VÓL. 25.

CHICAGO, ILL., JAN. 25, 1902.

### THE POWER OF WEALTH.

A Lecturette by Hudson Tuttle.

The age of war culminated in the nge of wealth. War was for conquest; for dominion; for the desire to rule as a tyrant over slaves. It became the ally of religion; and the Middle Ages, from the Crusades which burled Europe on Asia, to the last struggle of puritanism, was inflamed by religious zeal of sect against sect.

War was destructive. It destroyed the continuous means of support. It gave the accumulations of one people to be wasted by another. Often it killed the slave, and thus starved the master.

or means of enslavement than the bord. The inventive genius of manto do the work of slaves. It has wrought well, and to-day untold millions of laborers under the lash could not accommon not accomplish the labor of these tireless engines. They have made fabulops wealth possible, for their fortunate and accidental owner receives their products, for the yard of cloth woven by fingers of steel, is even more valuable than that produced by the slow process of manual labor.

The measureless bountles of nature, the tree coal couper, oil, are selzed by

the iron, coal, copper, oil, are seized by the few under the protection of laws made for their benefit, and royal bounty exacted of the many who must use them. Wealth is power, so unlimited for the gratification of every sensual pleasure, that as a nation we have rushed in its mad pursuit. The child is trained from the cradle to believe that the acquisition of wealth is the one alm of life; not only to love money for its own sake, but for the power and emoluments it brings. Men are nominated for office of trust and responsibility, not because they have ability, but because they have wealth to secure election. A barrel of money is more potent than honesty, worth or intelligence.

Moneybags can do as be pleases, without danger of being out of style, for he makes the style. He is the autoerat of America, and receives the hom

age of the nation.

He steals a railroad, and founds a theological college; corners a grain market, bringing wide-spread suffering, and builds a church; wrings the last energy from the slaving hand of labor, and subscribes to the high salary of the gospel minister who is most careful not to meution the ways of this world when he sofily dilates on the golden streets of the next.

Genius, if it gain applause must know bow to convert cents into engles. Then it is dined and wined and wears soft raiment; may, if skilled in the art of helping itself, the swinish quality of "rooting its way," get high office and

for truth's own sake is refused a crust from the meanest servant in an Astor's

Wealth is a powerful agent. It represents stored energy. As the product and result of labor, it can be transformed again and again into the labor which it commands. We do not disparage it; we scorn the folly of making the end of life. In this, man is unlike all other animals. The bee gathers a store of honey against the wants of winter; the squirrel lays by a store of is satisfied when its needs are supplied. You never heard of one hoarding a thousand or a million bushels of nuts. That would be impossible, for he cannot gather them alone, and cannot hire help. The forest is common domain, and no one squirrel can monopolize the products.

It would be equally impossible for man to accumulate wealth if he was not protected in his monopoly and able to hire labor by giving it a part of that which by the laws of creation, is its own. No man by honest labor can become vastly wealthy, more than a squirrel can gather a million bushel of nuts. To become so he must accumulate more than he returns as equiva-

If a squirrel could say, "Here, I own this forest. It came down to me from the antediluvian squirrel saved by Neah. If you wish to gather nuts, you can do so by giving me half," he would have a monopoly. The trees are loaded with nuts, the ground covered, and numerous hungry squirrels with hungry broods. They dare not touch a nut, for the owner has law, and the influence of education and projudice on his side carefully instilled for innumerable gens, that he has "vested rights, "divine charter" which he and his offspring have as a birthright, and so strong is this idea that the squirrels will kill each other for touching a single nut. They labor constantly, old and young, carrying one nut to their own nest, and two to the hoard of the autocrat. They do all the work, and receive the smallest share. But they have become so mentally dwarfed they may become so mentally dwarfed they fay their "rent" and are thankful that it is two-thirds and not nine-tenths that is exacted of them.

The squirrel is satisfied with the

acorns it can accumulate with its own The poor, weak hearts replains labor. It has no perverted desires. Search the forests and you will find no venerable aristocratic squirrel guarding a mouldering pile of nuts and acorns. There is no forest law which says, "for every nut you eat you must bring one to me, or if you cannot find one and are starving, you may take one from this pile if you agree to bring me ten next

Unfortunately, as absurd as this appears applied to squirrels, it is the rule is ever with mo still; with man. The aristocrat may after And wheresoe'er I roam hoarding for years, untouched by the destitution around him, on the brink of the grave, leave all to an orphan asylum, or a charity hospital, seeking post-humous fame. He should be branded with infamy, for had it not been for rent and interest, for profits never carned, for "vested rights" which are rights of the robber, there would be no | for it.-Garfield. orphans to care for, or beggars at the door of charity. A Carnegle would re-turn his enormous gains to society, in man.—Cowper.

churches, libraries, and doled pensions to those whose labor won it all. Is it liberality, or penalty to conscience? How much better to have paid his workmen the wages they really earned, and thus made them independent, than to have taken the lion's share, and now make them recipients of his charify? It is justice, not charity, that is demanded.

Colleges, asylums, libraries, churches founded by Moneybags on his death-bed, is the homage conscience pays to justice, but is a contemptible atonement. The most lamentable is that such are taken as examples. Integrity of character is at a discount. Con-science is a bad guide. Play your cards well, turn a trump if you can, and if you cannot, keep one in your sleeve. Get all you can, and keep all you get. At last when you can have no further use for it, make yourself famous for charity. You will thereby have enjoyment through life, and gain a postlumous name like Peabody, who in her hour of direst need sold his country, and gained such notoriety by his bestowals of a small part of his ill-gotten gains, that his body was brought home in a government ship and received with reverent welcome.

In business, religion, so far from being an assurance of honesty, is a cloak for rascality. The bond is far more negotlable than the word of the "sanctified." Business should be the highest expression of honor and integrity, and yet how often we hear repeated. "No one expects honesty in trade. There is ne chance of success for the honest dealer."

Dishonor to get the dollar, because the dollar in hand atones for, the lie! Spurious wares, shoddy, warranted pure fibre, jute woven into silk, vile rags into woolens, cotton prepared to feel like flunnel, sugar made of glucose and white earth, coffee adulterated with peas, spices with dirt, flour with genuity in fraud gains the penny at the

Against this mad current, which re igion as expressed by the churches has rather aided than resisted, there is one great force opposed. It is new views of life here and hereafter of the the spiritual philosophy. That philos-ophy teaches that as an immortal inteligence, started on a journey which will have only begun when worlds grow old be cannot afford to waste or divert his attention to the things which have reation only to the hour. He cannot afford to be selfish, unjust, unkind, for-getful of others. By birthright, he is an angel and should scorn every influ-ence, thought and action leading away from that ideal.

HUDSON TUTTLE.

### OUR HISTORY.

The success of an Edison is measured | Facts in Various Phases Wanted.

After the phenomenal data are all i and the fundamental facts established by evidence that cannot be questioned ther phases of the spiritual movement will need data, and these may be ac cumulating while phenomena are to the front.

Among these are striking cases of le gal injustice in denying the validity of equests, on the ground that a Spiritnalist is necessarily of unsound mind cases of illegal proceedings to incarcerate mediums or believers in insane asy lums:

Prosecutions for healing the sick without medicine or with medicine, by spirit guidance or clairvoyance. Ar ests for practicing mediumship without license, and the outcome in each case. Some of the points made by attorneys, and rulings of the courts.

Magnetic physicians and clairvoyant loctors in different states and localics, and leading features of their work, r striking cases of success in healing "incurable" cases. The per cent of successes or failures. Only strong, clear cases, well authenticated, are desirable. I have enough within my own experience to fill a volume, but I want the best cases from all sections, to se-

As many facts as possible, showing he direct influence of spirits, or of the teachings of Spiritualism, in which reforms have been accomplished. 1. of individuals; 2, of institutions; 3, of gov-

Cases of ostracism by religious bodies and the press. Striking misrepresentations by the press, and refusals to give a hearing to the advocates. Facts to substantiate every phase in the fifty years of evolution and progress of Mod-ern Spiritualism. This is a work for all of us to share as we have data. LYMAN C. HOWE.

#### THE GLAD TO-MORROW.

The hopes I dream the glad to-morrov Seem always the best. And though my heart may sorrow, The sunset's golden west There beams upon my vision rare The picture of unseen lands . To dissipate my weight of care. And warm with loving hands.

For comfort and for rest Know not the worth of living, Nor deeds that make one blest, But he who seeks to gain Of Time life's sweetest bliss, Will learn there's joy in pain; The good we would not miss.

Though now I see in part v.
The purpose of God's will,
I know his loving heart Is ever with mo still; In shadow or in shine. I know I'm not alone, Strong arms around me twide. BISHOP A. BEALS.

Summerland, Oak

It the power to do hard work is notlost without reprievel. It teaches a lolost without reprievel. It teaches a lotalent, it is the best possible substitute
for it.—Garfield.

The man that dares traduce because
lie can with safety to himself is not a

local heaven and a local hell, a literal restalent, it is the best possible substitute
Christ, a literal judgment day, a literal
burning up of the world and all of the
lie can with safety to himself is not a

wicked. It teaches a real person is Sawicked. It teaches a real person is Sa-

# AN EARNEST APPEAL FOR THE MORRIS PRATT INSTITUTE

public wokers on an educational equality with the plat-form workers in other societies and churches, the following remarks are addressed.

· Friends and Brethren:-Some of us have seen, with great regret, the diminishing of our cause in the estimation of the world. There is, pehaps, not one city in the cause stands otherwise as high as it did thirty years ago. To prove this a list of cities and villages might be given, together with the state of our cause then and now.

Why is all this? I answer, in the first place Spiritualism has been run mainly on the show principle. People have gone to Spiritualist meetings more to feast their eyes and their ears instead of their reason. They have generally paid ten or fifteen cents at the door with the hope of getting the worth of their money in tests. Incompetent so-called mediums and speakers have occupied, and sometimes disgraced our platforms, who with their bad grammar, bad logic, and general ignorant denunciations of almost every body and every thing, have driven the better, the wiser and the more unselfish people from our audiences and into the more liberal churches.

A full knowledge of these facts, and a growing conviction that under the present conditions these things can only get worse, has stimulated some of us to undertake to try to save and rebuild our cause. This can be done only by preparing our workers to present our glorious truths in an attractive manner. We have therefore preached and educate those who are to be our message bearers to the world, so that they can go before the world as mediums igainst our philosophy, as many of them do, can increase he interest, and draw the world to us.

Through the generosity of that octogenarian, Morris ng-one of which we are not ashamed. Now without the means to open our school the building is a "white

This building was given to us on the condition that we use it for educational purposes along Spiritualistic lines, and that we raise ten thousand dollars as an endowment fund. After the matter was properly laid before Mr. Pratt he readily saw that we could not raise that fund and maintain a school at the same time; so he permitted us to go on and raise the fund, and use such portion of it as is necessary to run the school, and apply any surplusage we may have to the endowment fund. On all of this, Mr. arbitrary, he only wishes to see that we are carnestly begin to advertise and solicit students. co-operating with him.

to open a first-class College where men and women can a receipt for your money in a very few days after you have happened, he proceeded to give a minute account of how the medium made graduate in the various branches which go to make up sent it. what is called a "first-class education."

teach anything from the alphabet to Oratory, Philology, ucational lines. Please do not wait. Let us hear from all Logic, Rhetoric, Psychic Culture, Homiletics, and any- who are interested in this work. MOSES HULL.

AFTER DINNER.

What Was Said, and Some Com-

ments.

On New Year's Day, we, like thou-sands of other folks, filed merrily into the parlor and everybody talked his level best and everybody

level best and often several at a time.

Tretty soon some one got astride of his ecclesiastical hobby and came riding into

the very center of the occasion. Then we had it, "I know," "I think," "I be-

lieve," "Let me tell what I heard or

read, or saw," etc. Just such a confab

as you have often heard, nothing learned, nothing proved, nothing set-

they went in. A very brilliant lady

chimed in to say, "Well, I have traveled

in many lands, and studied all the cults and religious that are now or ever

was, and I can't find a true, good, beau-

tiful, noble or lovely thing in any of

them that I can't find in the Bible. I

am orthodox; there I rest. It is (the Bible) a perfect guide, it is the word of God to me. Am I not right?"

All this sudden divine rush and gush

caused them to say, "Yes, indeed, you are all right; stick to it; never let go,"

Here is my reply to all this, which

she and others may read: Well, this vol-

ume teaches that God made apparently

out of nothing the world in six days, that it will be burned up, sea and all disappear, and he will make again (out of nothing, I suppose) "a new heaven and one of nothing is suppose) "a new heaven and one of the state of the

and a new earth"; It teaches that God

made man in his own likeness and said

he was "very good," and then in a short

time saw his mistake, was sorry for it,

and repented that he had made him at all! Shortly after this he destroyed the whole lot in a flood, and raised a new tribe that was very-little if any

teaches that (except a few) the whole

race is doomed to perdition, 1, teaches

that hereafter is no probation, or prog-ress, for souls to rise to higher and hap-ple conditions. It teaches that if a good man dies with one sin unrepented

of. his case is hopeless! It teaches that

there are wo'ls and rooms for the good

and bad souls, that they are fixed and

never allowed to converse, either to help or to be helped. It teaches that all souls who have not been so favored as

than the first he made. It

tled; all coming out of the same

To those who are in favor of a more enlightened Spirit- thing else necessary to fit one for the work we as Spiritnalism, and particularly to those who would place our nalists are called to do. This takes money. Will you

If every Spiritualist would contribute even as much as one dollar, we would be able to open our Academy next September, and have a large sum to deposit on the endowment fund. Will YOU do it? Five dollars makes you a member of the Morris Pratt Corporation for one year, United States where our audiences are as large, and our after that one dollar per year keeps you a member in good standing, with the privilege of attending its annual meet-

ing and taking part in its deliberations.

J. C. Bump, of Milwaukee, one of our trustees, and our treasurer, who has already contributed to our school, proposes to be one of a company of anywhere from one to one thousand persons who will pledge himself to annually contribute twenty-five dollars until the School is on a paying basis. I will do the same, and more. Others will oin us in this work; will those who read this appeal do the same?

There are many who would be better off here and hereafter if they would make an annual donation of one hundred to five hundred dollars to this school. Every society in the United States should take at least one collection to aid this school. Every speaker should hold at least one meeting and every medium one seance and devote the total proceeds to this work.

No work that Spiritualism has ever attempted is more worthy or more important than this. As president of the Morris Pratt Institute, I plead with Spiritualists everywhere to make some sacrifice for this, the only school of the kind ever attempted among Spiritualists. Who will prayed and sighed and mourned for an opportunity to volunteer to keep one worthy young man or woman in this school? The tuition will cost only fifty dollars per term of thirty-six weeks. Board will not cost over one and speakers, who, instead of increasing the prejudice hundred and twenty-six dollars for the same length of time, thus making the total cost aside from railroad expenses, not to exceed one hundred and seventy-six dollars per year. Two years will graduate one for this work. Pratt, of Whitewater, Wis., we now have a college build- The expense of board can be much reduced by two or three students uniting and renting a room and boarding tliemselves.

I am now, as president, devoting all of my spare time to his works paying my own postage and working without salary. In addition, I will be one who, beside all that I have before promised, will keep one student in the school at my own expense. This I will cheerfully do as long as my carthly faculties hold out, and I can find the means to pay the expenses.

If friends of this institution are willing to sacrifice something in this direction, but have not the means just now-to do so, let them send in their pledges to be paid any Pratt may, when he sees that we are working earnestly, be time during the present year. We wish to know at the depended upon to do his share. He does not design to be carliest possible moment what can be done. We want to

Send your pledges and offerings to me at 72 York speaker had proven that the Bible re-Now we want and must have money. We have de-street, Buffalo, N. Y., or to our secretary, Mrs. Clara L. | cords things as facts that never hap-hired a hall, and talked "Spiritualism" termined to try to open the College as an Academy next Stewart, at Whitewater, Wis., or to our treasurer, John C. September; and to run it as such until we get the means Bump, 220 Mason street, Milwaukee, Wis. You will get

Now, if ever Spiritualism needs to be saved from itself, Our intention is now to open this fall, prepared to that can be done only by self-sacrificing work along ed-

tials to place them on an equal footing

with the ministers of other denomina.

know that we desire the college enough

tions, will do more, but he wants to

to make an effort ourselves to open and

Wisconsin will take a personal interest

body's, and to your interest that it is

schal membership, and subscriptions

but by your efforts to interest the pub-

lie in scholarships, which will be rea-

sonable, and only the very best teachers

employed. The school will be opened

the second of next September, and we

Please let us hear from you with sub-

scriptions, donations, and applications

for membership in the Morris Pratt In-

The Reverends.

The term Reverend (abbreviated Rev.) is a high-sounding title that be-

longs especially to the province of The

Ism-to the Christian ministry, preach

ers, priests, theologians. It fits them gracefully and they rest on the dignity

or sanctimoniousness that the Rev. con-

fers upon them. When we hear any-

hing said of the Rev. Mr. So-and-So, it

always suggests the idea of sanctity,

inbecoming for a Spiritualist to appro-

printo the Rev. as a professional title. We have no need of such characters. We observe that a few mediums and

public speakers in the East use the title,

while in the far West it is almost obso-

lete. In California the people have only

it; therefore we advise all the Revs.

who visit this coast to drop that appel-

lation until they get back cast of the

A few mediums in this state have per-

sisted in the use of the Rev. attach-ment, for influence, until they finally discovered that the influence was so

strong against them that they had very

little influence among Spiritualists. We

suppose the object or motive is to init tate the churches, to be as closely as possible allied to the Christian religion

for the sake of popularity, or to gratify their vanity. We have a secret suspi-cion that the Revs possess the faculty of self-esteem abnormally large. A. H. N.

anlty, egotism, authority.

Rocky Mountains.

hope for a good enrollment.

stitute Association.

this "day of judgment," "second | Mr. Pratt, who so generously gave the

coming," resurrection and destructions of the material cosmos. All this must tablishing a school where our speakers take place before we can hope again to

meet and converse with the loved ones

Cheerful thought, isn't it? It tenches

that unless a man believes, repents, publicly professes religion, unless he joins the church, unless he prays, un-

less be is baptized and partakes of the

sacrament or communion, unless he

does all this and more, there is no hope for him. It also teaches that the soul is unconscious,

from death to the resurrection of the

body. All of which Spiritualists do most steadfastly NOT believe. And so

we conclude that this book of books

contains a storehouse of spiritual knowledge; it must be read as other

books, in the light of good sense, sound

reason and human experience as the

book itself says, "Prove all things, hold

Wisconsin Work

The work in Wisconsin has seeming!

The work in Wisconsin has seemingly been at almost a standard like winter, from the fact that no large meetings have been put on yet. H. D. Barrett, president of the N. S. A. has however, been in the state all of the past month, and would gladly have responded to calls if the people had co-operated with

us in our effort to put on meetings.

Mr. Bargett held very successful meetings in Portage, Beloit Janesville, Sparta and LaCrosse; in the two latter places Will J. Erwood and I took part,

and much good was done. We have en-

dchvored to secure a first-blass test me-

dium, who would work as a missionary

in the state, for the winter, but the cold

climate is a barrier during this season

of the year. In a quict way we are reaching as far

as possible, and getting ready for the

convention in Milwankee in April. We

will combine the convention with a

mass inceting at wildelf will be present some of the best latent we have on the Spiritualist platform. Headquarters will be established in one of the best

botels in the city, affreduced rates, and

everything done to induce delegates

from all parts of the state to be pres-

enf. In the mountime I am auxious to

hold meetings wherever the friends will arrange for me, and will answer calls for funerals, etc.

In addition to the leante work, the

come together and support the effort.

C. F. SHORT.

fast that which is good."

New York,

gone before.

ble to do justice to Rev. Mr. Rasmus pastor of the South Park M. E. Church of Chicago, who is a wofully weak rep resentative of a gloriously great de-nomination. Only because I made it nomination. Only because I made it my duty to hear the latter's attack upon Spiritualism in opening his Sunday evening course on "Colossal Frauds Un-der the Guise of Religion," do I inject a few words in the reportorial line, Mr. Rasmus magnifies his fitness for

handling and deciding this question for those members who wished to rest their own brains, by announcing that he had been reading along psychic lines for fif-teen years. He did not name a single author whose works he had devoured, and left a grave doubt as to which side of the question his almighty mentality had grappied with, for it was painfully evident that a careful reading of the Bible had been omitted from his pre paratory course. He confidentially advised his audience that he called these special efforts not sermons, but lec tures, for under the latter term he could feel greater license for indulging in ridicule and extravagant illustrations. The sacredness of the word sermon seems to haunt him with the necessity for greater truthfulness as to facts and an exalted degree of spiritual illumina tion which he did not command.

He first indulges in a rhapsody over he Bible's impartiality in recording the shadows, as well as the sunglintings in human experiences of the long ago, and mentioned the incident at Endor as an illustration that the fact was given but its real explanation was omitted It has often seemed almost a criminal oversight on the part of the Lord that he did not overwhelmingly inspire each individual interpreter of his word while time shall endure, as well as its orig-inal compilers and authors. However, Brother Rasmus had the omitted revelation as to Endor, and it was not a real occurrence, but only seemed to taken place-was wholly a mental mirage. He made this clear by telling of the Hindoo fakirs who seemed suspended from nothing in mid-air, until the kodak convinced the onlookers it was all their own hallucination. As he reached the triumphant climax that you cannot fool the sensitized films, a great terror seized upon me for the gray-haired father in Israel who courteously shared his pew and coverless hymn book with me, was shaken by a convulsion of admiration for the point roade, and I feared he would so far lose control of his nether extremities as to plant his number elevens on my corns. However, I merged into another sea-

son of calm, and remembered the pened. Well done, brother-let

us shake hands on that. But after proving the thing never ready to give King Saul a seance. Bro. Ifull certainly needs a copy of Rasmus Key to the Holy Scriptures. He cannot find in his Catholic, Protestant, Polyglot, Emphatic Diaglot or Revised Versions anything about the woman of Endor having or using paraphernalia, yet this preacher says she had them. Truly revelations to the sons of earth have not ceased. Anxious to picture the woman' realistic methods to his audience, made use of the words in the witches' scene from Macbeth: "Double, double toil and trouble. Fire burn and cauldron bubble," and I venture some went out of that room thereby convinced that the minister was powerful familiar with the language of the Bible.

support it. I trust all Spiritualists in I felt so glad he was not preaching a in this. It is yours as much as it is anysermon in the name of the Nazarene! He did not tell his people three mediwell supported, not alone by your peruns figured at Endor, the woman, Saul and Samuel. He played upon the un-accountable prejudices of his listeners by calling the medium, the witch of Endor, while the Bible only mentions ber as the woman of Endor. He de scribed her as an "abandoned woman like all of her class." Since I heard him utter those last seven words I have forgiven The Progressive Thinker for nublishing that Collation of the weak-nesses of churchmen some years ago, and wish I could send the reverend gentleman a copy of it and of the words once uttered by the inspired tracer on Judean soil: Let the guiltless cast the J. C. Bump, 220 Mason street, Milwaukee, Wis., is treasurer, and I am acting secretary. Address me permanently, Whitewater, Wis. CLARA L. STEWART. irst stone.

The Bible only says of the woman of Endor that she was a truthful instrument for spirit intelligences and killed a fatted calf, and baked bread and constrained the doomed king to eat and overcome his physical weakness. What was discreditable to her character in

But final proof that Mr. Rasmus had not rend-wisely nor made personal investigation of the fruits of honorable mediumship was found in his assertion that a medium never tells only what is on the sitter's mind. The Bible convanity, egotism, authority. tradicts him on that in many in its seems altogether out of order and stances. Why did the medium, or seer. tell young Saul who had given up hunt ing for his father's asses, that were found? Was that on the man's mind, after three days of weary search? Many thousands of living peo ple can give proofs of his mistakes. How many more years must this minister rend to catch up to date?

Rev. Rasmus made a point that burt when he described a fraudulent materialization perpetrated on Geo. H. Willlains, once Attorney General of the United States. But then we are told we must wink at all such things and sulp down imposture of every name and nature. Rot! Any medium that once deliberately does fraud is unworthy of further confidence, no matter what powers, until he has brought forth works meet for repentance. Out-siders do not take us sectiously because we so often lack earnestness and honwe so often luck earnestness and ho esty. GEO. B. WARNE.

The deeper the sorrow the less tongue

Prejudice Is the Child of Ignorance. A Bright Outlook for Spiritualism.

Here in far-off British Columbia we hear but a faint echo of the struggle for spiritual truth, and are mainly de-pendent for those few sounds we hear upon the columns of your truly valuable paper. For a long period Vancouver has seemed to be the dumpingground for all the fake mediums and spiritual mountebanks in existence. There have been exceptions, however such as the brief visits of Moses Hull and Mrs. Cowell; but those exceptions have been like the visit of angels, "few and far between." From time to time there have been efforts made to organize the work in this city, but these efforts have, mainly through incompetence of so-called leaders (slc), resulted in a condition of things utterly deplorable, until the very name of Spiritualism has become a by-word and a re-

proach.
So low has been the standard of Spirlinalism in this city, that every partially developed person around the neighborhood, however meagre their qualification might be, have always been considered good enough for Vancouver. So that with the exceptions already noted, the spiritual platform in this city has been filled (and disgraced) with mediums (save the mark!) whose knowledge even of the primates of the English lan-

guage has been utterly deficient. We have had fake mediums of every variety, and their name is legion; Spiritual lecturers addressing their mean-ingless prayers to "our blessed Lord and Savior, Jesus Christ," and enough spiritual rubbish every way to make a horse sick, until the better class, the really sincere Spiritualists, have hung their heads in shame, because of such

But "it is a long lane that never ends," and I am pleased to be able to record a complete change from the old order of things. Our desire for real spiritual food is now being abundantly supplied through the mediumship of Mr. R. H. Kneeshaw, of Victoria, B. C., a gentleman who has devoted the greatest part of his life to our cause, in Canada, the United States and in England; and though the writer has had a great experience of the work in many cities, and has met and heard a great many public workers, I have never yet met one more fully equipped with all the necessary means for the spiritual propaganda than is this gentleman. Language like this would in most cases be but fulsome adulation; of him it is but the literal truth. "After a famine comes a feast," and

the Spiritualists of Vancouver are now enjoying a spiritual repast which is as new as it is pleasing. Mr. Kneeshaw came to this city a stranger, not knowing a single person, without herald or eminouncement; sought no favors, asked no help; but just simply went to work, -not occult Spiritualism, or Christian Spiritualism; but just simply the broad, simple, philosophical Spiritualism of universal law. The result is in every way gratifying. Thinkers are being attracted, and we are constantly hearing such exclamations as, "So this is Spiritualism;" "I never knew that there was so much sound sense amongst the Spiritualists before;" etc. We feel now that Spiritualism has come to Vancouver to stay, and our creed-bound city is at length seeing the dawn of a ew day.

After all this I need not tell you that

our meetings are increasing in numbers and importance; and are besides attracting the very best element of our city, and the result is that the frue neighbors to a real spiritual meeting, and be proud of the man who is here to represent them.

With all good wishes for your continued welfare, and the increasing yopclarity of The Progressive Thinker, I am fraternally yours.

JAMES HALINGSWORTH.

Vancouver, B. C.

#### MY HOME AT LAKE BRADY.

Well. I've thought the matter over, And as near as I can see, do not know another place I'd any rather be; The story-writers slight us,

The poets pass us by, But right here at dear old "Brady" I'd choose to live and die. It's just as old as Egypt,

And a hundred times as good, And the lake has been here longer Than the pyramids have stood: And if brains are what is wanted, I guess 'twould stand a show A-side of any other place, No matter where you go.

Give me "Brady" in the spring time, When the apple orchards blow, And the cherry trees resemble A good-sized drift of snow. Give me "Brady" in the summer With lovely wheat fields golden,

Where the reapers buzz by day-time, At night katy-dids are scolding. Give me "Brady" in the autumn, With the robin's good-byc song; Thanksgiving time and Christmas

A-coming right along. And "Old Brady" in the winter, With cross-roads drifted high, And, just listen to the music When the street-car whizzes by.

With pop-corn and with hickory nuts, In the evening by the blaze, When the neighbors call to talk about The spirits wonderful ways.
Yes, looking at it all around,
I'm willing now to say.
I'll take, for solid comfort,

Dear "Old Brady" any day. These lines are dedicated to my new home at Lake Brady, by my guide "Coral," Dec. 24, 1001.
NELLIE C. MOSIER.

Oblidhood liself is scarcely more lively than a cheerful, kindly, sunshing old age.—1. M. Ohlid.

# A BEAUTIFUL FAITH.

## Professor Whipple's Discourse at the Funeral of His Aged Wife.

IN WHICH HE TELLS OF HIS AND HER CONCEP- This Son of Morning shall lift our prostrate, AN ABIDING HOPE WHICH COMFORTS AND And make her kindred with the shining sisters of Ple-

Mrs. Eliza Leach Whipple, wife of Prof. E. Whipple, And wreath her sad and wrinkled face passed to the higher life from their home in Lakeside, With a nimbus of cternal light. San Diego county, Cal., Jan 3, 1902. The following is a Among all the glorious stars, report of Prof. Whipple's discourse on the funeral occa-

It was the request of my wife ere she passed to her Been loved the most by God's humanity, higher labors, that I should make a few remarks on the And chosen as a model of new creative energies. funeral occasion, and I trust the friends present will ex- These energies now push toward earth's border lands, euse my wide departure from established custom in such And when the seven splendors

Mrs. Whipple especially desired me to thank the people of Lakeside for many tokens of their good will and for the many acts of kindness received at their hands; and also that I should supply account their hands; and also that I should explain somewhat the reasons for our re-tirement from society, and why we did not encourage the I marvel more and more in presence of the mystery ordinary social interchanges. I assure you, my friends, it Of how the cosmic hosts are interlinked was not because we felt above you in any regard—not from any feeling of social exclusiveness; nor was it be-

There were two principal reasons for this extreme retirement: First, Mrs. Whipple's physical status during the last ten years rendered her so sensitive to psychic spheres—both individual and collective—that it became an imperative necessity to withdraw from general society and make for herself a special environment within the home circle, where she felt it best to meet only a few individuals whose psychic sphere did not become to her an occasion of dictages. The result of this extreme retirement: First, Mrs. Whipple's physical status during the last ten years rendered her so sensitive to psychic spheres. And gave to each a name; Who mapped the course of history—Who gave prophetic utterance of things to come, and involved an inner meaning In the scriptures of the world. of distress. The second reason was a private and esoteric

one, which I need not now explain.

Eliza Leach Whipple was born in Hudson, Ohio, Feb. 7, 1827. At 7 years of age she lost her mother and one year later came under the iron rule of the proverbial stepmother, which brought many sorrows to her young life. In middle life, for fifteen years, she participated in an active business and public career, in which she employed many domestics, and her house was a social center where, I am pleased to say, many of the best minds in Cleveland were accustomed to meet for intellectual interchange. She possessed a noble ideal of personal liberty and uniformly protested against anyone calling her help servants. Her help always had the best there was in the house. Moreover, they respected her, were faithful in the performance of their duties and remained with her from year All affection shall be responded unto;

We both of us accepted the major facts of Spiritualism All these separations and gaps fifty years ago, and have never since doubted either the Shall be taken up and hooked and linked together. conscious existence of man beyond death, nor intelligent The whole earth communion between this and the spirit world, though we This cold, impassive, voiceless earth have not been actively identified with the outward phase | Shall be completely justified. of the movement during the last twenty-five years, but Nature and man shall not always be disjoined as now, rather with a special phase, of which I will presently For the true son of God shall absolutely fuse them."

We never connected ourselves with a church, yet religion has always stood for something specially sacred in our estimation-not Christianity alone, but likewise the elder religions, Judaism, the sun worship of Zoroaster, the old Masonic religion of Chaldea and Egypt, the Builders of the Great Pyramid, the old Vedic scriptures of India of five thousand years ago, and the still older Archaic scrip-tures of the north of Asia and region about the Caspian sea. We have indeed long believed that God has vouchsafed to every race and dispensation a form of His Eternal Word, adapted to the special needs of each and that no sacerdotal organization now on earth has delegated to it a all my earthly lives is now opening to me. The great fulmonopoly of God's Word to man. Through Confucius, no fillment is just beyond." a religion upon them foreign to their national type and a fair modicum of honor and integrity.

And now a final farewell to this house of clay. Good-

I will now specify in what manner our belief is a radical I will now specify in what manner our belief is a radical divergence from current Spiritualism, not in the fact of communion, but in its trend of philosophic concepts. For for a loftier flight. twenty-five years we have held the belief which primitive Christianity involved, but which the modern church practically rejects, namely: that the divine processes and purposes focalize toward the earth and that those purposes involve the descent of the Divine Kingdom and complete establishment of its form of order in this world; that the establishment of its form of order in this world in its form of order in the frightful image presented to be the intention upon super
to her mind, sent a thrill through her heart, and every vein. Tree bling in it, about to be buried in its obstitution upon super
to her mind, sent a thrill through her heart, and every vein. Tree bling in it, about to be buried in its obstitution upon super
to her mind, sent a thrill through her heart, and every vein. Tree bling in it, about to be buried in the end of the in thrill through her heart and every vein. The frightful image prayer of Jesus shall yet be literally fulfilled; that man mother her child. He is not only my shield and proshall eventually be provided with an imperishable body of tector, but my tender counselor and loving friend. I flesh; that all planes and octaves of universal movement, from the material to the spiritual pole of nature, shall be blended in the concrete organism of man, which shall contain a distinct organic zone for every plane and octave of expression in the universe.

The distinct tendency and ultimate aim of current Spiritualism, Theosophy, Mental Science, Christian Science, etc., is to shed the body for good, escape from earth and reach the final goal in the spirit world, or in Nirvana. Per contra, the primitive Christian ideal honors the material equally with the spiritual side of creation. Its hope is to perfect and sanctify the earth, achieve immortal flesh, capable of functioning on every plane, and realize here below the divine dream of the brotherhood of man! For twenty-five years we have believed that the building of this perfect kingdom is near at hand, and hence have not been surprised at the signs now everywhere apparent of the falling of the timbers of the old order! War and tumult and social chaos must needs precede the inauguration of the divine order on earth. When the old shall be in ashes and ruins, then will the builders appear.

In 1877 it was our good fortune—as we believed—to be intromitted into a form of teaching from a very ancient brotherhood of Masons, who lived on earth long antecebrotherhood of Masons, who lived on earth long antecedent to the time of Solomon and Hiram Abiff, who builded the great pyramid and from whom the school of prophets descended. From these old Masonic masters we possess over two thousand pages of manuscript, written in the most sublime symbolic style, and which, we prize above all the books on earth. Moreover, these old masters initiated and hantined as into their sagged order twenty ters initiated and baptized us into their sacred order twenty-five years ago, and we have endeavored in the interval to embody their sublime teachings in our lives. Their mode of access to us need not be explained here. Suffice to say, their major labors now consist in preparing the way for the visible advent of one of their number! The mental states of each of us have affected the other in a similar manner for many years. Presently my brain was dominated by a poetical conception of the starry constellations, and their relation at this time to the Messianic descent. Next morning I jotted down what I was able to retain of this poem, a few concluding verses of which I will here take the liberty to repeat:

I turn my eyes to star groups Brightly shining in the northern sky, Where mighty Perseus raises his flaming scimitar Above Medusa's head, and where The son of morning sits at quiet ease In Cassiopea's chair, Waiting his appointed time.

And old King Cepheus, With starry robe and diadem, Notes the moments as they fly, And watches for the star of Bothlehem— The famous double star—the promised sign-The herald of a mountain king Whose glories number twelve times nine.

He shall crown her brow with a radiant tress of glory,

For she has suffered most,

O'er the North sea rise seven times

cause we were indifferent to society and social life, since we formerly had a wide acquaintance and were in close Give birth to titan wars, and then

Now I must close with a few words of personal men-

My companion's long and slow decline was fraught with many lessons of valuable experience to us both. In the midst of sorrow and self denial we learned a trust and hope and cheerfulness which constituted our home a salvoung doctor being about to visit his relations, and meeting two officers, agreed Not for one mowhich always and forever doeth all things well. With America's greatest poet we could always say, that "Whatever can possibly happen county and the well all things well always say, that "Whatever can possibly happen county and the well always and forever doeth all things well. With the felt himself held back by some supernatural power. The two officers: I have retreated to the pretension that ever can possibly happen anywhere, at any time, is provided for in the inherency of things," and that "the purport of death is just as important as the purport of life."

"All these hearts of fretted children shall be soothed-The secret shall be told.

When my wife saw that the change was near at hand, she said to me: "I can no longer use this old house of my spirit for any useful purpose, and if it be the will of the wise powers, I am rejoiced to lay it down. I shall take up my work again at the point where I leave it here, and shall continue to serve those ancient brothers who have guided our feet and counselled our lives for the last twenty-five years.

"Our labor is one, my husband, and we shall stand shoulder to shoulder in the duties of the day and hour."

My friends, upon occasions like this can we stand in the presence of death and feel that all is well? I do assure you that I have the faith which never fails. I rest in the hold that this present life is only one link in an interminable series. I know the future has many good things in

#### LEFT ALONE IN THE HOUSE.

A movement in the empty house! A step upon the stair! A cautious tread, now on, now stayed-Surely some life is there!

Surely-in this deep, breathless pause Some life beside my own, Unseen is near me, yet I know That I was left alone.

And if a footstep should advance (I dare not fancy how) What presence that the eye could find Would stand before me now?

Though not a speaking human form, Might it not be some shade Of one that has felt anguish here, Whose feelings cannot fade?

With strangely-acted retrospect:
A spirit passed away,
In its strong pangs of old remorse,
Might meet the eye of day. I think these silent gazing walls Look conscious of some past, O'erladen with a tragic freight,

When passion pulsed too fast. I know one mournful life was wont In this still room to pine That feeble frame, that sinking heart, That long, slow struggle mine.

Yet, though time-severed from that self. I cannot think it dead; If lingering on the landing near Where once such tears were shed, With what a ghost-like sense of wrong

Sad-eyed and speechless, to survey
The treasurer's time can win! at would not find me rich in joy;

> Submission gives me peace; The present cannot hide the past, But vain regrets may cease.
>
> —A. J. Penny, in Light, London.

The time is ripe for confining the operation of the human mind hereafter to the simple content of observed

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MEL-1 BOURNE, AUSTRALIA.

least-expected, and through channels quite other than those in which people might naturally look for it. In La Revue, formerly La Revue des Revues, of Paris, for example, M. M. Vaschide and Pleron publish a dissertation upon Dreams, as considered in the light of contemporary psychology, in which, being both of, them materialists, they sneer at "the uncontrollable absurdites of Spiritualism," and yet, at the same time, they quote from Le Monde des Reves, of Dr. Max Simon, the following facts, which admit of one explanation only; namely, that of an impress nation only; namely, that of an impres-sion communicated to the mind of each of the persons referred to, by a spirit-ual guide or guardian, and promptly ual guide or guardian, and promptly obeyed by the recipient: (1) "A young lady being on a visit to the country, somewhat distant from the place in which she abode, had an idea that her sister whom she had quitted in perfect by a sphere. He drew out is set of the standard promptly barried by a sphere who will be water to ascertain the precise me. health, was in serious danger. She immediately returned, and had scarcely reached home, when she was told that her sister had been taken with a violent splitting of blood which had placed hier life in danger." (2) "One day when the Abbe de Montmorin had entered the Church of St. Louis, and was kneeling down in prayer, he was strongly moved to change his place. He resisted the impulse at first, but the internal solicitation becoming more pressing, he concluded by yielding to it, and kneeling down to pray in the opposite aisle of the church. He had scarcely done so before a large stone detached liself from the vault, and fell upon the exact noticing a change in his countenance, asked the reason of it. He explained, and they offered to assist him to mount, never had the slightest reason, of any but he refused, stating that he had debut he refused, stating that he had de-cided not to go. They had scarcely de-opinion, which is this, that she comparted, before he felt that the restraint mitted a fraud from beginning to end, upon him had been removed; and he and that she possessed no species of sutook the first opportunity that offered pernatural power whatsoever...1 have of setting out upon his journey. On to thank you for calling my attention reaching the banks of the Elbe, he to this great mistake, in so far as I am found a crowd assembled, from whom concerned, and I wish you to underhe learned that the two officers had stand that you may give the fullest been drowned by the coach falling into rublicity to this my repudiation."

CHEVREUL AND THE SPIRIT. Speaking of the inaguration of a Speaking of the inaguration of a statue of Ohevreul, the great chemist, who died in 1889, at the age of 103, and to whom this honor has just been paid in the Jardin des Plantes, in Paris, the Messager of Liege quotes from the culosty spected, perhaps—in a way which was leasty spected, and through channels quite other than those in which people animated, could walk and talk no one stances, as he did one night when, having worked very late, he saw the door of his laboratory barred by a sort of

sister whom she had quitted in perfect his watch to ascertain the precise mo-health, was in serious danger. She imment the apparition had presented him-

the river." 14). "One night the Princess of Contisawim a dream one of the rooms in the children, who were respectively to this my repudiation."

SCIENCE AND SPIRITUALISM.

We learn from the Revue des Etudes Psychiques that the Academy of Medi-

# REMEMBER

# The Fifth Annual Mass Meeting Liof Illinois Spiritualists,

At Handel Hall, 40 Randolph St., Chicago, morn- re your whole soul did the prompting, doubt, a fragment of the Eternal Word was spoken to the Chinese people, which enabled them to stand erect and preserve an unbroken national continuity while Western historic nations were passing through the most sanguine religious and political mutations. Now, in our charity—or lack of charity—we call them heathens and try to force a religiou upon them foreign to their retional type and a religion upon them foreign to their retional type and the most sanguine on the old farm in Ohio. If she did not bequeath but a small portion of worldly goods to her children, she often expressed her gratification that she had at least bequeathed a religion upon them foreign to their retional type and the most sanguine on the old farm in Ohio. If she did not bequeath but a small portion of worldly goods to her children, she often expressed her gratification that she had at least bequeathed the most sanguing the most sanguing to the most sanguing to the most sanguing the most sanguing to the most sanguing cede it on Monday evening, Feb. 17th.

GEO. B. WARNE, Prest. I. S. S. A. Ella Johnson Bloom, Sec.

sleeping in it, about to be buried in the cine in Paris has at length condescendspring from her bed, and called to ber women who were sleeping in her dressing-room. She told them what she had seen, and ordered them to bring young lady, who is evidently a medium, and seen, and ordered them to bring young lady, who is evidently a medium, and seen, and ordered them to bring young lady, who is evidently a medium, and seen, and ordered them to bring young lady, who is evidently a medium, and appears to be hypographic to the her children-to her. They very-reluct, and appears to be hyper-sensitive to the store for me—for you—if we are obedient to the divine voice.

her children-to her. Ency very states and appears to be hyper-sensitive to the antily obeyed, but came back in a few magnetic influence of a lady spoken of minutes, stating that the little ones were sound asleep, and that it was a pity to disturb them. The Princess, former and merely waved her hand at seeing their obstinacy, commanded them to bring her dressing gown. Finding she was determined, the women went and brought the children to their sensation was immediately followed by mother's room. They had scarcely an attack of hysteria. A few nights done so before the celling of the chamber vacated came down with a crash." the house, the patient, being in bed at Now the unproved hypothesis of telegrathy might be suggested in the first case, but is absolutely untenable in all the came as rigid as a bar of iron. three of the others; while spiritual im. Sixteen days afterwards the young girl pression is a simple, sensible and suffi. declared she had seen Mme. P. as an clent solution of the mystery—if such apparition. She underwent another cri-it can be called—in each one of these, sis, and at that very moment Mme. P. It may be asked why could not the lives of the two officers have been saved by the same means as that of the young doctor? In all probability they could and would, if they had offered the same "conditions" to their spiritual impress-ors as he did; or if they were as amenable to spiritual guidance and warning as be was. .. 24

THE BELGIAN PRESS AND SPIRIT- duty it was to prepare a special report HALISM.

one of the daily newspapers of that studying such cases as these, which the city, publishes it two-column article in whole faculty would have received with its issue of the 12th of July, descriptive of a visit hald by a member of its ed-years ago. Evidently the world is movof a visit hald by a member of its editorial staff to a spiritual seance held at Charlerol, the Belgian Newcastle, where, he says, "there are at least 20.000 fervell and avowed Spiritualists, attending fillerent circles here, and leading periceful and contented lives in consequence." Fifty persons were present at the sitting he attended, and among them were merchants, a celebrated artist, a barrister, some journalists, and several workmen. Among the controls who spoke were Paul Bert and of the one I had prepared. I believe

sis, and at that very moment Mme. P. happened to have returned to the place after an absence of nearly a mouth. Dr. Fournier states that his patient is clairvoyant, and can distinguish between the control of tween and describe pieces of money in a tightly closed hand. Not only so, but she accurately described what room one of her female neighbors was in, and what she was doing at the time. The member of the Academy whose

upon these phenomena actually ven-tured to enlarge upon the importance, Le Messager of Brussels, which is from a scientific point of view, of

controls who spoke were Paul Bert and of, the one I had prepared. I believe Allan Kartiee; and the writer, while declaring himself to be a non-spiritualist, concludes his narrative of what he saw and heard in these words: "For reasons quel. I resisted the inclination and which are were sentimental their scient and heard in these words: "For reasons and interesting the licelination and which are more sentimental than sclentific. I believe in the entire good faith of the actors in the scene. The desire to converse with the dead, which is as old as the world, has often led men into strange practices. Here, it contributes to elevate their souls and their hearts, and irony would be a sacrilege towards these mourners who are feeling in the mist for some fugitive class of the hearts, and from those who have disappened from the closur part of the prepared lecture in the spirit time of the foregoing with the silly tone of

changed unto the other line, but that was no longer possible. When I fin-ished I sat down in some humiliation. Almost immediately rose an old man, with a great dome of head, and eyes that had in them a far-away look. He said: 'Mr. Harrioson has been lecturing for an hour and a quarter. The hour, during which we all listened with de-light, was given by a spirit whom I light, was given by a spirit whom I saw; the quarter, which fell flat, was his own. He resisted the spirit, and the spirit fled.' The speaker was, it turned out, a well-known Spiritualist, At his words the audience laughed. I did not. Again, I have no theory to give. But, I suppose, Christians believe nominally at least to the spirit. lieve, nominally at least, in the spiritual universe, in a great multitude of angels, and in the spirits of just men sade perfect. If this round world is set in the midst of unseen intelligences, is it very wonderful if the latter some-times touch and influence the former? Yet there may be truth in the contention that to have communion with them we must walt till the bars of earth fall tway and permit our passage into the lufinite unseen. We must rise to them, rather than they come down to us.... Or is it that they come oftener than we know, but cannot stay for long in the atmosphere of earth? Are the visits few because we are so seldom desirous of their company, and far between because not many are fit to receive such company? After all, may it not be that it is not the angels who are absent, but the seeing eye and the hearing ear? For myself, I do not know certainly whether I have ever beheld the graclous beauty of their forms. It has often seemed to be that they hovered in the air around, that they have spoken many things and off, but I have never seen their faces. When I have asked why, the answer swiftly came, Because we stendfastly behold the face of your father in Heaven. They seem to me to have dictated many pages which I have hidden away and permit no one to see but myself, and not myself in lower moods. They seem to me to have said, 'Put down no thought of your own. Write word for word what we say, and as we say it.' Once, correcting, as I imagined, a mistake of my own, while they were still dictating, I thought I heard them say. 'No you must not do that. Write what you hear, whether it seems sense to you or not.' No angel has come to me singly, so far as I know. Usually, there are many speakers, but always only one voice. Is this voice really my own, which imagination translates into theirs? I know not, but if it be it is surely as wonderful. Must we be always seeking, and never sought? Can we not sometimes be still and let the invisible speak? Even if it be self that speaks, then it is that self that lives nearest God. May I not say also, that He in whom we live and move and have our being, often makes our souls thrill with spiritual vibrations which our conscious self -translates thoughts and words? If God be immanent in Nature and man, as well as transcendent in eternal space, ought we not to expect, to look for, to awalt, the frequent touch of the invisible? Or can it be that, having once stilled the quivering fire of the long line of prophets, evangelists, apostles, He closed the Bible with a threat and has never since spokement and man are the content of the long line of prophets, evangelists, apostles, He closed the bible with a threat and has never since spokement and line in the long line of the long line of prophets.

#### THROUGH HOLIDAYS

Have you made somebody happy who with pain and sorrow burned? Then a portion of true happiness you certainly have carned.

If you gave as you were able of the wealth you had in store.
You but did your duty nobly; could a

means you had to spare,

You should feel the satisfaction that the happiness you gave Will enhance the future welfare of your

soul beyond the grave. But the gifts without the hoping for returns some future day. Are the gifts of purest motives and unselfishness alway.

There seems something very narrow in the soul that will not give, From his plenty to the needy who around him have to live.

But no other soul can judge him from his proper point of view.

And not wear the same conditions that his brother traveled through.
So let's leave unjudged all others to
their fate with Father Time, For the future may unfold them to a beauty more sublime. :

Tis enough for us to measure all the goodness we possess To the world we see around us seeking 'Tis enough for us to succor those we know who need our aid,

Tis enough for us to lighten others' burdens up the grade; Then let's leave to those who falter just to labor as they feel, While we put our strongest shoulder to

some helpless brother's wheel. DR. T. WILKINS. The Class of Women Who Favor

Woman Suffrage. The Rev. Dr. Herbert Foss, successor of Bishop Simpson, of the Arch Street Methodist Church of Philadelphia, last week closed his series of sermons on "The Woman of the Future," with a discussion of the question, "Ought woman to have full suffrage?" In a most public-spirited address he said: "It is those women who are fighting the evils of society, the devoted Christians, that favor the right to cast the ballot. They are doing it, not because of notorlety, but because they see in it the only way to solve the great moral questions of the day. It is those women who devote their time to frivolities that manifest no-interest in this question of wo-

man suffrage. "The woman of the future will be a citizen with full suffrage, because it is just and right. England cut no sorrier figure in taxing her colonies without giving them a voice in the management of their own affairs than we do in taxing women and then withholding the

franchise from them.
"If woman is fitted for the high du-ties of motherhood and wifebood, she can be trusted with the ballot."

"Rending the Vall." A Sequel to "Rending the Vall." Being a compila-tion, with notes and explanations, of narrations and illustrations of spirit ex-

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ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1 For sale at this office.

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"Mind and Body: Suggestlons and

# OGGULT MYSTERIES.

# PRENATAL SUGGESTION AS AFFECTING HUMAN DESTINY

A Theory More Wonderful than That of Doctor Koch.

HOW DR. W. G. FERRIS PROPOSES, | show will contribute toward her own BY THE PROCESS OF MENTAL happiness. SUGGESTION TO THE MOTHER, TO CONFER EXCEPTIONAL TAL-VELOUS PSYCHOLOGICAL TEST tion. WHICH HAS AROUSED THE IN-TEREST OF LEADING SCIEN-

psychology ever attempted are now be- phies of famous composers. She will These are the most extraordinary simple little peasant maid lisping her apartments handed the missing articles Ing conducted by Dr. W. G. Ferris, of be led to hope that her child shall be a demonstrations in animal magnetism letters in far-away France, she was to her, saying: 'I told you we would No. 140 West Eighty-second street, greater master than any of these. New York City.

eration to come in their own hands and force and effect. fashlon it to suit themselves.

the formative period of their years in would be at best only a partial demongearch of a career, but with a career to stration, and my purpose is to prove the tined by their ancestors.

ory of Dr. Ferris that an unborn faild idealist is opened to mankind. It the left side. may be so influenced through the means, for one thing, that the existence mother by means of mental suggestion of the criminal mind can be obliterated paper. Lay them on the right leg and hardt and Coquelin. To him she gave plucked a day or so ago, would you like that it will be fitted to become an artist, and that a new and almost perfect civ- rub them briskly two or three times several autographed portraits of hera statesman, a warrior, a musician, a ilization can be developed."

Dr. Ferris is thoroughly confident ments of Dr. Ferris, said: that his experiments will be successful, "The complete demonstration of the Now rub the two sheets with differ- mother in the French quarter, and who, menced to make passes with his hands and eminent scientists who are specialists in psychology—such men as Prof.

| Complete demonstration of the property demonstration of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place them to because of a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place the principle involved would be one of the ent hands. When you place them to be a life-long friendship exist| Complete demonstration of the principle involved would be one of the ent hands. When you place the principle involved would be one of the principle involved would ists in psychology—such men as Prof. greatest boons which could come to hu- gether they will fly apart. The posi- ing between her mother and Calve, was ing meanwhile monotonously, then means the care of his health John D. Quackenbos, of Columbia Col- manity. That the law exists, and that live and negative currents cannot invited by the singer to go South with muttering, his eyes closed, his face taklege, and Prof. William James, the fa- the principle is true and scientific, I dwell in harmony. mious Harvard psychologist-indorse have no doubt. But because it has the theory and declare there is much never yet been demonstrated I cannot reason to believe that Dr. Ferris will venture an opinion as to whether or not accomplish the marvelous result which | these experiments will succeed in demhe is attempting.

Dr. Ferris has made a specialty of the experiments.

Every reader of romance is familiar with the late Dr. Oliver Wendell Holmes' famous story "Elsie Venner," which tells how, previous to the birth of the beautiful Elsle, the mother, while walking about the New England hills, was frightened by a rattlesnake. Acting as a Magnet It is a Motive and how, when a babe learning to crawl, the child's body moved with the sinuous movement of a serpent, and how, when she grew to womanhood, the beautiful and erratic Elsie, with her strange, fascinating and dilating eyes; would curl herself up on the ledge of a rock and bask in the bright rays of the sunshine. Physicians and scientific men have agreed for years that the scientific principle which was the basis of Dr. Holmes' popular story is a true one. Perhaps the most noteworthy experiment among those which Prof. Ferris is now conducting is the attempt to so influce the mother that the child which is to be born will possess the mother is a young woman who has never received a musical training, knows naught of music save in a genas the middle class. They have a fair tions of that future time when science degree of intelligence and have received will know how to harness human en

common-school educations. as their income permits, live quietly and economically, and, so far as can be has strung a copper wire in his home ascertained, have no ambition beyond and has placed upon this a tiny truck. that of enjoying a quiet, comfortable By rubbing his hand on a piece of paper life, with the opportunity to rear their and hanging it on the truck, he can pull. ucation and get them an opportunity of employment as soon as they may be

fully questioned as to her inclinations tastes and ambitions for the children She is fond of the theatre, as are most an emotional play more than any other, reading, and knows only enough of music to obey its rhythm when dancing. Taken the other evening to witness the performance of a comic opera, and watched and questioned very closely

when she had no notion that any object was in view, she declared that she highest physical development. Alenjeyed the performance very much, but thought she got more entertain- straight and vigorous as that of a man ment out of the speaking parts than 40 years his junior. He has always befrom those which were sung. "I like lieved that the expended energy of the the music," she said, "but I cannot tell human body could be used in a practiyou why, for I do not understand it." And now, how will Dr. Ferris pro-

ceed in this wonderful experiment? Read what he said to the writer for the Sunday World Magazine:

"My method," he declared, " will not be through the process of hypnotism as hypnotism is generally known and un- ing of its life force; it is always expend; her thoughts concentrate, and her am- poured out those wonderful trills of Buddhism. She discusses "The Hidden derstood. I shall not put the mother ing energy. We cannot walk across the bition centers. To sing? Yes, that is which she is the musical master. Listo sleep so that she will be in the condi- room or cannot breathe that this is not something. To know what lies beyond tening for a few seconds she burst tion of somnambulance, in which those demonstrated. This force is sometimes who have witnessed the phenomenon absorbed by other beings; often it is that to her is everything. generally behold the hypnotized. In lost, other words. Mrs. Blank will always be What is this thing we call scent? conscious of her surroundings and What power is it we leave behind us hitherto needed but to stretch forth a incoherent sounds, and while we were know what she is doing.

"I do not consider the hypnotic trance hound to follow us over the same path state at all essential to the success of the next day? It is a part of the same darkness for something which cludes thicket and approached us. His appearmy experiments. The prospective power that permits us to move our bodmother will be by quiet, harmonious les. It is generated in the system and, to possess: The key that will unlock frightened, for we were alone and and easy methods of suggestion placed when applied to our limbs, passes out the portal dividing the finite from the laway from the main road. He had a kinds of prayer—petitions for definite Annie Besant. It is an indispensible those occult writings, and personified a in what is known as a state of passive into the floor of the earth. recentivity. Her thoughts will be My theory has been that this expendfreed entirely from the influences of ed force can be controlled and utilized. any environing circumstances that I have finally demonstrated it success- alternately the milestones of hope, might interfere with complete concent fully. I use in these demonstrations fear; doubt, faith, belief or disbelief, tration upon the subject in hand, and the simplest apparatus: while in this state the mind will be directed toward music.

to train her in the technique of music piece of heavy wire. I fastened this in inysticism in the Orient; to the abiding or to lead fier toward a musical educa- a steel vise, attached to an ordinary places of Buddha's disciples, closeted mured to Calve let us run. tion. She will be led to hope and then table. Suspended from the crossarm, in the wilderness that solltude and to believe that the child will be a great by slik threads, are a tack and a small prayer which might work miraculous which he certainly could not have to say: musician and will be taught that every piece of wood pith. I hold a common results with the spiritual and material heard at that distance, when he said, whim and talent that the child may steel magnet to the tack. It is swayed force of the body; to the land of the la

"She will also be taught what a pow-

chestral performances, and she will be place my hand behind the paper the di- herself. The most wonderful experiments in made to feel an interest in the biogra- rection of the car is reversed. If they succeed, the revolution which plete success of the experiment. I in importance with those made by Ben- Aveyron, her village birthplace, which will be wrought in the life of humanity know that the law or principle under jamin Franklin with his kite and stor- had frowned for centuries upon the great, our horses went fast, and you

It would defy the imagination to fore- which it is to be conducted is a true age jars. and powerful one, and 1 am assured It will mean that the men and women that we have now sufficiently mastered of to-day will take the life of the gen- it to know how to apply it with full "I shall, of course, as time progresses,

It will mean that children will be conduct a number of experiments along born not to wander haphazard through the same line. Success in a single case which they have already been predes. complete potency of the principle. With | handed, the positive current is on that | pursuit of her experiments, visited in tined by their ancestors.

It is, in one plain sentence, the the zation far beyond the dreams of the left-handed persons the positive is on Miller, whose form of mediumship is

financier—whatever, indeed, the mother Dr. John D. Quackenbos, professor of attempting to separate them, that they encounter with a Hindog, which I reand the authors of the suggestion psychology in Columbia College, when will stick together. The same would be peat exactly as it was told to me by an asked for his views as to the experi- the case if the papers were rubbed on intimate friend of Calve, a young wom-

onstrating it.

"The world at large seems very slow graduate of the University of Illinois experience of new discoveries. We disease. and also of the celebrated Bernheim laugh at those who believed Columbus School, of Nancy, in France, the most would topple off the world when he famous institution devoted to hypno-started on his journey west to go east tism and suggestion in the world. He and incidentally stumbled across Amerspent three years at Nancy and was ica. It is by no means impossible that closely affiliated with Dr. Bernheim a few generations hence people will and the late famous Dr. Charcot in con- laugh at us for spending money for ducting many of their most important jails and poor-houses."-New York experiments.

# HUMAN ENERGY.

DR. CHARLES TUCKETT HAS DIS-COVERED HOW, BY NERVOUS ENERGY ALONE, HE MAY OPER-ATE A MINIATURE RAILWAY IN HIS ST. LOUIS HOME.

Dr. Charles Tuckett, a retired St. Louis Doctor, is exhibiting in his home, at 4563 North Market street, the most extraordinary little railway in the city -a railroad whose motive power is the nervous energy of the human body. Dr. Tuckett believes a time is coming

when science will so confine the energy heart and soul of a musician. The in the human system that by grasping a lever a man may run his automobile with the life force that is in him, or that the passengers on a street car may eral way, cannot sing a note, cannot start or stop the car by touching a corplay on any musical instrument and tain place with their hands and taking who never had an ancestor as far as them off. In other words, man in himcan be ascertained, who was gifted self is a motor. These are somewhat with the talent of music. Her husband exaggerated illustrations of Dr. Tuck-Is equally ignorant of music. Both hus- ett's immediate expectations, but they band and wife belong to what is known are by no means beyond his anticipa-

They attend the theatre occasionally To illustrate his discovery of nervous is their income permits live quietly energy as a motive power, Dr. Tuckett children with a good common-school ed- the car forward or back it across the room by holding his hand a few feet away, the principle being that of the

The wife and mother has been care. Dr. Tuckett believes this to be the made. He is confident his discovery which she may bring into the world, will be taken up and elaborated upon, just as science took up Franklin's disyoung women, enjoys a melodrama or covery of electricity. He says the life force of men and women is wasted in has a similar taste in story or novel enormous quantities and that when science succeeds in applying it the saving will be one of the chief economics of humaukind. .

Dr. Tuckett has been a student of life force for many years. He is a magnetic healer and strong advocate of the though 76 years old his carriage is as cal way and, after a long series of experiments, has caused it to move a very small two-wheel truck at will over a copper wire.

BY DR. CHARLES TUCKETT. The human body is constantly throw-

life force, have bent at wight and a life or others to take heart by, you were coming. I was waiting for "No effort will be made in any way netism. I have bent, at right angles, a Calve's quest has led her to temples of you."

I have constructed a steel truck two inches long, and very light. It is supported by two brass wheels, one behind the other. These wheels are grooved so what her religion is she shakes her they will be a steel truck two will b they will fit on the copper wire that head. "Ask me when I return from serves as a track. Under the truck and India," she says.

up the work where I have left off.

man body contains positive and nega- for which she is restlessly searching.

the left leg by the left hand.

The big healthy person will not absorb the sun so warming the atmosphere there, lifting their petals, fresh, frastudy of suggestion and its influences to realize the importance of the many as much as the weak one, hence there that Mme. Calve throught a drive into grant, beautiful as before, were the ever since he adopted medicine as a new discoveries in the science of psy- is always a repellent force about him the country would benefit her and reprofession, twenty years ago. He is a chology, but that has always been the that permits him to successfully evade vive her spirits, for she was feeling

all my life and have never been ill. My ing as announced. A carriage was or-Louis Post-Dispatch.

Now I apply animal magnetism. Ex- turn upon the so-called supernatural Buddhism. I live in a little but on youperience has taught me that the best the cold white searchlight of scientific der moutain side and subsist on the conductor for limited experiments with investigation; from France to Egypt, proceeds of basket-making. This amply inimal magnetism is dry paper. The from California has Calve continued supplies my simple wants. Here is one. force is transferred by rubbing the pa- her quest. For this is no fad of an | Will you buy it?" per briskly with the bare hand. Hold ennuled cantatrice seeking to while It to the tack, and the little piece of away hours of idleness; nor shallow metal swings to the paper. The pith purpose, caring merely for a new senwill do the same, showing that the sation. No lay student of the occult plied. I am no beggar, he responded power from the body possesses a prop- has brought greater earnestness to the | with dignity. 'I want you to have the erty that material magnetism does not. task; none has persisted with more pa- basket, for it will keep me en rapport The existence of animal force thus tience or keener interest, for she is a with you.' Calve and I were somewhat demonstrated, we apply it. To do this woman of uncommon mind and de-

extending below the wire I have placed | It is around this contemplated jour- pressed and of the opinion that the intwo short pieces of wire, bent into ney to India that Calve is weaving all cident was part of some occult plan. hooks at the ends. Between these half- her plans. She will go as soon as it is We returned to the hotel and removed way to the point is a piece of lead that possible to get away for a long enough | the dust of travel. Calve, desiring to acts as a balance, holding the little car period from the footlights. But not as open one of her trunks, could not find erful factor in the world music is, and upright on the wire. Again I briskly the average tourist goes to wander the her keys. She searched excitedly everywhat great events its subtle chords and rub a piece of paper, then quickly fas- streets of strange cities and lotter where turning the room topsy-turvy ENT IN MUSIC UPON A CHILD melodies have wrought. All this will ten it to the wire hooks, I hold my among curio shops and list to the bab- and giving stormy vent to a temper THAT IS YET UNBORN-A MAR- be done by simple methods of sugges- hands two inches in front of the paper. ble of foreign tongues. Somewhere which plays like forked lightning. The The magnetism in my flesh attracts among the Hindoo masters of the oc- management was notified. There was "In addition to this I shall at various that I had generated in the paper, and cult who dwell isolated in the Him-great consternation. times give the mother a musical envir- as I move my hand along in the direc- alayas she hopes to find the key. She onment. She shall hear operas and at- tion of the wire the truck runs easily covets the mystic powers of the Indian TISTS THROUGHOUT THE COUN- tend some of the most important or- after it, drawn by the paper. When I adepts and will strive to attain them

> that have ever been made, to my wont to gaze round-eyed at a great meet again.' "I have but little doubt of the com- knowledge, and to my mind they rank stone castle, a fine baronial castle near humble homes that freekled the coun-I do not believe it is given to me to tryside. Her childish imagination loved successfully store this power or to em- to picture what it would be to live in ploy it further along the lines of strict such grandeur. Not long ago she went practicability. But I have shown its back to Aveyron and bought the castle. power and other scientists must take It is her most cherished possession, but she would willingly part with it if by so I have also demonstrated that the hu- doing she could acquire the knowledge tive magnetism. If a person is right- While in this city recently Calve, in this principle established a new civili- side, and the negative is on the left. In company with Salignac, Mr. C. V. physical materialization, and who be-Take two pieces of thoroughly dry came known to the diva through Bernwith the right hand. You will find, on self. In Pasadena she had a peculiar an of education who resides with her towel.' Calve obeyed. The Hindoo comher as a companion and interpreter.

Persons of the best physical develop- "Calve and I, had an extraordinary Perhaps five minutes clapsed. I was ment-by that I mean the soundest bod- adventure in Pasadena. Nothing in my | too absorbed to estimate time. Opening les-possess more magnetism than the life has so astonished and impressed his eyes he sighed profoundly, saying weak and sick. This magnetism is be- me. It occurred two days after our ar- to Calve in hoarse tones, 'Remove the ing constantly thrown off the body, rival in the South. The day was levely, towel.' She did so, tremblingly, and downhearted at having disappointed I have kept myself physically strong the San Francisco public by not singchildren are all athletes. They do not dered and a pair of spirited horses. Provided with warm wraps, traveling It is a triumph for the life force.—St. blankets, a well-filled lunch basket and some bottles of the mineral water

and caught by the steel. Then I place Nile, where broads the program silence crazy. I am only a missionary from the magnet against the pith. The wood of the ages, to modern med opport where India, sent by my master or Guru is not affected.

men, laboring in the noise and glare, there, to instruct people in the tenets of

"Calve handed him a \$5 gold piece, 'I cannot change that,' he said, 'Keep it; the basket is worth it to me,' she renervous at the words of the mysterious

"I said that I thought him a haifdemented creature, but Calve was im-

"The keys to my jewel box-they are lost,' wailed Calve, flinging herself upon her couch in utter dejection. Then who should appear upon the scene but When Calve was not Calve but a the Hindoo, who, being admitted to our

> "'But how did you get here so soon?" questioned Calve. 'The distance is came on foot.'

> "'My master of India helped me,' he responded.

"'My friend,' said Calve, 'If you can travel as fast as you did to-day, you must surely possess some occult power, and I most earnestly beseech of you to give us a demonstration of it here, and

"'Very well,' acquiesced the Hindoo. 'I will do it for you because you yourself are gifted with great psychic powers which as yet lie dormant, needing only practice to develop them. Upon your bureau are some withered flowers, to see them brought to life? "'With great joy,' assented Calve

"Then take that basin, fill it with

"'You have the same power,' said the Hindoo, addressing himself to Calve. 'Practice and pray, I will see you

"When he withdrew, Calve for two hours talked to me of her investigations | in the water you arms, you with Fevers, Write us at once. in the occult in foreign countries with famous scientists; how she traveled last year with mystics and Egyptologists of come into relationship with man, a note to discover some of the secrets | veritable Jacob's ladder, on which the which the high priests there are known angels of God ascend and descend, and to possess; how she had been led to her above which stands the Lord himself.

be the mysterious power guiding all our istry of angels' is little more than a others. actions, if not controlling them: With phrase. her temperament she never does things by halves. She has studied with the known masters of psychological science in all the great capitals of Europe."

Creeds confuse. Some of us, too busy with breadwinning or the daily round of imperative duties to discriminate of faith by which we make out a path,

# MAN A CONSTANT CREATOR

Become His Servants.

OCEAN, REVIEWS ANNIE BE-SANT'S NEW WORK-ESOTERIC

latest work, entitled "Esoteric Christlanity," which is brought out by John and New York. It is a large book of man who feels and acts; so may some 400 pages, the argument of which | myrlads of intelligences be the agents, is, as Mrs. Besant says in her "Forward," to suggest certain lines of thought as to the deep truths of Chrismost profound truths can only be claims that theosophy is as much esoteric Christianity as It is esoteric Side of Religions and of Christianity." "The Historical, Mythic and Mystic "Prayer," "The Forgiveness of Sins,"

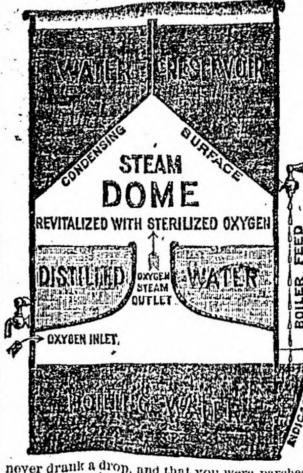
Noting these three definite classes or Mr. John Lane. orders of prayer, Mrs. Besant goes on

Poison in Drinking Water.

Alarming Increase of Death Rate Has Caused a Thorough Scientific Examination of All Waters Used for Drinking Purposes in Public Institutions, and 90 Per Cent Have Been Found to Contain Large Quantities of Animal, Vegetable and Mineral Poisons, Causing the Most Serious of All Conditions, Known to the Medical Profession as Auto-Infection.

There never has been a filter constructed, no matter how perfect, that has been able to completely remove this terrible parent of a thousand fils—THE LIVE POISONS.

Pure water is a food! You cannot live without it, but whell impure, better that you had



never drank a drop, and that you were parched with the burning fever of thirst, than to feed the disease with a live poison in the water you

Do not carry into the system what will one day bring nothing but sickness, sorrow and a ruined life! Fevers, Gout and Rheumatism are water yourself and cover it with a simply the result of alth dumped down the mediate use. It is

Remembert ing on an ashen hue beneath its bronze.

Perhaps five minutes elapsed, I was of the putrid matter, the insect life that you time, health and doctors' bills. have unconsciously taken into your system. All physicians acknowledge that disease is a ter of the Puritan Water Still, and this statelive germ. To destroy the disease, destroy the ment is attested by hundreds of testimonials of cause—the germs that feed upon the refuse those who have been saved from that slow and matter lodged in the kidneys, and carried there terrible death of Water Poison. cidneys are subject to many forms of disease. trained nurses, lawyers, bankers, Typhoid Fever is always more prevalent and the farmer-all unsolicited, and in one ac-

> victims. They are legion. Nature's laws are fixed! You can not break them! They break you! So, when you carry impurities into the blood,

sive action. Nerve cells, nerve threads,

and muscular fibers may be the agents

sire form created by the prayer.".

Very

"Mentless Dishes."

Price 10 cents.

and Fall of the year bring the usual number of

Stop! Consider! Comprehend! that in every drop of water you drink there lurks the deadly germ of polson.

Water from a city reservoir, the spring, the well, or the distern, teems with live matter. Any physician will tell you that this is true.

When the deadly rica, Constipation, Diabetes, Gravel, etc.
But there is a sadder and more terrible consequence of Nature's punishment that but few realize, and yet the thousands who fill the wards of our Insane Asylums are living ex-The most serious complications of the kidneys amples of this truth long disregarded - the close arise from a decomposition of animal and vege- and intimate relation between the brain and table matter, carried into the system through the kidneys. Will people never learn that inthe medium of drinking-water. These sub- sanity comes in a vast majority of cases from stances, along with poisonous minerals, cannot sinful disregard to the healthful condition of be carried off with sufficient rapidity, and sim-ply lodge there—a putrid mass interfering with be avoided by the use of pure distilled water. of the human body. Your kidneys must be kept clean. They are human tilters.

We offer you a remedy, in a natural and healthful aid that is so cheap that its purchase is within the range of the range of the purchase. is within the range of any person, and so simple that a child can understand and appreciate its construction.

Once tested, and its wonderful, beneficent results are made known, and as pain leaves, and a new hope is born into your life, then, and not until then, will you realize the truth of our

statement, that the "Puritan" New ProcessWater Still Is one of the greatest blessings that has been

Water, to be pure, must be evaporated, aerated, condensed, thoroughly oxygenated and renewed in life. This distillation does
The Puritan Still is so constructed that no part of the precipitate once separated ever again becomes a part of the liquid you drink. By our process of distillation, the active and live poisons are killed and separated comeletely from the water, and are left in the bottom of the Still, and easily removed.

Do you value health! Do you want to attain that goal of every one's ambition in life—happiness? Then give attention to the first princi-ples of attainment. See that the water you

drink is made pure and wholesome by the Puritan Water Still. For unless you keep the ddneys and bladder free from unhealty accumulation, you can not expect to be healthy. Health means condition of personal purity in its highest and most exalted sense. You owe it to the children you have brought into the world, to the wife and mother, and to posterity, to prevent, by every intelligent means, the asproading of disease, suffering and untimely

The Puritan Water Still makes a long step in this direction. Won't you give it a ten days' trial? We will gladly send it to you on these terms. Its construction is based on scientific principles. It does remove every atom of a isease-breeding character, leaving the water a pure, wholesome and health-giving food. Do not forget this point. Water distilled in the Puritan is food and life. Water not distilled is polson. Do not be guilty of Self-Polsoning, when you can be saved these dire effects by the investment of a few dollars.

A ten days' experience will give you a lifelong confidence in the Puritan. Do not put it off. It requires no plumbing, but is ready for im-

#### Important

Our reputation has been built on the charac

where the sewerage is insufficient. The Spring cord speak the highest praise of the benefits Write now-a poslal-and by return mail you will receive other valuable information. Harrison Mfg. Co., 505 Harrison Building Cincinnati, O. Agents Wanted. Big wages to

ENCOMIUM.

investigations by being magnetized sev- Some of these intelligences are mighty With Some Pertinent Suggestions. eral years ago for an ailment which had baffled medical skill, and under this magnetic influence, while in a cataleptic condition, was carried to the which more will presently be said—is a read to be appreciated by the thinker, seventh heaven, where such happiness fact recognized by all religions. All the It takes a brave man to conduct such a existed that she did not want to return | world is filled with living things, invisi- paper; for truth is not always a "welo earth.

ble to fleshly eyes. The invisible worlds come guest," and as you admit to its interpenetrate the visible and crowds columns the best thought of our times, in the occult art, and in laboratories of intelligent beings throng round us on the "wise ones" always have a "pro-

Francisco, a scholar of distinguished that they are 'ministering spirits sent It is well, at the same time, to keep attainments, analyzes the occult from a forth to minister; but what is their this thought in mind; that no philososcientific standpoint in two volumes, "In the Sanctuary" and "On the Hights of Himalay." He is the associate when beings, all that was part of the instrucabroad of such men as Lombroso and Duclaux, the latter being director of the Pasteur Institute, and knows Calve well.

"Yes," he said to me, "Calve is a zealous student of the unseen forces which ous student of the unseen forces which surround us and which are supposed to munions. For the Protestant the min- erant of the opinions and beliefs of

The Spiritualist who does not take a "In addition to these, man is himself | Spiritualist paper, and I regret to say, a constant creator of invisible beings, many who do, when names of Christian for the vibrations of his thoughts and Science, Mental Science, Theosophy, or desires create forms of subtle matter, Occult Science are mentioned, raiso the only life of which is the thought or their hands in holy horror and exclaim the desire which ensouls them; he thus "What is there in those things that can creates an army of invisible servants, teach us anything?" To such I will say, amongst them, have lit a little candle who range through the invisible worlds the only competent witness in any case seeking to do his will. Yet again there is the one who knows something of the are in these worlds human helpers, who facts; and the more familiar with the work there in their subtle bodies while facts the more competent the witness. their physical bodies are sleeping, An important lesson for us all to learn whose attentive ear may catch a cry for is our own limitations. Mentally we help. And to crown all, there is the ever-present, ever-conscious life of God himself, potent and responsive at every point of his realm—that all-pervading, in a limited view just out of the range all-embracing life in which we live and of physical vision. No. 2 reaching a move. As naught that can give pleasure little farther into the realm of the inor pain can touch the human body with- visible. No 3 a little farther still; and out the sensory nerves carrying the as we add to the magnifying power of LILIAN WHITING, IN THE INTER | message of its impact to the brain cen- our microscope, we enter deeper into ters, and as there thrills down from the realm of the infinitesimal. Our those centers through the motor nerves first lesson is to know the power of our the answer that welcomes or repels, so microscope. And if ours is No. 1 or 2, does every vibration in the universe, let us learn to be just and not find fault The readers and followers of Annie | which is His body, touch the conscious- | with No. 3, 4 or 5 because they reveal Besant will be much interested in her ness of God and draw thence respon- truths ours cannot take cognizance of. A. J. CHAMPION.

# Pray Without Ceasing.

I have never expressed myself on but it is God who knows and answers. prayer, in your very liberal paper, but "Nothing can be so small as not to reading an article in your paper of Jan. affect that delicate, omnipresent con- 11, 1902, under the heading, Prayer, it tianity. Mrs. Besant believes that the sciousness, nothing so vast as to tran-lands many sincere debaters. The scend it. \* In the deepest sense of writer signs J. H. and M. T. Neff, M. D. taught to the few, in a personal way, the word there is no life, no energy, in | Many minds are relieved by prayer, and never disseminated by the printing his universe that does not come from so are they by swearing; both are cultipress; but that the lesser ones can be God; but the intermediate agency, ac- vated by habit, yet they come from difgiven in general circulation, and she cording to the Divine laws, is the de-ferent departments of the human mind, and yet we are as ant to find as true WORK AN INTELLECTUAL STIM- manhood in the swearer as the prayer, and as for the power that prompts both praying and swearing, to me is the This remarkable analysis continues same power manifesting through differthrough a long chapter and the tempta- ent organs, the same as light from the tion to quote from it is almost irresisti- sun, the rays impregnate all grades of ble. The book is one of exceptional matter, yet it is the same power of "Sacraments," and "Revelations." A value as both an intellectual stimulus light. The ancient occult writers called very interesting chapter is the one on and a spiritual aid. It has the large God light, and also love, and God is also "Prayer." It seems almost impossible grasp of all contemporary thought, the called spirit, the positive ray of life law according to which a prayer is, or and of all the philosophies; the sincere. Matter and mother mean the same by and she proceeds to define the various ness of expression that characterizes ucated animal that has misconstrued

affairs. Again, the prayers for help in an infinite region of truth bearing on and spiritual unfoldment. They prayed moral and intellectual difficulties, and the conduct and successive achieve to their idol when they burned heretics for spiritual growth; for overcoming of ments of human life. Mrs. Besant's and Quakers. There are good people in "Esoteric Christianity" may well be de- and out of the churches, but praying scribed as an epoch-making book, and did not make them good. Right "that consist in meditation, or an I an added instance of the very fine thoughts and actions develop the moral adoration of the divine perfection in in- literary judgment that characterizes and spiritual faculties of the human that eminent international publisher, animal.

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

# LETTER FROM A PROMINENT WORKER IN MASSACHUSETTS.

To the Editor.—I must say that your enterprise is a marvel. Your paper, whether considered as to its matter—quantity or quality—or as to its cost and advantages to the subscriber, notably as pertains to its premium offerings, is notably as pertains to its premium offerings, is freely declared in the numerous localities where I am called to lecture and demonstrate, to be the one paper among those published, most satisfactory. The spontaneous praise for both editor and paper are pronounced on every hand. I deem it but just that I should report it, notwithstanding, in a merely parenthetical way, in an otherwise business letter.

J. FRANK BAXTER.

stone in her magnificent collection of turn to his horses. lewels were offered in exchange, And hat which she longs for with all the

death-what? solve the solemn mystery of death, to lence she suddenly said: venture when the heart of her has canyon? censed to beat-upon this great desire audible song and all things human- forth with brilliant melody again and Christ," "The Atonement." "Resurrec-

upon this self-same quest, passing think of wells of ink. and one by one gone hence into the in a sweetly modulated voice, which First, I show animal magnetism, or slindows, leaving behind no proof of astonished me exceedingly. I knew

| which Calve drinks almost exclusively, HINDOO. which Calve drinks almost exclusively, as it benefits her throat, we sped into the suburbs. I never saw Calve so happy. She kept humming bits of song, Her Wonderful Experience With not from any opera, but the simple rural songs which she used to sing long ago with her girl playmates in Aveyron, My mother was one of those girls, so it Calve, "Carmen" of the age; Calve, was a double pleasure to listen.

idol of opera-goers, despair of opera | "When we reached the mountain road managers, petted child of fortube; the horses slackened their pace. Presmost fascinating personality, most vol- beauty of the landscape, ordered the canic temper and most generous, loven- coachman to stop. We left me carriage ble nature on the stage; Calve, to and wandered about in the glorious whom have been given health, beauty, sunlight. It was nearly noon, so Calve wealth and fame, sits unsatisfied amid told the driver to hitch his horses to a the splendors that attend her. Her tri- tree and bring the lunch basket. Meanumphs have not brought content. Hav- while we discovered a sunny trail leading conquered the world, she sighs, as ing down to a picturesque canyon and did Alexander the Great, for other Calve decided to have lunch below. We worlds to conquer. Calve, to whom found a cozy spot in the sun that nothing has yet been denied, longs for seemed safe, even for a singer with a that which the most bewitching voice cold. Here the blankets were spread, cannot allure, nor can gold buy in the the basket opened, the driver given his Lane, of "The Bodley Head," London of feeling and moving; but it is the market place, though every precious portion of the delicacles and told to re-

"Calve was in charming mood. She seemed inspired by her surroundings. intensity of her ardent Gallic nature is; Lunch over, she tripped here and there, the key to the secret of secrets: After gathering flowers, ferns and, red holly death—what?

To draw aside the impenetrable veil Then she sat down on the rugs and between the visible and the invisible, drew me to her side. After a short silearn where and how her soul may ad- "I wonder if there is an echo in this

"'Let us run!' I whispered to Calve. "'Do not be afraid, ladles,' he said

"Il est foul (he is crazy), I mur-

Indianapolis Sentinel. Calve, she of the marvelous voice, the ently Calve, who had been noting the Evolving Invisible Beings Which

"Immediately her superb voice again. Surely such singing was never tion and Ascension," "The Trinity." And so it has come to pass that before heard in those hills. Walting for Calve, who, living in the sunshine, has the echo, we heard some strange, weird, after every footstep that enables the white, bejeweled hand for what she endeavoring to make out what they fancied, finds herself groping in the meant, a man emerged from a nearby for the ordinary student to discover the deep knowledge of Oriental wisdom that impregnates all grades of matter. her and which she craves above all else lance was far from assuring, and I felt is not, productive," says Mrs. Besaut, reverent spirit, and that crystal clear- occultists, it is the fibite part of the edinfinite. For many centuries many sa- bronze-like skin and peculiar, inscruta- worldly advantages, for the supply of book to take into one's inner life, and it holy virgin, a Jesus and God, vants of many tongues have entered ble black eyes that somehow made me physical necessities, and success in is fairly a spiritual telescope, revealing Sincerity in prayer is no sign of moral

"Scarcely had I uttered the words.

#### and stumble along it as best we may. It does not fret us that this side of the grave we shall never find the key.-

CHRISTIANITY.

temptations, for strength, insight, and enlightenment; and, again, the prayers tense aspiration for union with God."

"In the invisible world there exist

# Another Page in the History of Spiritualism. As stated last week, The Progressive Thinker will introduce at no distant day a new page in the History of Spiritualism. It will be a great surprise to

many who have supposed that certain profound statements led to a certain individual as their author, whereas quite the reverse is true. There is nothing grander, more beautiful, or more soul-uplifting than the truth, wherever it may originate. While this disclosure does not in the least discredit any one, it does make known a master mind that heretofore has not received proper credit, and who is entitled to recognition. The Progressive Thinker leads in trying to solve the great problems of the age, presenting each week a vast amount of Spiritual and Occult matters, which every Spiritualist and advanced thinker should be familiar with. Now is the time to introduce the paper to the attention of your friends generally, inducing them, if possible, to subscribe, and thus keep in the front ranks of the advancing procession.

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#### FOREICH COUNTRIES.

THE PROGRESSIVE THINKER is furnished in the United States at \$1.00 per year, the postage thereon being but nomiral, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, JANUARY 25, 1902.

The Morris Pratt Institute. An appeal that should be heeded, and met with generous response by Spirit-

The Morris Pratt Institute is an enterprise that holds out great promise of had gone. good to the cause of Spiritualism, if it is adequately supported. Its usefulness can hardly be over-estimated, in placing Spiritualism on higher ground before the world, and making it more worthy to stand, in the person of its representatives-its public teachers-in equal estimation, in literary culture, with the accredited teachers in the pulpits of the

It has been a great detriment and a standing disgrace to our cause, that the illiteracy of many public workers has been painfully manifest to intelligent and educated listeners, whose ears have been shocked by gross falsities in grammar as well as in other respects in which a fair degree of education is

One who is not grounded in the essentials of an English education, to the extent that his public utterances are reasonably near correctness in the friends to blush with shame over his errors of speech.

And some of his hearers were well think of it! Such a display as that! On sowing and reaping of orthodox Sunthe part of a public tracking

the part of a public teacher! his answer was given under inspiration, it showed that there-were ignoramuses in spirit life as well as in the mortal. An educated and well-read medium would not be subject to such

In any case it emphasizes the necessity for liberal education of public workers in the cause of Spiritualism.

Such and too many other similar instances that might be mentioned emphasize the need of an educational inelements of English can be acquired, for the proper literary qualifications for public speakers and mediums, but also where the environments, and the work of president and professors, will conduct the proper literary from duce to send forth into the great world of life and business, men and women who shall be not only well informed in a general sense, but well informed and intelligent-as Spiritualists.

#### What Can We Do for Spiritualism? This is a query that may well interest

every Spiritualist-every one that loves its truths, and loves the great sweet message it brings to humanity.

This message is so different in many important respects from the ordinary types of religion, or doctrinal dogmas, enunciated in the church creeds and confessions of faith, that it stands out like the luminous sun amid darkening clouds of gloom and sadness.

If we but let our minds dwell on the terrible teachings of orthodoxy, till we in some real degree realize in thought the horrors unspeakable embodied in the old theology-thousands of tender hearts have sunk under the burden, in deepest despair over the destiny of

To many sorrowing despairing ones Spiritualism has come bearing a message of light and life, dispelling darkness and death.

Others have been rescued from the cheerless outlook of materialism, to rejoice in the knowledge of a future life, and the prospect of a destiny of progress in the endless Beyond.

Certainly Spiritualists have reason to rejoice and be glad, at the largeness and brightness of the great light of their truth and knowledge. Will not experiencing because of the sins of his the degree of their appreciation be manifested by the interest they feel in face; is dead! No warning voice is efforts to uphold the Cause and extend to others the light and knowledge of the truth?

There are wide fields open for earnest lesson is as pointed in the one case as in beneficent effort. The Progressive Ly- the other. ceum, the Home Circle, the local Soclety, and other means of upholding HULL...JAMIESON DEBATE. Spiritualism and extending its influence, appeal to the minds and hearts of The Hull-Jamleson Debate will be re-

all well-wishers to our cause. are an efficient aid and should not be script for the printer.

## THE SPIRIT WORLD IMPINGES ON THIS.

DYING LUMBERMAN KNOWS HIS bermen discovered in one of his pock-HEARS HIS CRY.

Believers in what is occult or the telepathic, as set forth in a special letter to the Ohicago Inter Ocean, from Hull, Qanada, will perhaps find no difficulty in accounting for the following occurrences in a Gatineau lumbering shanty. facts are vouched for by a clergyman.

in piling logs on Christmas eve. They me with his lying tongue. made the piles unusually high. The teamsters expostulated with the rollers for doing so, because of the dan-ger to the lumbermen, if their canthooks should slip while they were roll-Joseph Gingras, a young French-Canadian, had just made some jesting re- Noel. Your affectionate one, ply when his foot slipped and the fortyinch thirteen-foot log slid down upon his shoulder and rolled over him to the

ground. His companions carried him to the shanty, where he was immediately put to bed and made as comfortable as As night came on he fell into a kind of stupor. From this he awakened in

a high fever, talking about his father. "I knew you would come, I was sure of it, father, mine. You had better hurry; step along; come quick, my hurry; step along; father," he kept calling.

After a time he went on, "Keep away from that rollway; don't rest there; get ployed.

away from the logs," And then, in greafest excitement, "There! just what I told you! Oh, he's killed, he's killed! I know it. Mon Dieu, il est mort!" With that a quantity of blood gushed from his mouth, and he fell back in the met with generous response by Spirit Irolin his houth, and he fell back in the ualists, is that made by the veteran rigor of fast approaching death. There worker, Moses Hull, in The Progressive Thinker this week.

Thinker this week.

ant fashlon, "Marie, oh, Marie!" and he

DEAD MAN AT LOG PILE.

Perhaps it was natural that on Christmas day some of the idle men should make their way to the pile of logs, the scene of the accident of the ding day. But they were quite unprepared for what they found there. During the night several of the logs

had bulged out of their places in the heap and rolled down to the roadway. And underneath them, crushed into the snow, and, of course, stone dead, was an elderly man, and nearby a little varesting on the pile.

FATHER IS KILLED - A GIRL ets this letter, written by Joseph Gin-

"My Dear Papa:—All goes well so far, and now we are settled for the winter rear Catfish Lake. You must know the place—just near the Tomassine portage road, three or four miles north of the lake. But yet I know not why I stay, unless it be to forget all about Ordinary mortals of conservative ideas Marie and her deviltries. For the work Chicago Daily News: find it not easy to explain them. The I like not, and Israel is not here, after all. No matter; the good God will not A party of lumberman were engaged let him escape for what he has done to

The "And me? My father, you must do log just this one thing for me: Come to me danhere. Come for the Noel sure. Maybe cant-you will see me never more if you roll-come not now. I did wrong to leave which aroused deep interest and ing the heavy logs to such an elevation. you, to persuade you not to come with me as before, Sure, sure come for the "JOSEPH"

So it was father and son, killed with in a few hours of each other, at same spot, who were lying in neighborstillness of death at the Noel or Christmas tide.

Just two days later, the clerk of the shanty and one of the teamsters were in the office awalting their turn to report to the local manager of their em ployers' firm at River Desert, when they heard a voluble, showily dressed woman asking for the address of the shanty where Joseph Gingras was em-

MARIE'S VISION AT NIGHT. Her sleigh was outside and she was listracted until she could reach that place. Mousieur would not believe her, for truly, yes, truly, she had been told lu a vision of the night and in her own soul she felt that she was wanted.

Two, three days before had she heard her Joseph call to her and go to him she would, to leave him never more no matter what people said any more. And the old man Gingras he had himself sent a boy to her house on Christmas day to tell her to make haste and go to River Desert if she wanted to meet Joseph once more.

And the lumbermen were compelled to tell her that the bodies of father and son were even then on the sled at the

It was at 11 o'clock on Christmas eve, when Marie was putting on her wraps in the hallway of her home to go to midnight mass, that she distinctly heard her lover call her name in ago nizing tones, she fancled from the head of the stairs. At which hour the man The body was carried to the shanty she had parted from in anger because and laid in the next bunk to that occu- of evil reports of his sayings respecting pled by Joseph Gingras' body. In try-ing to learn the man's identity the lum- name on his lips.

overlooked, but given hearty and gen

orous support.
Our children and young people should be trained and educated as Spiritual ists, and not as orthodox religionists. grammatical use of language, often They should be taught the sweeter and makes a sorry display of his lack of brighter, the more lovely, humane and literary culture, and causes well ed- sensible ideas and knowledge that pertain to Spiritualism in its best and truest import. The facts of genuine To give an example, a somewhat spiritual phenomena, and the philosonoted Spiritualist "pastor" and "Rev.," phy and ethics grounded on spiritual being asked the question: What is the facts and knowledge, should be taught, office of the spleen in the human body? inculcated and nurtured, till they be-inc. arose before his audience, and come settled fixities in the mental

The minds of children should not be left as fallow or uncultivated ground, educated and intelligent people. Just nor left to the plow and harrow, the

tion of the workers and those who would become such in the field of spiritual labor, as mediums and lec turers, should not be ignored or forgotten. A brave and noble attempt is others to establish an educational inwant of Spiritualism, which will place our cause on a better footing, and stitution where not only the essential enable it to have a higher standing among the intelligent and cultured

minds of the world. The Morris Pratt Institute should receive the hearty and generous support of all who have the good of our cause

Another good project that should not Reed City, Mich., under the auspices of the National Spiritualists' Association This is a distinctly humanitarian enter prise, for the benefit of disabled and wornout workers in our cause, and is deserving of liberal support by all Spiritualists.

The establishment and support of such institutions as these mentioned will give strength, weight and momentum to our cause, and the world will be

made the better by their influence. Last, but not least in importance, to be mentioned at this time: There with each Spiritualist the great, the ex- most a virtue, and of which very few cellent, the beautiful work of beautifyng one's own soul by the cultivation of larger misery to the human race than is the true and abiding riches, which we shall carry with us into that the cause of the bitterest and cruelest other life when the mortal fails on wars ever waged, where mercy was

Such are some of the things we can do for Spiritualism.

#### Parallel Cases.

A girl fell dead in a ball room! And the preacher made the incident a text for exposing the great wickedness of Protestants, and Protestants Romandancing parties. He told how God abhorred the act; and the sudden death, cutting the poor girl off in the prime of ed in their valleys like wild beasts, and life, was evidence of his awful dis- the blood of the Covenanters was pleasure. He warned the young and mingled with the wine of the Sacrathoughtless to avoid the ball room as they would instant death.

A preacher, grown gray in the service of the church, tells the Lord on his bended knees, of the great grief he is face; is dead! No warning voice is heard advising non-attendance on the church. The latter was as much an "act of God" as the former, and the most of it in the name of Christ."

samed at an early date. There was un-

Whenever a preacher is driven to the wall in discussion, the habit is almost universal, to tell of the terrible carnival of crime that prevailed in France during the French Revolution, which they ascribe to Atheism. They seem ignorant of the fact that the reign of blood was he who decreed a festival to the Supreme Ruler of the Universe, on which occasion he presided in solemn

Instead of Atheism being responsible day-Schools.

In connection with these things, the for those terrible orgies of blood, at important matter of the proper educa- that festival there were figures representing Athelsm, Discord and Selfishnow being made by Moses Hull and the reign of Wisdom which personified God, then he descended from his exaltstitution adapted to meet this great ed place in the amphitheatre, and recelving a lighted torch, set fire to the monsters against whom he had exhausted his vocabulary of invective. These were soon consumed in flame, whilst the youths drew their swords, and joining hands with the old men and mothers, pointing towards heaven they made solemn vows of homage to the be forgotten is the Mediums' Home at Supreme Being. See Thiers "History of the French Revolution," London edition of 1845, Vol. 2, pages 29, 30. That does not sound like Athelsm.

Let us place along side that era of blood in France a paragraph extracted from an article in the English Sunday Magazine for July last, just coming under our observation, which shows very forcibly the sources of blood and violence. We quote from this truthful Christian publication:

"It is a historical fact, and one of the most lamentable in morals, that bigotry, which the Church has counted alhigh, pure, beautiful spirituality. any other sin, than the love of money, or the lusts of the flesh. It has been shown neither to man nor woman, from the Crusades to the War of the Thirty Years: from the Civil war in England to the massacres in Ireland. For the sake of religion; and in the name of God, Mohammedans have mashammedans; Romanists have tortured ists; Episcopalians have persecuted Presbyterians, and Presbyterians Episcopalians; the Waldenslans were huntment on Scottish moors; the flower of

Bartholomew's Eve; the Spaniards erected the Inquisition, and forfelted their place among the free nations; the munities, were treated as criminals by the Puritans; and Unitarians, the most ethical of all denominations, have been made religious outcasts. All this has been done in the name of faith, and

"The smoke-colored kettle should not and gambling dens are more valued call the soot-begrimed spider by hard than the sanctuary. He demands imnames?" But in this case the spider mediate action to prevent the pending was not begrimed. The French Revolution was a reflection of our own Revo-

was incidental to that contest. Priests have misrepresented the facts pertaining to it for a purpose.

#### Psychic Influence in Church Work.

Spiritualists and managers of Chiliren's Progressive Lyceums, and as of children, may gather a profitable lesson from the utterances of the Rev. Clifford Snowdon, as epitomized in the

At a meeting of the Congregational ministers of Chicago a paper treating of the novel subject, "Religion and brought forth a lively discussion. In the course of his paper Mr. Snowdon urged the application of psychological methods to church and school work, emphasizing the importance of the Sunday-School, and criticizing the present ing berths in the same shanty in the methods of teaching as antiquated. He might profit by the exhibition of faith made by the Christian Scientists, followers of Dowle and other so-called divine or mind healers, declaring that through the use of mental suggestion they were undoubtedly accomplishing many cures, and that it would be well for the churches, instead of sneering at the subject, to recognize the question of suggestive therapeutics as a practical reality and a field from which church members should not be barred.

Speaking of the subject of his paper Mr. Snowdon said: The study of psychology according to modern scientific methods has done incalculable good for our common-school system. There is nothing occult about the processes or methods of modern psychology. The investigators simply observe the phenomena, tabulate results and formulate conclusions which there call layer. Policion is possessed. they call laws. Religion is perhaps the latest great object of human interest to be examined by this method. We have been in the habit in prayer-meetings to tell our experiences, thoughts and feelings. The psychologists simply enlarge the field of the prayer-meeting and compare the experiences of religious people by means of printed lists of questions. From the answers to these questions averages are taken, results compared and general tendencies

It is very clearly shown by this study that what we religious people call "conversion" is not at all an abnormal experience, but clearly normal. The physical and mental change is so great hat no other name is more applicable than the one given by the founder of our religion in the "new birth." It is in the study of this transition period that psychology has been most effectively applied. In the transition period of a child's life, if a minister is alive to his opportunities and in touch with the child, he will be able to assist incalculably in that change which comes to the mind of the child when it finds itself emerging into a larger and richer world of experiences, and to exert a lasting influence for good upon it. Thi Robespierre, who was not an Atheist, is done by individual work and with but was loyal to the Christian faith, a dennite knowledge of the individual Catholic by birth and education. It characteristics of each boy or girl, fitting the method to the in

A better understanding of the boys and girls by the ministers and Sunday-School teachers must result in keeping the young people in the churches. The Christian training of the young people is the most important consideration of all and methods of teaching must-be applied by which they will learn that honor, purity, humility and love are not ness. Robesplerre on assuming his mere abstractions for study and appliplace as presiding officer over the fete, cation on Sundays only, but are vital made a grandiloquent speech extolling parts of everyday life. The brightest vorld are devoting their attention to the problem of religious education.

> Do I think that faith is waning? Well, there is an unanswerable argument in the present tendency to believe in Christian Science, Dowleism, and fifty other cults and isms. I was speak-tly with a young man on the afty other cuits and isms. I was speaking recently with a young man on the
> ing recently with a young man on the
> subject of religion. He was an intellisubject of chicago business man. He told
> gent Chicago business man. He told
> tiquated creed, with its base in Paganme that he had lost faith even in the lem and build. gent Chicago dost faith even in the ism, and build anew on the rock of fundamentals of Christianity. The clause in the apostles' creed that spoke of the miraculous birth was to him great pressure which modern knowlutterly unbelievable. I asked him what his present religious attitude was. His reply was: "Well," I think that the rary reconstruction of crumbling basic transmigration of souls is nearer the truth." Now, that fellow couldn't see how utterly ridiculous was the state of mind that could swallow the transmigration of souls and not believe the possibility of the miraculous birth of skeptics who believe in telepathy and

A little light from the study of modern psychology would do more for such ern psychology would do have for such cases than years of preaching. The trouble is that the general public is en-lightened by everybody except the specialist who really knows, because he, unfortunately, doesn't care whether the general public knows anything or not. To the newspaper and the pulpit this mediating of knowledge must remain for years to come, and it behooves us to gain our information as clearly as

possible. 11 Some teachings on suggestive thera-It is further stated, Mormons own land from the Rocky mountains to the peutics will dispel the halos that bur-Sierres, and control the politics of four den the brow of a good many "healers." missionaries are actively pursuing pro-

The Foundation Is Defective.

Very Revarend Frederic W. Farrar, Dean of Canterbury, and without ques-The Mormons are many times more tion the aplest person intellectually numerous seventy years from their first among the many scholarly prelates in the Church of England, has startled the French nation was cut down on St. the entire religious world with the dec-The activity and zeal displayed by laration that the established church this sect of Latter Day Saints, and the must make radical reforms in its sysrapid spread of the faith, suggests the tem, else lose its influence with possibility that the time may come English people. The Dean says: "Cere when it may become the dominant religion. Who should care? In every essential feature they are orthodox. monlals, rituals and theological subtle ties must be abandoned, and a living They swear by the Father, Son and spirit infused into the forms of the Holy Ghost. They have great respect state religion." He adds: "The drift of for the Junior God's mother. Their heaven is identical with that of the pre-The sorrowful feature in this terrible working people is from the church. arraignment of Christianity, by one of the prayer book no longer attracts the its own members, it is true to the letter! people. The poor complain the services Don't we read in an old Saxon proverb, are too long and tresome. The saloon valling religion; their hell is just as brond, deep and enduring; the fire is just as hot, and their Devil is just as mean as was John Calvin's. The early Christians were polygamists - those marry-and were denounced as bitterly, calamity. persecuted as savagely, and hated a

The only salvation for the Church of Beside these, the Spiritualist papers avoidable delay in preparing the manu- lution, to overthrow kingly and priestly lengthand, or any other resting on the supremely by are an efficient aid and should not be script for the printer.

The down the supremely by the same foundation, is to discard its another Mormons.

HOME CIRCLE THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

How to Usher in the Millennial Dawn.

Much has been said in reference to a millennial day when all wrongs will be righted; when the sunshine wil be more genial, the flowers richer with incense, the fruit more luscious and nourishing, all things needful more responsive to the wishes of man, the golden sunset richer in colors, and the morning dawn sweeter with the smiles of

nature and the songs of birds. Then each human being will become a savior-to save some one beneath his station in life from pain and anguish, always making an effort to elevate him or her to his own plane of happiness and comfort. But the millennium is not here yet with its golden stairs and its angelic scenes that lead to perennial happiness, where one can hold sweet communion with the brightest and wisest beings; as yet it is only a fairy-dream, with enchanted chambers where one's aspirations only have to be expressed to be realized and enjoyed -a happy delusion that for a time sends thrills of ecstatic pleasure through the soul, and presents scenes of oriental magnificence and luxury. With some the millennium is a golden stairway that leads out of misery into the glori-

ous scenes of bliss; out of poverty into the gilded domain of wealth where every want is anticipated and supplied. It is the dream of all religions to experience sometime the enchanted millenium where all wrongs will be instantly righted and where pains will be turned to perennial joys of peace. Every individual expects to attain to the millennial state sometime on the spirit side of life, the home of angels and of Gods.

Leaving the world as it is expected to be sometime in the golden fairy-like millennial future, where thoughts are supposed to be really things—the thought of a mansion producing one; the thought of a garden robed in flowers of exquisite sweetness, bringing it right by your side; the thought of a fountain iridescent with all of nature's varied tints and colors, resulting in it standing out in bold relief before you; the thought of the warbling birds of the air with their songs baptized with the sweet dew of the morning bringing them before you with ing from his room after a night's debauch. "I have been throats attuned to heaven's melody-leaving the world as

fancy and step down on solid facts-the world as it is!

While the millennium is not here with its bounteous plessings or benedictions, we still can begin to see its dawn in certain persons whose natures are mirrors which dawn in certain persons whose natures are mirrors which stood an angel sister, robed in white, with a smile of inreflect the angel, the beauty of heaven and the grandeur effable sweetness playing on her features, with its lights of goodness, and the sweet peace and happiness that flows and shades, as if placed there by the brush of one of God's in rippling melody into the soul when toiling for others. own artists. Entranced I gazed on the scene, while she They are mirrors which reflect sunshine from the smiles in piteous tones pleaded with me, for my own dear mothof love that proceed from the features of philanthropists er's sake, to leave my wicked ways. Entwining her arms on the spirit side of life. They are simply God-like, around my neck, she uttered a fervent prayer for my re-They labor incessantly for others; from the garden of demption, and exacted a solemn pron their souls there goes forth sweet tendrils of affection that henceforth my soul should be as a mirror to reflect nothentwine themselves around the unfortunate and draw ing but pure thoughts, good deeds, generous impulses, them up to a higher plane. Their very thoughts are rich and kind acts to lead to the redemption of the unfortuin philanthropic plans that, as they go forth, blossom into fruition in many different ways. They are angels who, in the disguise of mortals, walk in the darkness and gloom of earth, and dissipate the same with the charming radiance of their features and the vibrations of their warm, wholesome natures. The millennial dawn is beautifully foreshadowed in them, and were it not for their presence on earth, it would soon become a charnel house. Usually they are not on the rostrum, nor in the higher walks of each one save somebody less fortunate, and so polish their life, nor in fashionable, exclusive circles. They seem to natures that they will reflect nothing in their daily walks live to reflect like a mirror the millennial dawn, to fore- of life, but that which is pure and holy. shadow the good time coming when the whole world will

edge has imparted to it. Even prop-

walls. A new foundation must be

sought, and from corner-stone to turret

Alarmed at the Advance of Mormonism.

Great anxiety is expressed by church

reported two Mormon churches are in

strong and growing Mormon settlement

New Jersey, and the strongest church

paganda work, sixty in the State of

supremely by the ruling classes as are

cannot destroy.

City is Mormon.

New York.

pings won't save it; neither will tempe

be linked together in bonds of frate nal love and good will. Are you such a mirror? Do you reflect in your life the millennial dawn?

There is nothing so beautiful, so angelic, or so God-like as a thoroughly good woman, whose love cords like sweet flower-laden vines, coil around in fond embrace every poor and unfortunate mortal, and draws them up higher just as the sun's rays in the morning's golden dawn draws the dewdrops of the night up to sweeten the clouds before they send down their refreshing showers upon the earth. The thoroughly good woman is the advance courier of the millennial dawn and she in her works and deeds heralds the good time coming. The thoroughly good woman lives for others. Her life is a perennial source of good deeds and benedictions, as at one time related by a Chicago daily.

She devoted herself to the one blessed task of looking after the children brought to the police station on various charges, and, if possible, preventing their entrance upon a criminal career. Some idea of the number of little creatures that our laws seem deliberately framed to injure may be obtained when it is stated that she goes to but one station-house and concerns herself only with prisoners under 14 years of age, and yet her time is more than occupied. To be sure, she has chosen the station for her base of operation, where the business of five precincts is conducted. Here she is on hand every morning at 9 to see if there is not some way of saving the trembling lad who has broken a window or pilfered fruit from being thrown into the companionship of older and more hardened offenders. She makes herself answerable for his future good behavior, she goes to his home and impresses his mother with the importance of seeing to his steady attendance at school, she goes to his teacher and arranges for special oversight over that boy, including a report as to whether he does or does not appear regularly at all sessions. For almost invariably children brought before the police station are children who have been playing truant and have been urged on by bad advice from older boys.

mirror the millennial dawn, and assists in advancing the world to a higher plane. Every human soul should be a mirror to reflect nothing but good deeds, generous impulses and philanthropic acts. That alone is the divine object of its mission. The human soul that reflects anything else is distorted, has never gained its proper adjustment, and is not in touch with the angels, and is now on a

Thus it is that the really good woman reflects like a

low plane.

"What are you doing, my good fellow?" I inquired of one of earth's unfortunate creatures, as I saw him emergpolishing myself, cleaning myself, shaving myself, and it is expected to be in the millenial era, we draw in our having a general housecleaning," he replied. "Hereafter I propose to reflect from the mirror of my soul, all that is clean, pure and noble; good-by darkness and evil; good morning the light of a day scintillating with new hopes and high resolves. Early this morning, just as I was recovering from the revelries of the previous night, my room seemed to become grandly illuminated, and there

Thus a human soul, steeped in debauchery, was reformed, resolving to reflect in a measure the millennial dawn when the whole world will stand forth redeemed. As the angel sister saved her erring brother, so should

## TAKE NOTICE-WATSON.

Eternal Truth. The old structure rests on quicksand, and it cannot endure the Wm. Lovegrove, 453 South Flower street, Los Angeles, Cal., warns all Spiritualists to avoid a materializing medjum by the name of Watson, pretending to have come from Chicago and Detroit. This man Watson claims that perfect material must be used, such as we have endorsed him. In that statehas been tested by the wisdom of the ment he is a base liar; we never saw ages which the corroding tooth of time him, and never heard of him before.

#### NIGHT STUDY.

I am alone; and yet men at the spread of Mormonism. It is In the still solitude there is a rush Around me, as were met A crowd of viewless wings; I hear a active operation in Brooklyn, one in Manhattan, one in Philadelphia, and a Of utter'd harmonics—heaven meeting

earth on the borders of Pennsylvania and Making it to rejoice with holy mirth. Ye winged Mysteries,

in a section of fifty miles from Jersey Sweeping before my spirit's conscious eye, Beckoning me to rise, And go forth from my very self, and fly With you far in the unknown, unseen

**immense** 

Western States. Two thousand Mormon of worlds beyond our sphere-What are ye? Whence? Ye eloquent volces, soft as breathings of a distant

flute, Now strong as when rejoices, organization than were Christians at a The trumpet in the victory and pursuit corresponding period, accepting church Strange are ye, yet familiar, as ye call My soul to wake from earth's sense and its thrall.

I know you now-I see With more than natural light-ye are the good, The wise DEPARTED-ye are come from heaven to claim your brotherhood

With mortal brother, struggling in the strife And chains, which once were yours in this sad life.

Still keep! O, keep me near you, Compress me round with your immortal Still let my glad soul hear you

Striking your friumphs from your golden strings, Until with you I mount, and join the An angel, like you, 'mid the white-

robed throng.

### CLUBS! CLUBS! CLUBS!

Send in your Clubs of Ten on the following terms: Each member of the club, for the small sum of \$1.15, will recelve The Progressive Thinker one year and that remarkable book, "A Wan derer in the Spirit Lands." The one who gets up the club will receive the paper one year, and his choice of any two of our premium books. Send in your club of twenty on the

following terms: Each member of the club, for \$1.15, will receive the paper one year, and also that wonderfully instructive book, "A Wanderer in the Spirit Lands." The one who gets up a club of twenty will receive the paper one year, and any five of the premium books he may select-a valuable library indeed, worth its weight in gold.

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

# By Charles Dawbarn. Man's Aural Self. =

CHAPTER FOURTEEN.

Homo Misrepresents Ego.

Perhaps there is no more favorable case in the history of Modern Spiritualism for our proposed examination and analysis than the assumed return of the well known Kate Field to her dearly loved friend Lilian Whiting. This should she? She is in as deep sisterhood with her old dition to be seeking contact with mortal life. It is the cell conversing by raps with prisoners in the cell adjointenance having been offered to public criticism by Miss friend as ever, and the aura knows it. But the mortal expressing what he sees to mortal ing. They cannot see or feel one another, but intelligible. Whiting is no longer sacred to private memory and exonly senses it. It flashed its way from the mortal's own
perience. It is, as it were, dedicated to the public, for
aural center of intelligence out into her mortal hrain,
finstruction, correction and reproof" by the careful there to be interpreted into the language, the experience,

Homo have been trained into closer association in earth unknown causes for such raps. The intelligence mani-

Psychical phenomena seem absent from Miss Field's experience of spirit return to her old friend. It is mutual as from her spirit visitor, and received as wondrous tests what is called "physical phenomena," In our last a very important point was settled, but it interchange of thought, by suggestion, which is taking because unknown to the mortal, they may be perfectly which, for the public at large, seems to offer the only real was only the first letter of the alphabet. It does not folplace. Miss Whiting experiences certain sensations, which she interprets. She believes herself in direct conversation with the spirit; almost as much so as when the twain were mortals. Certain of these sensations vibrate into mental vision, so the immortal Kate is at once sug-

gested as present in her old form.

We here stop a moment to note that this is suggestion from the mortal side. Such suggestion could not possibly picture the spirit form as it is now. Memory is evoked so the form will be visualized as it is remembered, with probably a little of the "weird" infused into the mental picture, as befitting the supposed appearance of spirit. This phase of spirit return would not be possible to a sensitive who had never seen Miss Field, or heard a description of her appearance. Let us keep in mind that the influence suggested to Miss Whiting is from her old friend, but whether the visitor is a few feet away, or at an unknown distance, we have, so far, no means of determinterms of earth experience. They must be so translated

by the mortal, the vibratory thought of her spirit friend Styx, and whose name is perfectly familiar to the two takes mental shape. There is an interchange of affection- friends. ate greetings, and probably so interpreted by both mortal and spirit. It is when conversation actually commences that we find how impossible it is to determine the part tures the coming mortal as enjoying concert or lecture in

Whiting, like every other mortal, has an aura, with a center of consciousness of its own. This aura has its own experience and memories, far wider and deeper than those of the mortal. Although these experiences and memories flashes, vibrated into her mortal brain from her own aural aware. When we would analyze physical phenomena we center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message. But whether that he sensitive can have no influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message. But whether that he sensitive can have no influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message. But whether that be so or not we see that the message must be absolutely limited by our powers of influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such a center; and that her interpretation of those vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such a center; and that her interpretation of these vibrations must keep these truths carefully in mind. We will thus message must be absolutely limited by our powers of influence on such of the existence of his own aura, and is startled when its petually existing state of "subconsciousness." While it may be impossible to determine the outreach of Miss Whiting's inner selfhood, that selfhood involves a fact of Whiting's inner selfhood, that selfhood involves a fact of which we can conceive, no whiting's inner selfhood, that selfhood involves a fact of which we can conceive, no which we can conceive, no such vibrations could be interpreted by the mortal, save cuss. For the most part the untrained mortal is ignorant fact of Miss Field's life and experience finds its way into mortal man. tremendous import to be now taken into consideration. It is certain that Miss Field, having forsaken her mor- in terms of her own experience.

tal form, is now manifesting in what was once her auraher outer self. We have already seen that the mortal cannot possible determine the shape of aura, so the form

were in earth life. Miss Field and Miss Whiting have us of the "something" issuing from the head of the dying is evidently not for the mortal, but it is there all the same.

ier thoughts must be received in the same way.

he limitations of her earth life.

We now see that when facts are given to Miss Whiting, of each other's thoughts. familiar to her aural consciousness, as well as to that of proof that the dead live, and walk the earth as in days of low that anything else is to be accepted as settled. We her friend. In fact in such intimacy it is not likely that yore. Here we find the assumption that the spirit comes must go slowly. There is no intelligence for us in a rap one has a secret from the other. But when the mortal to earth wielding not only his old power over matter but we cannot interpret. If the message slowly spelled is would claim the old love, measured by its old limitations often exhibiting greater energy than was possible to morin earth life, it is not there, and never will be again. It is limitation. Universal history tells the tale of ghostly
That love has become, once for all, as unlimited as aura. power for weal or woe over poor mortals. When the ex-

Miss Whiting is a sensitive, with the privileges of clair-voyance and clairaudience. That is to say, when she senses thought vibrations struggling earthward she in-Such experiences are to-day on record—experiences freed Rochester intelligences rapped in no unknown tongue. terprets them in terms of her own daily experience-and from the emotional influences that usually accompany Their tale was in plain English. It was intelligence ada nice little mess she makes of it.

The spirit walks in a garden to refresh herself—as Miss Whiting would do. She declares herself fatigued by the effort of an hour's conversation with her old friend. She instance. The man who could follow the scientific execution and experience will permit, and no further. If ing. The suggestion is that she is there, actually present, by the mortal. She has just been attending a morning convinced of their verity is simply not amenable to evi- mutual experience, or it cannot be interpreted. Everyand in her old form. If the pictured form be sufficiently concert in a world that has always been suggested as withclear and distinct there will be seen the movement of
hands, lips, eyes, etc., customary in social intercourse.

Concert in a world that has always been suggested as withments and learning their lessons are very different prorapped till the very planet is shaken, but it cannot be
concert is not some angel with a million years of practice
cesses in mortal mind. The form having thus become an auto-suggested fact and an evoluted larynx, but one who recently crossed the

The spirit goes to the concert—whether to a reserved seat is not stated. Bellamy in Looking Backward picmortal mind of Miss Whiting.

The writer contends that the talented but mortal Miss

experienced no aural bereavement. They can mingle in sweet gossip as in days of yore. But the Miss Whiting of known mortal form. We have seen that such an interpretation of the sensations experienced by the sensitive ing only occasional whispers from her own inner self, mortal could not be otherwise. We do not for a moment dispute that the departing "something" has been sensed writer catches her friend's appearance by suggestion, and under very exceptional conditions, but let us remember er thoughts must be received in the same way.

That in such a case the sensation is all from the mortal's cover its meaning. But our little raps every now and But Kate Field has not returned to mortal life. Why own aura, since the escaping intelligence is in no conthen proclaim themselves as if they were prisoners in one life there will be less difficulty in mutual interpretation fested is evidently human, and therefore the effect of a

But all the same the mortal struggles to rebind it to perienced scientist perceives a movement of some material gence whose energy is compelling the rap, is trying to exherself.

That would be another adasserted evidence of spirit return, As they can be re- dressing itself to intelligence in a language mutually peated at any time by similar patient and prolonged in-understood. But here we meet a serious obstacle. Inperiments of the renowned Englishman Sir William the rapping intelligence be really a returning mortal, as Crookes, or the American Professor Hare, and remain undence. But the acceptance of such successful experi- thing he has learned or experienced in his new life may be

effect produced upon our planetary matter by a returning he must not use a word of it when he raps to mortals. Yet spirit would demonstrate the existence of energy in what-ever may be the form of that spirit. It would further that language. He may have almost forgotten the tongue responds with the figures on your wrapdemonstrate that such energy is precisely of the same of his native village, and thus be himself dependent on an per, then the time you have paid for has taken by the spirit. Everything that can be echoed by the old memories flows smoothly between Miss Whiting and her visitor. Presently there is the suggested thought of some fact of which Miss Whiting is sure she herself is figurant.

Whiting like every other mortal has an aura with a can be echoed by the spirit. Everything that can be echoed by the spirit is the suggested to require so much. In the coming mortal as enjoying concert or lecture in demonstrate that such energy is precisely of the same of his native village, and thus be himself dependent on an his own arm chair, by his own fireside, through his own phonograph. Shall spirits be less privileged? In the and her visitor. Presently there is the suggested thought of the first page that the existing aural energies belonging at the low that the existing aural energies belonging at the low that the existing aural energies belonging at the low that the returning spirit is the same of his native village, and thus be himself dependent on an interpreter, nearer to earth life. That is to say, one who have explosive to renew phonograph. Shall spirits be less privileged? In the native village, and thus the line product as that of mortal man, as otherwise it would not interpreter, nearer to earth life. That is to say, one who have native village, and thus the line product as that of mortal man, as otherwise it would not man the such as the first page that the received and that all he would teach must be such as would naturally picture themselves to the native village, and thus the line product as that interpreter, nearer to earth life. That is to say, one who have explained to renew phonograph. Shall spirits be less privileged? In the native village, and thus the first page that the returning spirit is description. This number at the case of the first page that the returning spirit is descripti unused by the mortal of to-day. We say unused, but the Every fact that we can attest we receive, and forthwith Whiting has never heard or seen Miss Field; that her inmortal may sometimes ignorantly compel it to his service, proclaim the glory of spirit return. Perhaps it comes to tercourse with her old friend has consisted of thought and thus produce ghostly effects of whose source he is unusurance out letter by letter. The assumption has always

> such vibrations could be interpreted by the mortal, save Even if every supposed case has been investigated without present limited consciousness. results there still remains the assumption that the ex-

cannot possible determine the shape of aura, so the form of the visitor is, of course, a suggested interpretation of the visitor is, of course, a suggested interpretation of the sensation experienced by the mortal. But from whom does this sensation come?

Miss Field, now living in aural form, is easily in direct arral forms were in the close touch of devoted friendship in earth life. Death cannot touch aural form, or even limit its memories or experiences. Such a spirit life for the benefit of the wishe the building.

But we face a different problem when the rap becomes and even shake the building.

But we face a different problem when the rap becomes for human intelligence; spelling out measured for his sensation come?

But we face a different problem when the rap becomes stored interpretation. As such raps stored to the messenger for human intelligence; spelling out measured for his may be wise or foolish, virtuous or degrated, weak or stored to five lack of experiences stored to limit the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human intelligence; spelling out measured form of the messenger for human

human cause.

There is a fact connected with all such physical phe-nomena that cannot be too strongly emphasized. Any known to earth, and of structure unknown to philology,

which the unseen intelligence can produce a physical rap.

There seems to be reasonable proof, plenty of it, that With such an object lesson the student will realize the absurdity of the constant attempts by inspired writers and orators to picture scenes in spirit life for the benefit and even shake the building.

There seems to be reasonable proof, plenty of it, that spirit can produce sounds imbued with intelligence; can recall events of his mortal life; and can look abroad on earth and form opinions as to what he sees. Such a spirit

(To be Continued.)

### IN NATURE THE MIND

To the Editor:—In your issue of Nov. 30, appeared an nomenon in which design and purpose is not manifested. article by Mr. Channing Severance in criticism of the poof course he cannot do it. We can even perceive it in sition taken by Texas Spiritualists concerning an "Infinite Intelligence." The general tone of his critique life and death forever alternating...in big fish eating litshows that he falls in line with Theists in assuming that the fish . . . and in this carnage going on forever." if such intelligence exists it must necessarily be of a high A great God that, I hear him say, that permits all this order—possess the various attributes of omnipotence, om-niscience, wisdom, benevolence, in fact every quality that sort of way, for I do not believe myself that there is anymay exalt it (or him) in the estimation of man. It is thing "great" about the Infinite Intelligence, except through this unwarranted exaltation of the mind in Na- its extent. Outside of that I hold it to be of the very ture that many of the world's greatest thinkers and scien-lowest, most insignificant order, totally devoid of sentitists have rejected the hypothesis of such intelligence in metality such as mercy, justice or benevolence. These toto, not considering that in the acceptance of an extremely inferior mind-principle which is as subject to dehave evidence that it possesses the qualities we call love tributes the solution of the world-riddle will in all proba- repulsion. But since love and hate assert themselves only fronced with the question, Is there a God? but with, What existence of the former. Thus there can be no love or is the degree or nature of the Infinite Intelligence? And it will not be regarded as one mind, but rather as an infigure and hate. These three psychic properties consistence of storms mind waits on a constant of storms. nite number of atomic mind-units co-operating to pro- stitute the true trinity of Nature, inseparably connected rious organic and inorganic bodies of the universe. Argu- account for every psychic phenomenon, and for all which the Infinite Intelligence certainly made a great mistake Intelligence has its basis in the atomic constituents of ganic and inorganic worlds. matter it must necessarily be of the very lowest order.

Assuming that there are evidences of design and purpose in (especially) morphological structure which the va- and design is not clearly manifested, then the question rious mindless factors of evolution are unable to explain, concerning an infinite intelligence resolves itself merely we must judge the mind thus manifesting itself in pre- into one of degree or calibre. The instances he cites of

Intelligence the Texas Spiritualists omit a very essential thing, they do not attempt to explain what they mean by the purpose manifested "in the endless- mutations that the term, and I doubt if they could, should they try."

Mr. S. need not wait for those who believe in an Infinite turity has been reached by anything, than decay and Intelligence to define the meaning of these terms; all he death are sure to follow?...Why this building up and Mr. S. need not wait for those who believe in an Infinite Intelligence to define the meaning of these terms; and ne death are safe to robbit. The life upon another with such cruelty and heartlessness that grant the definitions of "infinite" and tearing to pieces; why this eternal feeding of one form of through the works of Nature death and disease further through through through through through the works of Nature death and di the degree and the qualities of the infinite mind, though he did not express himself to that effect. He rejects it in Theist pictures to himself. Mr. Severance concludes that lieve that they are wrong, hence consider them so. But there is either such a God, or none at all, and that settles the matter. By pointing out everything in Nature which forest mind then away let the matter. the matter. By pointing out everything in Nature which ferent mind than ours? let its caliber now be what it may appears to disprove an all-powerful and an all-wise Cre- What kind of a universe would we live in if life and death stor; he forthwith jumps to the conclusion that there can did not follow each other in endless succession: if worlds be no Infinite Intelligence of any kind in existence.

Thus, while his article is replete with, in fact, entirely composed of instances which seem to indicate the non-ex- eventually become congested with constantly evolved istence of such a being, he deliberately shuts his eyes to suns and planets; nay, would such congestion not have pleasure. It is that what develops brain; just that what determining the resultant processes of cell-formation. the palpable evidences of purpose and design which ap- ensued an eternity ago, prestuding all further evolution peal to our senses on every side. He even goes so far as or creation? to say that, "Reason has thus far sought in vain to dis-

velopment or progression as are its associate physical at- and hate, these manifesting themselves in attraction and bility be found. Future generations will not be con- after the exercise of judgment, the latter is proved by the duce (not with a clearly defined purpose and pre-determi- as they are, and though they are primarily only of the nation such as the human intellect exercises), the multifa- very lowest order, they are all-sufficient in themselves to ing from these premises it follows that since the Infinite indicates purpose and design in the building of the or-

Now, if Mr. S. should be unable to point out a single instance, especially in the organic world, wherein purpose oisely the same way as we judge that of man and the beings below him in the scale of life, i. e., by their actions fiendish acts going on between man and man that make and accomplishments.

The mind thus manded the same way as we judge that of man and the beings below him in the scale of life, i. e., by their actions fiendish acts going on between man and man that make faculties, but also leading us to higher planes of life, to upon its own individual resources which are of a self-devantable and accomplishments. Mr. Severance says: "In expressing a belief in Infinite telligence is devoid of the qualities called mercy, benevolence and justice. But now he will ask: Where, then, is Nature is forever engaged in . . . and no sooner than ma- these very attempts we will find our reward.

> I would say in reply that our mind is but the result of education; that we view these things from our own arbi- haps. were created destined to exist forever? If devolution were not followed by evolution, would infinite space not

cover the least sign of any plan or purpose in all the now proved by the Lick Observatory photographs, show- if he found no evil to combat? countless phenomena that greets the human vision." So ing worlds in every stage of development from a nebulous In his concluding remark he far from his failing to perceive a plan or purpose in the mist to planets in their life-evolving prime. Also by the love, of which we hear so much, has any connection, degree of development it has att countless phenomena constantly clashing upon our senses discoveries recently made by Prof. Ritchie of the Yorkes with the trials and tribulations mentioned by him. Love, of which we hear so much, has any connection, degree of development it has att recently made by Prof. Ritchie of the Yorkes with the trials and tribulations mentioned by him. Love, of which we hear so much, has any connection, degree of development it has att recently clashing upon our senses. Observatory. Viewed from these standpoints is devolu-. I reply, is of as many degrees and intensities as its oppo-

tion, retrogression and final dissolution of worlds into site-hate, and that of the Infinite Intelligence is neces-

every enjoyment conceivable by man? Mr. S. can see no in degree with its associate physical or dynamic properpurpose in these ceaseless mutations. Let him but de- ties. Both psychic and physical properties develop scribe a single one and he will see the purpose himself; through aggregation and especially through organization that is, provided he will not shut his eyes to it. Let us as seen in the marvelous co-adaptations of organic structake, for instance, the worst ones known to man: floods, ture. Can Mr. S. see no intelligence and design in the hurricanes, earthquakes and other catastrophes. They construction of an eye, a brain, a heart, lung, liver or are great evils, every one will admit, but their purpose lies other intricate parts of an organism, which jointly and in the fact that death is essential to the generation of new separately have certain functions to perform? Does he life, of new beings. Moreover, could there be any enjoy- attribute their development entirely to the non-entities ment of the good this life affords, if we had no concep- called "factors of evolution?" If so, he takes a position tion of the evil? There would be no good, in fact, be- different from that of Darwin himself, who admitted that cause this is but a relative term, and realizable only by the theory which bears his name is totally inadequate to intuitive comparison with its opposite—thus what we call account for the intelligence and purpose manifested in orevil. The keener, then, our perception of evil, the more ganic life. intense our appreciation of its absence.

Mr. Severance stigmatizes the third declaration quoted intelligence and purpose of a high order are indicated in by him, to-wit: "We affirm that a correct understanding of such expression (of the Infinite Intelligence) and living in accordance therewith constitutes the true religion," as "twaddle, for it means nothing." I interpret this declaration as the others, i. e., that all evil, mutations or other phenomena of Nature are absolute necessities in the evolvement of worlds, unless Mr. S. holds that this world was created for his special benefit alone, and future generations have no business in it whatsoever. In that case in introducing mutations into the world, and in not running the universe in accordance with the views held by dark. These constructive minds, or active factors in the

simply lead the mind to the contemplation and realization of all the (comparative) good there is in the world. and to stimulate us to enhance it as far as lies in our power, vanquish the evil if possible; endeavors "which constitute the true religion." If we cannot always live in accord-ance with the Infinite Intelligence as expressed in the direction. It adapts the cell or combination of cells to have the unit of the world beautiplienomenon of life, we can at least try to do so, and in

may give the Infinite Intelligence a pointer or two, per-

him be ever so "divinely appointed," the infinite mind has provided us with intelligence for that very purpose, so Mr. Worm must go. 1.

our intelligence to combat evil in all its forms we find our its fundamental principle in the memory of the protogreatest sources of enjoyment. If there were no evil in plasmic mind, the mnemonical impressions communithe world we would simply be debarred of all intellectual cated by the parental mind to that of its generative germs has afforded Mr. Severance the keen pleasure in formu- The biological minds of these germs or seeds not being lating his ideas and presenting them to his numerous cognizant of any other conditions than those transmitted This contention is based upon the nebular hypothesis, renders. Would his life not be shorn of half its pleasure to it, can, of course, build up no different organism.

In his concluding remark he "wonders where Infinite

their primal attenuated state not an absolute necessity? | sarily of the lowest order because it has its seat in the con-And lies in the term "mutation" not the principle for stituents of matter, and must, therefore, be commensurate

Now this objection will present itself to the reader: If the construction of a complex organism, how, then, can this contention be reconciled with your former assertion that the Infinite Intelligence you accept is of the very lowest order? I answer that the intelligence in Nature (as a whole) has nothing whatever to do with the building up of an organism, but that this is accomplished by the biological or protoplasmic mind, a mentality diffused throughout the entire organism, animal and vegetal, and known to psychologists as the subconscious, subjective, secondary and subliminal mind, though of its source, genesis and real functions they appear to be totally in the upbuilding of each individual organism, have their source | ful" continues the same argument pre-"A correct understanding of such expression" would in, or are derived from, the atomic minds, these latter sented in those volumes in a plea that possessing no further capacity than to assemble the essenpossessing no further capacity than to assemble the essen-tial elements into protoplasm when terrestrial conditions its faculties and powers, and that the are favorable, and there its functions cease. The mind veloping nature bed use the judgment existing concomiits environments; it gathers experiences of various kinds; [ful" volumes an almost world-wide these suggest modifications of structure, the entire fund To Mr. S. it is shocking to contemplate that: "All of which (experiences) determine the processes of cell-through the works of Nature death and disease lurk in the formation and are perpetuated through the function of footsteps of man." Well, if he can conceive of a better pose. (What I have here stated in one sentence probably covers a period of millions of years and countless generations of the lower orders of life.)

Thus in man we see the entire ancestral fund of experiences of the protoplasmic mind asserting itself, these being preserved through the memory which constitutes the most essential element of mind in all its various phases and degrees, from the lowest to the highest. The law of, This applies to all other evils, so that in the exercise of heredity—that great unsolved problem of science—has knows just that and nothing else.

Thus all mind in Nature is simply determined by the degree of development it has attained as manifested in the

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The above is the number of the present issue of The Progressive Thinker,

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me, not I them." The whole book is interesting, fascinating, and instructive.

# WISDOM OF THE AGES.

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## THE SPIRITUAL SIGNIFICANCE

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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 ner 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 hleroglyphic 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 as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautithe future life is the continuation and present may be ennobled by the constant 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 happiness. The book is characterized by the popularity. OTHER BOOKS BY LILIAN WHIT-ING:

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The Devil and the Adventists.

# .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Rach contributor best subserved thereby. Many of the by-laws governing this society. This ghost. Her neighbors say they have Grand Rapids, Mch." diametrically opposed to his belief, yet change, introduced new life and energy missed bottles of wine from their celthat is no reason why they should be and a greater interest is being mansuppressed; yet we wish it distinctly if ested in the welfare of this society. understood that our space is inade. The newly elected officers are: Presiquate to publish everything that comes |dent, Chas. A. Kiehl; vice-president,

non-appearance of YOUR article.

item is cut down to ten lines, and ten after, while on their way to the bride's lines to two lines, as occasion may re- home she lost her watch and four val-

this office, for they will not be returned she could tell them anything of the lost If we have not space to use them.

page are cut down to suit the space we neighborhood had found the jewelry have to occupy when received.

full name and address of the writer. It they had obtained. But he had learned will not do to say that Secretary or Cor- where they had been and before they respondent writes so and so, without could accost him he turned over the giving the full name and address of the missing property, saying as he did so comply with this request will be cast He said he was not trying to keep the into the waste basket.

Mass., that Mrs. Mina Seymour, of Lily Dale, N. Y., had delivered a lecture there, which was well received. Dr. T. A. Bland writes: "I desire to hables to Mrs. Warren." express my sincere approval of the action of the Bangs sisters in declining to accept the challenge of Mr. Mangasarian, accompanied as it was by an offer to test that they could not get

writing from spirits under his prescribed conditions. Their declination is not only in accord with the principles of moral ethics, but it is dignified and will tend to raise them in the estimation of the better class of people.'

powers, some of the professors are its, and on their knees prayed and reknown to be adepts in it. Professor H. Joiced that their three dead friends H. Donaldson, the head of the depart- were alive in the spirit land and could ment of psychology, has often demon- come to them again." strated his powers at little faculty parties. It is said that he has sent ladies of the faculty down into the laundry to Ghosts are said to be stalking about iron clothes while in the hypnotic this town during the midnight hours. trance. Professor Starr is also an ex- Until within a week or so the family of perimenter in this line of work."

cessful meetings in Wheeling, W. Va., more than Mr. Papinaw can under-January 5 to 15. By request, they re- stand, but such, however, he believes to mained for two additional meetings. be the case. A few nights before The lectures and messages attracted Christmas he was awakened at about 1 very large audiences and received much o'clock in the morning from a sound favorable notice by both the press and doze by an unearthly noise which public. It is the general verdict that seemed to come from the stairway. better lectures upon Spiritualism were Believing that burglars had effected an never given in our city than by Mr. and entrance he leaped from his bed with Mrs. Kates. We added several new the intention of folling them at their members to our society; and with new game. Upon reaching the stairway no zeal and hope we are working for a co- noise could be heard nor could anygood for our cause. We think our peo- he had investigated the stairway unple everywhere only need enthusiasm canny noises were heard coming from in order to succeed in an organization." the parlor, but upon searching that notic inspiration of Trilby to the point upon hastened from his house and of singing in harmony with the musical aroused his neighbors, who went to his power of her master is entirely reason assistance with muskets and axes. able under the theory and according to searched Mr. Papinaw's house from topthe experience of Dr. Quackenbos. He to bottom, but nothing was found to infinds that it will not only cure all hu- dicate that ghosts had taken up their man ills; but effect a change in the very abode with him. Since that night Mr. nature of a person. Space is no obsta- Papinaw's life has been made misercle to the exercise of the hypnotic in- able. Should he fall asleep during his fluence. 'Minds can be brought into midnight watch his dreams are of telegraphic communication, though spooks and imps. Within the past two miles apart, he says. Dr. Quackenbos days the family allege that they have tells of his preparation of a young seen a hand and arm waving to and fro woman for a successful stage career, from between the curtains that cover and of students for examination the door between the parlor and sittingthrough hypnotic influence. In short, nothing in the claims of any school of mental therapeutics is too extravagant the mystery, the house will be without to be sustained by this venerable professor. Telepathy with him is a matter of course. Dr. Quackenbos in his enthusiasm may be a trifle credulous, but there is nothing impossible in his re. for the month of April. They have open determined call than any. The voice port. Of hypnotic suggestion as a time also in May, June and July for warned her to look out for her mother means of treating disease, Dr. Quack- the Middle-West. Address them 600 and reaching for her caught her hand enbos says much that is both remarkable and credible, and there is no doubt that it is well worth the serious study of scientists. Of the multiple person-

liowever, to Jump at conclusions."

Charles A. Klehl writes from Wilaloue responsible for any assertions liamsport, Pa.: "The reorganization of

to do so. That must account for the Kieffer; treasurer, Mrs. L. Dimmock; Home for the Friendless, located in very largely attended, there seldom betrustees, H. Bates and Eugene Kleffer." WRITE PLAINLY .- We would like The Mattoon (Ill.) Journal says: "Mr. | who possesses marvelous powers as a | Madame Bruce is a great worker." to impress upon the minds of our corre- and Mrs. Rufus Townley, a newly mar- hypnotist, believes that while the chilspondents that The Progressive Thinker ried couple of Coles Station, say they dren are in a hypnotic state, he can meetings in Cincinnati, Ohio, Sunday is set up on a Linotype machine that have reason to thank a fortune teller must make speed equal to about four for the recovery of a quantity of jew- thoughts will be turned toward better der auspices of the National Spiritualcompositors. That means rapid work, they lost two days after things. He will take the children of lats' Association of the United States New York City, with no address enand it is essential that all copy, to in- their wedding. Our readers will re- deprayed parents, whose associations and Canada. They will each evening closed one dollar. I trust the public sure insertion in the paper, all other re- member the romantic wedding of Mr. have been vicious, as his subjects, and lecture and give spirit messages. A quirements being favorable, should be Rufus Townley and Miss Lenore Chi- he will make repeated tests. Prof. liberal contribution to aid the National written plainly with ink on white semnall at Sullivan a couple of weeks Henry believes hypnotism is destined Association will be asked. paper, or with a typewriter, and only on ago. Both belong to prominent family to become a factor in reform work in lies of the neighborhood of Allenville public institutions."

ITEMS.-Bear in mind that items for and Coles. Although there was no obthe General Survey will all cases be jection on the part of the parents, the adjusted to the space we have to occu- young people concluded to elope and py, and in order to do that they will get married, going to Sullivan, where generally have to be abridged more or the ceremony was performed. Their less; otherwise many items would be parents knew nothing of the marriage crowded out. Sometimes a thirty-line until after it occurred. A few days

quire. Every item sent to us for publi- uable rings. As soon as they missed cation, should contain the full name and | the valuables they retraced their steps, | address of the writer. We desire to but could not find the jewelry. Several know the source of every item that ap- days were spent hunting for the misspears. This rule will be strictly ad- ing articles, but the search was in vain. Then someone suggested that they go Keep copies of your poems sent to to Mrs. Warren, of Charleston, to see if property. At last Mr. and Mrs. Townlev visited Mrs. Warren and she told Bear in mind that all notices for this them that a certain man in the jewelry, but that he did not at first know who it belonged to. Mr. and Mrs. Mark Jones writes from Worcester, Tewnley say Mr. Townley's picture was in the watch, and he and the man were well acquainted. The Townleys sny they owe the recovery of their val-

The Boston Traveler says: "The brilliant French Sardou, author of Sarah Bernhardt's plays, says over his own signature in a New York Sunday paper that he has had spirits materialize roses (white ones) in his own private study, drop them on his desk, with a tag attached, having the name of a dead young lady he knew years before. He also says that spirits make him write, draw and even engrave on copper in The Chicago Record-Herald says: the dark, etc. In Boston we can beat "Hypnotism is the latest innovation Sardou's case all to pieces, as we have among the students of the University here mediums whose record-breaking of Chicago. Julian H. Brode, a fresh- work is the amazement of the civilized man, demonstrated to a group of com; world to-day, yet, strange to say, the panions in one of the student society press, with few exceptions, the clergy, club rooms. Thursday evening, that he the scientists, and the politicians fail to was acquainted with all the secrets by recognize this grand work as they putting a number of them to sleep and should. At one medium's seances the then making them amuse the others, spirits of the so-called dead actually with absurd antics. Among his feats materialize, life-size, as they were bewas the 'Trilby' trick, in which, like fore their death, and have been seen, Svengali, he succeeded in making one feit, weighed, examined, talked to, emof the students, who has a reputation praced, kissed, etc., as when alive on as an iron-throated 'rooter,' sing like an learth. One man visited a strange meoperatic star. Another one of his tricks dium's seances in Florida and the same was to make a subject repeat long sec- spirits came to him from the cabinet as tions of the lectures which he had at- | do from a Boston medium, showing of hypnotic suggestion. Brode is a its of Lucille and Helen Weston and Southerner, coming from Memphis, her daughter (singers) materialized be-Tenn. He spent a year at Harvard be- fore them. The two first named spirits fore coming to the University and is sang together in front of the cabinet. said to have acquired the art of hyp- So overpowered with emotion were the notism there. Although this is the first two ladies that both of them wept tears time a student has shown hypnotic of joy; they knelt down before the spir-

The Syracuse (N. Y.) Standard has the following from Gouverneur: Charles Papinaw has lived a quiet life Scribe writes: "G. W. Kates and wife and why he should now be singled out had wonderfully interesting and suc- for the nocturnal visits of spooks is doze by an unearthly voise which

> an occupant." G. W. Kates and wife, the N. S. A. missionaries, desire calls, in Missouri

room. Terror reigns supreme and un-

ton, D. C. The Chicago American has the fol- home of a neighbor, who summoned a lowing from Paris, France: "Mme. Va-Insane persons and of persons who lave suffered from injury to the brain. Dayls and other deceased members of hypnotism is now used in many hos-Hypnotism is now used in many hos- the Peace Commission disturb her and pleasing speaker and held the close New Year's eve we had our annual slone of the Bible and the church. If pitals in place of anesthetics, and there house and keep her awake. Davis was citention of her large audience to the watch meeting and supper, which was you must try anybody for blasphemy. is certainly a wide field and one that her cousin, and she frequently enter- close of her address. Herself, the picis practically unexplored for scientific tained him and other members of the ture of health, and the embodiment of financially. One of the features of the damaging things that have been said research presented in the development commission, who incidentally , had | good nature. Mrs. Kates is an earnest of this mysterious science now in its much to say about the articles of the advocate of looking at the bright side bouquet of flowers on, one for each of infancy. Most people are skeptical on treaty. Mme. de Maroles asserts that of life. If you cannot smile go and this subject since the general public's a ghostly dance occurs nightly and that stand before your mirror and practice | We had thirteen plates this year." idea of hypnotism is gained chiefly frequently she finds the cups arrayed with you learn how. Health is just as from the operations of men who are on the floor in the morning. She also catching in the life as is disease. When obviously charlatans. It doesn't do, finds plates and glasses broken, as if a man gets dyspensia in his stomach he will January 27, and after that at

When writing for this paper use a pen or typewriter.

study the phenomenon."

The New York Herald has the following from Paris, France: "Madame V. recently lost her husband. On his characteristic sentences from her lecdeathbed he said his spirit would return. The other night she went down to her cellar to get wine. Suddenly a lars recently."

Geo. P. Colby is now doing efficient

be addressed for engagements. special dispatch from Detroit, Mich. "Prof. Lombard, of Ann Arbor, in structor of physiology in the University of Michigan, believes that he has loseem to demonstrate that death later a drop of acetic acid was touched | terest in our sister, and the desire to Ohio: "We have reorganized our society and was keeping it. She described the to its foot. Instantly the frog began to stand together for the cause." Take due notice, that all items for the man with the knowledge this page must be accompanied by the confront the man with the knowledge stings of the acid. To-day, twenty-four egon: "Long before the midnight bells Fred Hayes; secretary, W. A. Rozelle; writer. The ifems of those who do not that he knew they had found him out. Placed upon its back, the paper was dence of Capt. J. H. McMillen, on Cros- Thomas Isitt. What success we may flying. Professor Lombard calls this rious time they had. The pacious activity 'reason movements,' and will room in which the Friday afternoon it was a few years ago.' continue the experiments for the pur- and Sunday evening circles are held, pose of ascertaining how far the rea- | was filled to its utmost capacity with soning instincts may go."

four premium books I ordered, also The | grander expressions of spirit love and Progressive Thinker. I have nearly power come to mortal man as came finished reading the books and find through the niedium's while under the them very interesting and instructive. Influence of their controls on this occa-I now have all the eight Divine Plan books advertised in The Progressive followed by Mrs. McMillen, Mrs. Flan-Thinker."

The friends of Prof. J. Jay Watson, the well known musician, and a pupil of the world-renowned artists, Ole Bull and Franz Liszt, is to be tendered a testimonial entertainment at Steinert Hall, 163 Boylston street, Boston, Mass., on Thursday evening, January 23, 1902. Prof. Watson and his accomplished daughter, Miss Annie A. Watson, have frequently and gratuitously given their musical talents to various benevolent and charitable objects, and it is hoped that a generous response will be forthceming.

The American Medical Union held its third annual meeting in Chicago, on the 14th inst. The secretary, Dr. T. A. Bland, reported quite a large increase in membership, and the general feeling of the members was one of hopefulness that this organization is to ultitended during the day. Some of his that the spirits are genuine. Two other mately overthrow the medical monopfriends claim that he is able to help a ladies came to a scance at Mrs. C-'s oly trust, and secure the repeal of all man through examinations by the force and to their amazement the three spir- oppressive medical laws. Dr. Bland was again chosen as secretary by unanimeus vote.

from Clinton, Iowa, illustrating the power of hypnotism: "F. L. White, a St. Louis traveling man, while seated at a hotel in this city, saw his wife seated at the dining-room table with J. L. Jordan, a Chicago drummer. Going to the hotel register he saw written er is. Sunday, December 29, 1901, was lit. under his evil influence.'

land, Ohio: "If the Spiritualists would | vai Society, at 1231/2 Euclid avenue, and | the Jews must have been a most forgetoperative effort that promises great thing be seen. A few moments after devote one tenth of the money they fool the Temple Fund Society in Pythian ful people; for they leaped into idolatry away in chasing after phenomena, we Temple; they are all doing nicely. On in quick succession in the very midst of would be able to present the philosophy | the first Sunday in February the medi- all these miraculous things which it is of Spiritualism in a proper manner and The Register, of Wheeling, W. Va., room nothing there could be discov- in our own meeting-places, and then we says: "Dr. Quackenbos, of Columbia ered. While Mr. Papinaw was trying would command the respect of the benefit seance for the N. S. A. Medi- was gone up in the mountains for the University, holds that hypnotism is to fathom the mystery he was suddenly thinking minds of the country. I hope ums' Home, at Reed City, Mich. All commandments, one of which read, quite as wonderful as the most im- aroused to a sense of fear by what | that I may live long enough to see the | wedition should hold benefits for our | Thou shalt worship no other God than aginative writers have ever represented seemed to be some heavy substance change, and The Progressive Thinker home and make it a success." it to be. Du Maurier's idea of the hyp- falling upon the stairway. He there- have a hundred thousand subscribers."

The Chicago Inter Ocean has the following from St. Louis, Mo.: "That the dead can come back to warn the living is believed by the children of Mrs. Christina Binninger, Hilda Binninger, her father's voice early this morning and warned to look after her mether. Only for this warning the woman would have died from morphine and suicidal intent, in order, she says, to join her husband, who was killed several months ago. According to Hilda she was awakened by a voice which seemed to call her from a distance. It sounded like that of her father. She struggled against paying attention to it and tried to go to sleep, but the call scemed imperative and she finally sat up wide awake in response to a more Pennsylvania avenue S. E., Washing- which was cold and clammy. The young girl ran from the house to the

doctor." the result of nocturnal spookish revelry. is bad enough, but when he gets it on Franklin, Neb., until February 8.

his brain, then look out. All things that man, but damns the woman forever.
If the woman is stored, let the man be stoned as well.' The foregoing are Bromwell.

Bromwell.

Mrs. Amanda I. Coffman, of Grand Rapids, Mich., writes: "My engagesepulchral voice from an empty cask rents are as follows: Indianapolis, said: I am Auguste, your deceased husband. I finished my period in purgatory Alliance, Ohio, March, Jackson, Mich. to-day. You see, my first thought is for I would like engagements in New York or statements he may make. The editor the First Church of Spiritualists began you. The widow shrieked and fell for April and May. I also have open allows this freedom of expression, be- Funday, January 11, with the election senseless, She is now in bed and dates for camp-meetings of 1902. Per-Heving that the cause of truth can be of new officers, and a readjustment of swears she spoke to her husband's manent address, 419 Crescent avenue,

Mass.: "The People's Spiritualist So-The St. Louis Star-Sayings has the ciety held its usual Sunday meeting, following from La Porte, Ind.: "A se- and Madame-Bruce had a large house. ries of remarkable tests will be made There was special singing in the evento hand, however much we might desire David Hess; secretary, Mrs. Eugene this coming week in the Indiana State ing. The Monday evening circles are previous appeal in your paper of two Vigo county. Prof. Henry, of Chicago, ing less than 150 persons, present, the lawyers engaged to defend our

G. W. Kates and wife will hold work upon their minds so that their afternoon and evening, Feb. 2, 1902, un-

Mrs. M. E. Gilliland-Howe writes from Los Angeles, Cal.: "At 8 o'clock, he removed the brain. It was then sus- the different societies united together in the lead."

good and true Spiritualists, some hav-Geo. W. Peak writes: "I received the ing come miles to get there. Never did nagan, Mr. Campball and others. At 9:30 a recess was taken, when all present partook of a rich and bountiful repast which had been prepared by the ladies present. At 10:30 the exercises were renewed and continued until midnight when, just as the new year was born, greetings to each other in the words of Robert Burns, followed. In this city (Portland) Spiritualism is fast taking hold of the minds of the people who are in earnest about the matter. What is needed here, is mediums who churches. Mrs. J. H. McMillen con- attended to. ducts a large circle (composed of ladies) at ner home on Friday afternoon. On Sunday evenings, Dr. Geo. Wigg com ducts another circle at the same place. This is a mixed circle, for all are welcome to it. No money is taken from The Scriptural Writers and the anyone. What is even at either meet-

C. H. Figuers writes of the Christmus ceremonies at Cleveland, O.: "Our lyceum held its entertainment on Sun-The St. Paul Globe has the following | day, Dec. 22, and was a complete sucmen who volunteered their services. We have about 30 children in constant

ing is as free as was that given by the

S. Hariman writes from Wheeling, 16 years old, says she was awakened by as magnetic astit is possible for a me- regardless of other qualifications. dium to be. The First Progressive Soclety of Spiritualists added many new is a God of large and most glaring conmembers to itselist during their stay. | tradictions. At times he is omnipresent Mrs. Kates also held a woman's meet- and omniscient; at others he sits on a chloroform which she had taken with ing with over 200 attendants, at an ad- throne in a local heaven and employs a mission fee, and the manager was com- mighty host of angels carrying dispelled to adjourn the meeting to a patches to and from the earth. He is larger hall. It was an imposing scene, credited with all foreknowledge; yet when the ladies marched like a great sends a flood to wipe out antediluvian army, from one shall to the other. The people because they had not panned out receitings will be continued after this in as he expected. He is said to be an in-McClain's Hall, with Mr. G. W. Way as fallible God; yet is represented as the Kava Shrub, called by botanists piper methystimedium. These meetings created great experimentor; and often his ex- cum, from the Ganges River, East India. It has public interest, awakened by Mrs. | perlments prove abortive, notably in

Ky.: "The annual election of officers of | God of the Bible and the church is ren-Speed's Memorial Temple (formerly resented as shirking responsibilities, York World, that it has saved him from the People's Spiritual Church) was 'held when sin in the world is attributed to Sunday evening, January 12. The fol- the devil whom the omniscient God lowing are the officers: Val Speed, pres- must have created in full view of all ident; J. L. Franck, vice-president; C. | the consequences. The Wheeling (W. Va.) Register says: Kircher, treasurer; W. C. Mann, secre-Correspondents can address Henry H. Warner at Missouri Valley, Iowa,

There will be an informal reception are, are best. Woman has never yet | under the auspices of the National Sunman falls when trampled by the man | Hotel, L. 38, January 23 1902, from 8 to She has called in a noted scientist to the world says it wall right-for the 11 p. m. A fine program has been ar-

> Progressive Spiritual Society No 2 will hold service every Sunday evening at 7:30 in Hall 220 Atheneum Building 26 East Van Buren street. Mrs. Hill bert, pastor, will be assisted by other prominent medlums. Good singing and

writes from 3036 Indiana avenue, Chiengo: "My case with the State Medical Board has been postponed until January 21. I can't see how the Medical Board can make out a case against me: however, if they choose to give me some newspaper advertising, I am perfeetly willing. Up to the present time only two people have responded to my weeks ago, for funds to help me pay rights. I have up to date put up \$20 as a retainer. Mrs. Georgia Gladys Cooley sent one dollar in a very kind note of expression for success, from Milwaukee, Wis., and John F. Handlon, from will see the necessity for contributing liberally to assist in carrying on this struggie against medical tyranny."

L.Hawkins writes: "After reading about the vision of Mr. R. W. Bowman, New Years Eve, over 800 Spiritualists | in No. 634 of The Progressive Thinker, work in Nanaimo, B. C., where he can and friends gathered together in Lin- in reference to the display of the flags coln Hall and listened to an entertain- of the different natonalities in the The Inter Ocean has the following | ment furnished by members of the dif- | heavens, I received a message from ferent societies, after which baskets of somewhere in space, stating that the lunch were auctioned off to the highest flags represented the bright tutelary bidder, said baskets bringing a fund of langels of the different nations; that in \$35. Then the young folks engaged in the year 1918 all the nations whose cated the dwelling place of the dancing until 12 o'clock, when there flags were displayed would espouse the soul in the spinal column. He has ar- was a general hand-shaking and best cause of Spiritualism, the United rived at this conclusion after many vishes for the new year. The proceeds States leading. The train of cars signipronths of experiments with frogs, Re- amounted to about \$65, and will help fied prosperity. All the nations whose sults of the last two days' experiments | pay lawyer fees for defense of one of | flags were seen, will, in the year 1918. the ordained mediums now under ar- by being freed from the thraidom of through the medium of the brain does | rest for not paying a license; said li- superstition, and espousing the glorious not terminate the control of the mus- cense being \$10 per month. We are truth of Spiritualism, enter into a state cles. Thursday the professor produced fighting to have our cause recognized as of prosperity unknown before in the before his class a live frog, from which a religious body, and right well have history of the world, the United States

pended by its under jaw. An hour at this time, making manifest our in- W. A. Rozelle writes from Cleveland, by electing the following officers: Preshours later, a tiny bit of filter paper and the noisy whistles announced the treasurer, J. C. Hemmeter; trustees, saturated with the acid was placed passing away of 1901, and the birth of Fred Hayes, Thos. Isitt and J. C. Hemagainst the body. The frog kicked 1902, a large number of Spiritualists meter; pastor, Mrs. Alice Baker; muwith both legs and dislodged the paper. had congregated together at the resi- sical director. Miss Tilley Isitt; usher, shaken off. Every time it was placed by street, for the purpose of holding a have remains for the future to unfold, on any part of the body the legs sent it watch-night meeting, and a right glo- but we hope for the best, and would be glad to see it as large and prosperous as

L. Hawkins, M. D., writes from Oklahoma: "I have four of the premium books and am well pleased with them, Art Magic leading, by odds, to my notion. I have taken The Progressive Thinker, with very little intermission, since the first of November, 1891. Should have taken it sooner if I had sion. Geo. Wigg, M. D., took the lead, known of it, as I think it is the best paper of the kind in print."

> Mrs. Elizabeth J. Demorest, platform test medium and speaker, can be addressed at 28 South Fourth street, Reading, Pa., until April 1.

Captain Geo. W. Walrond, of Denver, ally ill with mental and nervous pros- it survives in name, it is practically tration. His medical adviser has every | dead. A variety of reasons account for econfidence of pulling him through in a this regretable condition, among them few weeks. Captain Walrond desires failure of the membership to properly us to request the many hundreds of his sustain the efforts of the officers, the clients, who have sent him orders, to desire of a few faithful ones to rest for can set before them a richer, nourish- have a little patience, and all orders, in- a time from labor and responsibility. ing soul food than what they get in the quiries and correspondence will be duly and especially an unexpected bill of

Church as Blasphemers.

A more dishonoring account of God than that given by the Scriptures and the church is hardly conceivable. We are told by those that God crecess. Songs and recitations by the ated the universe and all things in the children of the lyceum, and sweet earth in six days, and that he then music by a quartette of young gentle- rested on the seventh as if, for sooth, he was tired. He created the balance of the universe to give the earth light, and attendance, no matter what the weath- everything in the earth for man's bene-

there the name of J. L. Jordan and the anniversary of C. H. Figuers tak- Of men the Jews were his chosen peowife. White was so enraged that he ing charge of the East End Spiritual ple or special favorites, and he did told the landlord to call for the police, | Society. Mrs. McCaslin, one of our | many "miraculous" things in their faotherwise he would kill Jordan in his valued workers, was present and as ver in a futile effort to make them a rage. The chief of police was sum- sisted in the dedication of six children gerat or mighty power. He went along moned, but refused to arrest Jordan un- to spiritual lives. White flowers were | with the Jews wherever they went, less he also had a warrant for the wo- used instead of water. Mr. Figuers' re- looking after their interests, and fightman's arrest. White objected to this marks were listened to with much in- ing their battles for them. In these and said he would settle with Joruan. | terest as he reviewed the work of the | battles his instructions were to slay not He found the two in the parlor and ad- rast year, and as he said that not one only the enemies, but every living creaministered such a beating to Jordan dollar of indebtedness was over the so- ture belonging to them. He was a jealthat it was necessary for a physician to ciety and that all bills were paid as ous God and very much given to anger. work for an hour over the injured man. soon as due, his remarks were received These jealousies and angers were very Soon after the encounter White and with applause. The German Societies, much after the fashion of those of men his wife left the city, and Jordan de of which we have two, are doing nicely. under like circumstances, and were parted in the afternoon. White said he The West Side Society is still alive. | shown in substantially the same way. did not blame his wife for her actions, Mrs. Alice Baker holds parlor meetings If the Jews worshiped him all things as Jordan was a hypnotist, and had her which are highly successful Dr. R. went well with them; if they forgot McS. Angus holds a meeting at 221 Su- him they were sent into captivity by Thos A. Barker writes from Cleve- perior street, and the East End Spirit- way of a reminder. And, by the way, ums of Cleveland are going to unite said God was doing for them. They forces, take a hall and give a grand even set up the golden calf while Moses

Finally this God of the biblical writ-Va., speaking highly of the work of the ers and the church, after giving man N. S. A. missionaries, Mr. and Mrs. | such nature as that he sinued, sent his Kates: "Mr. Kates is a pleasing and only Son to save him. And now, the effective lecturer, while Mrs. Kates is a | man who believes goes to heaven, while medium of very rare qualities. She is the unbeliever goes to another place.

The God of the Bible and the church Kates' tests, assisted by Mr. Way."

W. C. Manni writes from Louisville, taking the broad road. Moreover, the ous Uric Acid, Lithates, etc., which cause the

a grand success, both socially and try yourselves, if you believe the many supper, we always set plates with a about God by these people. A rabbi said of Ingersoll's lecture on Moses our members" who have passed over, "Let the man alone, he but ridicules the pigmy gods of these Christians; the God of Moses is too much for him, he

can't understand him." "But in another sense the God of Moses is also too much for us, if the ac- this office.

count which Moses gives of creation and the purposes of God in that creabeen able to say she was free. If a wo- light Center Club, at Great Northern | tion, is to be taken as literally true. We can't believe God created the universe in six ordinary days. If it be said that each day means a long creative period. what becomes of the foundations of Sunday? If we are only to rest each seventh period instead of each seventh day, it is a long time between drinks. Again, in view of the immensity of he universe we can't believe it was all made to give the earth light, nor that the God of all this took such a lively interest in the affairs of a handfull of Jews down in one corner of the earth. Dr. Freedman, the Australian Healer, And the probabilities that all these are inhabited by intelligences not wholly unlike ourselves is calculated to cast grave suspicion on the statement that God sent his only son to save man.

Why not a savior for those other But, says an eminent divine; the innabitants of the earth were the only people allowed to sin, and they were allowed to sin to give the others an object esson-which is seen by some sort of diamond light. How is that for high? Perhaps the day is gone when it was entirely safe for a man to put through himself just any old rubbish in the name of religion.

Afton, Tenn. F. J. RIPLEY.

A Visit to the South Side.

The visitor to the South Side, Chicago, finds some very pleasant things to record in spite of the fact that an old worker, noted for fuss and feathers, is anxious to be transplanted to the North or West division of the city to get out of the atmosphere of "tin horn mediums."

On the evening of January 16, Mrs.

Dr. De Lascau's double parlors at 3031 Cottage Grove avenue, were packed to their limits with pleasant people. In one room Mrs. Isa Cleveland held the attention by many good readings, both psychometric and clairvoyant, while in the other, Mrs. M. A. Linn was listened to with equal interest. Later, Mrs. Dr. Warne gave a few messages that were welcomed with satisfaction by the reciplents. Sandwiches and chocolate were served to the company. Not the least important feature was the collection whereby a helpful sum was realized to purchase needed articles of apparel for an old and sorely afflicted medium who is an acquaintance of Mrs. De Lascan. The guests bid their hostess good night with the unanimous testimony that they had enjoyed a pleasant evening. The meeting was noticeable for the large percentage of young men and women present-a hopeful sign. The meetings in Mackinaw Hall, corner of Evans avenue and Forty-third street, are growing in size so much that lack of seating capacity is causing Mrs. Cleveland, the conductor and medium in charge, to consider securing a larger hall for use Sunday afternoons and evenings. Dr. Arthur Houghton is speaking here for a few Sunday evenings, and his platform efforts are always worthy of attention, for there is more than a mere jingle of words to them-they bristle with thought. He would be appreciated for that reason at some of the summer camps. The Doctor has been giving his time for some months to special studies, but is again actively engaged in the practice of

The First Spiritual Church of the South Side-Mrs. Cooley's society for Cclo., is still confined to his bed, critic- some time-is resting in peace. While about seventy-five dollars for hall rent, which the society holds there is no legal ground to make. It looks as though business done in an unbusiness-like manner might be responsible for this reisunderstanding. Too much taken for granted, and too little in black and

The atmosphere of the Englewood Spiritual Union is one of earnest activily. Mrs. Emma Nickerson Warne is speaker for January. Good audiences are present. Many sympathetic thoughts go out to Mrs. G. S. Lincoln, the society's excellent medium, because of recent loss of a brother, whose death was very sad. A noticeable feature in the services here is the very tasty song cards compiled by the president, Bro. T. S. Russell, of 6143 Wentworth avenue. They are printed on good card board in clear type, without the disgrace of misspelled words, or any distressing attempt to follow rhyme and preserve meter. It is a very happy combination of appropriate sen-

timents and tunes. The Truth Seekers' Society, corner of Halsted and 59th streets, held interesting services on Sunday, the 12th inst. Addresses in German were made by Robert Grabe and Mrs. M. A. Linn. Mr. Ed Durkes followed with a very practical one in English, and then came Mrs. D. Besler. President Warne, of the Illinois State Association, then formally installed the officers chosen for 1902: President, Chris Hilgens; vicepresident, Fritz Gluesing; secretary, Mrs. F. Gluesing; treasurer, Mrs. P. Freund; medium, Robert Grabe. The afternoon closed with messages by Wm.

Mrs. D. Besler opened a new meeting on Sunday evening, the 12th inst., at 5212 Halsted street and was greeted by an unexpectedly large audience. Mrs. Linn, who is growing in power, aided Mrs. M. A. Burland, well known to

Chicago workers a few year's ago as Mrs. Jeffries, is reported to have returned to the city rendy for work in Illinois. Her address is given as General Delivery, Chicago P. O.

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Rev. John H. Watson, testifies in the New

edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifles to his cure of long standing Rheumatism. Mr. Jos. Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and That you may judge of the value of this Great Discovery for yourself, we will send you one

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of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after n. few rictings, been able to receive delightful messages a volume might be filled with commendatory letters. Many who began with it as an anusing tey, found that the intelligence controlling it knew more than their intelligence controlling it new more than their capt. D. B. Edwards, Orient, N. Y., writes: "I had capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many communications capt. Thends, even from old actilers whose graveother friends, even from old settlers whose grave dones are moss grown in the old yard. They have been highly ostisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters. writes ao follows: "I am much pleased with the Paychograph. It is very simple in principle and construc-tion, and I am sure must be far more sensitive to spirtual power then the one now in use. I bedeve it will generally supersede the latter when its superfor

merite home known." Becurryly packed, and sent postage paid from the met Wacturer, for \$1.00. Address:

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

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

HUDSON TUTTLE.

M. R. T.: Q. Who was Zoroaster, and when did he live? Can you give some passages from his religious

A. The eminent scholar, M. Haug. places Zoroaster 2,300 years B. C., thus antedating Moses. But far better au-thorities are the Greek writers. They agree in placing the era of Zoroaster more than 6,000 years B. C.

One of the first writers on the subjects Xanthas of Lydla, wro wrote about 450 years B. C., makes Zoroaster to have lived 6,500 years B. C. As Xanthas was contemporary with Darius, the Zoroas-ter said to have lived at the time of Hystaspes, Darius' father, could not have been the historic personage who composed the Avesta. Zoronster was a common name among the Persians as Jesus was among the Jews, and hence the confusion that has arisen.

Aristotle places Zoronster 0,000 years before the death of Plato, or 6,350 B. C., and Eudoxus Hormodorus makes similar statements. Hermippus, who made the religion and books of the Magi the study of a lifetime, stated, according to Pliny, on the authority of Agonalkes, his teacher, that Zoroaster lived about 5,000 years before the Trojan war, or 0,180 B. C. The date of the Trojan war is indefinite, it is even doubtful if there was such a war, as sung by Homer, and the fixing of the date of an event, itself mythical, by another equally illusory, may be delightful fiction but not reliable history. To fix pre-historic dates; to separate

the true from the false, the real from the myth, is difficult if not impossible. Until the Greeks came in contact with the Persians, Chaldeans, Assimilated Babyloniaus, the history of these peoples was little more than legendary. It was reserved for modern exploration to open the vista into their almost measureless past. The Zend language in which the religious books were written was a dead language at the time of Darms.

Zoroaster did not write those books. They are the remains of an early literature, all that remains, and belong to an age when all writings were believed to be living and sacred. Written no one knows by whom, or when, copied and changed by succeeding generations, until the language in which they were written became lost except to priests trained to read and interpret it, Some one by the name of Zoroaster may have brought the writings together, and became the impersonation of all those who had written before him, as Homer is probably a name for all the poets who wrote before he condensed their songs into the Iliad.

To translate these ancient writings into modern speech, is among the most difficult tasks, and has not been, nor can it be perfectly performed, for the

Yet the moral maxims had at that early age been formulated, and on them religion was necessarily built. The following may be taken as exof the teachings of the Zend Avesta, or Persian bible, referred to Zoroaster as author.

Prayer: In the name and friendship

of Ormuzd (God). Learn purity. Be worthy of good praise. May the mind think good thoughts, the words speak good, the works do good. May all wicked thoughts hasten away, all wicked words diminish, all wicked works be burnt up... Win for thyself property by right dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever and well-wishing. not cruel. Be not wrathful-minded. Commit no sin through shame. Be not covetous. Torment not, cherish not wicked envy, be not haughty, treat no one despitefully, cherish no lust. Be chaste. Actively engage in good works. Enter into no strife with a revenge Be no companion to a covetous one. Go not on the same way with a cruel one. Before an assembly speak only pure words ... May that come to you which is better than good ... May that not come to you which is worse So may it happen as I pray.

"All good do I accept at thy com-mand, O God, and think, speak and do it. I believe in the pure law, by every good work seek I forgiveness for all

"I praise Ahura Mazda who has created the cattle, who has created purity, the water and good trees, who created the splendor of light, the earth and all To him belong the kingdom, the might and the power. We praise him first among the adorable beings...with our bodies and life praise we him. . The good spirit we honor, the good kingdom we honor, and the good law, and the good rule, and the good wisdom."

Spiritualist: Q. How much of Chrislian Science ought we to receive?

A. Let is give an outline of this lauded religion, and then judge of its merits. Mrs. Eddy in 1866 founded it, and then midnly applied it to "healing," and then midnly applied it to "healing," and then book was infallible, and no She said her book was infallible, and no pen or tongue could pull it down, yet has issued several editions, conpen or tongur several editions, tongshe has issued several editions, although stantly revising. She really, although stantly revising. She really, although stantly revising. She really, although stantly revising several per a message when the several per several several per several sev

filusions, belief of the mental mind. They have no real existence. She says: lent. Price 25 cents.

"You say a boil is painful, but that is "Healing, Causes and Effects." By smpossible, for matter without mind is W. P. Phelon, M. D. Price 50 cents.

without pain. The boll manifests your belief in pain through inflammation and swelling and you call your belief a

Weariness is impossible, eating unnecessary. Alcohol is intoxicant only to those who believe it is. If they did not so believe, it would have no more effect than water.

If one did not believe arsenic a polson he could eat it with impunity. When given by mistake, when the subject does not know its nature, he is poisoned because other people believe it is

Another line of talk is that God is everything, and man a part of God. As mart of God he cannot be sick. It is because he does not believe this that he suffers.

It is said that woman of the Apocalypse has accumulated out of her dunes fortune that makes her the wealthlest woman in the world. She holds her books at the highest price, demands extortionate fees for lessons, and mulcts her followers at every turn.

The doctrines are wild rant of insanity and the verbosity of Ignorance. It is a queer freak to call them Christian Science, when they have nothing in common with Christianity, and as far away from science as Grimm's wonder

cause they are true but because they are meaningless. When one is met with this rigmarole, "You have a boil; you have it because you have belief in a boil; hence if you had not the belief you would not have a boll," is no argument admissible. One can only deny wholly the vicious method of reasoning and point to the absolute, undeniable fact that the boil exists, is painful, and will after awhile yield to

the vital processes of cure.

If it be true that all mankind are a part of God, then has he some very leprous and undesirable members which ne had better lop off. Then God has bolls, ague, fever and plague, and by no exemplary in his conduct.

Mrs. Eddy was once a Spiritualist and has inducted a little of the spiritual philosophy into the vast rubbish of verbosity she calls Christian Science In this small measure it is true. As whole, it is calculated to work immeas ureable mischief. Numberless deaths may be directly referable to its belief Not perhaps because drugs prescribed by a doctor would have been prefer-able, but because care and nursing were neglected for the "treatment," which was valueless. It is commendable that in most instances, after vigorous protest, when alarmingly ill, the teachers of this science send for a phy sician or nurse. They thereby repud-ate their doctrines, but show their geo

When the blind millionaire offered Mrs. Eddy \$1,000 to restore his sight, she said she had performed more remarkable cures, but really had not the

Think of Christ, whom she repre sents, turning away from a Lazarus because he had not the time!

It is unpleasant to speak harshly of a doctrine that has gained so many truth-ful and ardent followers, but how can anyone quietly have such doctrines sented, and by silence tacitly admit their claims? To ordinary common sense are they not absurd from beginning to end? They are false in inception, put forth for the purpose of decep tion, and to gain the money of those who fall victims to the delusion. The wonderful book of Mrs. Eddy is not a profound treatise on science or religion but a conglomeration of meaningles phrases, and senseless verbosity. The profundity of meaning of which her disciples boast, is the profundity of a muddy pool. The bottom' cannot be seen, not because of the depth, but light cannot penetrate its turbidity.

The Bloom of the Asphodelea. When one finds a source of serene enjoyment, a well-spring of pleasure, if not very selfish he wishes for soul com panions to enjoy it with him: I have ust been enjoying Mrs. Tuttle's Asphodel Blooms, and wish to know that all ike pleasure.

After reading various parts of the sweet little book, I could not but exclaim, "How well named!" Aspho delen, a genus of the order of lilles, "The Passing of Tennyson," and "A Visit to God's Highlands" are alone worth the price of the book. But from a poetical standpoint I am not sure that hese take precedence of any of the rest of the book. Like all Mrs. Tuttle's writings, each plece seems to be a bright flash from the land of spirits; a sweet symphony from the home of ce-

estials. One of the chief requisites of a true poet is the power of imagination. Pure sweet flights of fancy unmixed with lagged art

This is marked in every verse of Mrs. Tuttle's poetry. It is so common to read in papers, lines meant for poetry, which exhibit the vain effort of the writer to sonr, while none of the natural grace of the poetle can be discovered. Such writers remind one of the jerky flight of the jay or the kingfisher. Mrs. Tuttle's fancy flights remind one of the upward soaring of the swan, or the steady soaring of the engle as he leaves his rocky home to seek the invisible regions of the sky. One who reads the Blooms with spiritually attuned heart will forget earth, and find himself

locked in the embrace of Fancy. I have looked in vain through these poems to find an unskilful blending of poems to find the poetic feet. There is none of that in-harmonious blending of the trochaic with the anapestic or other unskilful and inharmonious jangling so often met with in those who fancy they can are not fond of the muses sweet ranture, there is the prose by Clair Tuttle, which is not only beautifully written but carries with it many sympathetic

But, dear reader, send for the Blooms and you will surely enjoy them. B. R. ANDERSON.

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### AN INSPIRED VISION.

the Mystery of the Dark Ages Revealed.

My special phase of mediumship is such that intelligences from far-away spheres flud it their pleasure to utilize and what is true of me is so of every one. If we create favoring conditions they come and teach us concerning great questions of which we can gain no knowledge in the world of men and books. At a recent sitting for spiritua unfoldment and revelation, a came, and conjoining his intelligence to my own, gave the valuable lesson, of which the following is only an imperfect repetition; but the best my finite abilities can effect in reporting wellnign infinite expression.

We were told that, even as the earth, iogether with all planetary bodies, comletes its circuit round the sun in obedlence to cyclic law, and as great cal endar, lunar and other varying periods of time are reckoned after the same manner, so the entire solar system, constituting a mighty phalanx, in turn reand distant center, requiring six thousand years of our time to complete its cycle. Moreover, that in this long march through what we recognize on the material plane as time and space, our sun, its satellites, and every living creature inhabiting them dripases through periods of spiritual light and three thousand years each it duration, corresponding to our day and This assertion was somewhat start-

ling; and its comprehensiveness too broad for our immediate conception; but our teacher proceeded to submit proof of the statements by referring us to a brief panoramic view of the world's history for six thousand years. Every student knows that four to five thousand years ago, great empires had already risen, and highly civilized peo-ples dwelt in various portions of the earth; and also, that in the erection of their wonderful monuments, they ac complished feats through methods un known to the world of arts and sci smiths, the engineers and many other branches of industrial branches of industry and art were far in advance of anything in the same line known at present. This same student knows that during these early ages, hu man life was of much greater than throughout recent centuries; and, viewed from this plane of vision, many proofs exist supporting the proposition set forth by this wise, invisible one.

When we remember the fatal destruc tion of ancient literature in so many in stances, by not only the Moslems but. we must also reflect that if the world's scholarship to-day had access to these great libraries, we might find, too, that they—the dwellers upon the earth five thousand years ago-were far more enlightened in many respects than ourselves, with all our hoasted greatness and satisfaction over our achievements. As we take this birdseye view of "The Great Cycle," suppose we notice that about the time of Solomon, or roundly, about three thousand years ago, judg ing by the progress of race as history informs us of them, a season of twi light, spiritually speaking, had begun to close into night. In other words, blunders and mistakes, conflict and dis persion commenced to characterize all peoples everywhere. As though all guiding or sure light had ceased to illuminate the ways wherein mankind must move forward. This state of confusion increased gradually—the reader bearing in mind that in the transition from day to night of such long periods, several centuries must pass in twilight and dawn.

During e sixth, seventh and eighth centuries, B.C., many wise men lived and wrote inspeed and consequently immortal works. Their number steadly decreased, however, and four hunworship ceased. This is recorded in their history to have been a recognition on the visible plane, of the invisi-ble God; but with its departure, the sun if righteousness seemed totally ob scured; its light shining no more upon the earth. Then, with meteor-like prilliance, Jesus of Galilee visited the brilliance, Jesus of Games visited the world, teaching pure Spiritualism. He selected his pupils from among psychic men and women; and the religious truths he taught, after suffering bitter opposition for many years, through the persecution of his disciples, and finally being emblazoned upon the banner of Constantine the Great, continued to illumine the earth till the fall of his western empire, about 475 A. D. Now observe: from the fifth to th

"Invisible Helpers." By C. W. Let slah long promised through the beater, the noted Theosophist lecture, shake scriptures had come, yet the and writer. Very interesting. Price 55 and writer. For sale at this office.

Control of the whole world. So profound oped the whole world. So profound was this spiritual darkness that secular Writers, taking no account of single one of them ever attempted an explanation as to why they so named them; at least so far as I can learn. Why this season of darkness should have fallen, especially as it did so soon

after the advent of Jesus, that figure around whom the entire structure of christendom has been reared, none even of his own followers pretend to Cyclic Dawn of Spiritual Day; or explain; but by their wisest men is denominated a hystery.

Contemplated in the light of this wonderful revelation, however, all mystery vanishes. The children of human-

ity were groping blindly in the thick darkness of the long, dread, spiritual night. Failing both in sight and hear-ing as well as in spiritual understanding, they fell into wars and devouring conflicts of every nature; much as would result on a loss extensive scale upon our own earth during physical night, if left without light or the means of obtaining it. During all these centuries with the contraction of the ries the inhabitants of the earth sought vainly for light and guidance. Hearing the voice of the charch calling to those lost in the trencherous, darkness to come into its fold; and knowing naught else to do, they flooded into this port of supposed safety and refuge; cagerly embracing such theories, as they were led to believe was truth. All were struggling, doubtless, as best they might, to find a sire spiritual haven; but in the church, alas, they were taught by those equally blind and helpless as themselves; because equally far away from truth or spiritual light. Inside these folds, selfishness crept, and crystallized into priestly power. Great burdens were imposed upon the consinved ones, increasing their darkness and decreasing their remaining strength, and finally destroying uterly their power of doing allest excent this stead of spirituality, thus the strength of the strength and soul-destroy. Saylor for pernicious and soul-destroy. Saylor for pernicious and soul-destroy. Saylor for relying upon an atoning come into its fold; and knowing naught salvation instead of the truth that "As ye sow, so also shall ye reap," has so paralyzed the thinking faculties of mankind to this day, that whoever proclaims the truth that we must work out our own salvation, that another is powerless to do it for us, is denounced as a heretic and unworthy of recognition by the established believers—be-lievers formed into a body through

The sable shadows' cast by false teaching and ignorance throughout long periods of darkness; lie sorely now, across the lives of humanity; ave, so bound, so wholly enslaved still are the masses by the chains of dogina and the shackles of creed, forged by the minds of men to false beliefs in such soul-destroying, strength-slaving and spiritnally dwarfing doctrine as a vicarious atonement; a creed feaching the pretense at nullifying the unchanging laws of justice as that one person can bear the guilt and suffer its penalty for an-

other. And new, so firmly riveted upon the intelligences of humanity is this spiritually darkening belief, that when one out from the masses awakens awaketis and sees with enlightened spiritual vision, the fresh, sweet dawn of a glad new day, catches the glimpses from the mountain tools of the rising sun of righteousness, and hears the voices of the Creator, as did holy ones of old, listen to the cries of "heretic;" "renegade," etc. Listen to the ignorant denunciations hurled at such by those who are wholly destitute of a solitary idea of their own, and only pretend to think according to rules laid down by some self-styled tencher.

Notice that during the dark period through which the solar phalanx has been traveling, nothing was written by which the intelligences of mankind could be profited. I mean the darkest the dawn of the sixteenth century; the years preceding that time to about the close of the fifth century A. D. Nothing except wars and life-storms of a most awful nature characterized the races of the earth; but now, these wise ones tell us, as theelong, dark night is lifting, and the full radiance of spiritunl light is beginning toulluminate the earth again, great revelations are at hand. Children born now will partake of the brightness of renewed spiritual light, and manifest such wondrous signs as well-nigh fronfound the senses of those who bear them. Inventions in ared years B. C., the Jewish Temple the electrical and other scientific realms of knowledge which have already so astonished markind, are but the shadows of atmost unspeakable achievement which will be wrought out through the instrumentality of those who are prepared to hear and see revelations from the fullnive to the finite And also, that those who courageously press onward and upward toward loftler and brighter ladghts, bearing nloft before the worldnthe white and beauteous banner of Truth, will be crowned with the "just" honors their faithfulness has won. That as the heralds or vanguard of this glorious work, spiritualized ziglorified life shall be their reward. FLORENCE E. B. SHAFFER.

"Encyclopedia of Biblical Spiritual tory of the origin of many of the important books of the Bible." By spiritual things, have named these cen- Moses Hull. The well-known talented turies "The Dark Ages." Nor has a and scholarly nuthor has here embodied

Is Theology In Its Decadence?

THEOLOGICAL.

I hold that Christian grace abounds Where charity is seen; that when We climb to heaven 'tis on the rounds Of love to men.

And when a man can live apart From work, on theologic trust, know the blood about his heart Is dry as dust.

-John G. Whittier. It is safe to say observant readers will agree in this, that the trend from

many so-called orthodox pulpits justify the inquiry: Is theology in its deca-By theology is meant that belief of

late so universal, that the Bible was an infallible guide and record. Also a local heaven and hell. Jehovah-the name of the Jewish God as a personality, and the same of another equally omnipotent force, more popularly known in theological phrase as his Satanic Majesty, the Devil. Some thirty years ago that fine English poet, Gerald Massey, came over to deliver a course of lectures; the first was, "Why God Does Not Kill the Devil." The theological devil-in other words, the devil of the ology. Ninety-nine out of a hundred now would anticipate the answer, none

Infallibility and inspiration are in a literal sense one. And represent that which is accepted and demonstrated as TRUTH.

There is so much embraced in that one word, that is subtle, vast, complex, it is hard to find something tangible, visible to make a comparison with. So must draw on the imagination to find a symbol that will bring out in part its most profound significance. Imagine an ever-blooming, everlasting flowerits fragrance always expanding, but never fully expended. In its hues are blended all the colors of the rainbow and could we distill from it an essence its manifold virtues would be for the healing of the nations.

Admit the inference that the old Bible is not true—the same is apparent of the New. Fall the parent tree, the branches fall with it. Its truth or falsehood rests entirely on the old.

Among the many, but not the least is that most astute and learned theologlan, Washington Gladden, who has written much and inbored hard to prove the Bible like each and all other reliable. But where can be found utterances so emphatic and pronounced in opposition to an infallible Bible, the creeds and dogmas based on the same, as are those from that high-toned and dignified theologian, Heber Newton?

But a most marked feature, while free and full in expressing what they do not-are silent as the dumb or dead in telling what they believe. Allow due consideration for utterances like those from such high authority, there can no longer be use for the word theology having become obsolete.

Having a Greek version of the New Testament, printed in London more than 200 years ago, and wishing to test the accuracy of the accepted English-I asked an able and eminent Greek scholar to compare some texts which I hoped would prove to be inaccurate with the original. Among them were the following:
"And; the graves were opened; and

many bodies of the saints which slept arcse."—Matthew xxvii.52.
""And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the son of God, cast thyself down from hence."-Luke v:9.

"Now in the morning he returned into the city, he hungered, and when he saw a fig tree ... and found nothing thereon but leaves only, and said, Let no fruit grow on thee henceforward forever. away. - Matthew xx1:19.

The answer: "The English version is in harmony and accord with the original Greek.

To all unprejudiced it must be apparent that the fig-tree business is in direct conflict with the miracle of the bread and fishes. Overlooking the manifest inger and folly, because he could as easily have made each branch of the fig tree bend with ripe and luscious figs, is to have done what is claimed in the other. And it would appear to be in lirect line-if not duty, for those theoogians who are making those indirect and half-way assaults on the try and harmonize such startling incongruities, or pronounce them false. As with most all other things, there is a humorous phase, no matter how se rious or grave it may be. I will relate the following: Having a friend in the person of a colored theologian, and knowing him not averse to contro-

versy, I ventured the inquiry: "Have you formed a definite opinion as to the literal truth of the story where it reads, 'And the graves were opened, etc?".

"I have, and do believe it all literally lrue, every word, sab."
"And now, please, your opinion as to what became of them-and where they

"Well, sah! I have thought those Arabs that danced the can-can, on the Midway Plaisance in Chicago, were some of them.

"And again, have you the same opin-ion in relation to this, where it reads, And the devil taking him to Jerusalem set him on a plunacie of the temple? "I have a most decided opinion, and have always thought it true, sah." "And now I am most anxious to know how long he remained, and how

he came down." "He saw the devil go into a saloon just over the way, and waiting till he got in a drunken debauch, just slid down the lightning-rod, and hid in the coal box out in the alley, sah." The reader will form his own opinion as to which contain the most truth, the stories as we find them, or the opinions of my colored friend and theologian

It should be remembered that at the time of those alleged happenings, Ro man soldiers marched and counter marched the streets of Jerusalem all hours of the day. And Roman scribes with most minute accuracy and detail noted every event-as the same would be of a happening in Boston or Chicago There need be no hesitancy in saying

those things never happened. False, utterly false in particulars and letail. Phantoms from a disordered bralu. No graves did open, no dead came forth, and no devil placed Christ on a plunacle of the temple:

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### WHAT IS GOD?

God is the lotality of All Inings.

We can reason out how our solar system evolved, for we have the history of highly evolved that they vibrate in unlthe evolution of the world written in son with positive centers of divine the rock strata; and in the nebula we thought and intelligence, and planets see the embryo of future universes.

All the solar systems that at present exist have evolved from the product of | nipotent and omnipresent bliss. past universes; and so on back into beginningless time has this process been

going on; and the past is as eternal as the future.

To the philosophic mind it is a question whether the positive God-Mind evolved from the negative substance of the universal expansion, or the expanse of infinite nature is a product of the God-Mind. By God-Mind I mean the boundless ocean of Omniscience. We know that this solar system was

seen in formation from the nebulous fire-mist, and that the fire-mist is but the disengaged elements of existence And talked with those who have passed individualizing around a new center, and as that center of force which be and as that could? Of lorge which be gins in drawing elementary forces into a visible nebula, and ends as the sun a visible nebula, and ends as the sun acenter of a new solar system, can be traced back into the realm of spiritual forces; and as spiritual forces are being evolved from gross forces, we see that the first cause is lost in an endless chain the sun and officer and it is in chain of cause and effect, and it is im-possible to state what the first cause was like, for there really was never a beginning to anything. And it is of no consequence to us what transpired in past universes or how they evolved, for such things transcend the memory of the Gods. All that is known is that past universes were not so fine or intelligent as the present universe. The Gods were not so godlike; the spiritual realms were not so glorious; there was not such perfect order in the movements of solar systems; and the highest evolved being was not so human; and altogether the intelligence of the whole was not so intelligent.

When I write of past universes, I mention times and conditions which are beyond the comprehension of human minds, and in fact there is no line of de markation between the universe that is and those that have been, for none ever became extinct and none were re-formed as a whole. Planets may have disintegrated or exploded, and solar systems evolved into such ethereal conditions that they were nothing but essence, but from the essences of old conditions new and more perfect forms would evolve, so that parts of the old were gradually replaced by new parts, until in the course of myriads of cons an entire new universe was existing in

the place of the old cosmos, A few agures will make it plain to us that all this transpired some time ago. According to the deductions of scientific research the fossil remains in the rocks show that 500,000 years have clapsed since the developing animal races succeeded in producing the man-like ape, and 2,800,000 years have passed over the head of this hoary planrocks show that 500,000 years have clapsed since the developing animal races succeeded in producing the man-like ape, and 2,800,000 years have passed over the head of this hoary planet since an animal as intelligent as an Moses Hull. Of especial value and inopossum first lived in ancient forests. opossum first lived in ancient forests.

Of course you understand we are taking the position that the higher species were evolved gradually from lower species, until the developing animal by Prof. W. M. Lockwood, lecturer ing the position that the higher species were evolved gradually from lower species, until the developing animal races resulted in the animal man who has been bred and educated to his pres-

ties first frolicked in the sun, and 100,-000,000 years a very small space of time in the listory of a planet—have been counted by the circling earth since the water and land had cooled sufficlently to allow the earliest almost atomic forms of life to come into manifestation. We can safely say that it look another 100,000,000 of years for the surface of this buge ball of molten fire to cool and condense into solid rock. It certainly took a thousand times a hundred million years for the molten ball to form from the nebulous substance suspended in space, and this whole process which seems so interminable to us, is only an incident in the ev-

olution of a universe.

We may from this slight outline satisfy our curiosity and gain some com-prehension of the process by which the immutable laws of evolution produce such stupendous results, but we cannot expect to fully understand the infinite until our mind has grown to infinite proportions. It is enough for us to understand that the result of all this vast evolutionary process is immortal incividualities.

The law of attraction works alike in the formation of a crystal as in the production of a planet, for unchangeable law reigns supreme in the least as in the greatest parts of existence. If we understand the principles that dominate visible things we may apprehend that the invisible creation is controlled by the same principles, for whether visible or invisible to our mortal sight, it is all the same thing to the law. It is all the manifestation of the one law. It is all different degrees of vibration of the one substance and substantial being. And our fuvestigations compel us to believe that as all matter produces sentient and intelligent formations, it must all be latent intelligence. No matter what the condition of past universes, the present universe is composed of an evolved substance which is capable of responding to the action of thought, and of producing thoughtful minds. The whole universe is evolving minds. The whole universe is evolving subject to an intelligent law, an orderly principle, so we say that a nighty, an omnipotent Intelligence is everywhere evident in the workings of natural law. It is all Mind. The evolutionary process holds good throughout the whole. Evolution is God's method. It is the process by which God has become God, for the whole of immensity is an evolving Intelligent Being, and the whole can only be as intelligent as the sum of all its parts.

telligent as the sum of all its parts.

What is beneficial for us is of benefit to God. We are each a part of God as we are a part of the whole. The whole is God. God is nothing more and nothing less than the whole. God is

the totality of all things. As the most intelligent vibrations of thought are generated in the brain, and as the will and thought power which is evolved from the body and brain acts through the brain to dominate the whole nature, so there is a positive center of thought and intelligence to the great body of God, in which the resultant bliss and will and thought of the God-Mind exists, but this omnipotent Control of Consciences is not the tent Center of Consciousness is not the All of God, no more than the brain and intelligence is the all of the individual. The Mind of God has grown so large through the progressive developments of eternity that it transcends in size, in power and in consciousness the whole of His vast body. The infinite ocean of His omniscient, love infuses His whole creation, just as the thought force generated in the brain is-infused

In every atom of the body.

This atom in His great, body, our planet, is just evolving into that deprete of fineness or spirituality that humanity are beginning to realize in a faint degree the presence of the omnipotent God; that God is immanent in all their lives and in all their substance as their lives and in all their substance, as well as a transcendent Being greater than the whole of manifested exist-

As the atoms of our food become fine enough they enter into the nerve centers or into the brain substance, where vibrations of thought intensify their nature and spiritualize them. In like manner the planets become so and people draw closer to that state of the God-Mind which is omniscient, om-

God is immanent in His universe. God transcends His universe, and All, the Whole is God. WALTER DE VOE.

Chicago, Ill.

### A SPIRIT'S WARNING.

O wondrous thought; glgantic truth, Divulged by spirit band, Written by aged, also youth produced like other solar systems now Who come from their fair land; And how can mortal man now doubt. What mortal eyes have seen,

Now hid behind the screen.

O, doubting man, when will you learn O, doubting man, when win you let
That spirit never dies,
That spirit never dies,
To open blinded eyes.
To open blinded eyes.
To one would only heed their voice,
And care for those below,

And make them happy and rejoice-Make Heaven as you go. What happy homes could then be found While fitting ourselves below, For happier that yet abound

For all who choose to grow. What does your conscience tell you. when

You do a wrongful act? -A spirit whispers to you then, 'Tis wrong; 'tis not a fact.' Some believe in God, and yet they say

When death comes that's the last Of soul and body, yet they pray That they be saved at last, And saved from what; come, tell

Did your God make a hell? Then make you think he had no crew To torture you quite well?

O, fickle man, when will you learn \_ To look beyond the vell, And know that happy spirits mourn For you when thus you fail

To learn the truth, and hold it fast, Enjoy your beaven on earth, And when once called to go at last You'll have a happy birth.

J. W. BOYD. National Home, Milwaukee, Wis,

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there is no hope for you."

"there is no hope for you."

Mrs. J. D. Stevenson, of Hillsdale, O., in writing the Doctors after a three months' course of treatment thanks them heartily for taking her of a long standing case of femule trouble and falling of the womb. Miss Dalsy Burke, of Kalama, Wash., who was completely cured or catarrh, senids a thousand thanks and says. "I am almost the only person around here free of this desided discount of the larry McClure, of Pittsburg, Pa., corner. Fifteenth and Bilmpare street, who had been broubled with kidney trouble and rhoumatism for years, writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsoment if give your wonderful treatment." Mrs. Joel Curtis, of Method, N. C., writes: "I cannot thank you enough for the good you ment." Mrs. Joel Curtis, of Method, N. C., writes: "I cannot thank you enough for the good you ment." Mrs. Joel Curtis, of Method, N. C., writes: "I cannot thank you enough for the good you lend." P. Vou cured me of asthma two years ago and I have not left anything of it since, have done me." You cured me of asthma two years ago and I have not left anything of its since. I recommend you to all suffering humanity." F. Villiers, of 90? N. Prancisco Avenue, Chicago, I recommend you to all suffering humanity." F. Villiers, of 90? N. Prancisco Avenue, Chicago, I recommend you to all suffering humanity. "I had a bourt two mouths to live. As and had been told by the best physicians in Chicago that I had about two mouths to live. As and had been told by the best physicians in Chicago that I had a bover case of inflammanias in last chance I wrote your treatment and sound advice I improved from the first and an toon of the stomach. Under your treatment and sound advice I improved from the first and an toon of the stomach. Under your treatment and sound advice I improved from the first and an toon of the stomach.

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PASSED TO SPIRIT LIFE.

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

At Factoryville, Pa., Nathan Wells passed from this life, December 14, 1901, at the age of 78 years. He had been a strong believer in Spiritualism for many years. His funeral was held at his home, and was largely attended by neighbors and friends. His wife preceded him seven years ago. He leaves seven children, four sons and three daughters, to mount the loss of a three daughters, to mourn the loss of a kind father. NELLIE WELLS. kind father.

Passed to spirit life, Jan. 2, at Med way, Mass., my dear mother, Mrs. Catherine R. T. Stone, aged 75 years. She went with a full belief and confidence in Spiritualism. She had been a good trance medium for many years. She was a great render, and liked The Pro-gressive Thinker best of all. MRS. C. F. IDE.

Passed to the higher life, from the home of his daughter, in North Eh Crosse, Wis., Silas Boardman, a veteran Spiritualist and well known writer for the Spiritualist journals. He now realizes the fulfillment of the promise of future life. He was strong in his be-lief of the philosophy of Spiritualism, which knowledge buoyed him up during his last physical illness. Services conducted by the writer.

WILL J. ERWOOD. Don Harper Spencer, Riverton, Neb., the direction of Miss Sarah Thomas, son of Dr. E. T. Spencer and Nellie holds meetings every Sunday at 2:30 Spencer, passed to spirit life, December and 7:30 p. m., in Hygela Hall, 404 Og-8, 1901, aged 5 years and 8 months. A den avenue, corner Robey street. short service was held at the residence.

Congregational church, whose Sunday-school little Don attended, offered a short prayer. "Nearer, My God, to Thee," and "When the Mists Have Thee," and "When the Mists Have Rolled Away," we're sung, after which his little body was laid from our sight, but we know his little spirit is very often with us.

Passed to spirit life, Jan. 5, 1902, Obed Foss Wentworth, aged 71 years. Mr. Wentworth was an ardent Spirit-calist, having joined the ranks at the time of the Rochester rappings. From the first issue of the Banner of Light. his home was never without at least one Spiritualist paper. Funeral services conducted by E. E. Parker, trum-COR. net mcclium.

Passed to spirit life, Sydney Maccumber, at his residence, in Berlin, O., of sided for over thirty years in the beau-tiful home made by his own efforts, and was esteemed by all who knew him. He was a Spiritualist by organization; an extensive render and close thinker. . A very large number of his friends and neighbors assembled at the funeral. His Masonic brothers came from Huron and other lodges, and the ritual was given in a most impressive manner. Before this ceremony, Hudson Tuttle gave an address.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO. Send in notice of meetings held on

Sunday in public halls. . Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, paster, holds regular services every Sundayat 11 a. m., in Handel Hall, 40 Randalph street. Sunday-school at 9:45 a. ma Julia Steelman Nichols gives an ad-

dress and seance every Sunday night at Hall 218 Atheneum Building, 20 E. Van Buren street. 33 Mrs. Irene M. Dobson will lecture ev-

cry Sunday evening at 8 o'clock, at No. 3243 Wabash average. Social the last Thursday of every month. The meetings of the German "Truth

Seekers" will be held at Mechanics' Hall, 5859 South Halsted streef, at 3 p. m. every Sunday from first of Sep-tember on. Robert Grahe, medium. Spiritual services are held every. Sun day afternoon and evening at 250 and 7:30, also Wolnesday ovening, on the third floor, Athenaeum: Building, in parlors 320 to 324. Sunday admission,

10 cents. Take elevator. Wm. Fitch Ruffle, speaker. The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and Call-

fornia avenue. The Christian Spiritual Society, under holds meetings every Sunday at 2:30

The Progressive Spiritual Society will A selection from Lizzie Doten was read, hold meetings each Sunday at 3 and 7 The Spirit of Nature. Rev. S. Williams, p. m., at Wurster Hall, North avenue Congregational church, whose Sunday-

and Burling street. German and Eng-lish speaking by Mrs. W. Hilbert, Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608

Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening ession commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome. Church of the Spirit Communion

will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All consumption, aged 40 years. He has re- are invited. Good music and sents free. Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenne, every Sunday afternoon at 3

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

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Confer-

Progressive Spiritual Society No 2, fitting is by spirit power and clairvoy, will hold service every Sunday evening ance. Please write for illustrated cir. at 7:30 in Hall 220 Atheneum Building. cular showing styles and prices. I 20 East Van Burenstreet. Mrs. Hilguarantee to fit your eyes and please bert, paster, will be assisted by other philosophic historic, analytical and critprominent mediums. Good singing and

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> Psychical thesendel Society, Sunday, 2:30 and 2:30 p. m., at Lakeside Hall, confer anst street and Indiana avenue. President, Dr. L. H. Freedman, Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening, at 1150 Montrose Bullding. Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove

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