Yankees off the coast of Ohina, and may come into popular fa-vor with us in due time. Much can be said in its favor.

Safe to Watch Them.

Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, of Cambridge, Mass., is reported to have made the following statement, as representing the position of that God-fearing sect:

"We look upon the Constitution of the United States as an immoral document and as an insult to the Almighty, in that it makes no mention whatever of God, and claims for the people that sovereign power which be-longs to God alone. We refuse to accept the Constitution thus defective and cannot swear allegiance to it."

Because James Jackson, a member of

the church, swore to support and-uphold that godless Constitution he was lately suspended from membership. Mr. Jackson is a Scotchman by birth. he took out his naturalization papers,

to receive for the act as much hell from the church brotherhood as they had power to inflict.

How much better are those who subscribe to the utterances of Rev. Foster. and give force to their faith by per-secuting those who are loyal to the government, than are the Anarchists?

Brave Words from the Pulpit.

Rev. Minot J. Savage in a recent address is reported as saying: "That which has been called the gospel' in the past most certainly is not 'good news,' as gospel is defined. Good news for a selected few, if those few

be willing to take a partial salvation on such terms-it has been fidings of disaster and despair to the majority of manking, Agnosticism is cheer and re-lief compared with it. Yes, more: Out-right Athelism were infinitely better. Unwaking sleep and eternal silence-what unselfish soul would not choose them rather than a heaven with its unstea dimmed by the amelie of ter justre dimmed by the smoke of torment and its music broken in upon by a dreadful undertone of hopeless pain? Is this only the daring word of a rad-ical? Not long before his death Henry Ward Beecher, in the North American. Review, declared in burning words, that no belief was unspeakably better than the so-called faith which had dominated the churches in the past."

Dr. Thomas Has Resigned.

Rev. H. W. Thomas has resigned his charge of the People's Church in this city, giving as a reason, the growth of independent religious thought is so. great his services should be extended to other citics and towns. He has hour reforms, effected inder spiritual is probable Rev. Dr. Frank Grane, of terrors. When, after death, he found husself, self-conscious and free, all succeed Dr. Thomas in Movie will analogy invites us to believe that it. served his church for twenty-one years.

25 cents. Big Bible Storles, cloth,

A Religious, Trust. 1 14 While capital and labor are pooling mind and the lack of scientific proof, of their issues, the better to advance their spirit return, all indicate another perinterests, and vice seems strengthening son has written up her "confession"

scious condition.

crime, the churches are combining, scientious and truthful, and the present School Council of Cleveland had made hoping thereby to stay the progress of "personal circumstances" she mentions. It obligatory on teachers to read the liberal thought. A legal incorporation of churches and Christian Organizations of the Circumstances after I enfer the and the 23d Psalm at the commence-nothing of what I said, or what was been of the circumstances. of New York." Its real object, how- said to me all am but a passive agent in schools. Will they now add to that inever, expressed in words, is to present, the hands of the powers controlling me. formation the fact that that same the second in motion is intelligence, is not if an anois of the powers controlling me, formation the inter that that states ing on worn-out and worthless creeds, of the during a figure. The wisdom and ordered the discontinuance of the it proposes to do for Protestantism and inspired eloquence which of that and ordered in all schools supported by what the Jesuits organized and all has been conveyed to by. Hadgson the public money. be successful in somewhat retarding investigate. Mrs. Piper] through my ery to take money collected by taxation scriber. the advancement of truth for a time, mediumship is entirely beyond my from the people, and use it to teach a but knowledge is abroad in the land understanding. I do not pretend to creed which large numbers of tax-

for a purpose. Two years ago, while Mrs. its hands to be more successful in piper was reported to be honest, con-

#### PROGRESSIVE THINKER THE

Sermon

### The Modern Conception of God. As Viewed by Eldvanced Thought.

Were it not for the unfortunate fact that the world has been accustomed to assume the existence of infallible revelations at different stages of its career, we might reasontheology, as well as in other departments of human thought and life. But as these infallibilities have been assuinced, and as men have been constantly threatened with infinite pains and penalties for disbelieving them, incidental loss.

Nov. 9, 1901

There is always a serious danger in the overthrow of an established religious belief. This, for the reason that people have been taught and trained to hold that the reality itself was inextricably bound up with, almost identified with, the thought-form, which has merely been its temporary clothing and expression. It is therefore true to-day that, as the result of the working of this prin-ciple, thousands of persons are practically "without God and without hope in the world."

The old conception of an extra-mundane being, living in a definite place called heaven, arbitrarily ruling the world, as a despot rules his empire-this thought has hopelessly passed away from the minds of those people who know how, and who dare, to think. And, as they infallible revelation, and that, if this be not true, there is no sufficient reason for believing in God at all, it is not, expression as an intelligent power. perhaps, so very strange if the teachers have been taken at their word; and many have come to feel that the position of the agnostic is the only rational one.

It is those who are in this state of mind who, whether they are conscious of desiring it or not, really need help. There is no use in trying to help them by assumptions. They are tired of that method. Let us see, then, what we can find by assuming nothing, by starting with universally accepted facts, and taking no single step which these facts do not clearly justify.

When man first wakes up to consciousness of himself as an individual, that consciousness infilies the existence of not himself merely, but of a power, being,-no matter duct of this power; and, since nothing is evolved which what name is used,-which is not himself. In speaking was not first involved, and no stream can rise higher than of this other power or being, we will not as yet use the its source, that of which personality is a product must be personal pronoun He, but rather It, so as to avoid assuming anything which, at this stage of our investigation, we do not know. But, as the individual observes and studies, Spencer's. This he said to me years ago, and before it he recognizes the fact that this which is not himself was was ever published: "There is nothing unreasonable in here before he was born, and will be here after he has our supposing that the infinite and eternal power may be passed away. It is the power which is manifested in the as much above and beyond what we mean by the terms

this power which has given us life. Whether, then, we be theists or agnostics or atheists or materialists, it matters not at present for the purpose of | speakably more. our argument. This power has given us life and is therefore, whatever more it may be, our Father. Out of it affectional natures, our consciousness, whatever we mean lowest types of humanity, but brains like that of Shakespeare and spiritual natures like that of Jesus.

STUDY OF THE SOUL.

e as It

This being is not merely the sum total of the physical even carelessness. If a race of beings were placed in this ence from the thought of the kind of Being which we facts and forces which we see and touch. Herbert world, incapable of feeling pain, they could not continue have been attempting to outline. nomena are only the changing and passing manifestations, is the most certain of all our items of knowledge. the advances which theology has actually made here have overwhelm us at every turn. To it we can conceive no of either. been achieved through pain and struggle, and no end of limits. If we estimate the forces shut up in a drop of

vater, and then go on to calculate the inconceivable power which holds the moon in its position as a satellite of the earth, and then try to multiply these by the systems and galaxies which make up what we call the universe, it cannot seem an exaggeration to us to call this power ounipotent.

Not only is this Being onnipotent, it is eternal. We cannot dream of a beginning or an end.

In the next place, we have come to know that this power is one. We have demonstrated beyond all question that we are inhabitants of a universe.

Once more, we are compelled to think of this power as intelligent. Whether with our telescope we invade the heavens around us or with our microscopes peer down into infinite deeps beneath, we find everywhere perfect have been taught that this is the God of the Bible, of an and universal order. It is an intelligible order; and so

Now comes the further and far more important question as to whether we are at liberty to think of this Being as personal. This will depend upon what our definition of the word may be. It is not personal in the sense in which we use that word of ourselves, meaning limited outlined, enclosed in a body; but a little careful thought will reveal the fact that the center and essence of personality is consciousness, the ability to think or say "I." In this sense, if we may not confidently declarg that this power is personal, we are certain of at least one thing. It is, if not personal, inconceivably more than what we are

accustomed to cover by that term. Personality is a pro at least as much as that which is produced.

And here consider a luminous sentence of Herber universe all about us. We recognize the fact that it is 'personality' and 'consciousness' as we are above and beyond vegetable growths." This power, then, is not some-thing less than personality, but perhaps something un-

But the one thing on which we must insist almost more partments of his army than did those subordinate officers than on any other, if we are to believe in God, is that we have come, not only our bodies, but our minds, our may be allowed to think of him as good. In the face of the pain and evil of the world, is this possible? Let us power which swings the planets and suns in their orbits. when we think of ourselves as souls. This power has think for a moment. The necessary pain of the worldproduced not only the heasts of the field, not only the that is, that which we do not needlessly bring upon the small. The only objection that we can frame against

Spencer has told us that the existence of an invisible and in existence for six months. It is only the sense of pain ably look for quiet and natural growth in the sphere of eternal power back of all phonomena, and of which phe- and the avoidance of those things which cause pain which protect us constantly from imminent destruction. In the next place, we cannot conceive the existence of pleasure power as omnipotent. The manifestations of it might the consciousness of both that we can know the existence

> As to moral evil, in the light of evolution, our problem is turned completely around. It is not the origin of evil any longer which we are to explain: it is the origin of goodness. With the coming of man upon the earth, human love and conscience are born; and out of these come growth and the possibility of moral progress. It is beonce a perfectly virtuous being; for what we mean by the greatness of the thought, but it may help us to a more virtue is the recognition of its opposite, the struggle against it and the victory over it. The word itself has no significance in any other sense. If there are to be moral beings, then there must be evil and growth through contact with it. The existence of evil, then, is no necessary objection to a perfect trust in the goodness of God.

One other consideration may be briefly touched upon. which bind together and build up.

The simple fact, then, that human society exists, and is growing at least a little better, century by century, is absolute proof that good is in the majority.

In view of the foregoing considerations, it seems to me that we are now justified in the use of the word God, and in speaking of this God as "He,"-our Father. May we now be permitted to believe that he takes notice of us individually, and that we, small and insignificant as we seem to ourselves, are the objects of his care? To use an illustration, we know that the greatest general is he who not only conceives and carries out his great plans, but he who has the most complete knowledge of those details on which the success of his plans depends. It is said that Napoleon knew more about the details of the different de-

who had immediate charge of them.

As we study the microscopic universe, we find that equally regards the perfect, order of the inconceivably lower orders of life and upon each other-may easily be God's loving care over the least of us all is our difficulty fearlessly follow his leading, knowing that thus we must seen to be a sign of beneficence, not of malignancy or in grasping such a conception. It is a necessary infer- come ever nearer and nearer to himself.

May we pray to this Being? We must suppose that between ourselves and him there is much closer affinity than between him and the highest of his creations which do not think or feel. We are souls, children of the In the next place, we are compelled to think of this without the existence also of pain. It is only through infinite Soul; and so between us we may expect there should be the closest and tenderest bonds of sympathy.

Of the Unitarian Church.

By Rev. Minot 3. Savage, D.D.,

We sometimes find it difficult to believe in God, because the thought of such a Being overwhelms us with a sense of mystery. But, if we open our eyes and think a little clearly, we shall find that the mystery is not con-fined to God. We know that we ourselves exist, and yet each one of us is as unfathomable a mystery as God himself. Let me suggest what I mean by an illustration. I yond the possibility of mere omnipotence to create at am well aware that the illustration can only hint afar off rational conception of that which it is confessedly so difficult to comprehend. Each one of us, for example, is as profound a mystery as is God; and there are certain parallelisms which are very striking and suggestive. For example, to put it in the most concrete fashion, I am my-

self as invisible, as intangible, as is God. Throughout the limits of my body I am in a sense omnipresent, as we We know, beyond all question, that the universe is on the may think of God as being, as related to the universe. side of goodness.' In the nature of things it must be in Nobody, not even my most intimate friend, has ever seen we are compelled to think of the power of which it is an favor of keeping its own laws; and the keeping of its laws me or touched me, or ever will. My body is visible and expression as an intelligent power. And, then, tangible, but I am not my body; I use my body. And, again, this consideration is further strengthened by the when you attempt to locate me, you cannot say that I am observed fact that the sum of good has been increased in my hand or my foot or my brain. I am all, for any from the dawn of human life on earth. It is the majority practical purpose, in that part of my body which is in power; and is coming more and more into control. This conscious and definite activity at any particular moment. alone is scientific demonstration that the universe is on I am in my hand in the warm grasp of friendship, I am in its side. Were not good in the majority, such a thing as my eye when I look out upon some entrancing scene, I human society could not exist. For what we mean by am listening at the gateway of the ear when hearing the evil is those tendencies and forces which disintegrate and voice of a friend, 1-am at the tip of my tongue, forming tear down, while good is those tendencies and forces the voiceless air into words, when I speak; in short, I am all wherever I am called for by the exigencies of the occasion.

> So it seems to me that we may think of God in the infinitesimal world beneath us, in the smallest grass-blade at our feet, in the brain of Shakespeare, the heart of Jesus, in the light of the stars over our heads-wherever there is life or power or beauty or joy, wherever there is suffering or struggle, defeat or victory, there is God. The old thought of God has absolutely passed away; but God himself, by the great changes in thought and theory which are passing over the world, is only brought unspeakably nearer to us. He is not in heaven only: he is close by our sides. He is nearer than the breath we breathe or the beating of our hearts. As Tennyson phrases it,-

> > Speak to him, thou, for he hears,' And spirit with spirit may meet. Closer is he than breathing, And nearer than hands and feel

Let us not, then, hesitate to accept the light of the new revelation which shines out of God's heaven to-day, but

> he states he found the letter between the bolted and scaled slates. Judge Clark is a man of good repute, holding the high position of Probate n his right mind, and he is also willing

If called upon to make oath that the slates above mentioned never left his possession at any time during these sittings, and that either one or both hands held the slates continuously. This is certainly a very remarkable and inter-esting test of spirit power. I have had one experience with the

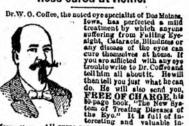
Bangs Sisters similar to Judge Clark's, and if these ladies are smooth enough to steal a pair of slates from any ordipary sane man, take the sealed letter out and, unseal, write an answer, en-close, seal the envelope, again get it

HYPNOTISM HOME BOOK. Dullege HOME can College by the American College and College by the American College and College and College and Universities in American the opinions of thirty dis-sector by the American College and College and Universities in American College and Universities in American provide the and the field of the American College and College and Universities in American provide the American College and College and

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Modern Progress In Psychology. As a finger-board designating the onward way of progress, it may be noted, as the Chicago Tribune states, that Dr. Arthur MacDonald, government psyquickly as possible, and the time is in- brain, the time to transform it into a chologist, has taken up the study of the stantly taken by a stop-watch held in motor impulse, and the rate of the lathuman mind from a new point of view. the hand of the operator. Thus the ter down the arm. Through the thoughts it grinds out are time consumed in going through the file down the arm. In guiry as to the means by which they are evolved, the brain may be regarded the clock and the record of the stopsimply as an interesting piece of watch. machinery, and, extending and ramify. As a

"root," perhaps. It is a question of associating ideas. On the instant of the coming into view of the word on the wall, the operator touches the telegraph key, which stops the clock. Inasmuch as the word is not known in advance, the prain of the final comparison of the state of the sensitive the word is not known in advance, the prain of the state of the sensitive the senses and insists upon an education that opens the gates of the sensitive the provide the sensitive the word is not known in advance, the prain of the sensitive apparture the sense and insists upon an education that opens the gates of the sensitive the word is not known in advance, the rate at which an impression moves brain of the "subject" requires an ap-preciable time to recognize it, under-stand its meaning, and evolve an asso-clated idea. The latter is uttered as move from a finger up the arm to the

which is "the mouthplece of God" and As a part of his investigation Dr. the most highly organized of all subal or chemical, is be-

EFFICACY sium.

To the Editor :- Although not a public. writer and not - having an invitation from you to contribute to your symposium on prayer, I send you a few thoughts suggested by reading some of the articles upon the question, and life of observation and experience.

For about twenty-eight years I was an earnest and conscientious worker in Christian churches, and for nearly four years I have been as earnest a worker for the glorious truth of Spiritualism. In my mental change, caused by earnSLATE-WRITING.

the Bangs Sisters.

To the Editor :- It has been some time since I have occupied the columns .of the beloved Progressive Thinker. I never desire to take up such valuable space unless I have something to say that I believe will interest the readers of the grand old Progressive Thinker I wish to say it was my pleasure and good fortune to visit Lily Dale camp this summer. While at this beautiful camp I had the pleasure of listening to

he had occasion to visit a slate-writing

Aftermath of Our Sympo- A Judge's Experience with Judge, is known as a man of truth and veracity. The Judge states that he was

hrough what is called the nervous system, it sidering it merely as one of the mani- ing studied in all its manifestations in est thought and investigation. I have may be subjected to many curious festations of nervous sensibility. He the forty or fifty laboratories now

has various patterns of "algometers," tests. established for psychological investiga-Considering the brain as a physical or pain measurers, by which he de-termines with accuracy the sensitive-ness of a multitude of individuals in retion. From these explorations of the organ, this eminent scientist has at-tacked its problems from that side, mind we are pushing on to know the with the help of some remarkable in gard to pain. If men feel pain more struments. One of them will determine acutely than women, as seems to be the the least amount of electricity that a case, it is worth knowing as a scientific man can taste. Some people, it appears, fact. If people feel pain more at cerare able to taste a much less quantity tain ages than at others, it is a useful of electricity than others, and data of point of information. If human beings organism. this kind have a bearing upon the study of one race are more easily burt than

of the nervous system ?? One of the most notable of Dr. Macthose of another that again is a fact to be recorded. All such data, indeed, are

Donald's instruments is a sort of muz-zle which serves to record the tremvaluable. Considering the thinking machine to bling of the tongue. Did you ever make be represented by the entire nervous an effort to keep your tongue still? Just try it, with the end stuck out a litsystem, inclusive of the brain, the study of its mode of working is fol-lowed by the latter-day psychologist tle way, and notice the result. You will find that it is constantly in motion. along many lines. Hence the multi-Clinch it between your teeth as tightly plicity of instruments designed to make as you dare, and yet it will keep mov-ing all the time. One is hardly surthe greatest possible variety of tests. In this manner the great puzzle-the prised to learn that no woman can keep all-absorbing mystery of the mind and her tongue quiet, but it seems to be just the same with n man. its mechanism—is being attacked on all sides. The circle of knowledge formed

just the same with a man. When the person on whom the muz- about it is steadily contracting toward zle is fastened puts his tongue out it the center, and it seems likely that in comes into contact with a pneumatic the not distant future much that is now cushion of rubber, which communicates supposed to transcend the knowable with a long rubber tube. The tube is will be brought within reach of the cylinder every time the tongue of the milvidual in the muzzle trembles, even satisfied with locating the physi-in the coming struggle for liberty, and complete record of the movements of emotions. It must delve into the mys-age to Pharaoh and his hosts-which his tongue on the sheet of paper afore- terious chambers of that peculiar phase

his tongue on the sheet of paper affore-said. A similar recording cylinder is used in connection with an instrument for Nobody's hand is perfectly steady, no matter how good may be the condition in the annual state of the higher moral and spiritual of his registering the trembling of the finger. of his nervous system, and the machine manifestations of mentality which powers of the human mind, that would takes note of every movement, no mat-ter how slight. When a number of persons have been tested in this way you have a series of sheets of blackened paper with zigzag lines on them in white, affording exact data has to the sent his observations and conclusions degrees of tremulousness exhibited by under the general head of "psycholothe individuals experimented upon.

Perhaps the most interesting of all science is still buffled by many of the the queer contrivances in this psychological laboratory is an instrument for is unable to classify or explain what registering the rapidity with which you are generally called "soul phenomena". and shows no favor to anybody, giving unravel the mysteries of man's men-

the time, and connected with it by a G. Stanley Hall, of Clark University, in couple of wires is an ordinary tele. The october Harper. He goes back severation is being subjected to the experiment. The person at the table is libiting across the room at a large pasteboard touch published in 184d. This work, disk with a round hole in the middle of rinking of the new psychology,"

was. It is the task of the sub- Through the skin, the retinn, the ear the hole was. It is the task of the sub-fect of the experiment to utter as and the senses of tasts and smell; the quickly as possible a word, suggested psychologists, have patiently traced the Whater Campaign. One Dollar a year; by the word that is displayed. If the

usk with a round noie in the middle of resident run beneves, marks the be-it. Once a miunte, by a simple me ginning of "the new psychology," chanical "dramgement, a little "eard" which experiments on the soil, and has with a word plainly printed on it drops made former knowledge of it definite into view, occupying the place where and has added vasily to it.

vny to man's inner self-the emotions thirteen woeks, 25 conts. (2 cents a word shown happens to be "tree," for that wefter in the cliadel of the soil. example, he may reply, "green," or The new psychology begins with the new."

bistory of the human soul from the dawn of sense, through the study of instincts in the higher animals, the studies of childhood and the final stages of psychic evolution in the development of the highest human Study and delve deep as they may or can, scientists will have to go far beyond the material physical in its ordi-

nary sense, in order to reach the solu-tion of the problems of psychology, and fully unravel the mysteries of man's mentality and spirituality. This new science, as it is called, is but a vestibule to the grand temple of Soul and Spirit. Spiritualism is the "kindly light" that will lead to the clearer unfoldment of the science of spirit. X-RAY.

### God and the Devil: an Allegory.

In The Progressive Thinker of October 12 is an article under the heading. "Stolen from Egyptian Monuments." We might truthfully say that all the characters that founded the Catholic and Protestant religions are stolen from the ancient occult, writers, and weighing the human brain. It is not, their spirit friends that are interested age to Pharaoh and his hosts-which are their own finite animal senses; and

lead each one out of their own bondage

have occupied the study of scholars for lead each or ages. Man has made some progress in to Phariah. tracing these phenomena to certain And as Ma sensor nerve filaments and other physi- plane of the And as Moses is a leader on the moral plane of the human mind, so Jesus is the leader on the spiritual plane. But in order to use Moses, and Jesus on the cal causes, and has, attempted to precreed-building plane of the five finite gy." But in spite of the psychologists animal senses, they had to be materialized to suit the creed-building senses. manifestations of the human mind. It Just so with all the occult characters that fell into the hands of creed-build-ers, for no creed or bellef can be estabare able to think. It tests the quick- And yet the psychologists have made lished on the spiritual plane of the hu-ness of the mind in a wonderful way wonderful progress in their efforts to man mind. True Spiritualism has come to destroy all creed-builders in all counjudgment to a fraction of a second. tality and spirituality, as is shown in a tries, and establish the Brotherhood There is a sort of stopiclock to record most entertaining manner by President and sisterhood of humanity.' The angel the time, and connected with it by a G. Stanley Hall, of Clark University, in | hosts have organized for this purpose, tence the coming conflict to free the the new mind of the dark ages of priest-craft and superstition, that has sent up the prayers of millions who have suf-fered under the yoke of priestcraft. A. C. DOANE.

INSTRUCTIVE.

The Progressive Thinker never lags behind the times in instructive litera-ture, and rest assured it will be at the

le gerte, itt sentrati

that great master lecture, Lockwood, also J. Clegg Wright, the cyclone of scientific thought, and mapy gone farther than most, and have cut other noteworthy speakers completely loose from all church forms and beliefs and associations; still, while of Painesville, Ohio. As Judge Clark's experience is the basis of my communiam not a believer in the sentiments cation, 1 beg to advise that Mr. Clark is embodied in most of the prayers given a't Spiritual meetings (such as I have Probate Judge of Lake county, Ohlo. heard), I think there are some points in In an exchange of experiences with the Judge, he related an experience he had favor of prayer. As some of the writ-ers have stated, there is a spiritualizing just passd through with the Bangs Sisand purifying power to earnest souls in ters on the Lily Dale grounds. rulet and private praver and aspiration. The Judge states that ten years ago

t was so with me in the past, and is so still as I daily commune with my spirit riends and loved ones, and lift up my oul in desire to them for influences hat will make my life better.

Some seem to think that there can not be an answer to prayer when ofered to an imaginary God, and cites ases where an answer would be contrary to nature's laws, but thousands of cases where answers have been re-ceived show they are mistaken, only they were such as could be answered without violence to natural law. If we fully realize the hosts of unseen friends and loved ones who are interested in our welfare wherever a mortal is found, and understand the law of impression, we can readily see that where one of arth's suffering ones is in need and that need can be supplied by fellow mortals, the unseen loved ones will use all their powers of impression to induce hour, dinner was called, whereupon some one to go to the relief of their suffering loved one, and the earnest prayer, though it be offered to an imag-Miss Bangs said she felt that they would not be able to get any writing, and advised the Judge to call again in nary God, may be the condition necesary, by sending out waves of desire which impinge upon their spirit friends the afternoon. This he consented to; but before he left the room he removed nid also mortals, to make the impreshis letter from between the slates, and sion forcible enough upon some mortal upon opening the Bangs slates and the to cause them to answer the prayer. At least the unseen loved ones have so sealed envelope he found that one-half of a page had been written over beexplained it to me, and the large num side that written by himself. The ber of cases of which I' have known called again in the afternoon, not howhave led me to accept their explanation. But these cases have always been the answer to private prayer, and the use of public prayer is to my mind a little questionable, especially, if offered by those not yet out of the old, fut. I do writing that was found in the scaled envelope that he had removed from the slates before leaving the Baugs cottage not mean by this that we should pray to an imaginary God; because we are calightened and know better; but still at noon, the fact remains that there are hosts of cases where physical nelice has come through some one because of the earnest prayer of some ignorant suffering

one. one. Like a good many others, Thave been compelled by my mental workings to become an atheistic Spiritualist, yet I have foleration for those who cling yet to some of the old ideas and can not think as I do, and am just as earnest as they though we differ widel. Like one writer, I think the societies

are shutting out many an earnest work-er by their aping the churches in freeds, Revs. ordinations and churches, and until such; aping is stopped they can not get the support and help of a vast army of the radical wing of Spirit-unlisis. J. C. FARPERTI. J. C. FARRELL, Portland, Oregon,

"A Conspiracy Against the Republic," "A conspirate Raine, A. M., author of "History of the Christinn Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the govchurch leaders to get control of the gor-erament. An important work. Paper, slates to a nearby jeweler, had the suggestiveness. Cloth, \$1.50. For sale week) will place you on the list. Begin, to all y

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back between the slates, put the rub-ber band in place and not be detected, it is certainly a very clever manipula-While there I met Judge C. D. Clark, lion

> I have Judge Clark's full permission to use his name, and if any reader doubts the facts set forth in this article, Mr. Clark will be glad to give you full W. H. H. TUCKER. particulars. Streator, Ill.

#### Lilian Whiting on Woman Suffrage in Colorado.

medium; on said occasion he prepared It would hardly seem possible for any two slates by riveting together with four copper harness rivets, one through either corner of said slates. Not being successful in getting the desired results at the time, the scaled slates were put person of ordinary intelligence to visit Colorado without becoming convinced of the value of woman suffrage to society and to the state. However one's previous convictions might have dif away by Mr. Clark and brought to Lilly fered from this conclusion, it is one Dale a few weeks ago for further tests. that must almost inevitably be forced He called upon the Bangs Sisters for upon the ordinarily intelligent percepndependent writing in a sealed enveltion, when brought face to face with ope. The Judge states that he wrote a the great object-lesson of its working demonstration. For myself, I required letter to his spirit son, enclosed it in an envelope with some sheets of blank note paper. He called on the Bangs Sisters and was asked if he had no conversion, it is true; but my belief is no longer fuith alone, but sight as well. Even the enthusiastic advocate brought his slates. He informed the of the political enfranchisement of woladies that he had not, so they used men is aroused to new energy in the some slates which were in the cottage, vistas of larger life and finer social rethe Judge placing his letter between the slates; he states that after the sitsults that reveal themselves as the result of this higher step in progress in ting had proceeded perhaps half an the Centennial state.

The fact that women are voters changes the entire structure of society to a degree that is surprising, even to those who have theoretically believed in this same result. It is all we had believed, and even more so. Whatever special interest women have at heart, whether the building. of a club house, the extension and development of the schools, or the Improvement of any municipal matter. fudge left the cottage for the time and their effort is perforce taken seriously, and not regarded as a matter of amusement. The result is that the wover until he had prepared his letter as before and sealed in: a satisfactory manner, also enclosing the half sheet of man takes her place in the affairs of life as a rational and responsible human being; and that social matters and conversational interchange are infinitely more interesting and significant.

On his return call Mr. Clark carried "The Light of Egypt." Volumes 1 and 2. An occult library in liself, a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this

office. "The Priest, the Woman and the Concessional." This book, by the well known Father Chiniquy, reveals the defrom the Bangs slates to his own rivetgrading, impure influences and results of the Romish confessional, as proved ed slates. Miss Bangs consented to test by the and experience of many wrecked by the sad experience of many wrecked likes. Price, by mart, 1. For sale at this office. "Never-Ending Like Assured by Sch." "Never-Ending Like Assured by Sch. ence." By Daniel Kent Tenney, A ence." By Daniel Kent Tenney, A strong and conclusive arguingnt from strong and conclusive arguingnt this the basis of science. For sale at this office. Price 6 cents.

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The Spiritual Significance is by Lilian Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Bar-rett Browning," Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If'a man could feel Not one, but every day, feast, fast, and

working-day, The spiritual significance burn through

The hieroglyphic of material shows, Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an un-seen realm into which humanity is rapseen renth into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be eunobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happi-uess. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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Discovery of a Lost Trail

### BY CHARLES B. NEWCOMB.

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DI CIRRILLES D, WEWWUMD, Author or "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Hight with the World," which continues in the "All's Hight of the Metaphysical books, that are now so front race in great number who have seen cheered popular. The great number who have seen cheered popular. The great number who have seen cheered by the wise toacher whose words of help are doing to much to make the world bhits by made man and much to nake the world better by making mon and women better able to understand and enjoy it.

"Discovery of a Lost Trail" is a simple study of that strange and beautiful thing called life, but grand in its schoolsrly simplicity. It will be its demand by many who have not providents read netashysical writings. Price \$1.50. For sale of the office. 74.8"

the power of passing the letter into the scaled and bolted slates. This being agreed upon, the Judge states he placed his bolted slates on the table and then placing the Bangs slates containing the letter on top of the bolted ones; thus they proceeded until they were no-tlifed by three raps on the slates signi-

fying that the work was completed, whereupon Judge Clark states he removed the rubber bands from about the Bangs slates; he states he was greatly surprised to find that the letter had disappeared from between the Bangs slates. Miss Bangs, noticing his sur-prise, suggested that perhaps he might find the letter between the bolted

25 conts. For sale at this office, bolts filed off, and to his utter surprise at this office.

with him the two slates above men-tioned riveted together as stated, and again Judge Clark continued the sitting by placing his sealed letter for the second time between slates furnished by Miss Bangs. In the course of this sec-ond sitting the Judge asked if the spir-lis could not transfer the sealed letter

.. GENERAL SURVEY .. THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS .- Each contributor | devil, and she implored her hearers to is aloue responsible for any assertions [accept Christ before it was eternally or statements he may make. The editor | too late and thus save their souls from allows this freedom of expression, be- everlasting perdition. Her fuith in lleving that the cause of truth can be Spiritualism had been destroyed bebest subserved thereby. Many of the cause the spirits had told her things centiments uttered in an article may be That were untrue, and this fact more diametrically opposed to his belief, yet than anything had convinced her that that is no reason why they should be, it was the devil filmself and no one else suppressed; yet we wish it distinctly who had controlled her hand to write. understood that our space is inadequate to publish everything that comes to hand, however much we might desire

6

to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our corre- In point of eloquence and pathos, his spondents that The Progressive Thinker address has never been surpassed on hereditary." is set up on a Linotype machine that the rostrum of the temple. He even must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other rehis effort." quirements 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 occu-

py, and in order to do that they will generally have to be abridged more of 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 publiknow the source of every item that ap- to fill a previous engagement made bepears. This rule will be strictly ad. fore he associated himself withour soberid to.

Keep copies of your poems sent to this office, for they will not be returned by H. F. Coates are well received." If we have not space to use them.

page are cut down to suit the space we have to occupy when received.

He came as a wolf in sheep's clothing to deceive her, and he was deceiving the world. He was the high priest of Spiritualism, Her remarks created a sensation. Dr. Hilligoss arose and made a reply. He spoke for twenty minutes.

Mrs. E.-H. Trussell writes from Ansurprised his friends, who came up to sonia, Ct.: "I have just crawled out the rostrum at the close of the address from under that deluge of prayers, and and warmly congratulated him upon am late. Our Moses, when he preached the gospel according to Matthew, Mark, Will R. Evans writes from Columbus, Luke and John, he prayed without ceas-

Ohio: "The Progressive Thinker is ing; but I met him on the Spiritualist surely the greatest and best Spiritualist | rostrum away back in the early sevennewspaper on this green earth. It is tles, and at that time I do not believe truthful, honest and independent, and that he offered up any public prayers, full of good things for all kinds of and I am wondering what has frightthinkers." ened him back under that yoke again.

Now, all of these learners have a right L. Murphy writes: "The Church of to pray if they want to, but as those the Spirit Communion, Kenwood Hall. 4308 Cottage Grove avenue, was very who don't pray have some rights, too, it well attended Sunday evening, October seems to me that there is a way of 27, with a fine audience who appreclated the well chosen lecture by Dr. satisfaction of all parties. Firstly, let cation, should contain the full name and J. O. M. Hewitt. The Doctor will be all so inclined, do their own praying: address of the writer. We desire to absent during the month of November secondly, as all of that class of people, so far as I know, take Jesus as their guide, let each one do his praying as he has directed, go into their closet, and ciety. Until his return Dr. P. M. Har-

> mon will occupy the rostrum. Messages tions given in regard to that door."

The Chicago Inter Ocean has the fol-Bear in mind that all notices for this lowing fom Goshen, N. Y .: "About six months ago the body of 'Long John' Noonan, an eccentric man, who for

The naval superstition that ill luck at-

The St. Paul Pioneer Press has the following from Boston, Mass.: "Heredifriends in "fhat "state."

THE PROGRESSIVENTHINKER

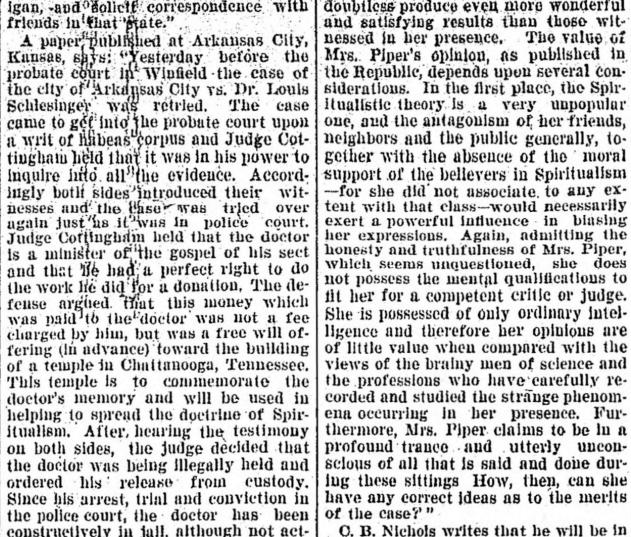
tary somnambulism was the defense of A paper published at Arkansas City, Kansas, says: "Yesterday before the George O. Hays to the charge that August 16 last he committed an assault probate court in Winfield the case of with intent to murder his wife, Elizathe city of Arkansas City vs. Dr. Louis beth L. Hays, and also an assault with Schlesinger was retried. The case intent to murder Patrolman C. L. Burcame to get into the probate court upon rill, who came to the woman's did at a writ of habeas corpus and Judge Cottingham held that it was in his power to their home on Myrtle street. The trial of the case was begun in the Suffolk Superior Criminal Court before Judge ingly both sides introduced their witnesses and the lase was tried over Aiken. The only witness examined was Mrs. Hayes, who testified that she went again just us it was in police court. Judge Cottingham held that the doctor home about 11 o'clock on the night she is a minister of the gospel of his sect was shot and her husband, fully and that le had a perfect right to do dressed, was lying on their bed. As she the work lie did for a donation. The decame into the room he asked: "Who are fense argued. That this money which you?' and 'What are you here for?" Slie was paid to the doctor was not a fee thought he was under the influence of charged by him, but was a free will ofliquor. She laid down upon the bed and was upon the point of falling asleep fering (in advance) toward the building when he shouted. He then seized her of a temple in Chattanoora, Tennessee. This temple is to commemorate the by the throat. He put his arm around her neck and the weapon was pressed doctor's memory and will be used in helping to spread the doctrine of Spirfirmly against her neck when the shot itualism. After, hearing the testimony was fired. The jury was dismissed while the attorney for the defense out- on both sides. the judge decided that lined his theory that the offense was the doctor was being illegally held and ordered his release from custody. committed while the defendant was Since his arrest, trial and conviction in asleep and that his somnambulism is

the police court, the doctor has been constructively in jail, although not actually incarcerated. The officers having a commitment which has never been returned, they taking the risk of the doctor leaving them."

Mrs. Hattie Ward writes: "The First Spiritualist Society of Geneva, O., held services in its hall, Oct. 27. The rostrum presented a scene of beauty in a also desire names and addresses of variety of chrysanthemums and other | Spiritualists in any place shall be sent flowers, palms, ferns, and festoons of them for correspondence therewith. myrtle. The services were conducted by Mrs. Alice Baker of Cleveland, O., a

lecturer and test medium. She also gave a seance Monday evening. Mrs. Baker is an impressive and pleasant ual work. Her field of labor is now in Cleveland, Elyria and surrounding

The Society at Ontario, Canada, has Mrs. Nettle M. Wood, secretary, 2011 Washington street, Houston, Texas. issued the following circular in refer-Mrs. Florence E. B. Shaffer is serving ence to Prof. Lockwood's work there: the Houston Society. San Antonio is This celebrated Physicist has been sein order not to bore others who have outgrown that superstition, let them. cured by gentlemen in this city to give enjoying the presence of Mrs. Carrie Fuller Weatherford, who ministered to a series of lectures on the Fundamental give particular attention to the direc-Principles of Psychology, and they | the Galveston society during Mr. Ring's trust that all who are interested in the trip to the Washington convention. Is there anything occult in a name? progressive strides of our time will Her work there was enjoyed and appreyears had lived alone, was found in a tends ships named after reptiles has re- make it not, only their duty but also clated. Mr. John W. Ring is in his Take due notice, that all items for hut on the William H. Cole farm, near ceived strange corroboration of late their pleasure to hear this Science ex- his place since October 27, invigorated this page must be accompanied by the State Hill. 'Long John' had been dead years. Besides the Viper and Cobra, plained by one who stands without a and inspired by a trip to the Washingfull name and address of the writer. It for at least two weeks, and his body the Serpent was lost with nearly all her rival on this or any other continent. ton convention, which he attended as crew, the Wasp 'was wrecked with Prof. Lockwood has received the high- delegate, representing Texas.' Mrs. A. Van Over writes from Greenest personal endorsements throughout the United States of any speaker on up, 111.: "We are growing gradually and this line of thought. First lecture: "The surely coming to the front. We had Molecular Hypothesis of Nature the Mrs. R. Squires, of Chicago, in Septem-Key to Unlock all Secrets. What It ber. She gave good satisfaction as an Is." Second lecture: "A Critical Analy- inspirational speaker and test medium. sis of the Scientific Term. Modes of We have had Charley Barnes, of Matlesnake, Gadfiy and Hornet. Probably Motion;' and the Application of These rion, Ind., again with us this month. To Data." Thirdy lecture: "Molecular say he gave satisfaction does not exa new vipe should anything happen to Modes of Motion Account for the Rap press our appreciation. We hope to do either of them the name of the other is of the Telegraphic Key. These phe- a good work this winter. Any good, nomena induced by conscious volition honest medium passing this way will thorities in deference to the sentiment operating through electro conditions of meet a warm reception and receive good that prevails afloat concerning unlucky matter." Fourth lecture: "The Molec- treatment from our society. I wish evnames. The only exception that ob- ular transference and affinity of eryone could read 'A Wanderer in the tains is the Resolution. The present | thought motion to matter, demonstrated | Spirit Lands.' I think the lessons conship is the tenth. No less than eight of by experiments with the philosophical | tained in its pages would be a benefit telephone and graphophone." Fifth lec- to all. It is a mystery how you can ture: "The Evolution of the Human, a give away such valuable books as you complex electrode. How his conscious do. It is a Divine Plan, surely, and all ego, or soul principle, is sustained by should profit by it, by subscribing for the Molecular character of foods, The Progressive Thinker, the best spirthrough glands of assimilation; and itual paper that is being published." how his consciousness is co-related by modes of invisible motion, to objective SIGNIFICANT. nature." Sixth lecture: "The Philosophy of Molecular Co-relations Amplified and Applied, All cosmic life and Rev. Frank Crane Leaves Methodprocesses included in these co-relations, and human individuality beyond the ist Ministry and Church. grave, demonstrated to be a natural sequence." Each lecture demonstrated The Rev. Frank Crane resigned the by philosophical apparatus. No speaker pastorate of the Hyde Park Methodist has ever before presented to the thinking public such an extended array of Church of Chicago, to accept a call demonstrative facts, based upon the infrom the People's Church (McVicker's ductions of science. These scientific Theater) to succeed the Rev. H. W. and philosophical lectures are pro-Thomas, who on account of his age has nounced by scholars, thinkers, philosobeen retired at his own request. phers and the secular and spiritual This surely is quite a change for Rev. press, as being among the ablest and Frank Crane, a very sudden one from most instructive of any given upon the an orthodox, straight-backed pulpit to American rostrum. No investigator, one which is known as the most liberal materialistic or ecclesiastic, will imin the world, the occupant of which has pugn these data when understanding been a publicly avowed Spiritualist, asthis comprehensive system of natural serting that he knows he has been in philosophy. communication with relatives and friends gone before. Correspondent writes: "The Psychical There is one thing that this People's Research Society opened last Sunday at Church has done in striking contrast Lakeside Hall, corner Indiana avenue with what orthodox churches do, and and 31st street, to a small but appreciathat is that of making Rev. Dr. Thomas tive audience, under the leadership of emeritus pastor of the church at a sal-Dr. L. H. Freedman. who spoke at length upon health from the standard ary of \$1,800 per year. Rev. Crane can now expect to hear of Etiopathic system (cause cure). The from his former parishioners and minisso-called science of medicine to-day consists largely of definitions of mediterial friends all kinds of criticisms and cal terms in two, or more foreign lanreflections upon his action, but deserting religious error however time-honguages. A thousand different remedies for several hundred diseases is considored, moss-grown and rusty is not conered by dominant schools scientific. As sidered to be the unpardonable sin ft to the exact number of diseases, mediformerly was. The writer hereof had the pleasure of cal authors differ very greatly; they also differ as to-the remedies to be emhearing Rev. Frank Crane lecture a ployed and the size of dose. Such diffew years ago in the Wayne Street M. ferences do not belong to science. Sci-E. Church, Fort Wayne, Ind., and was very much impressed at that time with ence is unitary; there is but one perfect. way. The doctor's desire is to educate his seeming disposition to let go of the people more closely with regard to | many old orthodox ideas. More recentthe spiritual unfoldment of medium- ly in the same church I heard the Rev. Dr. Gobin, president of DePaw Univership, and to demonstrate usychic phesity (formerly Asbury) begin a sermon nomena to enquiring minds on scientific with the remark that "much that he principles. He will demonstrate every Sunday the power of healing the sick formerly believed religiously, he now disbelieved," or words to that effect. by spiritual agency." Well, it is high time that the advanced Mrs. F. C. Russey writes: "The Naviews of the age morally and religiously tional Sunlight Center Club card party were getting into the pulpit. It is realwas held on October 29, at Great ly sickening to go to church and hear Northern Hotel, it being the twentythe old-time orthodox doctrines refifth anniversary of the French chemist hearsed, rehashed and revamped. The curing the president, Sarah E. Bromsubject of a righteous socialism, huwell. manitarianism or the brotherhood of Some one writes from Sheridan, Ind. man should be the key-note of the in reference to the work there of Mrs. American pulpit for the present cen-Josephine Ropp. Items in order to aptury. Rev. Frank Crane will please acpear in The Progressive Thinker, must cept my congratulations, and Rev. Dr. contain the full name of the writer. Thomas my love and admiration and Mrs. Amy Buchanan writes from hope that he may long continue in the Jacksonville, Fla .: "We have organized body with his great intellect undimmed. a new society since the fire. We have H. V. SWERINGEN. twenty-six members and they are all The National Spiritualist Lyceum Life of workers, so Lhope for a big society soon. Our city is building up rapidly. Association. I am still with the same friends who gave me shelfer the night of the fire. To the Editor:-- I desire to announce Our seances are grand, and we have through the columns of your paper, that quite a large attendance." the N. S. L. A. has been turned over to The St. Louis Republic has the folthe care of the National Spiritualist Aslowing: "The Rev. W. F. Peck, pastor sociation. The blank charters, certificates, seal, are now at the headquar-Kansas, during which time I served the | of the First Ohurch of Spiritual Unity, lectured last night on the renunciation ters of the N. S. A. All correspondence relative to the N. S. L. A. should be osho Falls-serving each through their of Spiritualism by Mrs. Piper. In part sent to Mrs. M. T. Longley, 600 Penn. entire session; also attended the Otta- he said: 'The opinion of a medium or avenue, Washington, D. C. acter of the phenomena occurring This does not mean a surrender of the the Neosho Falls camp. We find the through his on her organism cannot but National Lyceum Association. It is people of Kansas fully awake to the | be of interest, to the investigator, and hoped that more can be done for the organization under the present arrange-Piper in the Sunday Republic is worthy ment than hitherto. All lyceums charof careful consideration at our hands. tered with the N. S. L. A. should report out in Kansas at least, for everywhere | We should be careful, however, not to | at once to the secretary of the N. S. L. MATTIE E. HULL Α.



Corry, Pa., the first fifteen days of Nothrough the West.

G. W. Kates and wife, should be addressed at once by either local societies or persons desiring their services. They Address 1744 Natrona street, Philadelphia, Pa.

State National Association of Spiritualists is now free from indebtedness and settling this praying business to the speaker, and is well adapted for spirit- feels in a position to do some efficient missionary work, Correspondence is solicited from competent workers, especially mental phenomenal mediums. towns."



Nov. 0, 1901.

will not do to say that Secretary or Cor- was eaten by rats. He was known to respondent writes so and so, without have a considerable amount of money. giving the full name and address of the but the closest search failed to reveal writer. The ifems of those who do not its whereabouts. The last man to see comply with this request will be cast Noonan alive was Everett Decker, who into the waste basket.

follows of Prof. Lockwood's work: Decker was one of the men who found "Prof. Lockwood is winning golden opinityiting his course of scientific lec-tures ager, his course of scientific lechis own field he stands unrivaled, Prof. ago, when two young men, Hardick and Lockwood's name is spelled: Spiritual- Kirby, told of seeing a spectral figure ism, the Teaching of Nature." See the advertisement of Missing Link in Modern Spiritualism, in this received with incredulity, but the issue, and take advantage of this offer to secure at once this rare volume now ing the legend of the kettle, went at out of print.

night to dig beneath the tree, but the The beautiful souvenir volume of the ghostly figure still sat there and warnadvent of Spiritualism in the United ingly waved them off. They went three States, with steel engraved portraits of nights in succession, but each time the Fox family, and autograph letters found the ghost at his lonely vigil. of Horace Greeley, Judge John W. Ed- | Finally it occurred to Kirby to go in the munds, and two from Alice Carey, also daytime, and after digging beneath the full-page engraving of the old house at tree he found the kettle. It was covered Hydesville, dear to the hearts of all, with an old piece of table oilcloth and with the full story and records of phe- half filled with silver."

nomena, are pow to be had at this Mary Jones writes from Conneaut, office at the reduced price of one dollar. Ohio: "Our little city is progressing in Only a limited number of copies can be the way of light and truth, all owing to had, and these will soon be exhausted D. A. Herrick and Dr. Nellie Mosher as soon as the rare contents of this being with us through the month of Ocwork are known. tober. We hope to have Bro. Herrick

Frank T. Ripley, test medium and with us in December; he has done some speaker, goes to Lancaster, Obio, for noble work here, and Sister Mosher has the Sundays of November, He has been given some wonderful tests. There serving the Kalamazoo (Mich.) Society. never was so much enthusiasm shown He will accept engagements for Decemhere before, the hall being filled to its her, January, February, March, April greatest capacity, and many turned and May. His terms are liberal. Adaway."

The Washington Star says: "The

President had a talk with a delegation

dress all letters to general delivery, Lancaster, Ohio.

5

Rev. Marguerite St. Omer Briggs is from the National Spiritualists' Convenserving the Society of Spiritual Unity, tion that has been in session in this of Detroit, Mich., as speaker and phenomenal test medium, and is open to city. The delegation consisted of Harrison D. Barrett, Theodore J. Mayer and receive calls for camp-meeting engage-Rev. Moses Hull. These gentlemen told ments for 1902. the President that the Spiritualists of

Mary C. Ordway, of Oregon, writes: the country were loyal to him and ex-"The Divine Plan!-there is nothing like tended him their best wishes. The it that I have ever heard of before. I President expressed his thanks for have had all the premium books except these kind remarks, and called to mind the last one you offer, 'A Wanderer in his acquaintance with a number of the Spirit Lands." well-known Spiritualists and writers on

Henry II. Warner lectured in South kindred subjects.' Bend. Ind., for the Church of the Soul, L. B. Smith writes from Detroit. Oct. 27. and continues for some time to serve this society. He lectures in Mich.: "The Society of Spiritual Unity Bridgeman, Mich., Oct. 30, and can be is pleased to report that we are again engaged for week evenings to lecture on deck at K. of P. Hall, 55 Grand and give messages in Indiana and River, with Marguerite St. Omer Michigan, by addressing him at 515 South Michigan street, South Bend, She was greeted Sunday evening with married man and the father of five a very appreciative audience. Her

guides answered the question, 'Who did G. Johnson writes expressing a favor- Sin, this Man or his Parents?' in an there was no previous intimacy beable opinion of the mediumship of Mis. eloquent and very instructive manner. tween her and Swartz. Carl Swartz Clark. She holds circles every Wednes- Her psychometric readings, messages formerly resided near the Beckers and

heavy loss off Tory Island and a second Wasp, a gunboat, disappeared in a typhoon, never to be heard of again. In consequence of this double disaster to ships named Wasp, that name has been saw him going across the fields with a The "Sermon," of Ontario, speaks as kettle in his hands. Curiously enough, struck of the admiralty list of available liames. In the past we have lost a Rata new Viper and a new Cobra will be cident forgotten, until about a week almost certain to be changed by the ausitting under a tree in a field across the road from Noonan's hut. The story was young men clung to it, and, rememberthem have had tragic fates and the

present one some years since very nearly met disaster at sea. Most of the old Resolutions, however, earned glory first in battle, hence the perpetuation of the name. Mrs. Bigelow writes from San Jose,

Cal.: "The First Spiritual Union of San Jose, Cal., is having good audiences to listen to spirit messages through the mediumship of Mrs. Salome Cowell, of Oakland, Cal. Her recent severe illness only seems to have invested her with greater power to speak of things both spiritual and material. The rainy season has commenced in earnest and will probably keep many at home from the

meetings. Several of our most esteemed members have passed to the other side during this year." The Chicago American has the following from San Diego, Cal.: "Application has been made by John K. Bohm, Chicago hotel man, to the Superior Court of this county for a writ of habeas corpus to compel Katherine Ting-

ley of the Theosophical Brotherhood to produce his two sons, said to be restrained of their liberty at the Universal Brotherhood Homestead at Point Loma. The mother, Mrs. Grace Bohm, is a guest at the homestead and refuses to permit the father to see his children, and the application for a writ of habeas corpus alleges that Katherine Tingley and Grace Bohm' are illegally detaining the children from the pe-

titioner. The Chicago American has the fol lowing from Kenosha, Wis .: "One of the strangest cases on record in this city is the disappearance, October 4, of Emma Becker, the sixteen-year-old daughter of Mr. and Mrs. Carl Becker of Somers. The young girl, it is now Briggs as speaker and test medlum. known, eloped with Carl Swartz, a children. So far as known to the relatives and friends of the missing girl,

day and Saturday at 8 p. m., at 2541 In and tests after the lecture demondiana avenue.

Dr. G. A. Hinton writes from Oska- ordinary, as all were recognized. When | together. Miss Becker's parents are losa, lowa, to all the Spiritualists of visiting the city, we shall be pleased to now firmly convinced that Swartz hypthe State: "Kindly mail to me your have you call and meet with us, and we name and address, with name of any assure you of a hearty welcome." jocal society you are a member of; also F. Corden White has taken apart ments at 75 West 71st street, New any society desiring missionary assistance will please make their wants York City, N. Y., where he will be snown. The State Spiritualist Associapleased to see all seekers after spiritual tion of Lowa has now three missiondemonstrations.

aries, has issued charters to quite a The medlum, Ann Odelia Dis DeBar, number of local or auxiliary societies, is set forth as follows in the Chicago and being incorporated under the laws News by Prof. Orchardson: "In conof the State and chartered by the N. S. A., is now looking forward to a nection with the prosecution of Theogood winter's work in presenting our dore and Laura Jackson, in London, on beautiful philosophy to our people. the charge of obtaining money by false . Jur first annual convention meets in pretenses, the woman being Ann Odelia Dis DeBar, well known to the police of this city the last Thursday, Eriday, Chicago and other cities, Prof. Charles Saturday and Sunday of January, 1902. Railroad rates will be reduced; also Orchardson, 62 North Clark street, tonotel accommodations arranged for, day discussed the alleged supernatural and as this is a State meeting we want powers of Miss DeBar. Said Orchardevery Spiritualist in Iowa to attend. son 'About seven years ago I undertook Send us your name and we will send to make a thorough investigation of the alleged powers of Miss DeBar. That announcements, programs, etc." she possessed the power to produce un-

From Marshalltown, Iowa: "State usual phenomena there is no question President Dr. G. A. Hinton, of Oska- in my mind. It is also equally true that loosa, was with us on Sunday and she is an awful llar, possessing to a materially assisted in organizing the greater degree than any one else I have First Spiritualist Society of Marshall- ever met a supernatural power. This town. Mrs. Westlake, of Portland, power is not, however, hypnotic, and as Oregon, delivered a lecture, and will be far as I could learn she has never been with us during the month of November. able to exert such an influence over any wa camp, where I was joined by Mr. psychic regarding the nature and char-There now seems to be a more de-lone-certainly not at any time or in any ermined effort on the part of Iowa degree, over me. Af my first interview f'piritualists.". with her she caused writing to appear.

The Anderson (Ind.) Bulletin says: on paper selected by me from a large beauties of Spiritualism and an interest for that reason the statement of Mrs. something occurred last evening dur- tablet and held by me between two og services at the Spiritualist Temple | boards. I could understand that all this | I am certain that our cause is not dying that was not on the program, Dr., Hilli- paper might be photographed upon and zoss had closed his lecture and an- contact with the boards develop it. sounced the closing hymn, when a lady Next time I took my own paper and the mknown to the congregation arose and same result was obtained. However, asked permission to make a few re- she was unable at times to produce this marks. She further added that she was result without passing her, finger over s medium, and felt impelled to deliver the boards. At other times she was suc-I message." Dr. Hilligoss kindly in- cessful in doing so. She is the only perclied her to come forward and occupy son who has ever demonstrated to me the rostrum. The lady gave a brief ac- that there is such a thing as immortalicount of her experience-how she had | ty. She had many good qualities, also become a medium. But imagine the had many bad ones. I procured a room surprise of the congregation when she for her in the same building where I gether, and will lecture, give convincing said that she was convinced that she was living so that I might study her been deceived. The messages more closely, and I can truthfully say bad which she had received were not from that she was the most remarkable comher spirit friends, but from the devil. | bination of good and bad, qualities I with societies or private parties. | the philosophic care and humane consid- upon Spiritualism." By Moses Hull. In her opinion it was the work of the ever beheld."

had spoken occasionally to the young strated the fact of a psychic above the girl, but they had never been seen alone notized the girl. This belief is strengthened by the fact that on the night on which she disappeared she could not on leaving her home, have had any idea of taking her departure from the city. She attended a meeting of the Epworth League of the German Methodist church on the night on which she disappeared with the expressed purpose of inviting some of the young people of the church to attend a surprise party on her brother the next night, and it is now known that she had arranged to go to Antioch, Ill., with the wife of one of her brothers the week following her disappearance. How and where she met Swartz after leaving the church is not kuown, but he appeared with her at the depot when she took the train and

those who saw the girl on that night, say that she had the appearance of being dazed. Swartz is a swarthy complexioned junk dealer. He is about 37 years old."

B. F. and Mattle Hayden write: "After five months' work in the state of camps at Gedar Vale, Delphos and Ne-Hayden who went with me and served generally much greater than last year. stopping at 1429 N. Arsenal avenue, where we may be addressed by those or public work, We are open for engagements with societies for fall and winter work, also for camp meetings, 1002. Will go anywhere on most reasonable terms. We wish to travel totests from the platform, give private readings and arrange for trumpet seances and independent voices, either

we went we found the friends filled attach too much weight to the opinion with earnestness and entifusiasm. We of the psychic, and more particularly in have returned to Indianapolis and are | the case under consideration. It should be borne in mind that Mrs. Piper's prominence is not due to any marked wishing our services, either for private | superiority to thousands of similarly gifted individuals, but to the fact that she has been for years the favorite and exclusive instrument of the Psychical Research Society and has thus attained

a vogue not otherwise possible. There are in the ranks of Spiritualism thousands of mediums, public and private. who possess equal or superior powers to Mrs. Piper, and who, had they received | DeWitt Talmage's oft-repeated attacks Would like to work next year in Mich- | eration extended to Mrs. Piper, would | For sale at this office. Price ten cents.

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develop the idea of the principle of the permanence of the human soul after death, and in reincernation of the human soul after death, and its reincernation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines, en-larging and expanding the idea by reasons and con-siderations drawn from science and philosophy; claim-ing that the certainty of a new hirth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the befored by science and philosophy to that opher and a materialist. A deep philosophical romance by the band of guides, the subject of the title being a scientific young phil-osopher, who is a medium: his chief opponents being that the help offered by science and philosophy to that end is far superior to that of any of the existing reclergyman and a materialist. ligions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned as seen from the spirit side. For sale at office of The Progressive Thinker.

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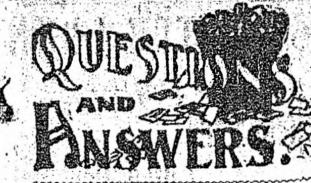
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The book contains 453 pages, weighs ley's leave-taking of her illustrious and a little more than three pounds, is devoted husband, and other interesting printed from large clear type, has 51 illustrations.

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Nov. 9, 1201.



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Address him at Berlin Heights, Ohio.

ed to a junk shop. There it rested amid the rubbish of broken iron, cepper and brass scraps and the wreck of many fair things. Momories of the days when it was stretched above the earth, over the fair lawns, the fields, and along the mountain-sides, when he wind vibrated it like an acolian harp-string, and the birds perched on its strand, and sang joyous melody, came and contrasted with the ignoble

surroundings of the scrap-heap. It became more and more disconted, until one day when the old junk dealer came to sort his wares, he was surprised by the jingling voice of the coiled wire:

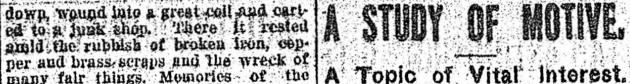
"So, I presume you have come to put NOTE .- The Questions and Answers a value on me! You will undoubtedly have called forth such a host of re- attempt to sell me as a lightning conspondents, that to give all equal hear- ductor! If you do, you'll be a contempting compels the answers to be made in lible fraud! I am a medium for electric the most condensed form, and often messages from city to country; a me- in the good old days of Bible infallibilclearness is perhaps sacrificed to this dium for a wife to send a message to ity, no other crime equalled in turpiforced brevity. Proofs have to be omit- her husband; a mother to her son. Oh. | tude, that of unbelief. This particular ted, and the style becomes thereby as. yes, I thought I. was. People . said 1 sertive, which of all things is to be dep- was and paid exorbitant money to grat- lice to be murder, is for the first time in recated. Correspondents often weary ify their conceit. But, my good sir, it with waiting for the appearance of was all a dream. There was no operatheir questions and write letters of in- tor at the head office, and what they quiry. The supply of matter is always received at the other end of the line several weeks ahead of the space given, was thought transference, or a reflecand hence there is unavoidable delay. Hon of their own subliminal conscious-Every one has to wait his time and ness. For my part I cannot see how it this younger brother became so exasplace, and all are treated with equal can be scientifically proven that a message was ever sent, consequently none LAVOP.

NOTICE .- No attention will be given ever was sent. What do I mean by anonymous letters. Full name and ad. subliminal consciousness? It'is the subdress must be given, of the letters will conscious self sublimated-1 guess it is his best to kill him. The stone missed not be read. If the request be made, that; if not, what is it? This I do its mark; and thus his life was saved. the name will not be published. The know, that they have under-estimated A day or two after he had told me this correspondence of this department has me. I have been only a stretched or story, this same good man and I were become excessively large, especially let- coiled wire; carrying messages, when in a wordy altercation concerning a ters of inquiry requesting private and really these messages originated in my very trivial matter on which we honestswers, and while I freely give what own solar plexus, and it was I, and I ly differed. See that he was growing ever information. I am able, the ordi- alone that made them of value. If you mary courtesy of correspondents is ex- desire to make good money send for a reporter, I dislike publicity, but I will **HUDSON TUTTLE.** pected. tell a story that will show how unsci-

entific it is to think any one can send Q. What of Mrs. Piper's confession? a message over a telegraph wire." This question in different forms has

been asked by many correspondents, I. W. Leatherman; Q. Does the some of whom have been greatly dis- hypnotic power belong to the hypno-"turbed, inferring from the headlines of | tizer or the subject? Must not the subthe journals which have given it great- ject be always relied on to take the tion coming to the rescue effectually. est publicity, that Spiritualism itself | suggestion?

had been completely exposed. The interest awakened is shown by the re-pends on both the practitioner and the cepit of over a score of papers contain- subject, as a telephonic ' message deing the "confession," sent by corre- pends on the transmitting and receivspondents. I thank each and every one ing instruments. The hypnotist cannot and when this tempest of words was for their kindness, but assure them influence a person not susceptible, and entirely spent and the sunshine of re- my consent. That consent is not that the case is not as represented, and the probable number that a given prac- flection did its proper work, we were granted now, neither do I purpose that shame, as spiritual gifts are unknown



Motive lies at the foundation of character. Character is the measure of hapniness. For these reasons the study of motive is forever foremost among the tonics of vital luterest to thinking men

and women. The old saying, "He that hateth his brother is a murderer," was never a dead letter; yet how very few have realized the awful depth of meaning couched in this short sentence!

Through the past centuries this proverb was on a par with many other sayings about things more impossible than otherwise, all being labeled "invsterious" and accepted accordingly, because proverb, however, which declares malthe world's history beginning to be re-

ally understood. A good Spiritualist once related to me that when a youth it had been his misfortune to be sadly imposed on by an older brother. One day in a quarrel, perated during a - castigation received from the elder, that ufter being released he picked up a stone and threw it at his head with all his might; trying excited, I determined to keep cool at all hazards. Feeling that he had the weaker side of the argument, only made him more determined to make his main point; i. e., since he could not make it appear to me that I was in the wrong, he would at least compel me to exhibit weakness in another way. namely, that of ill temper. I was how. ever prepared for this, my good resolu-The more he falled in this last ruse the A. Hypnotism, mesmerism, etc., de more diermined each succeeding attack, till finally he made his last desperate thrust (of tongue) but all in vain. I retained my sunny temper through it all:

ing, telling how she would one day endeavor, show themselves in accord-"create" or build, not asly a world but a system of worlds analogous to our own solar system, T still let it pass as a come under its deplorable ban. Anharmless hallucination of her brain. I archy is the outgrowth of materialism, was not yet ready to give it a: serious | and its cure can only be brought about

THE PROORESSIVERTMINKER

thought as a possibility of my own fu- through an educational change in our ture experience. It was reserved for social, religious and political life, but the occasion of our appiversary last not through forcible measures, which March for this fancy to decome a living | would rather have a tendency to aggrafact, more real than the building of any vate existing conditions without curing house on earth, because infinitely more them.

Ignorance is the cause of all sin, and significant in its potency, This mighty revelation, for which I was then unwit- the reformer of the twentieth century ingly prepared, was, spoken by the will inaugurate educational measures guides of Mrs. Gupn, in few and simple | for the treatment of all criminals, even words to this effect: Love is construct- those who have taken the life of another.

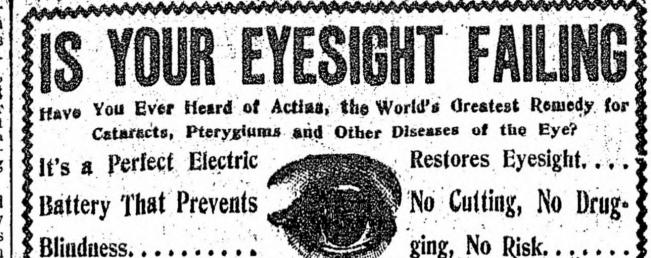
ive. Every thought which is the out-growth of pure leve, mumixed with mallce in any form, is 8, builder among The spirit of this twentieth century will reveal to mankind its true relationthe constructive factors of the universe. ship to the life beyond the grave. The church has failed in her mission In this way worlds are builded by the to develop the spiritual faculties or constructive power of the thoughts of good men and women on the earth gifts of her devotees, and in conseplane, as well as by advanced ones in quence the seeds of materialism have the higher spheres, Ab, then, I underfallen upon fertile ground.

We hold the church responsible for it stood! because her rulers have everendeavored So, my friends, by little and little these mighty truths are brought to us, to crush those spiritual faculties or npt to be hidden under a bushel, but to | gifts man is heir to, and have taught be measured by us according to our ca- that it would be committing an unparpacity to comprehend their relative donable sin to scan the mysteries of the worth and grandeur, and then to be beyond.

Hence whenever there occurred an sent abroad in the world as missionaries of life and light, bidding benighted outburst of spiritual gifts among the people in the centuries ago, the cry was man look up! Of course the converse in this revelaset up: "Burn her at the stake; she is a tion is also true. Every thought of witch," or, "he is a wizard." The malice, envy, Jealousy, vindictiveness, church cunningly created and fostered inordinate greed and perverted selfishthis superstition of the masses, and thus succeeded in crushing and smothness in any form, is destructive. The first to be the victim of this destructive | ering all attempts of those who were

power is the individual who exercises | spiritually endowed, to use their natut. So, truly "he that hateth his broth- ral gifts, The church of to-day will not change er is a murderer," himself being the her attitude. The after-life is still a saprincipal victim. That is, it is verifable suicide, far more real than the mere decred book that is not open to human inspection, and any attempt in that direcstruction of the physical body. In ap-proaching a precipice, where certain tion finds the flercest condemnation of the clergy; the devil is brought into death waits upon our next step, it is regulsition, and the unfortunate mediwell to look ahead with care so as to keep on the safe side of the danger line. | um (witch or wizard) is declared to be So, having this revelation committed to | possessed of the devil and his imps. us, we will, if wise, stop short when the The church could not very well at temptation comes, and say to the ugly this age incite the people to hang or spirit, "thus far shalt thou come and no burn the so-called witch or wizard, but sanctuary of my screnity of temper, without my consent. You are debarred. I defy you!" My will is my own and my temper also. No power in this uni-my temper also. farther. You cannot intrude upon the she insidiously ostracises the mediums verse shall ruffle my temper without clse of spiritual gifts,

The church may bow her head in



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has exceedingly small influence detri- titioner can influence, to those he canmental to the cause.

Mrs. Piper has been for fourteen Hence the absurdity, and deception, of years the special medium for a small the claim that any one can be taught number of investigators calling them. by a series of lessons to influence who-

selves the Society; for Psychic Re- ever he pleases. Q. Can mediumship by cultivation search., Dr. Hodgson as secretary has

been most prominent before the public be developed in everyone? A. While all are in some degree susby his reports, and Prof. James, and Prof. Hyslop have given a good deal of ceptible to psychic influences, in many attention to investigation. All who it is scarcely recognizable, and while it have witnessed the phenomena through might be improved, it could not be-Mrs. Piper have been confounded, and come trustworthy or of value. "As has been repeatedly observed by confessed their inability to account for those who have had experience in atthem on any known theory aside from the spiritual. The society, to have her tending scances, there are those who by time exclusively for its members, paid some peculiar physical or psychical conditions, are in opposition to the manher a large salary, and she was thus reifestations of mediumship, and though moved entirely from the ranks of Spiritualism. But after fourteen years the not in antagonism in thought or belief, members concluded to experiment with and anxious for the success of the seance, they are as extinguishing as other subjects, and had no longer use water is to fire, and there are no manifor her. The salary was discontinued. festations in their presence and it is and now she seeks to turn an honest

impossible that there should be. penny by "confession" to a penny-a-line writer of yellow journalism! She begins by saying that she thinks the time

From the N. S. A. Secretary.

has come for her to be "liberated-from To the Editor :-- It gives me pleasure the Society for Psychic Research," and to inform you that at the late convenget away from the "publicity which has tion of the N. S. A., a unanimous vote always been distastefull", and this of thanks was passed to you for all which in the act of . making a "con- courtasies and kindness . extended by fession" which she knew would give you to this association during the year. "her a "publicity" such as she never We feel under great obligation to you paul before! for the very material aid which your

Her confession will not gratify the columns have given to this organization opposers of Spiritualism, for she does and its good work. Owing to the acnot claim that it is a fraud, No, she has | tion recently taken by the N. S. A. and been honest in all the wonderful phe-jlis trustees, it is my duty to inform "noniena manifested through her medi- your roaders that henceforth there will umship. They were exactly as record- be no such object or branch in this ofted by the investigators who witnessed fice known as "Contributing Memberthem. These investigators came to ship." Hitherto, contributing members conclusions, and now she comes to con- paying a dollar or more per year, were clusions of her own. She says, "For given a certificate receipt, that classed my own part I cannot see how it can be them as contributing members. This scientifically proven that we can hold never entitled anyone to a voice in concommunication with the so-called spir- vention or to any special privilges, but it world." She thinks it is "thought many who received these certificates transference," or "between the sublim- widely proclaimed an endorsement inal thought of the sitter and myself." from and membership with the N. S. A. As she says in the beginning of her Therefore it is thought best to do away "confession," that "in the service of with these certificates and to ask our the society I have acted simply as an contributing friends to continue their automaton," and constantly claiming annual or occasional contributious as and having it claimed for her that she formerly, for the love of the Cause, and was absolutely unconscious, she can- the work of the N. S. A. We will gladnot come to her present belief from di- ly accept and acknowledge what you rect consciousness of the facts. She have to give to this association, and we must read and study the reports of trust that many donations will swell its Secretary Hodgson, and arrive at her missionary fund.

conclusions precisely in the same man-All certificates of missionaries and ner that anyone else would do. Dr; state agents given to any one from the Hodgson, Prof. James and Prof. Hys. N. S. A. prior to October-10, 1901; are lop entertain different views. They cancelled, as they expired at that time, are better trained and more capable and none have been issued for the presthan Mrs. Piper, and vasily more con- ent year, except to the following six sequential as witnesses.) special missionaries, who will work for

And here let it be understood that the the N. S. A during such time as rephenomena attending the trance of spectively agreed upon: Mr. and Mrs. Mrs. Piper were not unique. They have E. W. Sprague, Mr and Mrs. G. W. been and are constantly paralleled and Kates, Mr. Geo. H. Brooks and Mrs. exceeded by countless other mediums, Carrie E. S. Twing and the phenomena have no relation to The outlook for the coming year is the belief of the medium through whom promising, and the labor of the N. S. A. they come. A person-awakening from will continue as heretofore. President a trance in which she has been abso- H. D. Barrett will continue to do mislutely unconscious, can not be supposed sionary work at large, and his efforts to: explain anything that transpired will be to build up the cause of Spiritduring the time she was entranced, ualism, and the work of the N. S. A. Yet this is exactly what Mrs. Piper pro- With cordial greetings to all from the poses to do. Those who witnessed can- home office, MARY T. LONGLEY, Secretary N. S. A. not explain, but she now knows that it is her own "subliminal consciousness," 600 Penn. avenue, S. E., Washington, and if not that, then "telepathy." Will D. C. she explain what "subliminal conscious-

very good friends for the rest of the not, is less than one to one hundred. day.

knew.

That evening I spoke to him as follows: "Yesterday you told me of a serious attempt to destroy your brother's life in the past by throwing a stone at him. Fortunately the stone missed its mark and your brother's life was saved. To-day you threw a much harder stone at me. Again the stone missed its aim. But I want to say to you that Spiritual-

ists cannot afford . to throw stones." Even then I spoke more wisely than I Nothing is more wonderful to explor-

ers in the realm of thought than the curious fact of really learning an important truth. What we have listened to from early childhood and accepted as a kind of matter of course, in the riper experience of mature life, is reached by a peculiar process of reasoning, or brought about by a circumstance of intense interest to us. This old truth suddenly takes on a meaning entirely unknown before. It has all the force of a revelation then and there. That is to say, we have for the first time learned it consciously. Henceforth our daily lives are affected by it.

To illustrate: The following (with re-"But we must bidLyouimote and strive monstrance) appearing in'a daily paper, against the last mult mostneyd, result of recently, is of sufficient gifteral interest out ago, tondency in, the cockless spirit, of individual license, dathe caricature to warrant its reappearance in this conand contradiction of that ideal of pernection

"Washington, May 24, 1901.-Reports eceived from the Interior Department through official sources in Alaska conthin stories of great destitution and suffering among the natives in the valley of the Kuskokwim river. The people have no means of support. Their numbers have been devastated by the ravages of grippe, and their dogs on which much reliance for sustenance in maintaining livelihood is placed, are dying. "There are no Government funds available to assist these people; but the Interior Department officials suggest that if charitably disposed persons for- the assertion that there shall be no ward supplies to Seattle, arrangements will be made for their transportation to whom in superstitious faith obedience Alaska by the revenue cutters which has been rendered and anarchy is here cruise in the waters of that country. as the legitimate offspring of unbelief. One priest reports that there were 300

his supervision, the population thereby liaken away was but natural fruit of being reduced from 800 to 500." My remonstrance then as now, is in | great and good president was slain by these words: "Over \$500,000,000 cash in the spirit of our age... We must recogthe United States treasury and not one | nize that this awful crime, thrice redollar available to save the lives of our | peated within 40 years, is the offspring

freezing to death by hundreds! Let this to maturity, and of malevolence, and be written in letters of blood and placed | that other children of this same evil in the archives at Washington, there to spirit are close about us on either hand, stain the future history of this country | themselves the strength of the family

"No doubt any one of these 500 sur- certain these glant monsters whose

it ever shall be in the future. Good- within her bounds, contrary to words of the Master. But the spirit of bye, malice, forever! Araunt and quit my sight, each ugly impulse of jealousy, of every deadly plase and form! Let the twentieth century will rend the vell between the two worlds and reveal to them spend themselves on other vic- all mankind the true condition of the tims if it must be so, but never again on after-life. me. THOS. H. B. COTTON. As it is As it is not the object of the writer to

San Francisco, Cal. enter upon this important subject extensively at this time, he will simply ANARCHISM.

The Crime of Czolgosz in

journed in San Franciscon

foundation of all ethical obligation is

only test of moral conduct.

New Light.

make a few statements which will throw the X-rays upon the Buffalo crime. The change called death does not change the individual's mentality. it is only the severance of the spiritual body from its outward expression-the physical body.

The orthodox conceptions of heaven The crime of Coolgosz, which has or hell are myths, created in the gross ignorance and superstition of undevelstirred the emotions of the people of oped minds, but adroitly put to use by this nation and the world to the highest those who assumed authority to depitch, has created numerous discussions clare these imaginary conceptions as as to the cause and curooof anarchism. revealed truths; and religious errors The clergy of this land, almost to a once taught as truths by those in auunit, denounce the Buffalo crime in the thority, become so in the minds of the severest terms and advocate from the multitude.

pulpit the most stringentumeasures to Our real condition after death deprevent future ocourrences of Czolpends upon the moral or spiritual, and gosz's crime. We quote the Protestant intellectual development, and varies Episcopal convention, precently adwith each individual. Progression is the law of the spirit world, however, and even the most miserable specimen of humanity liks a chance for future happiness through progression; eternal punishment is a relic of human barbarism, concocted in the fertile-brains of sonal liberty which the church has crethose who would lash humanity with ated among men. "The fool who saith this awful misrepresentation of divine in his heart there is no God' is quick to will, for the purpose of holding humango forward to the natural corollary that ity within their power and within their there is no human authority or right dechurch. manding his recognition and obedience.

The spirit\_world is a natural world The man who derides the revealed and communion between the two worlds under proper conditions is an esthe easy victim of the devil's delusion tablished fact, being demonstrated evthat self-interest is the sole motive of ery day.

human action and self advancement the The veil is rent in twain and the denizens of the spirit world tell us of their "And, finally, the defiant denial of the real condition. They tell us that the relationship between the two worlds is most intimate, one acts and reacts upon the other constantly.

The law of psychology which we see daily operating in all affairs of human life, holds good upon the relationship between spirits and mortals. The law of attraction is the powerful lever that controls these conditions.

A seusual spirit will be attracted to a sensual mortal and if he can, will enforce his will upon the mind of the mortal, i. e., psychologize him to do his bidding and enjoy his former vice through the senses of his victim, who is wholly ignorant of the presence of his invisible master.

This is simply an incident of the operation of the law of psychology beof lawlessness who make possible and tween the two worlds, and this law will operate for good or evil, whether man knows it or not.

## OUR BIBLE: WHO WROTE IT? WHEN? WHERE? HOW? Is It Infallible?

A Voice from the Higher Criticism.

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and the second state of the se

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

Leading to the Question as o 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. Svo, Cloth, 342 Pages.

worldliness" which it replaced, which lows:

After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated. Dr. Savage takes up the present condi- and that there have been at least some well authenticated communications. tions of bellef and considers the agnos- from persons in the other life. The tic reaction from the extreme "other- chief contents of the volume are as for-

And no mortal is safe from its effects | was in turn followed by the Spiritual- Primitive Ideas-Ethnic Bellefs-The for evil unless he lives a pure and spot- | istic reaction against agnosticism. Ho Old 'Testament and Immortality-Paul's

God who ordaineth finds culmination in longer powers of human government to "The crime at Buffalo a month ago deaths among the people coming under | by which the head of our nation was this tree of God-defying denial. The wards who are actually starving and of the spirit of lawlessness, full grown

vivors of the Alaskan famine if able, dreadful violence have shocked our would gladly walk 500 miles through souls." snow to save the life of a single white | While the writer fully agrees with

man; but then people of different races | the House of Bishops that "The great

ness" is? Will any one? Can any one? "Historical, Logical and Philosophical Well, there once on a time was a tel- | Objections. to the Dogmas of Reincaregraph whre stretched from New York nation and Re-Enibodiment.". By Prof. to a country town, and for many years W. M. Lockwood." A keen and masterly it did good service as messages were treatise. Paper, 25 cents. For sale at flashed one way, or the other. It this office.

bridged the distance from country to "A Plea for the New Woman," By city, and vibrated with the intensest May Collins. An address delivered bethoughts of the hour. New lines were fore the Ohio Liberal Society. For sale completed, and the old wire was taken at this office. Price 10 cents.



perbly printed, and bound in colors and be had, and these can be obtained only flash of light in these words: "That is driven from the church and are drifting gold, 15 illustrations, 5 steel engraved at this office. Those who remit at once the very thing we are doing." So I towards the dangerous rocks of Mateportraits of the celebrated Fox-Family, will receive a copy, post paid, at the a full page engraving of the old house at Hydesville, which to this day, by the act of its wealthy, and respected contract with the antilor a large nor all the muddering one another while wealthy, and respected contract with the antilor a large nor all the wealt have and the muddering one another while wealthy and respected the act of its wealthy, and respected contract with the author, a large por- while we sit here and talk. Just to the within their walls. The services are owney, Artemas Hyde, Esq., bears the tion of the edition was left unbound, extent that we relain one single cling- lacking in spiritual vitality and there is inscription, "Here. Spiritualism. Origi-, and so remained for a number of years, ing vestige of perverted selfishness, to a sense of coldness and ritualism in the mated in 1848.", ..... atmosphero of the "most" magnificent A complete history of the initiation of additional cost; hence this valuable other." the movement known as Modern Spirit- contribution to the cause of Spiritual- | When Corn L. V. Richmond, away forsake their congregations, if God calls palism, from the epochal period which ism was not properly presented to the back in the early '80s, gave a long lec-them to another pulpit, with an in-nates from March 81, 1848. Since that Spiritualistic public, and a host of in-the dollar is the God day, starting from a small country vil- 'vestigator's have not had the opportu- every word of it, because I was not pre- of mankind to-day, and its reign is sulage in western New York, Spiritualism nity of securing a copy until the pres- pared for such to me; highfaluting non- preme. 40 Loomis Street, Ohicago, Ill. | little circle in a Sunday afternoon meet- | pew, and in all professions of human | this office, Enly a limited number of copies of

vary in disposition. Are the people of and good president was slain by the San Francisco still on the wrong side | spirit of our age," he takes exception to of this problem of relief of these suffer- I the statement that the church has creing ones? Who will speak first? ated and perpetuated the ideal of per-"Yours for the triumph of right," sonal liberty.

(Signing my name). A few after this was published, I was | liberty is inborn in man-it is the soul's in the office of another good Spiritualist | prerogative; not created but has al-

who had himself passed through the ways existed. ripening experience of poverty excruciating in the last degree, and whose heart was enriched thereby with a tried, from her very beginning, to stifle depth of sympathy for suffering human- | man's natural instinct, for personal lib-

ty, unknown to those who have never | erty. It has always claimed authority yet passed through this crucible of to control man's religious life, and few in numbers are those who will not bow down to priestly despotism, even in this enlightened age. grief. Unfortunately however, as it seemed to me, this man had, a small

kink in his mind, which I was trying to The fathers of our Republic, whose eradicate. He said "there is no wrong; memory will ever live, in the hearts of everything that is, is right." I then read him the above remonstrance, and humanity as the henefactors of the said, "Please take notice that these poor | race, wrote well and wisely when they dying waifs in the frozen north are be- framed our Declaration of. Independing murdered by n process of slow tor- ence, and named religious, liberty as the gy for good in contact with mortals. ture, far worse than by cannot, sword most precious gift of American citizen-or fire; or all three combined." His re- ship, thus separating church and state ply was, "There is no wrong; every- forever.

thing in the universe is right." In my But what is this "spiritoof our age," impatience I then said: "Well, if it be that is held responsible, and rightly so, right to thus destroy the lives of these for the recent grunt calamity? We helpless walfs in Alaska by a process of would answer, Materialism; and who murder-more horrible and atrocious can deny it? We can secult manifest on than any other form conceivable, name- every hand, socially politically and rethan any other form conceivable, name-ly by systematic robbery followed by persistent neglect, then suppose we do right in the same way, by killing, butch-was conceived in the church and is the Modern Spiritualism. ering, burning and shooting one and outgrowth of false #eligious teachings. other," I had hardly finished saying Men who can no louge#OBubscribe to this, when lo! there came into my mind dogmas and doctrines that are revolting Thirty-three chapters, 477 pages, su- this rare book, now out of print, are to a revelationic. The old truth came as a to common sense and reason, are being

structures: their most noted dignitaries

less life and thus repels the approach of undeveloped or evil-designed spirits. the dangers of psychology from the spirit side of life, and throws new light upon Czolgosz's crime.

He claims that the ideal of personal Capital punishment is no release from the real individual who has committed a great crime. 'Man-made law may separate the spiritual from the physical All through history we find ample evbody, but the murderous mind of the inidence that the church has always. dividual still lives the same as ever, and vengeance upon society or those who

condemned him. will now be his aim in spirit life; and he may remain in this mental attitude for many years, until a ray of light from a higher sphere penetrates his clouded brain, and brings him to the realization of his true condition. The moment this occurs, he comes under the law of progression, and step oy step the former criminal works out his salvation by using the law of psycholo-The unfortunate Czolgosz may have been the victim of a murderous mind; craving for vengeance on society, probably having been executed for a similar

offense. . / In the light of the foregoing statements, which are as true as 'that the world revolves, capital punishment is worse than mistake, as the executed individual may eventually become the moving hand of another assassin.

While on the other hand, the criminal might in time be made a useful member of society, i. c., through proper education be redeemed from the path of sin and crime.

These are questions to be answered by those in authority, but upon the proper solution of these queries depends the ultimate welfare and safeguard of society from the invisible hordes of criminal spirits.

As, the race becomes more enlightened upon the true relationship between spirits and mortals, crime will cease to exist, and capital punishment will be looked upon as a loathsome relic of barbarlans and savages.

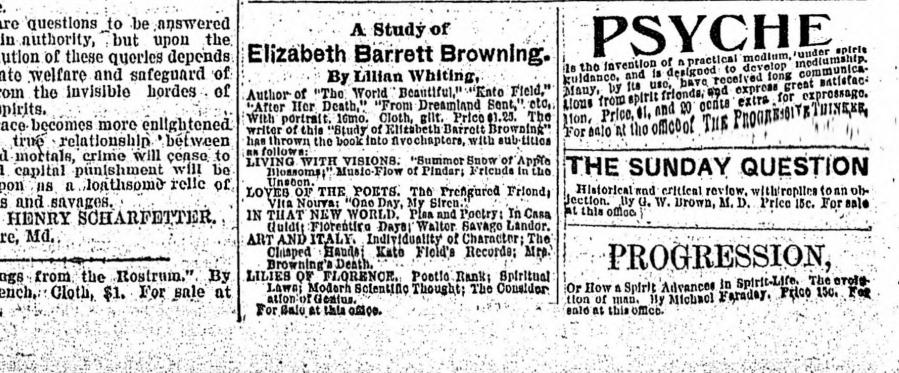
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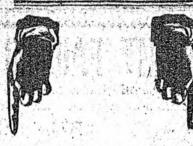
points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other The foregoing explanation points out | churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Bellef Concerning Death and the Life their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The World's life, probabilities which, as he admits, Condition and Needs as to Belief in Imfall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society, work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage periences and Opinions.



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8

### DR. G. E. WATKINS

The Noted Chronist,

Will on October 15, open his new Bos ton office, at 1087 Boylston street, where he will be pleased to meet all who may call between the hours of 10 who may call between the hours of 10 n. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astound-ing; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most won-derful. He says himself that his cures this year have been more than ever hethis year have been more than ever before in numbers, as he confined himself. to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many as-sistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading sympton. C. E. BATH, M'gr.



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He makes no charge whatever for Diagnosis.

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Try DR. WATKINS. Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1087 Boyls-ton St., Boston, Mass.



earth. Let them ask for " light as "to what constitutes "his kingdom;" and it will be given them. But when the truth or light comes, for their asking, don't dodge or flinch, if self stands in the door and can't bear the light. For the All Light destroys self-seeking for self's sake.

Peace, justice and harmony can come to the world when all live for each and each for all, This is the kingdom of spirit, which is opposed to that of selfseeking, Dare Spiritualists pray for this and go to work to bring it? Then your prayers will be answered, from that great fountain of light and truth,

when and wisdom, Man's selfish prayers are answered daily by the earnest desire to get the earth. The most selfish and most cunning overreach the weaker ones and appropriate the earth to self, and compel propriate the cartin to serve pride and service from others, to serve pride and self-aggrandizement. This results in murder, prostitution, drunkenness, pov-erty and misery, on the one hand, and tuxury, pride, vanity on the other, This is what the ancient's termed Satan's kingdom, or the lower region, where self-seeking for self's sake, regardless of other self's This it was bed was of other self's. This it was said was the opposite of God's kingdom, in which the strong live for the weak.

Spiritualists can see prayers answered daily, if prayer be the earnest desire of the soul. But-which will you serve? You cannot serve two masters. You cannot serve God as a spirit in spirit and in truth, and self by seeking the earth and power for self's sake at the same time. E. K. WALBRIDGE. Pittsburg, Kans.

#### THE LOVE VIGIL. 4.10

In the garden by the cottage, Where the currant bushes grow, The old duck her nest prepared, Laid her white eggs row by row, Laid her wille eggs 10 infiring, Sat with patient faith, unliring, Which a wholesome lesson brings, Till the brown and yellow fiedgelings Nestled underneath her wings. Then with joy and pride she fed them, Where the clover blossoms grow; To the pasture slopes she led them, And the brook that runs below. But at night with circumspection Sought again the parent nest, Trusting there to find protection, Where her tender brood could rest. But one night we missed her presence; Two, and still she did not come; Then we said: What has persuaded The old duck to leave her home? As I passed the field at morning, On her form my vision fell,

Look, and form, and tone impleading, O'er an old deserted well.

Then the truth I soon discovered; In the planks a hole was made And left carelessly uncovered; Two young ducklings, undismayed By experience of danger, Seeing water in the well, Stepping through the narrow passage, To the dizzy depth they fell.

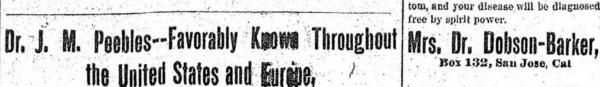
Soon their cries came floating upward To the outward world above, And each plea the offspring uttered Pierced the parents heart of love. 'Help! oh, help! we're lone and hun Trembled to the upper air;

'Darlings, hope!" went back the an swer.

"I'll not leave you-I am here."

And the days rolled on in brightness, And the nights dragged slowly by, But the watch of love and patience Ended not, Love cannot die. Hunger could not quench the burning, Loneliness could not repel;" Like the faithful needle turning, . It will still the magnot tell.

Round her sat the other nestlings, Urging musical and low, "Mother, come, we are so weary, "Mothel', come, we not no go?"-'will you never with us go?"-"Hush! oh, hush! my little darlings, Do not try to urge me so; Much I wish to leard you elsewhere,



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#### PASSED TO SPIRIT LIFE. SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Obluaries to the extent of ten lines only will be inserted free. All in excess of ien lines will be charged at the rate of fifteen cents per line. About seven Sunday in public halls. words constitute one line.]

Passed to the higher life, at the home of lier parents, No. 479 Milwaukee street, Milwaukee, Wis., Maud May, at private residences. daughter of Edwin and Catherine Mc-

Farlin, aged 20 years, October 21, 1901, of heart disease. Maud was a beautful girl, lovely and

beloved by all who knew her. She had been taught the beautiful truths of school at 0:45 a. m. Julia Steehunn Nichols gives an ad Spiritualism early in life, and by the demonstration of spirit return and the dress and scance every Sunday night at Hall 218 Atheneum Building, 20 10. Van Buren street.

almost constant companionship of the loved ones through the mediumship of Mrs. Irene M. Dobson will lecture evher mother, she felt a joy and peace in ery Sunday evening at 8 o'clock, at No. knowing her release from pain and suf-3243 Wabash avenue. Social the last fering was near.

Thursday of every month. She bade them make no change in any The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 of their arrangements, and especially requested the brother whose wedding day was fixed for the day on which her funeral occurred to not postpone or change in the least as she would be p. m. every Subday from first of Septomber on .: Robett Grabe; miedium.

Spiritual services are held every Sun day afternoon and evening at 2:30 and The funeral was conducted by Mrs. 7:30, also Wednesday evening, on the third floor, Athenaeum Bullding, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Georgia Gladys Cooley, assisted by Clara L. Stewart. The interment was in Plainview, Minn.

The Wisconsin State Spirifualist As-Ruffle, speaker. ociation, of which Miss McFarlin wi The Spiritual Research will

fornia avenue.

pastor.

come.

others.

Building.

the direction of Miss Sarah Thomas,

The Englewood Spiritual Union meets

every Sunday at Hopkins' Hall, 528 W.

meets every Thursday at the san place, at 2.30 p. m. All are welcome.

The Progressive Spiritual Society will

hold meetings each Sunday at 3 and 7

p. m., at Wurster Hall, North avenue

and Burling street. German and Eng-

Band of Harmony, auxiliary to the

every first and third Thursday of the

month, beginning afternoons at three

o'clock. The ladies bring refreshments; supper served at six o'clock. Evening

session commences at a quarter to

dience, and answered by the guides of

Mrs. Cora L. V. Richmond. Always an interesting programme. All are wel-

Church of the Spirit Communion

will hold meetings; in. Kenwood Hall,

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day; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F., Contes and others. All

Fellows' Hain 183; Clybourn avenue. Lecture and thats by Prof. Ray and

. True Missign Church. Spiritualist

California avenues.a First door from Metropolitan statics. 2.30 p. m. Pas-

Sunday evening: at 1156 Montrose

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tor. M. Summers. 15

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eight. Questions invited from the

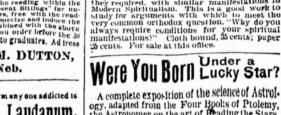
speaking by Mrs. W. Hilbert,

den avenue, corner Robey street.









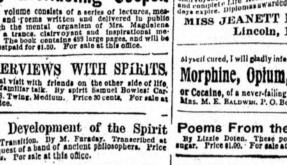
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### GOD IS SPIRIT.

#### To Whom Should Spiritualists Pray?

It has been said of old, "God is spirit, and we should worship him in spirit and in truth."

All Spiritualists believe in spirits, yet some seem to deny the existence of that great fountain whence our spirits come. The drop of water formed from the great occan, denying the existence of the ocean, would be as reasonable, As man denying the existence of a spirit fountain of all existence. And for man to claim intelligence for himself, and deny it to that fountain

from which he sprang seems very in-consistent. God is the Father of spirits, even as the ocean is the father of the rain-drops. The same elements compose the drop of water, that compose the decan; but it requires the infinite number of drops to produce the grandeur and power of the great ocean.

Man, in his little individuality, is as insignificant as the drop of water; but in his unity, may be as grand as the ocean. Man's strife for his separateness and individuality is ever at war with unity, until he gains wisdom and finds that peace that results from unity or the common good of all. And this it is to be at one with the Father who is

the All Spirit pervading all place and space.

Pray to Him? Recognize Him as the All Light, Wisdom, Love and Power? Try it. Let your soul expand so as to take in a love that will cover the imperfections of all men, knowing that all mperfections are the result of lack of light, or ignorance, and then you, too can pray the Father, of .All Light, "Father, forgive them, they know not what they do."

That person who has all light, all That person who has an fight, an love and wisdom, does not need to pray or aspire. But what little drop of spir-it is able to claim this. It has as much light as it can hold at present. But its life and growth depends upon its recep-tive power to receive more light and boye. This is the food of the spirit. "Man does not live by bread alone."

Spirit answerg the earnest desire of the soul for love and fruth, and when these fill the soul, perfee and happiness follow, that all the material things in the world cannot give. They are the bread of spirit life. And shall not Spir-ifualists seek and find these things? Lack of aspiration, or prayer on the part of Spiritualists, for nobler, more charitable lives, is their greatest weak-

ness.

**Letter and an and a** 

To live for the spirit more and not to aspire to own the earth for self-aggrandizement, and to enslave our fellowunze of all men, and not for the taw of the two all men, and not for the few. That service for service is the law of opicit and justice. This will bring peace and love among men. To pray, "Thy kingdom come," the

kingdom of justice, and not prepare to act, to do, and to live a life in accordapec therewith, is to be hypothics, like all others who pray for one thing and do the opposite. So above all clse Spli<sup>2</sup> do the opposite. So above all clse Spli-itualists had best not pray except they seek to live, for what they pray. Thou-sands of people are praying for heaver and living for Salan (or self), and mak-

and living for there upon earth. Let Spiritualists pray, "Thy kingdom fome," and go to work to bring it and truly, MRS. L.-A Madison, Wis.

But I cannot, cannot go."

Tearing up a plank, I quickly Down the mossy bricks did move. Seized the little walfs, and safely Bore them to the light above. What a burst of joyful clamor Poured the re-united train. they left the scene of danger, Wandering slowly home again!

Tell me now, O fellow mortal, For the answer is so plain, Tell how long had been that vigil Had deliverance been in vain? The reply, the truth unfolding, Comes, the spirit deeply stirred: Till her heart had ceased its throbbing, Or no plaintive cry was heard. C. H. DOTY.

BOOK REVIEW.

Elsic's Little Brother Tom. A Story for Boys and Girls. By Alwyn M. Thurber.

Published by Universal Truth Publishing Co., Chicago. 75 cents. Must prove very interesting to boys and girls; and will radiate a good influ-

ence. It is written in the spirit of Christian Science, which will especially commend it to those of that cult.

Meatless Dishes. Being a Collection of Tested Recipes for Various Dishes in which Meat Forms No Part. Including, also, Useful Hints on Hygiene and Science in the kitchen, etc. A very useful little handbook for veg-

etarian cookery. Price 10 cents. For sale at the office of The Progressive

Thinker. TO SPIRITUALISTS. 

The Progressive Thinker in its issue of October 20, very kindly printed the iddress delivered by the undersigned at he N. S. A. annual convention in Wash-figton. Tollowing out a suggestion ington. Following out a suggestion made to me, I have sent a great many copies of the aidress to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the ad dress is golug to be an excellent mis slonary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without

charge? as many copies as he thinks he could use. Please address me at Lima, Obio. JAMES B. TOWNSEND. 15 ...

**DO YOU-NEED SPECTACLES ?** Try Poole's perfected Melted Pebble Try Poole 8 peritered to the eyes for-lense, a perfect assistant fo the eyes for-near and far vision. They induce a re-newed netton of the nerves, muscles and blood vessels and a return of nat-unal vigor to the eyes. My method of fitting is hy spirit power, and chairyoy.

ance, Please write for illustrated circular showing styles and prices. I geniantee to lit your eyes and please geniantee to lit your eyes and please you. Address B. F. POOLE, you. As Evanston Ave., Chicago, III.

B. F. Poole, 43 Evanston Avenue, Chicago, Ill.-Dear Sir: Received spectacles by mall, "They are just what I wanted Could not, have been fitted better if 1 had been there in person. Yours very (ruly, MRS. L.-A. SKINNER.

vice-president, extends to the father, mother and brother their heartfelt sympathy in this hour of their mingled grief and joy. CLARA L. STEWART.

with them."

Passed to spirit life, October 25, 1901, Charles R. Benneit, at the age of 79 years, 8 months and 2 days. Mr. Bennett was an active and earnest worker in the cause of Spiritualism, and will be missed more than any other man in the

People's Spiritualist Society. He was a man, who had the respect and esteem of all who knew him. The People's Spiritualist Society held mem-orial services in honor of his memory, on Sunday evening. The hall was on Sunday evening. The hall was crowded. Mr. Chas E. Dane, of Lowell, was our speaker for the day, and he paid a glowing tribute to our risen brother. Mrs. Belcher, of Mariboro, ilso spoke at some length of his many victues and kind acts, which endeared him to all. . THOS R. JOHNSON.

OUR PREMIUMS.

Everyone who subscribes for The Progressive Thinker, can get that remarkable book, "A Wanderer in the Spirit Lands," for 25 cents. Paper one year and book, \$1.25. This is our regular yearly premium. This book is ele-gantly bound in cloth. is printed in the highest style of the printer's art, and is sold to the trade for 60 cents. It for-merly sold for \$1.50, It is one of the

most interesting books ever published. It will interest you deeply. It will do you good. Address all orders to J. R. Francis, 40 Loomis Street, Ghicago, 111.

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