

SPIRIT RETURN.

Interesting Personal Experience

Since reading Brother Chesney's article in No. 633 of *The Progressive Thinker*, I have decided to follow his example and tell what I actually know about my return.

Twelve years ago this winter we moved into a nice frame house, situated at about 29th and Vine streets, Kansas City, Mo. The house contained eight rooms, besides several closets; was nicely finished throughout and nearly new. It stood (and I presume still stands) on the east side of the street. The front door opened into a hall; from the hall a passage led to the left (the parlor), another at the end of the hall to the sitting room, the stairway being on the right.

I think it was about the 10th of December that my mother came to visit me. The men were out of town doing some contract work, and it was decided that I should entertain her. I was then a little boy, nine years old, till they returned. She was a member of the Christian church. We knew nothing whatever about Spiritualism.

We conversed on general topics till about 9 o'clock that evening, when we

Of course we were thoroughly aroused and wondered what caused it to fall. We had no cat, but mother said a cat must have got in some way. Pretty soon a sound began like a large marble rolling on the floor just above

We again went to bed, but had hardly closed our eyes when sounds began like at least two persons yelling about upstairs in sticking feet. Their footsteps were so plain and real that we were almost dressed and went to the attic and made a fire in the stove. We shut the door and could not hear the noise any more. We went downstairs and as comfortably as possible and began discussing the matter, mother trying hard to make a scientific explanation. The electric alarm bell rang, however, and

At all once a revel began in the room directly above us that would have turned my hair white on the instant. If such phenomena is possible, had mother been a woman of less courage. They seemed to be several persons in stocking feet, running about. They threw more furniture about the room. Finally one started hurriedly down stairs. The stairway creaked as though it were a large person of great agility. The doors were all locked. Mother actually looked triumphant as she exclaimed, "Now we've got him." She immediately started toward the sitting-room door. I took up a heavy lamp and followed. She unlocked and cautiously opened the door. No one—nothing to be seen. We returned to the kitchen where we

sat till 3 a. m., now both thoroughly convinced that we were in a "haunted house." The performance ended about 2:30 by a chair about two feet from where mother sat being taken up and thrown violently across the room, right before our astonished eyes.

There was not a print of any kind on the floor next morning. It lay smoothly over the floor and stairs, though not the slightest disturbance had been made.

We had relatives in town to whom we went next day. Mother returned to her home in Quenemo, Kans., and no one comes the strongest part of my story.

About a week after her return to her home in Quenemo, Kans., one evening, being an inviolate. My father was reading to her, as was his custom, when he was interrupted by a rap on the door. He called out and found it was one was there. He returned and resumed his reading with a remark about being mistaken, when a very distinct rap came again. Promptly opening the door again, he saw no one; the noise was shaming. "No one was in sight," he called out, and he closed the door with his hand on the knob; the rap came again with some violence. He went out, looked on the roof and saw no one, but he was sure of it.

He and Mother were alone; he could not believe anyone would attempt a practical joke. He was a Christian!

The occurrences that evening was the beginning of a series of phenomena that was widely published at the time and finally taken up by the Psychical Research Society, so I will not go into details about it here.

My husband's skeptical investigators were to the house, but were all alike unable to account for the occurrences they witnessed.

The most wonderful demonstration imaginable, such as moving furniture, brand daylight, right in the presence of the witnesses, and other articles suddenly away from the house; were known to me just before mother's death, which happened about a year after the occurrences began.

My father died last winter a firm believer in Spiritualism. I have in my possession many of his letters telling me of his visits to him after death.

LOUISA B. REED
Garfield, Kansas.

Another Page in the History of Spiritualism. NEXT WEEK The Progressive Thinker will publish the promised Revelation, 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.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.
J. R. FRANCIS, Editor and Publisher.
Entered at Chicago Postoffice as second-class matter.

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The Progressive Thinker will be furnished until further notice, at the following terms, in advance:

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SATURDAY, FEBRUARY 1, 1902.

The Veil of Isis.
The scientists and thinkers of the world, in all ages, have sought to solve the problem of life, the mysteries of existence. From age to age the search of the world's philosophers has continued; but, whatever apparent advance has been made, mystery still remained to confront and challenge the deepest thought and investigation, and the most advanced thinker has still been in the mental state of Dante's character, who cried,

"One doubt remains, which wrings me sorely if I solve it not."

Recently, as stated in the *River Ocean*, Professor Jacques Loeb, of the University of Chicago, has announced or re-affirmed two discoveries which many of his fellow men regard as epoch making. One is that several processes of life are due not to the heat furnished by food eaten, but to the electric force generated by the contact of electrically positive and negative food atoms. The other is the possibility, by the use of certain chemicals, of prolonging life in certain living things—in this case sea urchin's eggs—beyond what scientific observation had declared to be its natural term.

From the viewpoint of pure science, these are interesting discoveries. If true, they are extremely important to science, and the University of Chicago is to be congratulated on having Professor Loeb in its faculty. It is also an honor to Chicago and to the whole nation to have in its citizenship an investigator whose work attracts worldwide attention. Yet it is to be feared that the chief present effect of Professor Loeb's natural elation upon the laymen will be to raise false hopes and strengthen the influences of medical quackery.

Electricity is a therapeutic agent of recognized value, but those who vend it as a nostrum, it is to be feared, will be aided in deceiving the public by the cunning use of Professor Loeb's name. If one chemical preserves life in sea urchin's eggs it is possible that another may be found that will arrest disintegration of human tissues. We shall doubtless soon be afflicted with quacks pretending to have found that chemical, and thousands of men who cling to life and fear to face their final audit will believe them, to their loss and sorrow.

For in the end such attempts as Professor Loeb's to unravel the secret of existence, while they may gratify scientific curiosity, can lead nowhere. They are like the efforts of other experimenters to square the circle, to discover a self-reproducing force or "perpetual motion," or to compound an elixir of life. One of Professor Loeb's enthusiastic assistants has publicly declared that his success in delaying the death of living organisms means solution of the problem of endless life. That is the interpretation the lay public is but too apt to place upon Professor Loeb's work, and thence to derive mischievous hopes.

For ages men have striven after eternal life on earth, but their search has been vain, and their demand for immortality has had to seek satisfaction in a life after death. There is a recurring declam of the man who would square the circle, always the missing cog or lever of the seeker after perpetual motion, always the overlooked error of the chemist or the biologist to dis appoint the hope and destroy the illusion. Hence it were wiser for scientific men, however they may amuse themselves by juggling with life, frankly to confess in advance and always insist that they cannot create it, cannot prolong it beyond its appointed time, and that here is the veil of Isis that none hath lifted and none ever will—the secret that man can never learn, because it is known to the Creator alone.

"Thou hast appointed his bounds that he cannot pass," said the Hebrew philosopher, ages since, of God and man. Whosoever, winning or unwinningly, induces his fellow men to deny or evade that eternal truth is no benefactor of humanity, but a blind leader of the blind into the ditch of despair.

"Thou hast appointed his bounds that he cannot pass," is the everlasting Nay of truth against which all the years of human science and wisdom dash themselves to pieces. The fountain of life is ever hidden from human eyes, and science must bow to the eternal fact.

Bible Interpretation.
While the good Methodist brethren are perturbed in mind, and considering what they shall do with Prof. Pearson because of his unorthodox and unliteral interpretations of bible statements, it might afford them healthful thought to take due notice of the following fact:

given in a special telegram to the Chicago Chronicle, from Nashville, Tenn.: "Mrs. Julia Abbey, wife of a young merchant near Sparta, Tenn., died last night as the result of pulling out one of her eyes in a fanatical and literal interpretation of the scriptural injunction, 'If thine eye offend, pluck it out and cast it from thee, for it is better to go to the hell that only one eye should suffer the torments of hell fire.' Her mind became unbalanced over religion early last autumn and since that time she has been noted for strange vagaries in religious work. She insisted on being immersed last month on one of the cold days of the year, and for a time wished her husband to sell his business and give all to the poor."

This poor woman is regarded as unbalanced in mind because she wants to obey the plain, literal instructions of bible texts. Prof. Pearson is thought "unbalanced" because he does not construe certain very improbable bible accounts as literal truths.

Beautiful Ideals.
There can be no doubt that beautiful ideals exercise an uplifting, purifying and spiritualizing influence, tending to transform the soul into the image of the ideal beauty. It is a tendency molding one's character, in degree, in harmony with the ideal that presents itself to the mind as pure and good, lovely and desirable.

Hence we can assent to the claim of Mr. Mangasarian, of the Independent Religious Society of Chicago, that art is a saving power, and may regenerate the city, morally and physically. As reported by the daily press, in an address in the Grand Opera House, Mr. Mangasarian asserted that love of the beautiful will transform Chicago. Art, he said, is the saving power that is to overcome soot and smoke and dirt and which will convert the city into a metropolis of stately buildings and spreading parks, and its people into better citizens.

The art institute by the lake is a credit to Chicago, he said. Though we are, comparatively speaking, a young community and much dominated by material pursuits, nevertheless we have a palace of art in our midst which lifts its head above the smoke hanging over our industrial metropolis.

We love wealth and enterprise; we are devotees of comfort and commerce; yet these modern gods have not altogether crowded out of our minds the love of the beautiful. It may be objected that our allegiance to art is not very decided, but art will in the end conquer even us.

Chicago has been so little favored by nature—for with the exception of the beautiful lake nature has been very chary with her gifts—that art must be summoned to fill up the gap. Chicago cannot be called a beautiful city and it is difficult in a muddy and sooty city to be esthetically happy—it is hard even to be good in such provoking environments.

If our good clergymen would, instead of preaching the bad news of damnation, join in an earnest effort to cultivate in the masses the love of the beautiful they would help to make this present world an Elysium. Art will save us in this age of iron and cotton from becoming ourselves iron and cotton things.

By art we mean the seeing under all things the ideal—it is the hunger and thirst for the life of the mind beautifully embodied, so to speak, by the delicate hand of imagination. To make the average man more artistic we must appeal to his mind through the avenues of a rational religion, an elevated drama, a clean newspaper, a great literature, and, above all, artistic environments.

"A people without art would be a people without intellectual life. We must see beauty as well as utility, must play as well as work. If I could revise the meaning of words I should reply the meaning of words to those who see the world always in prose, never also as a poem—who hear its noises but have no ear for the silences of nature; who never dream a dream or paint a mental picture or behold a rainbow in the sky."

The most pressing problem of the age is the question of the relation of art, religion and the churches have for centuries faithfully and with commendable zeal tried to save the world, but it is a matter of regret that the results have not been commensurate with the enormous expenditure of means. But humanity will take more kindly to art as a redeemer. It will be more susceptible to the message of beauty.

Art differs from religion in this, that while the latter seeks to suppress the passions the former aspires to direct them to nobler uses. Religion eradicates, art transforms; religion would cut off the right arm, pluck out the right eye, to art the body is as sacred as the soul. Religion would lead us to heaven; art is not satisfied until the whole man is saved.

Again, art brings peace to the troubled mind, not by sapping its energies, but by creating counter activities to overcome the discord by harmony. It is by art more than by sermonizing, by great pictures more than by prayers, that the evil tendencies in us shall be come regenerated.

It is a question whether an artist should ever paint battle pictures. The real mischief of war can never be told by the brush, for it is not the carnage, the blood-soaked fields or the heart-breaking scenes which condemn war—such evils come also by the flood and the earthquake, the summer's sun and the winter's snow.

The shame of war lies in the violation of a moral principle to which the poet and the orator can give expression, but which the painter cannot catch on his canvas.

A painter should, if not exclusively, generally, at least, give us pictures of peaceful landscapes, the grandeur and loveliness of nature, of sky and sea; he must reveal the "human form divine" and people his quivering canvas with beautiful women and children; he must give us scenes of quiet and sweet home life; such scenes as the great Dutch masters loved to paint.

An art institute should not be used as a place for the marketing of pictures. Only such works should be hung on its walls as deserve to remain there always as the treasure of the people.

The committee should have no thought of the commercial possibilities of an exhibit.

"Do good is not to be an artist, but to do good for the pure pleasure of doing it is to be an artist."

Hostilities to Be Resumed!
There was a little misunderstanding as to the order of the debate between Mr. Hull and myself.

Mr. Hull desires to affirm all his eight affirmative speeches, with my eight replies, and then my eight affirmative speeches and his eight replies to follow.

I agree to it fully. The debate will now proceed soon.

May I here say that if I have misquoted Mr. Dawburn, or any other man, I will take it back in the book to be published.

If I have done injustice to Mrs. Nettie Peck Fox, or any other lecturer, I will also correct it. Mr. Hull and the publisher will grant me that privilege, as, doubtless, they will.

But hark ye! There is not a more careful man in quoting than I am, although I admit my quotations are not always infallible.

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PATRIARCHS AS ASTRAL MYTHS.

A Biblical Scholar's Statement of Important Facts, for Spiritualists to Consider.

A Chapter That Should Be Preserved for Future Reference.

AN ANGLICAN CHURCHMAN ON THE MOST RACIAL EXPLANATION OF THE OLD TESTAMENT. PROF. T. K. CHEYNE'S HIGH PRAISE OF WINCKLER'S "GESCHICHTE ISRAELS"—COMMENTATORS ADVISED TO ACCEPT HISTORICAL TREATMENT OF OLD TESTAMENT—BIBLE CHARACTERS FROM ABRAHAM TO SOLOMON MAY BE EXPLAINED AWAY.

Prof. Thomas Kelly Cheyne, D. D., fellow of Balliol, Canon of Rochester and Oriel professor of the interpretation of the Holy Scriptures at Oxford University, is a leader among English Bible scholars who favor the methods of the newer criticism. Thirty years ago he was the first lecturer at Oxford to hold and expound the main results of modern Old Testament criticism. He was one of the Revision Committee for the Old Testament and an editor of the "Variorum Bible." He has many works on the Old Testament, chief among them his book on Isaac. His latest lectures of 1899 were the object of a good deal of controversy in the Church of England. The following article by Prof. Cheyne is from the Nineteenth Century and After.

The most important point for those of us who study the Old Testament is not how to avoid committing ourselves to the peculiarities of this or that critic, but how to arrive at the truth as to our people and to the public a middle road between extremes which accords with the average opinion of scholars, but how by a combination of old methods with new, and by the attainment of a new point of view, to reconstruct our study, and how by the gentlest possible transition to introduce our pupils and the public to this new treatment of the Old Testament. And since there is no scholar who has so fully realized the problems before us and contributed on such a large scale to their solution as Hugo Winckler, Assyriologist and historian, I will endeavor to give the reader some idea of his treatment of the prehistoric period of Israelitic antiquity in the second volume of his *Geschichte Israels*. The great danger of many biblical scholars is narrowness of view, and no recent book perhaps does more to correct this than Winckler's *Geschichte*.

Even among practical churchmen it is at least a tolerated opinion that Abraham was not a historical personage, either in the sense supposed by the older orthodox, or in the sense which is winning much favor among more recent theologians, viz., as the "great leader of a racial movement, and one who has left his mark upon his fellow tribesmen, not only by the enunciation of his superior gifts, but by the distinctive features of his religious life." Winckler thinks it right to treat Abraham, Isaac and Jacob, and even Moses, Joshua, the Judges, Saul, David and Solomon in a perfectly disinterested spirit, from the point of view of a criticism founded upon the facts of a comparative study of the historic legends of the East. The results are very different from those reached by a criticism which is mainly literary in its character. They are often less insufficiently grounded, but this is a first attempt, and Winckler deserves credit for not being too fastidious, and venturing to publish many things which may perhaps only be serviceable as working hypotheses.

The result which Winckler thinks of most significance is this—that the material which legend in the East has worked into the semblance of history is derived from mythology. The Semitic peoples, however, whose gods were local gods—originally the stone or the tree—could not develop a mythology; the myths which the lesser Semites of Babylonia and Assyria did develop, directly from Babylonian or Egyptian influence, too, is not excluded. This was naturally the case with the Hebrews. The basis of their legends is in the main a borrowed mythology. If now we turn our attention to these legends we find that they fall into two classes: (1) those which grew up round the heroes (such as Abraham, Isaac and Jacob), who were according to Winckler, reflections of local divinities, and (2) those which attached themselves to historical personages, such as the Judges, regarded as representatives of the several tribes, and the first Kings, as representatives of the people. That these were literally capable of writing these myths down may be assumed; the influence of the great civilizations of the valleys of the Euphrates and the Nile was fully great enough for this, and every King or Kinglet would look out for a poet or scribe who could transmit the royal achievements to posterity. This scribe would naturally relate those achievements in such a way as to remind the reader of the exploits of the supernatural heroes of mythology. One scribe

would teach another, and so by degrees fixed forms of expression of mythic origin would arise, providing a setting for the great deeds of the ruler. Once made, the legends grew, like every other natural thing. Trained literati were always ready to adapt them to the changing wants of the time, as when the post-exilic Hebrew writers created David anew simply by putting a fresh interpretation of the historical and geographical data of the old legend.

It is not surprising, therefore, that we should find in the Hebrew legends striking parallels to stories told in other countries. The economy of legend is marvelous. The same thing is told with the greatest variety of detail and of the most different persons in widely separated parts of the earth. Everywhere the local god is the centre of the world, and so everywhere the forms of the primitive legend reappear. Age followed age, and all consciousness of the origin and true character of the legends by degrees disappeared. Hence the unity of the original legends was destroyed; omissions and additions were made according to the ideas of the later writers. In those legends which are parallel in quite another part of the world enables us to repair the omission. Even now our knowledge of the Babylonian mythology and legends is fragmentary, but so far as it goes it is sound, and the only questions are, (1) whether with our still more fragmentary knowledge of Hebrew legends it is possible to systematize the mythic elements in those legends, and (2) whether Winckler's desire, and (2) whether the revised or amended Hebrew text, on which Winckler often depends, in preference to the Massoretic, is trustworthy.

Abraham, Isaac and Jacob, then, are lunar heroes. In the case of Abraham this is, according to Winckler, doubly certain. His father Terah comes from Ur, in Chaldean, the city of the moon-worship (Nannur), but in order to reach Canaan, he must halt at Harran, which is the second great centre of lunar worship in the region of the Euphratean civilization.

And now comes Sarah to be at once Abraham's sister and his wife? Because Sarah, being the counterpart of Istar, has a double role. She is the daughter of the Moon-god, and therefore of Abraham's sister; she is the wife of Terah as a solar hero, and the wife of Abraham, too, according to Winckler, has a double role; he is the son of the Moon-god, but he is also the heroic reflection of Tammuz. Of Isaac little is recorded; he dwells at Beer-sheba, "the well of the Seven-god," that is, the Moon-god. Jacob, however, is much more definitely described. His name, says Winckler, reminds us of the very name of the moon, and Laban's two daughters, Leah and Rachel, represent respectively the new moon and the full moon. Dinah, Leah's daughter, represents Istar, the daughter of the Moon-god, and with her six brothers makes up the number of the days of the week, one of which in fact (Dies Veneris, Friday) has a female deity. The respective numbers of the descendants of the two wives (excluding Joseph, who is a hero) are also significant for the calendar.

Joseph is a hero second in importance to none; his name is not properly that of a tribe; Ephraim and Manasseh are the tribes which he impersonates. In a larger sense, however, he impersonates all the tribes which subsequently formed the kingdom of Northern Israel, and he is here and there the patron deity. The key to his divine character lies in Genesis 37:10, where Joseph dreams that the sun, moon, and the eleven stars did homage to him. The interpretation given in verse 10 is, "I [Jacob], thy mother and thy brethren." But the mother has no place in an act of homage, and it is in the South Arabian mythology, not in the Babylonian, that the sun, moon, and the eleven stars do homage to the original story, then, it was the Moon-god (Jacob) with his children, who bowed down before the Sun-god (Joseph), his son. The rest of the story of Joseph now becomes clear. The lunar heroes, Abraham and Jacob, fetched their spouses from the land of moon worship; the solar hero Joseph goes to Egypt, the land of sun worship, to marry his wife, the daughter of a priest of Heliopolis. But like Abraham, Joseph also represents Tammuz, the sun of spring time, who dies and passes into the underworld, whither Istar descends to bring him back to earth. This is why he is cast into the pit, and again raised out of it. Hence another reason for Joseph's going to Egypt, the Egyptian gods, who were the gods of the sun, moon, and the eleven stars, were the gods of the signs of the Zodiac, together with their ancestors, are connected with an astral myth is not a new idea, but it has been worked out by Stucken and Winckler with greater fullness of knowledge than by any previous

writer. It is, of course, not stated that the early legends are historically worthless; wisely used, even the early legends can be made to furnish historical material, both directly and indirectly. Still more is this the case with the later legends attached not to humanized deities, but to historical persons, such, for instance, as Saul and David.

By a criticism keen as a sword, Winckler derives many new and some also plausible facts from the accounts of these Kings, and if he can show us which are the purely mythic features in the stories, so that we may provisionally set them aside, he furthers the interest of historical inquiry. Saul is necessarily a lunar hero, because he opens the succession of Kings, as Sin, the Moon-god, stands at the head of the gods and the stars. So David has to be a solar hero. The very names of the Kings probably indicate this, Sayce's theory being independently confirmed by Winckler, viz., that Saul and David were not the birth names of these Kings. Among the evidences of the lunar character of Saul, Winckler reckons his visit to the witch of Endor, which corresponds to the journey of Istar, the daughter of Sin, to the underworld; and several features in the story of his end, notably the mention of his diadem and his spear, the former of which corresponds to the tunic of Sin, the Moon-god, and the latter to the weapon which the Moon-god is represented in coins as holding in his hand. Mystic elements are also to be found in Saul's son, Jonathan. As the son of Saul, Jonathan is a solar hero, the sun being to the Babylonians the child of the moon; and Jonathan, being a reflection of the Sun-god, virtually dies and rises again (I Samuel 34:44-45), as was the case with another solar hero of the Hebrews, Joseph. But Saul and Jonathan also represent the constellation Gemini (so fond were the ancients of blending myth with history), and in the famous elegy of David, Saul and Jonathan are represented, according to Winckler, not as father and son, but as brothers—as divine brothers—the one distinguished by his spear or lance, the other by his bow. In fact, the Hebrews, not less than the Babylonians, knew of a lance star and a bow star.

As for David, he too wears a borrowed name, yet no undistinguished one, for, as it should be read, I. e., "beloved," belongs to the divine Tammuz. He is therefore a solar hero; his red hair is the image of the rays of the sun; and if Saul and Jonathan correspond to the constellation Gemini, David is the legendary reflex of Leo. It cannot therefore be a surprise to be told that the giant Goliath corresponds to the wild hunter and tyrant Orion, the hunter and slayer of the twelve constellations with the winter and summer solstices. David's friendship with Jonathan is also explained mythologically; it corresponds to the friendship of the mythic hero Gilgamesh with the equally mythic hero Enkidu. The same mythic tradition has attached itself to the stories of Achilles and of Alexander the Great.

I now proceed at once to ask conservative or moderate critics (for I take the two words to be almost synonymous in these opening years of the twentieth century) whether they will concede to me the right to take up the old problems and solutions like these? What their present attitude is I know perfectly well. They regard Winckler as an extremely clever but wild critic, who lacks the claim to consideration derived from having been trained in the methods of the schools. They are willing to consider, and to take suggestions from him on points of detail, but on big questions they doubt his competence, and they would regard with some suspicion anything to which he himself attached much importance. But if they persist in this attitude, I greatly fear that they will condemn their own labor to comparative sterility. Almost all that can be attained by the old methods of criticism, both in the field of Semitic and in the field of the Old Testament—has been accomplished, and how imperfect that is no candid critic perhaps will deny. Would it not be better to put aside prejudice, and suppose that we have indeed arrived at a turning point, and that the Old Testament study is indeed in course of being transformed to a great extent (the qualification is deliberate) by the addition of Semitic antiquity? There will still be subjects apart from this wide study which require special consideration. But at present all the subjects which have till lately been supposed to be fairly settled—in text, lexicon, grammar, exegesis, history—need to be investigated from a new point of view. It will continue to be an advantage to know the old as well as the new methods, by special training, at least provided that this training is no longer permitted to issue in the self-confidence and unintelligent disparagement of the most progressive critics, which is beginning to be too characteristic of some of the so-called moderate critics.

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Prof. Pearson on Bible Exposition.

Spiritualists and liberal thinkers can view with perfect complacency the cyclone's path through the dense and dank wilderness of orthodoxy, made by the bold criticism of Prof. Pearson, of the Methodist Northwestern University, on the obsolete yet orthodox methods of bible interpretation.

Really the Professor has advanced nothing new, he is simply restating the conclusions arrived at by scholarly investigators all over the world and published by them for fifty years past.

A sensation, however, is caused by the fact that these utterances are now made by a Professor in a distinctly denominational orthodox college, and by a man of admitted scholarship, who has been considered strictly orthodox himself.

The incident is only one of many that show the trend of scholarly thinkers, in colleges and in pulpits, to assert liberty to think, to investigate, and to give free utterance to the honest convictions at which they arrive. Free thought and scholarship tend to emancipate thinkers from the thralldom of medieval systems of theology and bible interpretations.

Unnatural miracle and myth are labeled and stowed away in the respective niches and pigeon-holes to which honest scholarship assigns them; and as a consequence, lay minds are liberated from superstitious worship of long-supposed inspired historical facts. Thus one foundation stone or prop after another is removed, and eventually the whole "infallible" book becomes subject to critical examination and doubt, to stand or fall, according as its agreement with science, with known facts, and with common sense, shall determine.

The Rev. Hardin, who made a fierce onslaught on Prof. Pearson, showed that a degree of the "Old Adam" still lingers in his nature, when he declared that the Professor "ought to be skinned and his hide hung on a barn-door and salted."

Whether Prof. Pearson shall be cast out as a heretic, or not, he will undoubtedly—though not literally skinned, etc., as the Old Adam in Rev. Hardin suggested—be subjected to the finer processes of modern persecution that obtain in the churches when a leader in thought veers away from the orthodox standards. But he will have the consciousness of honest adherence to what he is convinced is truth.

A better and far more desirable plan, ethically considered, would be to have vivisectionists pleasure of "skinning" Prof. Pearson, or inflicting other and more refined methods of churchly persecution, and proceed in an honest, scholarly way, to refute his propositions—if possible.

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One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth. We send out a sample copy to about 3,500 this week, and we should receive during the next ten days that number of orders. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price, it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

A CALL TO WORK.

To the Spiritualists of Kansas.

At the beginning of the new year 1902, we find ourselves in a condition spiritually that requires a general awakening, and as a matter of fact we must each launch out in the spiritual sea and put forth every possible energy to reach the goal, and while so doing we should lift up the low in spirit, and elevate them to that plane of Spirituality where they will ever lurk forward with glad hearts, ever willing to rescue others. In so doing much good will and must be accomplished which in return will add great comfort and happiness to ourselves while in our physical bodies.

We are spirits now as much as we will ever be. We must push onward and upward. We cannot stand still, we will either have to progress or retrograde. So let us ever be moving forward, on to victory, just one kind word, a kind act, or a little spiritual test may lead some soul on to the true light. If we as Spiritualists would each one make a bold start to the front, not one waiting for another, but each one with their phase of mediumship demonstrate to a friend the spiritual power within themselves, instead of being afraid some of their friends will find out that they are Spiritualists and would then ridicule them. "This, my friends, is much that is holding many of our mediums from the rostrums; they are afraid of what people will say. Let me say right here, the people have nothing to do (spiritually) with you and I. We each have a spiritual being within our physical bodies, and we must each one develop the spirit within; and one can help us without our willingness."

There are many different phases of mediumship which must be developed either while we are living in the physical body or after we have taken a spiritual body. Our spirits must be developed and the sooner we begin this development the better we will be prepared for the spiritual birth which is the so-called death. Let us ever push onward and upward, each one of us doing the best we can in our hands, and while we are helping others we are also advancing our own spirituality.

Now to the Spiritualists of Kansas I would say that, during the last week of May, 1901, we organized the State Spiritualists Association of Kansas, for the purpose of getting our Spiritualists banded stronger together than we have ever been. We have been advancing slowly, but surely, and we must all work together—every phase of mediumship should be pushed forward. People in order to become Spiritualists must do so only by obtaining a thorough knowledge of spirit return. All phases of mediumship must be shown in its true light. The phenomena as well as the philosophy in all their branches must jointly work hand in hand, and by so doing unbelievers in the cause of Spiritualism will rally to the standard and we will ever march on to victory.

Our good brother and sister, G. W. Kates and wife, will be in Kansas as S. A. representatives and will help build up the Kansas State Association. Parties throughout the state wanting assistance spiritually to organize societies or for lectures, tests, etc., will please let me hear from you. We may expect a spiritual feast in the near future. Brother Kates will be in Kansas during the latter part of May and possibly all of June, and will be open for arrangements during that time. Our first annual convention will begin on the first Friday in June (which is the 6th) and last until the 16, thus giving us ten days, and will carry us over two Sundays.

Spiritualists, let us rally to the standard and show the N. S. A. and other state associations that Kansas can and will come boldly to the front. We earnestly ask all Spiritualists of Kansas to lend a helping hand. We need money to push this work, and ask your subscriptions or donations in such amounts as you feel able to give. We want to hear from all the various societies in the state. Address all communications to

W. F. BELLMAN, Secretary.

213 East 7th street, Topeka, Kans.

SENSATIONAL DEVELOPMENTS!

Watch for The Progressive Thinker next week. It will contain something that will be received with great interest by every reflective mind. It will perplex and astonish you. A new page in the history of Spiritualism will be revealed. Subscribe for the paper NOW.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

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

"The Majesty of Calmness, or Indignation." By Miss Whiting. Most suggestive, intensely interesting, spiritual work. It is laden with rich, thoughtful spiritualism. For sale at this office. Price 15 cents.

OSTEOPATHY
A FREE GIFT.
We shall be glad to send to anyone interested in this work, A FREE LESSON IN OSTEOPATHY, THE NEW SCIENCE OF DRUGLESS HEALING. Also a book explaining what Osteopathy is. Address -
THE COLUMBIA SCHOOL OF OSTEOPATHY,
6648 Auditorium Bldg., Chicago.

Conquering the Yuga Narazo, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms, revised and corrected by Sri S. S. High. Price \$1.00.

3. *The Ancient Systems of Indian Philosophy*, and one of the four chief methods that the Vedanta Philosophy offers to attain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received, and his teachings were heralded and enthusiastically recognized. His teachings are universal in their application. The book is cloth, 128 pp. For sale at this office.

GENERAL SURVEY.

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

When writing for this paper use a pen or typewriter.

The meetings at her house, and please every one.

Mrs. H. Maynard writes from Victoria, B. C.: "On reading the *Progressive Thinker* of January 1, I came across a place, 'Her Half-Century Mark.' I found it was a birthday party of Mrs. G. Partridge, No. 2576 Fulton street, Chicago, and the novel feature of the Scripture, cake, giving the recipe for it. Now, as my birthday is in January, I thought I would hunt up that recipe, and make a Scripture cake, too. I did so, and it was a success as well as a great novelty. Quite a number came in to try it, and said it was good, and a great novelty. Thanks to Mrs. Partridge for the recipe. Solomon's prescription for making a good boy, Proverbs 23rd chapter and 11th verse, should be 'Scripture cake.'

W. C. Mann writes from Louisville, Ky.: "Christmas Eve, as the clock was striking the hour of 8, there marched up the aisle of Speed Memorial Temple, to the strains of the organ, Mr. Edgar Burchell and Mrs. Anna Gladen, the beautiful and accomplished daughter of Mr. and Mrs. C. Kircher, of 1506 Van Buren street, who were joined in wedlock by the Rev. Mary Mann. The bride carried a bouquet of pink roses, that had been produced at a material, and the groom wore a white tuxedo. The services were very beautiful and impressive. Mr. and Mrs. Burchell will be at home to their friends at 620 Clay street."

Ralph Wilson writes as follows from Foster, Ill., in reference to "Clara H. Foster and Company of Mediums": "The enclosed advertisements speak for themselves. I did not attend the meeting, as I knew from the glowing advertisement what it would be, but the information I got from the true nature of the affair. Following the usual custom of these fellows, the 'Doctor' said he was very sorry, but his wife had been taken suddenly sick, and could not be present. Spiritualists were ignored when the call was made for a committee. The 'Doctor' spoke of the effects he carried. Genuine mediums do not carry such 'tricks' around with them. A few more experiments he did with his cabinet, sometimes with one of the investigating committee. In practically all the cabinet experiments he was well bound and sealed up. The most mysterious and best of his performance was the disappearance of his assistant who was placed in a box and covered with a cloth nailed to the floor [a trick, of course]. The curtains of the cabinet were drawn shut. After a brief wait, the cabinet was opened, and in the semi-darkness there could be seen a sheet as though wrapped around the body of a person. This alleged materialization took place at the end of the cabinet opposite to where the assistant had been placed. When the cloth was removed from the box containing the man he was not there, but he came bounding from the audience. The performance was not one that could countenance any one as the slightest of the truth of Spiritualism, and the investigating committee of reliable citizens assured the audience that there was no trap door under the cabinet, and no way for a person to get through the back part of the stage curtain which was all in one piece. The committee was on the stage all the time examining various instruments used. How Mr. Foster was able to take off a pair of handcuffs fastened on his wrists by one of Jolie's policemen, and put them on a pitcher and chair was one of the mysteries of the evening [a trick any magician can do]."

J. writes from Detroit, Mich.: "Dr. Julia M. Walton says, 'Summary after next week, I intend to leave Detroit for a tour of lectures to large audiences at 333 Michigan avenue. The Earnest Workers are gaining in numbers, strength and usefulness. They are working together with the utmost cheer and harmony. During the week a delightful surprise party was given to Mrs. Sharlow, the secretary, on her forty-third birthday. By a clever ruse her husband and children were kept away from home until 9 o'clock. Meanwhile the Earnest Workers poured in and took possession of the house. After arranging the presents, among which conspicuously was a beautiful lamp, reflecting a soft red light, a glass water set, an aquarium with gold fish, and other nice things, the company took possession of the organ and music began. Amid the din of happy voices, Mr. and Mrs. Sharlow entered their home. Her first impression in the uproarious welcome was that the house was on fire, for the first thing she did was to take off her watch and chain, an impossible feat over a spreading Galamborgian lot. The ladies came to her relief, and lodged her on the piano stool. For a moment she wilted right down, and owned up this was the first time she ever had a surprise. Just here she endured the ordeal of having a poem read to her by the scribbler, leaving a piece about the 'The Spirit of the East' in verse to the girls present. A general good time followed, in which refreshments, song, music and dancing were a part, which was kept up until 1 o'clock. Another event was a combination farewell reception to Mr. and Mrs. Dawm, at the home of Vice-President Stacey. Mrs. Dawm had for a long time presided at the piano at the hall, and both were most active Earnest Workers. They were lovingly remembered by a letter of gratitude from the society, which accompanied some appropriate gifts. Not an unimportant part of this happy meeting was the presence of a little twelve-day-old angel boy, that swung in a modern cradle. The baby was admired by all, and Mr. and Mrs. Stacey were heartily congratulated. This social gathering was a most enjoyable one. Three mediums were under control, and all giving tests at the same time. The refreshments were abundant. Miss Mabel Gouchee, of the 'The Earnest Workers'."

Henry Brockbank writes from Fort Wayne, Ind.: "The First Spiritualist Church of Fort Wayne, has awakened again into renewed activity under the newly elected president, Mr. Pearce, who is an old and staunch worker for the society. He is a good trumpet medium, and as usual when Marshall Bruce, of Boston, is with the house, the crowd is large. There was a good attendance at the Monday evening circle, the Madam reading from articles."

Stella A. Kates writes from Worcester, Mass.: "The People's Spiritualist Society held its Sunday evening meeting, and as usual when Marshall Bruce, of Boston, is with the house, the crowd is large. There was a good attendance at the Monday evening circle, the Madam reading from articles."

But the writers of pessimistic despair always chills us and makes our life and as we contemplate their cowardice and lethargy.

The time has come not to mince matters in relation to the advance of Spiritualism in localities where it is not yet plain cowardice that prevents the missionary from getting help in localities to hold meetings there. We write encouragingly and offer our services on any basis that can be made agreeable or possible. We often agree to assume all expense and never ask a positive fee. We do ask a few cents for our stationery and postage, and if possible, when this is not a possibility, we are always willing to go if some one will attend to the arrangements for us at our expense. We offer every possible inducement to hold meetings. What more can we do in the name of the N. S. A.? Yet, we are often told that the N. S. A. should hold meetings free of all charge, and not worry the audience by taking a collection, and all bills incurred—purely to help spread the truths of Spiritualism. That sounds well! It would be noble of the N. S. A.

But, the only trouble is, we would attract to our meetings the idle and miserly hypocrites who have such small souls that we could not impress them with a truth, nor then to utilize their spiritual messages for ought, as in the interests of their deities and dollars. But these poor delighted souls need a missionary! What shall we do? How shall we get the means to supply the need?

Will some such persons please tell us how we can do what they desire of us? Perhaps many good people much poorer in the world's goods will supply the N. S. A. treasury. Such are usually the most liberal contributors.

Listen, dear friends, to the following cries from the wilderness, lately received by us from two really most excellent little cities, and you will see how some places need a missionary and a brave leader:

"We have a great many Spiritualists here, but the trouble is they don't want to know it. You could not organize them, and I doubt if you could get half a dozen of them into a public hall to hear a lecture."

Would you call such phenomenalists Spiritualists? This is the boasted condition that the so-called scientific Spiritualism develops.

Would not a little religion help such materialists—for they are not Spiritualists!

Perhaps some hell-fire might burn away the material dross. Listen again:

"This place is not ready for the work you do. While there are possibly one or two hundred Spiritualists here, only one man besides myself comes out and says so. A good medium to do private work is first needed here. One they can call on without attracting attention. As for hall work, all of the city officials are against it. The people here are very narrow and free-bound. Churches refuse everything."

And so will the people continue and the churches rule until we can get some brave Spiritualist in such localities. We need the missionary! I publish this to prove it.

And I propose that a fund be created to send the N. S. A. president and either Mr. and Mrs. Sprague, or Mrs. Kates and self, with him, with an agent to advance to such places, and to advertise. Get all the local help possible, charge a door fee and present Spiritualism to the people. The routes to be arranged should include in rotation every locality. Stop one or two nights in each place and let the people know that Spiritualism is the great truth and the Spiritualists the best people on earth. If we can't move money enough to make the meetings free and take voluntary collections. Let the word know that we are alive! We are fooling with the missionary work! We must go at it with vigor! We cannot afford to any longer have hypocrites amongst the Spiritualists, and if possible make all such amongst the Spiritualists.

No one sees the need I herein expose, more than does each of the N. S. A. missionaries. I believe that a brave attack upon the citadels of bigotry is necessary, and will result in great good to our country, and to the human race. I will, I will freely give my service, without extra remuneration, and so will Mrs. Kates, Mr. and Mrs. Sprague and President Barrett, I am sure.

The effort to work of a trial. When the financial backing is assured, the work will be done. And no district needs it more, and perhaps would produce better results than the Ohio river valley from Wheeling, W. Va., to Cairo, Ill.

Let us sink some of the dry bones! GEORGE W. KATES.

DO YOU SUFFER FROM ASTHMA?

If so, Send Your Name and Address Today for the Greatest Discovery Ever Made for a Permanent Cure. It is Sent You Absolutely FREE.

A new and Positive Cure for Asthma has been found in the Kola Plant, a native product of West African origin. So great are the powers of this new remedy that in the short time since its discovery it has come into almost universal use in the Hospital of Europe and America for the cure of every form of Asthma. The cures wrought by it are really marvelous.

Among others, Rev. J. L. Colburn of Hartford, Conn., writes that he has cured a case of Asthma of thirty years' duration. Rev. S. H. Elmhurst, of the Farmer's Magazine of Washington, D. C., testifies that after eight years' continuous suffering, especially in the winter season, he has been completely cured. He was so bad that he could not lie down, night or day for fear of choking. After fifteen years' suffering from this terrible form of Asthma, he was cured by the Kola Plant, which he obtained from Victor, Iowa, writes that the Kola Plant, cured him in two weeks. Rev. S. H. Elmhurst, of the Farmer's Magazine of Washington, D. C., testifies that after eight years' continuous suffering, especially in the winter season, he has been completely cured. He was so bad that he could not lie down, night or day for fear of choking. 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