

the West, and it may be safely said that neither of these gentlemen ever had a superior in legal attainments west of the Alleghenies.

Judge Arington in his younger days was a district judge in the State of Texas, and he is the party mentioned in said article who "wandered on the banks" of the Texas stream. Judge Arington after having completed the article was so possessed of the idea that it amounted to an actual mathematical demonstration of the exist-ence of the Deity that he desired to submit the same to some of the Boston scholars, and to that end he traveled by stage in the winter time from Texas to Boston, where he submitted the article to the consideration of several Boston scholars and among others to the late Dr. Oliver Wendell Holmes. It is said that Prof. Holmes, after listening to the article, answered with these words: "Order! Order! Order!" Judge Arington understood the opinion of Prof. Holmes to be that his elaborate article had only succeeded in disclosing the order of the development of the universe.

The article was first published in the Democratic Magazine of Baltimore in 1846, and was subsequently appropriated bodily by Andrew Jackson Davis at a lecture which he gave some-where in New England, and thereafter made its

appearance in "Arabula." This, in short, is the history of the famous apostrophe to the "flower of five petals and the glass of water."

Judge Arington was a profound scholar, something of a poet and well up in all modern philosophy.

I do not wish to be understood as charging plagiarism upon the part of Andrew Jackson Davis. I must say, however, when I first came across the article in his writings I was something more than surprised to find that it had been appropriated bodly by him. After many years of study, however, of the writings of Mr. Davis, I can well understand how the appropriation came about, for, in fact, it does seem to me that his controls at times have appropriated overything known or possible to be known on a given question. If as it appears to me, the doctrine of Evolution is clearly foreshadowed in "Nature's Divine Revelations," which was published long years before either Wallace or Darwin began their writings upon this topic, we have a much more interesting and important fact to deal with than the question involved in the appropriation of the Arington article by the controls of Mr. Davis and in no sense an act of plagiarism on his part. No man can make a careful study of the writings of Mr. Dayls without reaching the conclusion that when under control ho was able to draw upon all known sources of information. HIRAM BARBER.

proven, there would be no necessity for more argument on the subject, since a Creator would on that supposition be proven also.

But I saw a still more fatal defect in the rensoning of Paley. I said to my-self, Suppose that we admit the world its logic.

main as perfect as ever. And thus the mechanical conception of the universe could afford me no ray of light.

And yet I sought with eager solicitude for some solution of this vast world-enigma. I resembled a child, who, in the crowd, had lost its parent. I went wildly, asking of every one, "Where is he? have ye seen him?" But there was no answer. I teased philosophy, sci-ence, and literature with endless questionings, but all in vain. I plunged in fierce excitements, but no solace was there. The munite void in my want-naof strict logic. ture would not thus be filled. I was as an Arab, washing himself with sand in-stead of water. Neither the heat of the heart, nor the impurity of even the surface, diminished by any such lavation. I will not attempt to paint the intense gloom of my situation. Death seemed to ride on the present hour as a race-steed of destruction. The past was a grim waste, strewn with the ruins of worlds, men, and things. The future was a chill mist hovering over incalculable sepulchers. Every voice in crea-

The godiess sun and cold stars glared in my face. I turned often to the plti-less sky, which no longer wore the poetic hue of my credulous boyhood. One beautiful evening in May I was reading by the light of the setting sun in my favorite Pinto. I was seated on the my favorite rinto. I was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas. Dim in the distant west arose, with smoky outlines, massy and irregular, the blue cones of an offshoot of the Rocky Mountains. I was perusing one of the Academi-cian's most starry dreams. It had laid

fast hold of my fancy without exciting my faith. I wept to think that it could not be true. At length I came to that startling soutence, "God geometrizes." "Vain revery!" I exclaimed, as I cas

the volume on the ground at my feet. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stein, and began to examine its struct ure. Its stamens were five in humber; its green calyx had five parts; Its del-icate corol was five-parted, with rays expanding like those of the Texan star. This combination of fives three times in the same blossom appeared to me very singular. I had never thought dn such a subject before. The last sen-tence I had just read in the page of the pupil of Sociates was ringing in my ears-"God geometrizes." There was the text written long centurles ago; and here this little flower, in the remote wilderness of the West, furnished the commentary. There suddenly passed, as it were, before my eyes a fahit flash of light. I felt my heart leap in my bosom. The enigma of the universe was open. Swift as a thought I calcu-ble sequence, as dig remne and Browh,

rested not here. I resolved to have and Plato, Archimedes and Kepler, nose I journeyed all the way to Boston Newton and La Place, among the very last winter. I presented it to the most foremost of the species. We would not eminent pantheists, atheists, and skep-jexalt beyond due bounds the dignity of

tics of that literary city. Not one of mathematical studies. We have long them attempted to point out a flaw in since awoke from the dream of our

Thus I became convinced that the of high and low among the sciences, demonstration is utterly unassailable; which ought to be like the halo of a and I therefore offer it without hesitaion to the criticism of the world.

The aggregate argument is my own; though many of the particular elements have been freely borrowed from others.

The principal consideration, however, is not as to authorship, but validity. And this may readily the determined. Let the objector designate its failacy, and I will be among the first to re-nounce it altogether. Until this is done, I hold myself pledged to maintain will deny that the power to perceive it in fair controversy against all adver-saries; though I will not debate the question with any person unacquainted with algebra, geometry, and the rules

"GOD GEOMETRIZES."--Plato.

The following argument assumes old tentative. It undertakes to dem- of a still loftier order. onstrate, in an absolute, manner, not only the being, but ever present agency osophy in every age, ever uttered by ret, answered by pure reason- "What the true nature of causation?".

Beyond all controversy, this must be which the operations hinge, regarded as the fundamental problem To present this view in the of all real science; for we know noth-ing, we never can know anything, but

causes and effects. All, time and eter-nity form but one vast flowing stream, where these come and go like waves of decimal fractions; John passes from he sea. All space is but the expanse one operation to another with the skillwhere these rise and fall in oscillations, ful rapidity of an accomplished arithwhere the rate and the data is schutching, full imploity of an account in the anticipation of infinite ex-tent, vibrated by a viewless force, as thought, and balancing tangled col-well has a distinguished parthelist of unns of vast numbers into a definite moderu German school sorded this pro-and accurate result; while James can

ises, however points, their nomencia-ture, contain but generalizations of these, expressed in mathematical for nulas, with greater or less accuracy. I am stating a simple fact; admitted on swei—"He who has not only the peneam stating a simple mact, and the state of the who has not only the pene-all hands. Cause and "effect, are thus correlatives in language and thought, power to perform the processes as-The former is first, both in logic and chronology. It is, therefore, the neces-evolve mathematical motions implies surg exponent of the latter. Unless its not only their distinct perception, but sary exponent of the latter. Unless its not only their distinct perception, but true nature be comprehended, nothing else can possibly be andiestood. It we are at this great starting point, every in every process of philosophical in-quiry. And accordingly, universal his-tory shows that the faise solution of the radical problem the full heresics: both could of fail pesilled the heresics both content of the sections without the mind to

the material, the pantheistic, and the rational, or Christian. To assert that man is utterly ignorant

of light. I felt my heart leap in my bosom. The enigma of the nuiverse was open. Swift as a thought I calcu-inted the chances against the produc-tion of those three equations of Are in the formula but another phase of the only one flower, by any principle devoid of the reason to perceive number. If found that there was one funder and it of the the follower of the found that there was one funder and it of the the follower of the found that there was one funder and it of the follower of the found that there was one funder and it of the follower of the found that there was one funder and it of the follower of the found that there was one funder and it of the follower of the found that there was one funder and it of the follower of the found that there was one funder and the follower of the found that there was one funder and the follower of our allow for the found that there was one funder and the follower of our allow for the found that there was one funder and the follower of our allow for the found that there was one funder and the follower of our allow for the found that there was one funder and the follower of our allow for the found that there was one funder and the follower of the found that there was one funder and the found for the found that there was one funder and the found for the found that there was one funder and the found for the found

youth, that supposed a vain distinction star, bright all around. But, beyond question, there is no good reason for the neglect of those ennobling, strict, and severely logical exercises in our elementary education. Far wiser was the lesson taught by the great Plato. in the inscription engraved over his immortal academy-"Let no one presume here who does not understand eometry." However this may be, even in this age

of light studies, no enlightened mind mathematical truth is essentially an attribute of no mean intellect.

#### COROLLARY.

Hence it follows, a fortiori, as a self-evident corollary, that to evolve math-ematical motions-or, in plainer terms, to work mathematically, evinces mind

For to evolve mathematical motions unquestionably implies their percepof the Deity in all the phenomena of the material universe. It professes to solve the old problem that has puzzled phil-braic equations, or solve geometrical problems, and demonstrate theorems, numan curiosity, but perhaps never, as without comprehending in the one case the meaning of the terms, and in other the axioms and definitions on

To present this view in the clearest possible light, we beg leave to offer an obvious illusity, lou. Suppose that John and James

permits. found idea: "The soul will not have us inderstand the explication of it when read any other ciphers but that of it is stated in luminous order on the causes and effect." All selentific treat-sheet before his eyes, but finds it wholwhich two separate series of fives can possibly be arranged."

tory shows timt the fallse solution of the radical problem has been the truitful source of all pestilogital heresies; both in philosophy and rateon. To the mighty question, "What is causation?" four different auswers, and reason and betake himself to utter in.

PROPOSITION II.

ads of mankind For these wondrous equations there must be a Cause; and that Cause, whatever may be its nature, and by whatsoever name you see fit to express its evidence, be it necessity, law, order, physical force, or God, must either possess intelligence to perceive its own marvelous results, or else be destitute of such intelligence, and work blindly through all its processes. There is no means to evade the force of this statement. These two are positively the only alternatives which logic allows s. For in abstract, definitive division, perfect affirmation and negation always exhausts the subject divided. Eyerything, in the whole compass of thought, must be either a tree or not a tree; and as there is nothing that can be neither, so nothing can be both at

the same time. Just, so, every Cause, or assemblage of Causes, must possess intelligence or not. Therefore this wonderful combination of fives must be produced by either a rational Cause, or one wholly irra-tional – by a Cause that can perceive the telations of number, or otherwise-in fine, by a Cause that can count, or one

that cannot count five, or any other numerical amount whatsoever. Let me new assume the first alternaive. If the Cause that arranged the relations of my several organs be suffiiently intelligent to understand the mathematical harmonies, then all is luminous. There is no chance to be calculated against their production, since he who comprehends the relations of number, can, of course, evolve such relations to any extent, and indefinitely. nay, infinitely, if he be granted to be in-

finite himself. Let me now take up the only remaining alternative which the given case

I will assume that the Cause, call it what you please, which produced this even combination of fives on my hands, feet, and in my corporeal senses, be not mathematical mind at all, but unconscious force-what, on such a supposi-tion, are the chances against one single combination of fives, in a pair? Let the fixed laws of eternal mathematics answer the question. Suppose we had two dice with five faces each, marked in arithmetical order, one, two, three, four, five; we shake them in a boxwhat are the chances against turning up number five on each? Every gambler will answer, "the chances against such an event are just twenty-five, the square of the numbers on the several faces; or the total number of ways in

Apply this analysis to the given case which made me, man, be indeed desti-tute of mathematical reason, the chances against my possessing five fin-gers on each hand are twenty-five; add the five toes on each foot, and the chances are six hundred, and twenty-five. Then incorporate into the calculation the five senses, and the chances are three thousand, one hundred and twentyfive. Let us now get a larger meet, for the full flow of infinite numbers is fast pouring in upon me. Now calculate the chances against this combination of fives in two men; they swell

same question rebounds upon us wit undiminished force; "Is that wonderful order, that mysterious law, self-conscious? Knows it what it doeth? Can it count? Hath it mathematical reason ?"

If ye answer "Ay," very well; ye he-lieve in God, though ye misname him. But if ye say "No," the valled Sphinx repeats her riddle, "How, they, can blind force produce heavenly harmony, and midnight darkness gild all worlds with ineffable radiance? Whence come these iris-winged splendors that flash up through all immensity? Yonder are the halos, but where is their sun?"

I know the beggarly sophism to which the skeptic ever flies as his der-nier resort. He will reply, "Suppose we acknowledge a God to account for this magnificent order, we only post-pone the difficulty indefinitely, without attaining the required solution. For then we must attempt the greater prob-lem, to account for the existence of Deity himself." This objection is plausible only in appearance, and can never satisfy any but very shallow minds. The acute logician sees through t at a glance. It is one of the most pitiful specimens of ignoratio elenchi. It is founded on a total misappreneusion of the true difficulty.

The reason why we set allout accounting for the present order and har-

mony of Nature is, because we see with our own eyes its finite evolutions pass-ng immediately before us. We see many millions of them begin; we watch their progress, as in some gorgeous pan orama; and we behold them terminate. The flower puts forth in spring and perishes with the advance of autumn. Yonder great oak on the Alleghanies was once a little acorn, and shall again be nothing as an organized form. The child was born to-day; last year it was not, and next summer it may die. We are made acquainted with indubitable tokens of commencement in the whole material universe. We read those infallible signs in the first leaf of the Bible of creation, scorched, as it were, among the primitive rocks, by the mighty fire-pen of world-volcanois, The star that shoots from the midnight sky proclaims as it falls: "Look, mad atheist! Lo! I had a beginning once, as now I have an end!"

For this reason we seek to account for these passing, present events-these mathematical motions, which it were worse than hunacy to dony. We are ir-resistibly forced to the predication of Cause by a fixed necessity of our rational nature. Failing to do so would he, not to over-soar the condition of liv ing men, but to sink below the moral

status of even brute instinct. But the idea of a God presents no such problem. Here the necessity of the intellect does not hold. There is not a token, in all time or throughout all known space, of his commencement, He is not revealed to us by Eternal Reason in the character of an effect at all. In the mere conception of his whole being and attributes there nothing whatsoever phenomenal. The fore, to assert for the Divinity a ducing Cause, were as foolish a firm a like predicate of the space, his everlasting and up at geable habitation. abitation.

We say, then, to the athelst, show us only the slightest proof, that God ever began to be, and then, but not till then can you, with any show of philosophical consistency, demand of us to account for his being. We admit that overy phenomenon must have a Cause. Pre-

universe, who would rob humanity of its dearest hopes. But to proceed with the argument, and to such the moral felous of the decorons terms are too severe, in demade, very easily, to believe that any

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INDUCTION III,-BOTANY,

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unus of suns, and breaking into nebuand all around, and (bickening with colopening forever, onward and upward the space that knows no limits, sul mitting insect, and behold the horizon of Tho rolled this ocean of the breath of nagic tube transcends the vision of a of the telescope as the glauce of that wing away on high, from world to world to world to Then bid imagination lift her lightning shudows on the dial-plate of manufude. the duration of galaxies are seen but as bus mulubnag of the pendulum, and Where platonic years vanish into insigon evele, in vast segments of eternity, ries, gathering age upon age, and evele over the march of dim, distant centuout from the stars for only it sungle summer day-of all the rays that fash anof one anirub aus out mort one long imagination staggers under the immens-

neusity since the first fire-sons of problem, in any specified case, unless he rays ever shot athwart the great insluf to notulos out tymosts one on folls ann, as a ceuter, and then tell me the number of all the the beginning and end of the ares to the and shoreless sea, with waves of light, troni awarb sould straight lines drawn from lous starry haze, and undulating, like bit, are always as the areas of sectors, in describing any given ares of its or-2. The times occupied by any planet, ¿Inppe to equal? larity that no college professor can ever years mathematical lines, with a regutrace perpetually, for thousands of Who, they, dore assert that such may | duality only in substantial existence? The planets are masses of blind matter. pousied reason, can you do it yourself? it? Come, sage skeptle, with all your curve, and dot the two foci. Can he do gent schoolboy, Tell him to trace ou Propose the problem to yonder intelli-

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moment. Think of all the beams that three laws, on the summit of which utterly kinassaflable, that every effect ity of the idea. Only pause here for a erected his triangular pyramid of the Next came the great Kepler, and striculy, mathematical.

ine sun is placed. lar ellipses, in the lower focus of which let us glauce a monon at these laws. theory of the universe. Newton stood, to fix forever the true

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logical'analysis ever could have serious-ity started burded on the sheerest ignorance of founded on the sheerest ignorance of division . We showed, at an earlier division . We showed, at an earlier

No persent the least acquainted with

general veklectist logic, mathematics, and true dietaffes, and

but attribute such drude inanities to the

fact and defiontuso pompously denomi-nated "The Boold of Nature," I cannot

vas absurd emodeln to give the hypoth-

printed page, "Dr. John Minson Good

ries, and gravely uttered them on the

nent fame unve entertained such vaga-

And yat'ieven scientific men of emi-

as the farties ist scottish fable-the

at all in affirming the reality of innum-

inomio ou sbud: set be fuds no diffeulty

ture brighter than the blaze of the myr

tributes shines on the face of all Na-

build the spiendor of the divine

the existence of the God who made

ections. The skeptic refuses to credit

plies to put. with a grave face such ob-

to assert that. there is nothing but in

says the sophist, were as unreasonable as for the animalculae in the dew-drop

sint ynde fted to converse! 'To deny this

and mind, and with which we have no

numper, the very opposite of matter

at olianow substances indefaite in

escent pappies of all and sky, there

poor grain of earth. and yonder evan-

here, in the very space occupied by this

haps no lottior than those the oyster ex-

dream our philosophical reveries, per-

the contrary, here, where we now

pearances. For-aught we can say to

in this one little world of fleeting ap-

as in a sign of the second of the second states, and as an are, and as a second second

stuns that , nottesable sensation, that shuts

our own fragmented sphere by the solid

And even as to that, we are limited in

lifterent, nay, contradictory unture?

terjal nor mental, but of an altogether

lons of substances that are neither ma-

this pattry sphere there may exist mill-

us. And how can we know but beyond

which expands both behind and before

ond in that elernity without bounds,

tality of our historical time is not a sec-

space of inconceivable extent. The to-

of the sky is a mere point, dotted in a

whole universe. The entire concavity

much as an indnitesimal fraction of the

tuese, But our sphere is scarcely so

in our own sphere with nothing but

It is true that we are acquainted with-

objector may say, bave we to assume

cogitates in his shell; yea, immediately

Sects in the whole creation.

u marvelous amount of credulity it im-

We cannot forbear remarking what

penter, the impossible brood of a

ALG . 100

verlest of all moonshine.

two it had kept an exact account of its or not a tree. It is so with matter and

nilleunium is gone; and still all that pass of thought must be either a tree

bird-music in its branches, till, half a vided. Everythips in the whole com-

'SUIS

2. But let us select a last example.

trace circles, or reckou the count of

again we dak, Can aught, but, reason

one of wood in the wide world. And

of its own. fibers. It is so with every

n beautiful eireles, amid the fine woof

ige, never losing a single year, all noted

oily of guinotell ban , and listening to the

Iways by genial summers, and fed on

trew on, buileted by tempests, and

builded by freezing frosts, but nurtured

test passed away-and still the forest

had breathed its burning sighs, had all

ovol ban, eggos-sural sil gans bad suit

nations had dourished and fallen; ge-

the fact! Millions had lived and "died;

was declaive. And yet how wonderful

quently, during all that time the ocean

on the concentrie circles, found that it conse-the concentrie circles, found that it was five hundred years old, and, couse-

pine tree that grew at the water's edge

the controversy. He cut down a large

struck out a novel method of settling

At length a Swedish astronomer

leaned strongly in favor of such an hy-

and the dry land galaries ground; and the general opinion of scientific men

bated whether the sea was not receding

I. Some years ago it was keenly de-

PROMISCUOUS INDUCTIONS.

we might pilter the algebra of the

We may not even think of them, unless

and imagination, which, at their sub-

so! I never perused the passage with-out tears. It is the language of reason

Some cold critics have called this lu-santy. The man must be insane to say

waited six thousand years for an ob-

tury for readers, when God himself has

posterity. I can afford to walt a cen-

of the Egyptians. I triumph. I will indulge my sacred fury. I care not whether my work be read now or by

slaim, "I have stolen the golden secret

music is this among the stars, to be

of unthinking masses of matter! What

ful operations are these, to be the work distance from the sun. What wonder-

revolutions vary, as the cubes of their

stanares of the periods of the planets'

still more astouishing. Hear! The

3. But the third law of Kepler is

be a thorough mathematician. God

Well might the inspired old man ex-

imest depths, are but one.

ismold assignzation ad Juns

solves it for all the planets.

We will not speak of chances here.

.. INJE SUIU.IOU

:19119:

fomly zulsang

of elernity? Can love be a crime, or tion," One nore question and the probwilderness ?-in any, the remotest cycle | cause, which has the power of producawominu out at it"-buoqest visual will surely respond-"It is the unknown there be any phenomenon without a spark which evolves such results? He greater than any of its parts? Can equal? Is not the whole everywhere sarily beget between them! Now ask radil of every circle in the universe be what a flame-progeny they must necesest star that twinkles in blue ether, as aummate ingenuity, how well suited of the little figure on the paper but six they are to be joined in wellock—how includes from our eyes? Must not the much they desire to be married, and den qualities of fire, showing, with conne orb of solar day, beyond the farthcomposition of the powder, and the bidly of the space a million leagues beyond Can we not athrm this truth as certainburst have three and only three angles? he will haunch boldly out luto a learned fore it must be ignited;" and ten to one not know that everywhere a triangle spark to ignite the powder, and thereour oll anaterialism. Do average of a contraction of a co predicate nothing beyond the sphere of of the Modern Athens. He will re-our own sensation. That is one of the spond, "there is a secret property in the would be too much for even an atheist But it is utterly untrue that we can the last stage of lumacy-"there is no cause for it, in good sooth." That STIOL HUDG .. BEOTHERS OF THEIL OMAT GAOIDof fire? He will not answer-unless in of reason. They never knew the subfagrate on the application of a spark make? It inherits the divine attribute worlds that God ever made or can bin what causes the guupowder to de-The veriest atheist does the same. Ask ions of our species is superior to all the ing so, unless we would turn manuacs. -illim assilinuos off the countless millpower-we believe with absolute cerence of that God "who wheels his yet ion. Yet we know there is a producing ment. May we not assert, that alto view; the solid center eludes our visduced it. The surface is plain enough darts from beaven to earth in a motion, our eyes truly see nothing but the visible phenomena. We behold the ap-pearance, not the power which protorial sups-pot the lightning, which not the beam of light, shot from equa-NOTHING INALETISI CAN do UNALas these, and all others of sensible mowinged feet the golden indder of all the To this we reply, that in such cases mith south out thinking and chimbs with glance dilates o'er all to be in the vast "Dunos pur rolls through chaos back;" and with a ening explosion, producing light, beat ders (hroughout eterulty, and, "before creation peopled earth," even now detonates lustantaneously with a deat price never offered before by any spark full on its surface, and the whole universe, we have thought, that wander is a barrel of gunpowder. man's eyes behold the contrary. Youour globe but a dot on the map of the body cannot move another, Every For although our life is fleeting, and You can undertake to prove that one them in their courses. that Omnipotent Belug who guides contradicts the evidence of the senses. wheel on high over our heads, but with can show that it must be false, since it and We freely confess our own ilette that in the reasoning. But I can do more, I amy linge y magnet of moving matter that in the reasoning. But I can do more, I Manage 'It is true I cannot pretend we wonder at the infinitude of space; ts eager, souting hope. We admit the grandeur of elernity-VISIC TO New England.

retuge in bluspliemy. "It there be a But again, it may be objected, that alfrom his own objections, and takes and is already one of the immortals. the fies in a sudden panie, as it were, unitrating God, it conquers even death, But finally, as a last resort, the skepthat bymn the universal Pather; and in the eternal anthem of sphere-melodies II USIN nosom, and legions of angels fiy down umph. Then the stars beckon it to their door of universal faith to universal triwings, and goes forth through the open 101 LOUGOD V VII SDUCLES ULIRE DEIOUE 10 al meloting to whom athema atheism is sphere of existence? Can truth become murder virtue, in any conceivable

to meet it. Then it becomes a note in active. The purely passive cannot furthe soul, when it puts on its beautiful on and forever, there can be but one so-

JCHOD' BRAG ID CHUL MUICH IS GREGDHINA son. We can never hope to meet with 'ms that alone is afforded in the induite reabun tor the universal enigment and tion? Can it move itself? And so still 3-The Encyclopedia of Death, and doch?? Hath it a will to originate nuomatter or mind? Doth it know what it Life in the Spirit World, Vol. 2. lem is solved. Is that property or cause 2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 1-The Encyclopedia of Death , and EIGHT REMARKABLE BOOKS him what is the secret property in the REMARKABLE OFFER

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recognize a brother man struggling every object of beauty and of wonder.

approved reaction of white the second spiritual profile and the second spiritual profile and states of the second spiritual profile and second spiritual second spiritual second second

Buddhiam in its spirit and living princl-

all who would gain a fair conception of

en an Ambhi oni-Alexie attack

under the pare statement. The pare statement. The property of the pare set. The property of the pare state is a very the property of the pare statement of the pare statement.

point winatsoever. The dullest intellect

the question of existence at, a single

ously, according to the strictest rules of

But let us trace the objection seri-

t some dark spirit of a different order

itheist. I realize the teartul presence

coll instinctively from an unprincipled

striving to reach the light. But I re

through the deep gloom of superstition.

be. I can sympathize with the Poly-

with patience. I can bear with the poor

Such blasphemies are horrible to hear.

some dreadful demon, and I may euler-tain the proposition!"

millions. Say that it is the work of

ghost of mourners, by the incalculable

al sepulcher, haunted alone by the

a Deity dug, in vold space, this univer-

bles, and vaulab away. Urge not that

Where paie suns burst in shivered bub

ters of ruin, even on you starry azure

human, Vanity is written, in fre-let-

stinct echoes the appailing ery of the

inroughout all lands; and even brute in-

wild, walling how of agony resounds

han devouring war-tempest and

order, Pestilence and famine-volea-

Here I behold nothing but sin and dis-

know or care, there may be harmony.

origin for such a desolate sphere as

World, where perfection is the order of Nature, and I may, perhaps, believe

Tell me that God made some other

tollow the rosy feet of gliding love also

of hate, but those sorrowy stings that

tortures which are of the very essence

ering bearts not only those burning

viup at tanky a bluow frant in quiv-

Viturisat isotate and then almost instantly

confer an acquaintance with its exquis-

Would he give life to beings, only to

Teason and culimited power would vol-

than acknowledge a creed like that.

ity, or commit any conceivable folly

continues to urge, "credit any absurd-

forms of atheism. I would rather," he

iston is more revoluing than the worst

God," says he, in the maddened lau-guage of Shelley, "that God must be the author of all evil; and such a prop-

But ask me not to admit a divine

this, Somewhere else, for aught

earthquake, alone reign around us.

daugh hoold with blood though

Pagan, who honestly bows the kuce

.91201

2.00

e to shift the difficulty without solving untarily create such a universe as this?

moving? And what cause may move Can we suppose that a God of judnite

ust hercelve this at once, without IL.

or may not, turnish a valid reason for pronouncing as to the moral character of a paver. It certainly does not touch against the being, but the attributes of the Delty, The presence of eyl may, the revelation of reserve Wm. George Jordan, It treats of the world, crimes of the tongue, the Red Tapo duty, the supreme charity of the world, ven so to this, it is wholly irrelevant. It lies, it it do of any worth at all, not buy .bousildaise uoisulenee ont isungi cents. For sale at this office. such, but a mere truculent, tirade is not an objection to the argument, as, and, conclusions therefrom. Price 10

We remark, in the first place, that it tions into Life, Force and Substance,

express myself too strongly. find a baboon. It may be argued that abinid hogandoxe exchanged braius can credit an hypothesis so monstrously dote seem to me that the head which ments that compose its dual essence numbers by which the separate elethe finnmerable flowing rills, was and is himself unconscious of the mystle ul gais bus ,ouoteomil Jlolo to sourest ever." And will any one be made enough to affirm that the mighty Cause, who rolled out yon dark blue expanse of pile in minitade the Hquid ersetal bub-pile in minitadinous springs from the fissues of soft lineatons and size in the montaneous of the fissues. to one and one to elght, now and forments of his inboratory, calls out "Two chemist, us lie watches the developto the test of analysis; and still the pale tral curve of a rainbow, and submit it solitudes of the ocean, or from the centine and mori it. guind ; web to gorb slip als a most of the floating mist to form a sluuoillut a oner i would a lake a mullion dissipate it into vapor of such exquisite hard as the granite of the eleran bills ratios never vary, freeze it into ice, elght parts of oxygen to one of hydrogen to one of oxygen, by volume, and fud it composed of two parts of hydro-Go, analyze me a cup of water; you forth in splendor and crudled on rollers

child of the Galvante Battery, brought

from Chemistry, that Youngest daugh

We will take our next comparisons

INDUCTION IL-CHEMISTRY.

tions in Nature are strictly mathe-

radical problem of the universe. Thus we have sufficiently shown the folly of atheism as an objector, as well

actual or ideal answer to this great

of reflection; and it glances like a sun-beam, gliding the lottiest meditations of the sage. And all science is but an

againemulig testings out at nosser sid

ast of old age. The savage puts it to

sit fue first question of infancy, and the

BidT "folinft odt ovoda al sadW fingia

anite?" But every one endowed with date paie ray of human reason the fian-one paie ray of human reason the fian-

will ever ask, "What was before the fool a fool will ever ask, "What was before the file file for the file for the fool of the

of jugans, in spite of ourselves, aucuppi to

utely before our eyes, and therefore we

Ibonuni szug zuolinizollunun inolanari

philosophy, but maduess. In the works of nutterial nature the

for the evolving power, is an act, not of

assert such an evolution, and then seek

origin must be explained—some erusual.

olution of an undenlable effect, and its

problem as that. Give us the actual ev-

of them all never conceived such a

ours, beyond all doubt, but the darkest

to bliow shits at aguous esonub. oven

value of as value of a contract of a contrac

gaire for a pre-existent producing

bear you with patience. when you iu-

2

Inulicul,

world-renowned Principla. ty ltself, compose a treatise superior in splendor and accuracy to Zewton's lines of light to the stars, which thus then may a blind mole-may, a nonentiof all knowledge of geometry? If so, loth, to judge any man's heart; but it Cause which thus geometrizes is devoid are married to eleruity? I: would be And is it possible that, after all, the with the pen, on the smoothest paper' see if you can trace any equally exact, sid at boot lived, but in his so perfect. Try, we entreat you, oh, ra-tional reader, with all your skill; and breadth. Euclid or Legendre has none every possible obliquity. These angles never vary so much as a single hair's five degrees, it is reflected again at a like angle; and so of all other lines of table before me, at an angle of fortyif a ray of light from the sun fall on the and redection are always equal. Thus, maguificent. The angles of incidence ulinous, and conveys a truth equally mathematically, in a form equally lud'ue second law of light is stated monstrous for its voracious credulity. manklud, there is nothing, then, too But it is ever thus, when the human mind once rejects the general belief of absurdities as an bypothesis like that. ogy, sooner thun in such inconceivable tooul osibi 10, soldar oldissount isom, in the wildest fictious of fairy land, the the stellar spaces? Let me pledge faith cles, embracing pillions of leagues, in aquares that often sweep, in many cir-be supposed to form sweep, in many cirnot, how, in the name of reason, can it it ferstand the evolution of numbers' If ter among the sciences, the beautiful produces this muthematical ratio, unever ave may suppose it to be, which vice versa, Does the Cause, whatsopun 'sospo.tou opunisip sit 10 o.und otti , an soanoroob tügüt decrenses as, the ould ; sud nay be expressed thus, the tor instation is a strict algebraic fortempting to demonstrate that all mowith its mathematical evolutions, main argument, by which wo are at-We have only to do, at present, Delty. as her insmity as a constructor of syl-logisms. And now we return to our regarded as a smile of the omnipresent with a slight poetle license, it might be

moves with a velocity so immense, that,

which is so beautiful in liself, and

u juningent that plays so important a

as to the nature of light, that woulder-

Wennier signis a binzail jou lisite sW

THOLOUND IV. - LIGHT,

down in the category of those who are

who can believe so may safely be set.

of all this order, be unintelligent? He

time, that show and minutes of recorded time, that they thus equal our best probect chronometers in taking up to the fast-flowing hours? (Day the day use out of the form of reduced to the flow to the fast flowing to the flow of the flow of the flowing the flow of the flow of the flow of

the divisions of days and darkness, or

to gaze on the midulght stars! Do

Mountalus, lifts its gorgeous eye alone

cent dower discovered by Captain Bon-

diagan out , isoW bliw out al ono bun

light, when the sort dews begin to full;

twi olding in stodio inoon to osald

to the moming sum some beneath, the

beyond the reach of all argument.

lenses; and then set about constructing or sleeping, he dreamed of the power of tery day and night, and, either waking read so far. He ruminnted on the mystype of their far-off letters could not be all lips repeat the earnest inquiry, or the upper hrmament; and he heard those "isles of light" that gem the sea things dim. He saw all eyes turned to fings beautiful, and a questioner of all Riem up, he became a gazer at all meaning from his childbood; and as he bliw ditw badanh ban ,suns out to tubil dark eye inherited some rays from the

siy. At length a little boy was born. His swer from the sllent solltudes of the the violet crown," came torth any anbrince of hunosohnets in the "city of gian on the plains of Shinar, nor to the uge, and over all lands-"What do these lights mean?" But nelther to Ma. enger question was repeated in every out og bad. And beat. And so the out to treat closes while the beart of the knowledge may sleep, the eye of curieven what they were. But although of their movements-could not divine rant man knew nothing of the nature high and mysterious, had shone on in the bine rank of humensity; and the valt of humensity; and igno-For countless centuries, the stars,

is only another mane for sublimity itfrom the sclence of Astronomy, which We will take our next inductions "iboD on srodt al"

-sups, sub fils bun, nus sub svoted ; , surtowning worlds, and then mustrer which are hymns of hallelufah! Look up yonder on the fire-dance of lununchants of praise, and the wind-warblers, Listen to the pine-sougs, which are and sky mingle in mutual embraces, and the tree air, where sea and earth and the rovesta-out here, in open spice the floods upu fields, the flower-banks more than half slumber. Come away to and those pale lucabrations which are Arouse from your darkling dormitories, Awsie, .ye dreaming melaphysicians!

ine universe! in their eternal movements. Some open teal equation of every other rainbow in adro guilding out to flor rouidus bun dion would settle the question forever. time with the revolutions of the world, regenable clocks and watches, and keel istence of a Delty, this one considera-Some of those beautiful dowers are Were there no other proof of the exasolinat

perfume. Look at the Way in her snowy robes. All over the world, and throughour all threes in mumbers but six parted. its delicate corol is six parted. Found of three houtful flowers any stinct of the engle, that dips his wing in the checkered cloude-would ye under-take to reach the whole world muthe-

deserves never more a single glimpse of indeed blind? Can ye count without the green fields, with their coronals of arithmetic? without the algebra of a golden bouquets floating in their own finler?-ar, without even the poor in-

onstrated, and note the logical result. fr down to us, and tell us all their hid. Now fift us put together, syllogistical-den laws: la there anything, in the the vast void of lumensity!

the wings to us; but it thes them with gyrate Withoulf a God, somewhere in the plumes. The telescope gives not or molecule of sand does or does not heart wished for pinious to soar and bim the proper adoration. We need not mingle with the stars. Lot Here are stop to unfulte whether some little mote selves, flint is sufficient, it we but pay What a miracle is this of the tele-What a miracle is this of the tele-of absurd(y). If we have a food our-what a miracle is this of the tele-of absurd(y). If we have a God our-Elasses to read the riddle of the lofty stars. He succeeded; for there are no impossibilities to patient attention there never was a bar unconquerable to the ville universe. And this is enough. We wide universe, And this is enough. We the ville universe, And this is enough. We are not called upon to roam over all the vill that dares all things! And the ville universe, and the so of elemity, meridy to answer a supposi-the ville and the so of elemity, meridy to answer a supposi-the ville and the so of elemity of even the analytic of a supposi-the view of the source of and the ville and the so of elemity are and the so of elemity of even the analytic of a supposi-the source of a supposi-the source of the source of and the ville and the source of a supposi-the source of the source of the source of a supposi-the source of the source of source of a supposi-the source of the source of the source of a supposi-the source of the source of source of the source of a supposi-the source of the source of the source of source of the source of source of source of the source of the source of the source of the source of source of the source of source of source of the source of the source of the source of source of the source of source of the source of the source of the source of the source of source of the footsteps of a God within our sphere; other sphere." We see the unequivocul own splicte-we can conceive of nothall the motions that occur within our where the article arti

not be at all. So all motion must be mathematical, or motion must be in a straight line, unless controlled by some interfering force, when it tailes the direction of a curve, when it tailes the direction of a curve, ments, where it is demonstrated that all Then let him turn to Arnoit's Ele-Instital.

triangle, and of course must be mathe possible in space are resolved into the tion of the tourth book of Legendre. He will thore fund that all the figures laoport dinasion in othe nineteenth proposi-

ter must be of necessity mathematical, simply because it is matter; as all its motions must likewise it inert. We hal the reader to putsue the seconfidence, its ardent, lunocent love, or We reply thus:" All the forms of mat-

full force; because it is much ensier to

We have stated the objection in its. mere point, and life the flutter of a leut Tadiod Bui felgned bumllity, meeker than the most spaces, of which we behold but a twinktrodden fields that may bloom with worlds, like flowers in the unexplored trick of skeptics when driven from the over the impussible limits of the sense of sight, and assert a law that we know only to appertain to a little segment of the circle of infinitude, of all the un-tripe circle of infinitude, of all the un-

trick of skeptics when for the from the first weight the from the first section of the first section is the first section in the first section is the first beginnelug, and down to the incalculable oud? What right increase of that time which shall never diastrely that to deny this is an aberinsting ases of the eternity without a

culculation of chances proves most con-CHI WE SLOW TO CHITY IL DACK TO THE BYthe limits of that sphere? What right a cause possessing reason. And the huve we'to extend the predicate beyond feal, Hence, they must be produced by truth bolds within the sphere of our actual observation, still, what right that all natural motions are wathematwide as the generalizations of science, can possibly work mathemations, as a dous indi ilmba yum ow'dguodila But the skentle may object: The proposition is not proven. For son, which perceives its own operations,

ure are une inationalitematical. -nu at suotion Ita taut utdig st flaud't in hossiple dunce!

duce motion, and cause effects as astonthe mind within us can and does proince; wind abt poor, blind, and utterly ercise of our voluntary activity, that lad a at animitation day bull'selons sciousness, which assures us, by the exit slind out bougiow" vilanizino ind this is connitined by our own inner condark besom with thunder, is the same inuncities the formado, and girds its or nowhere, We tind it in julia; and In the eategory of universal substance, indi band out auticolizaby line band this duly indiced of leaguest by the over distant sens for indiced of leaguest by the over possibly occur without motion. We must, therefore, seek for cansal torco connot be supposed to originate its moberbrud ave up to to the hundred orbit, Iraciug an elilprical or parabolic eurve." Sometimes the vortex of storm

مانور و از مسجعه المسجور فی در در که قیمه و که است. مرکز از میکند از میکند از میکند از میکند از میکند است از میکند از میکند از میکند از میکند از میکند از میکند از م

matter is passive, and consequently unger some of rotary motion, which axis mind are two logical categories that cleaby equivalent to the identical proposities through more the and thought and eximust all sites? "The sum rises because the sum rises is tradity in concompared in the vertice. We demonstrate, then: 1. That is the ense at all differents, it is an other in the sum rises is the ense at all differents. If the reserves the ense at all differents is the ense at a sum other in the sum rises is the ense at a sum other in the ense at is fisch progressive, like a planet in its THE PROGRESSIVE. THAINER indice they all have a reg- tion or not. And, (herefore, matter and because it is a taw of Nature, is pre-

demonstrate that pothing but the rea-

ishing as they are beautiful. We next

istical writter of Boston, during a recent vale conversation, by an emiment athebe child, without any of fis trusting mathematical argument, urged in a priism melt away into more negation. I will now state an objection to the

at the immensity above and beyond them. They are of vanish before the torch of Reason, and the firmest pillars of the capital of atheown allw rovids but shiver with awe , in the sundenn. They claim affinity with the diaments with the diamendary withe diamendary with the diamendary with the diam proceed. The children of the mist will an 191 ;buim 1979N ,e9th-bliw guidout ротя от веријећтај тация, тисте виадgrauiten or rather like the stifting Va and the insect's wing alls o'er herbless tops, where the birds dare not build, into a dim world of empty abstructious. A cold wind breathes in our faces, like "the difficult alt of the leed mountain:

tions, we have wandered far from the argument ginoug these skeptical objec-But we feel that on this part of our isounding mannentston

m il soop pun 'unseau' and does il un light, the secret heart of the mutterwill touch, as with a ray of electrical indi vol-lin syda had field above uni-for that straction? Has it color and form, or and ask yourself the short, shipple ques-tion-What is property? Is it matter, or is it mind? Is it an entity, or an abyour own ingenuity, pause a moment of gratulation at the faneled success of before you look wisch and raise a shoul wid Mind are the ouly two substances possible, even in inngination. And when you affirm that a certain property when you affirm that a certain in another, conner 2. That no effect in Nature can word haw. For recollect, that Matter use the word property instead of the

REMARKABLE BOOKS.

Nor is the case at all different, it we

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1 121

Read This Carefully Belove Re-

## THE PROGRESSIVE THINKER





THE DOCTOR WHO WAS WARNED the paper, then without a word handed BY A MEDIUM, THE CITY TREAS. It back to the newsboy.

URER AND THE YOUNG SOCIETY He went through an alley and came MAN WHOSE TRAGIC DEATHS WINDE TRAGIC DEATHS out into a vacant lot. Quickly he drew a pistol from his pocket and placed it WERE FORETOLD BY A BLIND against his head. There was a report, GYPSY, AND THE CLUBMAN a fall. And, almost in the shadow of WHOSE TERRIBLE FATE WAS REVEALED BY THE READING OF HIS PALM.

Within a year past four well-known men of Louisville, Ky., have died under Terror-stricken, the watching newstragic circumstances. In each case the, boy rushed away to the Louisville Hodeath has been foretold; in each the tel to give the alarm, and there at the warning was laughingly disregarded. door almost overran a Western Union What was there in the look, the touch; boy who had been waiting an hour with

of these four happy, prosperous, healthy young men which could have sage was from his brother in Chleago, suggested to the blind prophetess, Lou Monahan, or to Mrs. Peterman, the medium, or to the young society girl prac-ticing palmistry for the amusement of mediately and an financial difficulties would be straightened out, Death had won that race by just fifty It, that they were to meet with sudden

and violent deaths? yards, and the prophecy of Lou Mona-It is not a pleasant thing to make this han had come true.

But how was that prophecy? How bsome prophecy to a man, young, came it, and of what did it consist? evelling in life, in strength. But in each case the warning seemed Lou Monahan, who to the gift inherwrung from the prophetess by some lited in her family for generations back mysterious power stronger than she. of foretelling the future, adds marked And now that the four men are dead power as a medium, is the only one able hundreds who have learned of these apto answer the question. In the old days of long ago when "Supalling coincidences are speculating afresh with beating hearts and scared perstitious Louis" reigned on the throne faces on the eternal mysteries of things. of France, there was a beautiful gypsy It was between October 1, 1901, and girl, Louise. And she was remarkable, January 1, 1902, that these four fatal so runs the tradition, not only for her beauty, her grace, her spirited nature, accidents occurred

Not to Dr. Alfred Lemberger, who, laughing at a woman's curse, fell dead across the card table; 'Sr to Stuart Young, the defaulting c'Sr to Stuart for she kept them warned in advance \$50,000, who fills a sul yet to Austin Kent, the \_\_klety favorite, ground to pleces beneath the whole of WHERE HER STRANGE POWER

ground to pieces beneath the wheels of a switch engine; nor, finally, to Will Goddard, the popular young man about town, who fell a victim of his own recklessness with firearms, was given a moment's warning. In each case the pre-dicted time for the fulfilling of the young soldier, a noble and a member of prophecy came

GOT \$35,000 LIFE INSURANCE.

tiful gypsy. A son was born to her, and then the husband mysteriously Goddard alone took precaution, and, as a result, his father will profit by the died. \$35,000 life insurance which the young The wife, so the story runs, killed man took out two weeks before his herself to save her honor and to escape from the king. And that little baby,

Of the four cases, that of Dr. Lemborn of that ill-fated marriage, was the berger was the first, and in some ways, many, many times removed ancestor of the most appailing. He was a physimother's powers and in every genera-tion since then there has been one of cian, widely known in his profession for his ability and among poor people for his charity. The child of a poor forthe family able to foretell the future. eign family, whom he attended, died after suffering for days from diphtheria, and, according to the law, Dr. Lemberger was compelled to placard the house. The mother was enraged, for she thought the yellow sign a curse. She followed the doctor to his home, and placing both hands over his heart

warning. I had to tell him. He came down with a gay party and they walted held him as in a spell as she hissed: "I wish you ill! I wish that your horses will die, that your dogs will die, while he came in to have his fortune and then that you will die and burn told. He sat down opposite me in the forevermore!" chair, and I knew that it was hard for The doctor paid no attention to the

eurse until his fine hunting dog disap-"I told him some trivial things, and Then, after trying everything then at last I had to tell him the truth peared. Then, after trying everything then at hist a find to be man death for else, he sought the aid of Mrs. Peter-man, a medium. She said to him: "Do him. He was to pass out suddenly in about that narth lar dor

The man at the lever turned on full speed. It was a race with death. Closer and closer steam engine and motor car approached the crossing. From his cab the horrified engineer looked into the eyes of five fearful, a we struck men in the motor car. Only the man at the lever kept his head, holding the mo-

tor car at full speed. It seemed a matter of inches. Suddenly three men arose in the car. Together the three leaped for life. Then the car whirled over the track safe by five feet. One man, D. Ewing, who jumped, saved himself. Kent and his friend were ground to pleces, beneath the switch engine .- New York World

# SERIOUS AND OTHERWISE.

### Some Experiences with an Ouija, Board.

In the winter of 1895-6 three attorneys-at-law, of whom I was one, and the wife of one of them, residing in a certain city of Wisconsin, all of whom had been investigating Spiritualism and psychic phenomena for several years, and who had had considerable experience with professional mediums, determined to undertake an independent in-

vestigation. For that purpose we met regularly once a week during the entire winter. We adopted as the instrument for our investigation a kind of "oulja" board which we made, consisting of a large hard wood board, with the alphabet, the numerals and a number of words most frequently used, written upon it, and a side of cigar box slightly warped with a hole about an inch square cut in the center. We made the edges of the

concave side of the small piece of wood smooth, so that it would move easily over the face of the larger board. The two persons operating the appar-atus placed their hands on the little

board and it would move over the face of the other and come to rest with the hole over a letter, a number or a word. We all obtained results with this apparatus, but Mr. and Mrs. P. were the most successful, probably because more

mediumistic than the other two. We received communications which were astonishing, at least to us. Some of these communications were from deceased persons, with whom we had been acquainted, and some were from

those of whom we had never heard. Mr. —, an attorney-at-law, with whom we had been acquainted and who Her only failing was that she could never foretell important events in her had died shortly before, appeared reguown life, and so it was quite natural larly for a time and talked upon scientific subjects. Finally he gave way to a celebrated statesman, who during nine the king's guard. She married her lover sittings discourced on the most absorband at the court the king saw the beauing political question of the day-the financial question-in a communication containing about 3,400 words. The

thoughts and the language of this remarkable communication could only have come from a profound thinker and most scholarly person. The messages we received were not all of a serious character; many of them Lou Monahan. The babe inherited his vere jovial and trivial.

On one occasion my former partner, who had been mayor of the city and who had died about a year before, announced himself, when my hands and those of Mr. P. were on the board, and han adds a strong mediumistic power. we had quite an extended conversation. the blind prophetess told the story of the warnings she had delivered to Stu-art Young and Will Goddard. I remember the following portion of it, which contains some test questions. In this quotation I shall designate my de-

"Goddard called me a fool and a fakir," she said, "when I gave him the ceased partner as "X" and myself as Y .-- When did you and I first meet?" X.-"In 1881."

Y .- "Where was it?" X .- "On an N. P. train." (Both of these answers were correct;

we first became acquainted while traveling on a Northern Pacific train in 1881.) Y .- "Have you met F- A- over

there?' quaintance who

### NOTES AND THOUGHTS. GREAT LESSONS.

hill, "The Desires and Pleasures of the

Vivisectionists," is worth a year's sub-

clear as representative history.

ters and the challenge, and were glad

o see the subject attracting attention

Locked Up in Words Lies Wisdom. They Are to Be Found in The Progressive Thinker.

Our Southwestern trip proyed highly beneficial to my youngest daughter and

myself in many ways; and our experiences were often unique. My friends are constantly asking, me how I like Texas. I certainly like Texas people, but I am still poudering, as to how much I like the country. At El Paso the gray, landscape is a perpetual contrast to the golden sun-

while the sand-storms raged L felt sure there were other places to live. Dallas, the Chicago of the Southwest, en-countered an unusually hot summer, and when the mercury showed 110 degrees I frequently thought of the breeze-swept lake regions of the North.

Galveston, when protected by a sea-wall offers in the future alluring possi-bilities, but two and a half feet of water in the yards and streets reminded me of Hon. A. Gaston sums up the case 24 the value of hillside homesteads.

mirably, and I think justly and fairly San Antonio is the queen of pretty cities, and Fort Worth has many beau-D. Edson Smith shows his faith in facts and common seuse by a \$500 testltiful possibilities, but the tides drifted us north once more. monial. I think there are thousands who could safely say as much and flud

But Texas and Mexico are fascinating no one to earn the reward. But that there are adverse facts and experiences, I presume most of the witnesses will and I am convinced offer just the right climatic conditions for development of test-giving and physical mediumship. admit. The Sisters are often heedless But parties seeking it for that purpose and do and say things which they ought to know create suspicion with sincere should have their own home surroundinvestigators. I infer that they have ings and be sure to drink either filtered all their lifetime been so familiar with water or rain water. The northern and western part of the State would be best for physical development, San Antonio these agencies, and they are so common they habitually treat them in a free and and the coast for messages. The wide easy way, and do not think of the sus-piclous appearances of their acts, as judged by skeptics. But the absolute genuineness of striking phenomera manifested by means of their medium-ship without any possible trick on their sport can be substantiated by hundreds gray plains, covered 365 days of the year with pale, golden sunshine; the green fields of North Texas merging into the beautiful undulations of the territories; the wide, wet prairies of the South with their miles of sugar cane part, can be substantiated by hundreds of witnesses in all respects as well qualand rice; and the broad table lands of Mexico with their strange population, homes and daily lives, attract the earnified to judge, and as critical in observing as Mr. Mangasarian or any other est student by the inarticulate cry of their people for light, more light; for doubter. I can duplicate Mr. Edison's offer

knowledge, for truth. with perfect safety, and find no one to earn the \$500. 1 offered \$100 to any one At Houston I had the pleasure of neeting old friends who gave me corwho will duplicate our picture of Maude, under the same conditions, and dial welcome. Among others 1 was pleased to greet Mrs. Florence B. Shaffer, now lecturing for the Houston show it to be a trick. No one uns attempted it, though it is over four years Society. Mrs. Shaffer is an unusually since my challenge was published. It well educated, deep thinking psychic, is not a bet, but a reward that I could and should be constantly employed by afford to pay for such a revelation. the truth-seekers of the Southwest. A Some of Mr. Singer's criticisms seem to be well taken, and perhaps the melady of unexceptionable character, she stands in a position to place our cause diums may profit by them; but his let-

properly before the people. "Locked up in words lies wisdom," a ter carries a shadow of sarcastic bitter ness, and censorious suggestions, that does not impress me as the criticism of sentence used by Mrs. Shaffer during a lecture, attracted my attention most kindly sincerity. It may be intended as such; but if it is, the writer seems to me orcibly; and I thought how foolish !t aff is, this constant battering at old words. The old terminology was evolved out of the spiritual apprehenunfortunate in his temperament adaptations. I think the Sisters are right in refusing to accept a wager; but it seems sions of the people of the past, and their original meanings are wholly spiritual. Mangasarian an opportunity to test Many Spiritualists object to using the word church-a sympath zing assembly them, and to do it exhaustively, in his own way, provided he imposed no unf souls; and of religion, to bind back to reasonable obstacles to the exercise of God, (Spirit, Love). But to my mind the one word which honest mediumsnip; but he should not expect them "io" give their time and

ins brought more evil into existence, psychic energy to him without proper which has caused more tears to flow, more hearts to break, more brains to for a day, or a week, what is then hrob with sorrowful thoughts, more average earnings, they should, it seems orphans to suffer, more widows to mourn, more of the helpless and aged to me, be willing and glad to devote their gifts to him. These criticisms to sigh without hope than any other ought to be helpful to the Sisters, as gonuine mediums, which they surely s the ONE WORD, "MAN,"

and if we feel it absolutely necessary to destroy words we should be at least tion of a future life and spirit com-munion, on a scientific basis; and so slightly sensible and commence by uprooting that word from all languages. long as any of the phenomena are at-tended with conditions that leave room We cry out 'that under the word religion rivers of blood have flown and inquisitions flourished, but the mind to these wrongs was inherent in mandiscussion and experimentation, of the kind as the first cause, and the word religion was only an excuse, just as the words liberty and progress covered the perience quoted from the Rochester

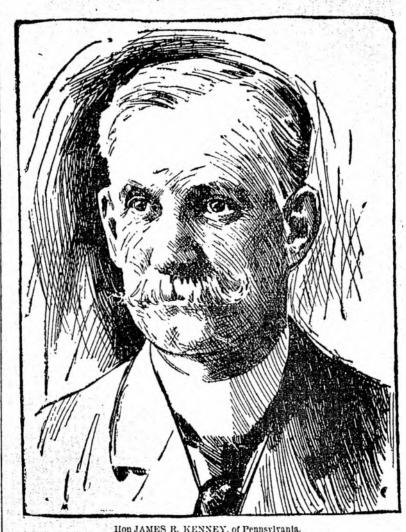
most revolting and bloodlest revolutions France and many other countries

# Secrets of Personal Magnetism Laid Bare The last Progressive Thinker, February 1, is chock full of good things. The leading article by Jas. C. Under-

scription. It should be read by every Thousands of Dollars' Worth of Books on Personal lover of justice and humanity. Every reader of The Progressive Thinker owes it to bimself to read it carefully, and study its lessons, and then echo Magnetism and Hypnotism to be Given Away them around the world. "Spirit Return," by Louisa B. Reed, Interests me much, for I am after facts and testimony of a careful clean-cut character, that stand out strong and clean generatorities before by a Noted Philadelphia College. We read the comments of the three distinguished writers on the Bangs Sis-

> Hon. James R. Kennedy, of Pennsylvania, Chairman of the Committee on Distribution.

Every One May Now Learn All the Secrets of These Mysterious Sciences at His Own Home.



Ex-Mayor of Reading' Pa., noted orator, author and scientist.

"I can honestly and conscientiously say from my long experience in dealing with people and from my personal acquaintance with many of the most prominent men in this country, that there is no other one thing which will help one so much in life as a thorough knowledge of Personal Is no other to the terms with help one so inden in the as a thought knowledge of terms in the mass of the committee on distribution of works on Personal Magnetism and Hypnotism for the American College of Sciences of Philadelphia.

"The real secrets of Personal Magnetism and Hypnotism have always been jealously guarded by the few who knew them and kept them from the masses of the people. One who underthese sciences has an inestimable advantage in the race of life. I want to put this information in the hands of every ambitious man and woman in this country.

"The American College of Sciences has just appropriated \$10,000 to be used in printing books for free distribution, and if this does not supply the demand it will appropriate \$10,000

cause within nine days that fine mare It would be a bloody death. I told him will die, the colt that you value will die, your last hunting dog will disappear, and then you will die."

ļ

that met to play cards regularly. The members heard the story of the predic

tion and straightway it became a standing joke. The doctor laughed that, but take out life insurance for the with them until one day, October 4, the dear ones you'll leave behind.' Then he

About three cays after the death of the mare, the six-months-old colt re-died." Within three weeks of the time he fused to eat, and the next morning had

developed an acute case of pleurisy, had consulted the prophetess Goddard Four men worked with the little animal had taken out \$35,000 worth of insurfor six hours, and then it died. The morning after the death of the colt, the last good hunting dog disap-peared. Two of the pups died that

### LAST PROPHECY FULFILLED.

same day.

But one of the stran wom prophecies remained to be suffiled. woman's

The time for the club meeting rolled around. The doctor went. He seemed uni hunt was a great success. The time

in finer spirits than he had been for a set for the departure of the Louisville week. He was even joking and laughing about the prophecy of the strange woman.

They were playing "auction pitch." "I bid one," said the man on Dr. Lem-

berger's left. The physician ran his cards over. The were doing the same and paid others little attention to him.

" said Lemberger at last. 'I bid tw Then h ill forward on the table,

dead. phecy of the soothsayer The It was on the evening of the ninth had bee

day.

And yet, the Fates in their threadclipping were kinder to Alfred Lemberger than to Stnart Young, city treasurer. Lou Monahan, the blind woman, made known well in advance to him his condition and what his end would

"For God's sake, don't tell me that," had written to a friend in Louisville: "Isn't it queer, a girl at a dance the he gasped-then rushed from the house. And the next Lou Monahan heard was other night told me that I ought to have nearly two months later when the wo-man who lives with her read aloud from the newspaper of the \$50,000 been dead before now, for the fates had willed me not to live until thirty?" Kent had been in St. Louis a month, shortage and horrible suicide of the city and a friend who has since returned to treasurer. Logisville tells the story: It was during supper at a big dance

No one stood higher than Young. No one was more popular, and even if some shrewd people did wonder how a \$3,000 salary kept up a \$20,000 pace, it was a

hand.' "What for?" he asked. long time before suspicion was given a public voice. All knew that his brother "What for?" he asked. "Oh, I'm something of a palmu it looks so queer," she explained. After one glance the girl gazed is him horrified. the president of a jockey club in Chicago, had money; while his father in Louisville could command almost any horrified. mount.

"Why! Why! You ought to be dead," Early in the summer Mr. Young was she cried. "The lines in your hand say married to Miss Bessle Wymond, for you are to die a tragic death before you

"make it oulck there!"

bed beside him.

crossing in North St. Louis on Dec. 26.

several years a noted Kentucky beauty. | are thirty!"

"Is that so?" he laughed. "Well, I've But finally, on Nov. 20, an afternoon But finally, on Nov. 29, an arternoon bewspaper printed a sensational article under these hendlines: "Olty Treasurer Young is Short."

Young had been out in the country all careful," the girl insisted; and laughing, day and was returning when a news-boy, to whom he had been kind many times, stopped him. "Oh, Mr. Young, look here; they got "Oh, Mr. Young, look here; they got

your picture in the paper. What does 'it mean?"

READ THE STORY OF HIS CRIME.

The man took the paper and held it came around a curve toward a dangerout to read above the big two-column ous crossing at full speed.

out to read above the big two-contain out contained as a solution of himself-"Defaulter." The same was up. A minute he held approaching. It was too late to stop. for health. Price 25 cents. 

had committed suicide.) X.-"Yes." to avoid trains and firearms for months if he could. He got up and laughed, Y.-"What is he doing?" said I was a fakir, trying to make X .- "He got a year in h-l." The doctor belonged to a little club money by skinning the public! Y .- "Are you in the same place where

FAILED.

To her inherited faculty Lou Mona

To the Sunday World correspondent

A. 15 " DIED WITHIN THE MONTH.

X .- "No. Wine in queer bottles. 'I "'Yes,' I said to him, 'you may think am an angel." Y .-. "Do you ever feel that you would like to be back here again?" blustered out. That was during the first week of December. On Dec. 31 he X .- "Yes, just for the spring elec-

tion." Y .- "How does it seem to die?" X.-"You lose consciousness for

short time and then you remember what was taking place when you stopped breathing." "X" had not been a believer in a fu-

ance, the last lot, \$15,000 in the Metro-politan Company of New York, being contracted for on Christmas Eve. ure existence, and we had urged the The next day Goddard went for a question more than once. I therefore hunting trip to his uncle's place near asked him this question: Paducah. Always agreeable, entertain-"Are you not now satisfied that I was

ing, a social favorite and a splendid fel-low. Goddard took from the first. His ight in saying that death is not the end His X.--"My presence here demonstrates it." ability as a sportsman aided, too, in the

impression he made upon all. The act-At some of our meetings our appar atus moved with little, if any, hesitaman, December 31, came. There was a tion and we got long communications. small dinner, a few guests in his honor At others, the board moved very slowly, and the result of the evening's sitat his uncle's house, but as his train left ting was meager and unsatisfactory. On some of these occasions it was early Goddard had to leave them all a few moments to pack his things. "I'll be back in a jiffy," he shouted, as he jumped up the front steps, three at a time. The others walled for him stated that the atmospheric conditions were such that communication was difficult. On one occasion the message below, now and then shouting up to was broken into by some influence and

became unintelligible. "Suddenly the roar of a shotgun Finally, when we were about to give sounded from above. "My God! Will's room," and his uncle. up in disgust, these words came: "A band of roving red men is around here." heading the guests, rushed up the steps. This explained it. There the young map, was found On another occasion, when my hands dead, the still smoking guallying on the were on the board, we had been getting

but small results. Finally these words William Austin Kent, the fourth. came: Louisville man to be warned, was ground to death beneath the wheels of "You have got your legs crossed." It was a fact that I was in that posi-Wabash switch engine ara dangerous

tion. I changed my position and the board moved better. It is said that It was just a few days before that Kent crossing the legs interrupts the cur-

Whether these communications came from the persons named in them as the senders, whether they came from per-sons deceased or still living; whether they were Spiritualistic or telepathic, I know not. Of one thing I am, how ever, convinced-that is, that the com munication came from some intelli-

gence outside of the party of four makwhen the girl sitting opposite exclaimed suddenly, "Mr. Kent, let me see a vr ing the investigation. I will add that I shall believe the com unications to have been Spiritualistic until I am convinced by some better ar. gument than that contained in Hudion's "Law of Psychic Phenomenal

that they were telepathic .-- Newton J Ensley.in the Indianapolis Sentinel.

"Elsie's Little Brother Tem," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boy's and girls, and not excepting older peo-ple. It is a flue birthday or holiday gift. Very interesting as well as in-structive, and of good, refining influ-ence. Price 75 cents. For sale at this

"The Present Age and Inner Life; to accompany him on a tour of the St. Louis terminals. The young Louisvill-Ancient- and Modern Mysterles Classi-fied and Explained.". By Andrew Jackian agreed readily. A party of five son Davis. We have a few copies of this work by the celebrated seer. went in a gasoline motor car. The car Cloth, \$1.10.

"Just How to Wake the Solar Plex-

but it was humanity which was bloodthirsty, and f.endish, not Liberty, the Majestic Spirit of Truth.

Within the shelter of the word Home more children have been murdered, more helpless women tortured, more good men driven to destruction than under cover of any other term, and yet we love the word, and as a people forget the evil and cling to the good associations in our memories of it.

Sustained logical thinking is perhaps a gift for the few, but surely common seuse will intervene some day and we will cease this useless discussion over words with well established definitions. Augels-ministers of God: Heaven.the heights, heaved up; Hell, Hades, Sheol, the grave, deep, dark caverus, the depths; are words which belong to Truth and should be used by all Spirit-

unlists. Perhaps it would be better to study words nearer home. The word Spirit-ualism signifies the belief that departed spirits hold intercourse with mortals by means of physical and psychic phe nomena; and 2nd, the quality or state of being spiritual.

To believe is the most objectionable term possible to use in the vocabulary of men of science. The higher religionists also repudiate it; and it is out of place among people who profess to nossess knowledge.

The theories of spirit return have become demonstrated facts, and instead

of being believers we know. Evidently Webster needs an addition to define the words Spiritualism and Spiritualist, or else we need a new term o designate the majority of our people. My Sturgis audiences have grown in interest weekly. The young ladies of the Harmonial Society gave a select dancing party which was very success-ful in all ways, the 14th. Much of the continued interest of this association has been due to the faithfuiness of the young ladies.

Miss Etta Pontiers, who. possesses beautiful and highly cultivated mezzo oprano voice, furnishes vocal selections. The genial Dr. Denslow presides this being his second year of office, 1 am entertained at the home of staunchhearted Mrs. Hannah Buck, whom all

workers love and remember. "Where are we at" anight be less fre-quently inquired into, if official bodies would take the same action as the board of trustees of the Texas State Association, which sont-out a circular in folder form as on educator. Let other State Associations follow sult and we soon will have not only a devoted embership but a welcoming mind from al OARRIE F. WEATHERFORD.

Alaska, Mich: 60

"Encyclopedia of Biblical Spiritual-Ism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply ment Scriptures which prove of highly Spiritualism; together with a brief his-tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known inlented ind scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its itle deutes, it is a verifable en-

As its title denotes, it is a veritable encyclopedla of information on the sub-ject. Price \$1. For sale at this office. "Buddhism and Its Obristian Critics."

An huclent case of an huclent case of this office;

Herald. Such things, if they can be thoroughly substantiated, furnish natural prelude to the advent of Mod-ern Spiritualism. What I chronicle as

history should be thoroughly verified, as nearly as possible, beyond any sus-picion of error. I am getting some in-teresting responses to my call for facts, and hope all points will be thoroughly exceeded in these will be thoroughly. in time. The Progressive overed Thinker is a great medium for collecting and distributing knowledge LYMAN C. HOWE.

me they should have offered Mr.

compensation. If he would pay them

But I am interested in the establish

ment of all facts bearing upon the ques-

for a possible doubt, there is need of

most exhaustive character. I wish I could get more definite testi-

mony in regard to that remarkable ex-

INSANITY.

A Subject That Should Be Better Understood.

To the Editor:-Here is a subject that should be better known among Spirit-ualists. Much was known about insanity in pre-Christian times. Instances of those called mad, controlled or inspired. by spirits, good or evil. occur frequently throughout the history of animal life. Insanity, unless forced upon public notice, is not sought out by the educated r ignorant who are given to self interest. Sometimes a case of insanity forced on a person, then that person has an interest in the subject.

Hypnotism and Spiritualism led me to know much about modern insanity, and to know more about insanity as 1 read about it in history.

The ignorant should not be allowed to ludge, to convict another as one insane. Those who are most learned in science of mind, and humane, should act as such judges when such service is required. The imperfection and cruelty of the present system of confining in hospitals for insane, persons who were orderly, peaceful and in good health, when in fact these persons are mediums. This is a horrible monster in our state. Some of these persons in prison as insane are peaceful clairvoyants and clairaudients, and no other fault was found in them. Who put mediums to death. of old? Who put those mediums in a hospital for the insane and keep some of them prisoners there to this day? They are there. I have seen them, talked with them and examined them with care, and after an experience with mediums for forty years. We should have our hospitals for the insance examined, both the private and public hospitals. This work should be done at once, so a great wrong may not be against us of this generation after we know of it. We have strong-minded and educated men in the ranks of Spirtualists. These should help the weaker ones in this work of education for jus tice for our mediums who are in prisons for the violent and imbecile insane. A little space may be used for the histor; of insanity in sacred and profane his-tory. We can call on all Ohristians to help heal the lusane after the manner help may his first followers, disciples, help near his first followers, disciple of Jesus, his first followers, disciple etc. "And certain women, which ha been healed of evil spirits and infirmi-

tles; Mary called Magdalene, out of whom went seven devils."-St. Luke We can call on the materialists to heal others according to their knowl-edge. We have the history of the in-same told in the sacred books of various By Dr Paul Carus. An excellent study be read in the Bible. How were the in-of Buddhism; compact yet comprehen- sano treated and heated by different. people. Some of this information is to

An aucient case of spirit control is re-

nore. The books are absolutely free. They do not cost you a single cent.

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successful in winning and holding friends; if you are sick, and tired of taking drugs that do not cure: if you care to develop your memory or any other mental faculty to a higher state of perfection; or, lastly, if you wish to possess that subtle, invisible, intangible power that sways and rules the minds of men, you should write me to-day and let me send you a free copy of our new book. It will prove a revelation to you." Address JAMES R. KENNEY, P J. 11, Commercial Union Building, Philadelphia, Pa.

corded in the case of a learned physician who was summoned by Proetus. King of Argolis, to attend daughters, who were stricken with in sanity, because they neglected the worship of Bacchus. The physician found

the three princesses running about the fields and lowing incessantly, under the belief (obsession) that they were cows, and not maidens. He very soon

produced a change. It is an important fact, to notice that the ancients believed, or knew, that the neglect of the worship of Bacchus was punished by causing the scoffer to be controlled, or obsessed by an evil or ignorant, lusane spirit. Nowadays intoxicants or other modes of intemperance are the causes of some phases of insanity or evil spirit influence. There was a case of insanity in the family of Atha-

mas, King of Thebes. This case of insanity indirectly led to the famous expedition of the Argonauts.

The history of insanity is a great and interesting study. We may consider the case of Ajax and Orestes; of Ulysses, previous to the Trojan war; of Lycurgus, King of the Edones, in Thrase of Cambyses, King of Persia; and of Solon, who stood inspired on the place of the herald and spoke the words the led the people of Greece to establish that , fa system of finance that made Greece mous for its prosperity, not less than five hundred years after the age in which Solon lived.

Such is a concise idea about insanity presented to the leaders, thinkers or humble ones who read The Progressive Thinker in the year 1902. Anyone who has studied the subject can know that the ancient wise ones had knowledge about the science of mind.

A perfectly healthy mind requires a perfectly healthy body, and it also ueeds a certain healthy or normal training. Ignorance in some cases is be insanity, and some udged to judged to be insanity, and some or these harmless, ignorant ones are held as prisoners in hospitals for the insane in Massachusetts, Such ignorance is the cause of much insanity that helps to fill prisons with criminals. In many cases our legalized and registered phy-sicians in Massachusetts are more ig-morant about a person being controlled, obsessed, or inspired by a spirit, or spir-ite and know loss about \$paping such. its, and know less about healing such-

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A. F. HILL.

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By Louis Figurer, The Section of the per-trongeneration of the section of the se s wro

that ino certainty of a now birth boyond our oarthly end is the best means of arming our-selves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is for superior to that of inny of the existing relative similar in befinning to end its interest whether one needed that the or not much we have been learned and much pleasant and on its perusal. Trice, M.2.

## THE PROGRESSIVE THINKER

### FROM WASHINGTON, D. C. THE MID-WINTER FINAL REPLY MASS-MEETING The N. S. A. Secretary Offers

Some Notes.

report to you and your readers of the progress of the Cause in the good city of Washington, and also of the N. S. A. of Washington, and also of the N. S. A. work in other directions. Here, the three local'societies hold their weekly Sunday meetings, each attended with appreciation by interested and increas-ing audiences. During the month of ing audiences. During the month of ing audiences. During the month of Clegg Wright, has been teaching the people at Masonic Temple, and holding week evening classes, which have week evening classes, which have proved "A feast of reason, and a flow of soul" to all who have been privileged to er. He mas touched the imaginary wire

tuning-fork, and has produced a medley of jargon. Mr. Singer assumes the right to at-firm that our refusal to reconsider our ture of Mr. Wright, before the First words can have but one interpretation, that is the one he would give it. That spiritual truth, to the hungry souls who receive them. During February the lecture work for this society will be disremark is on a par with all his other statements, and unworthy of further notice. Mr. Singer may be very capable to coursed by the guides of Mrs. M. T. Longley, and the spirit manifestations suggest and dictate letters on some sub-

will be produced through the well jects, but we are not now in need of his We desire to make but a few points in this letter. We sat once with Mr. Mangasarian, and he expressed himself as puzzled, but not prepared to attrib.

said of our true philanthropist, T. J. Mayer, as of others in our midst. be imposed enfirely new conditions, and such as would obviate the necessity of a medium other than himself, as he insisted on holding the slates in his own hands, standing at a great distance from the medium, announcing in a very

mphane manner that he knew no writing could be obtained. This defiant a! titude of Mr. Mangasarian makes it impossible for us or any medium to get a communication for him. Under harmonious conditions we have often obtained marvelous results without coming in direct contact with the sitter or the slates. but owing to the positive demeanor of Mr. Mangasarian we could not hope for good results unless more harmonious conditions were complied with, to overcome his direct positive contact with the slates we requested him to lay them on the table in plain view, neither of us to touch them. This he refused to do, and the seance was discontinued. We do not make it a practice to sit for people simply to gratify their idle curiosity or to prove that we can produce extended to our Cause by the managers of a literary magazine that caters to the intelligence of the public. The article the desired phenomena. We would of course be glad to have Mr. Mangasamentioned is profusely illustrated from photos of some of our well known rian and all the world accept of the phi-losophy of Spiritualism, which is the philosophy of fife, but we are not in the proselyting business, and do not believe

workers and of Spiritual temples. Recently the Boston Journal, once exceedingly marked in its ultra con-servatism, has published an extended that the cause can be aided by such an effort. There has been an abundance of phenomena, in the world within the account of the trance mediumship of a last fifty years, and of so wonderful a private medium, while other secular character as to convince the most skeppapers are constantly doing the same. tical who seek in the right spirit. Truly, Spiritualism has made its way Investigators' of this subject must and is doing its work in every quarter. adopt the plan of the scientist. Several Our missionary work is extending, years before he departed for the spirit world, Prof. Coues, of the Smithsonian and we wish for funds to increase it in all directions, that the good work may grow in this way. We are also seeking to establish a Mediums' Home, under Institute, announced in the Religio-Philosophical Journal, a spiritual paper published in this city at that time, that the direct supervision of the National 'independent slate-writing is a fact in Association, as the enclosed circular nature." He had learned this by the en-ergetic, but grutle spirit of the scientist who tries many why and after many who tries many why and after many will show, and many other plans are in the nature of work for the N. S. A. that should be followed for the good of hu-

manity. We thank you one and all for all kindness and generosity of the past tions of her mysteries. We do not desire to sit for any one who does not adopt the spirit of the true scientist. We doubt not the high character of Mr. Mangasarlan, but his

huma Spirit and wish to contribute to it, we feel assured that the necessary means for its maintenance will be forthcoming.

Under direction of the Illinois State Spiritualists' Association will open in Room 608, 40 Randolph street, Chicago, Monday evening, February 17th, 1902, with a Camp-Fire in Room 608, at which there will be greetings of good fellowship, songs, speeches, messages. This will be followed by Morning, Afternoon and Evening

Feb. 8, 1002,

### PROGRAMME

	No eristified.
TUESDAY, 10 A. M.	The Veteran Spiritualists Union, Mas-
General Conference: Influence of	sachusetts?
summer camps in spreading Spiritual-	
ism; Shall the Spiritualists of Illinois	
unite with those of Wisconsin in estab- lishing a camp?	- Statet trout
Do we need our own camp-meeting in	Music.
Illinois?	Address, spiritualisti s plessage to
How shall we start and sustain Ly-	the WorldWilliam Walker Atkinson.
ceums?	
THERDAY 9 D M	Address: The Present-Day Scriptures, —Mrs. Hattie C. Westlake.
TUESDAY, 2 P. M.	Music.
Music.	Psychic readings by Mrs. G. S. Lin-
Selection.	coln and Mrs. H. C. Westlake.
Music. Address: The Medium as the Man,	
and His Message as the Word of God.	
-Harry J. Moore.	Selection.
Music.	Music.
Address: The Relations Between As-	Address: The Central Truths of Spir-
trology and Psychic Phenomena; fol-	
lowed by demonstrationsMrs. Ada-	
line, Eldred. Music.	Address: The Heart's Plea for Immor- talityMrs. Hattie C. Westlake.
Psychic readings by Mrs. Isa Cleve-	
land.	Address: Jesus as a Man, Savior and
Music.	Medium Harry J. Moore.
Psychic readings by Mrs. Irene M.	Music.
Dobsou.	Psychic Readings by Mrs. Josephine
TUESDAY, 7:30 P. M.	Ropp.
Music.	Dismissal.
Selection.	
Music.	ADMISSION.
Address: The Contribution of Spirit-	Morning sessions, free.
ualism to the Evolution of the Final	Monday evening and afternoon ses-
and Universal Religion, as Illustrated	
In the Biblical Story of Samson,-Rev.	Tuesday and Wednesday evenings, 25
George Chainey. Music.	cents.
Address: 1s the Soul of Man Immor-	Mana Baumanial accountance of the
tal?-Mrs. Emma Nickerson Warne,	Mme. Bourgeois' acceptance of the musical directorship guarantees high
Music.	grade talent for the programme.
Psychic readings by Mrs. Haltle C.	Harry Moore is advancing on the
Westlake.	merits of strength and eloquence to
Music. Psychic readings by Mrs. Josephine	prominence among our best speakers.
Ropp.	Mrs. Westlake comes with flattering endorsements from officers of the Iowa
	State Association.
WEDNESDAY, 10 A. M.	Mrs. Ropp, of Indianapolis, has won
General Conference: Should we or-	high rank among our message mediums.
dain mediums as public teachers?	President Barrett of the N. S. A., has
What should be the requirements for	not yet signified his acceptance of the
ordination?	State Association's invitation to be
Who should be empowered to ordain?	present as its guest. Duties elsewhere may require him,
What title should ordained mediums	mity require min,
use?	Extand this institution Not a dull
What are our individual duties to: The Morris Pratt Institute, of Wiscon-	Extend this invitation. Not a dull session in the series. Join hands to
sin?	sustain the Truth for Truth's Sake.
The Mediums' Home, Reed City,	<ul> <li>GEORGE B. WARNE, Pres.</li> </ul>
Michigan?	ELLA JOHNSON BLOOM, Sec.
	A
comfortable quarters or be placed in	VALUABLE PREMIUMS.
the poor-house.	VILUNDLE I ILLMIUMO
Knowing that this is a needed and a	AN INCOMPLETED ADDRESS OF
humanitarian work, and that many Spiritualists will sympathize with it	AN INCOMPARABLE SPECIAL OF-
Shiriinansis will symmetrize with 11	TOTAL TO NEW STREETINGS OR

### The Progressive Thinker. out. His sermon has called forth some Published every Saturday at do Loomis St

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SATURDAY, FEBRUARY 8, 1902.

Forecasting the Far-Away Future. There is interesting matter for study. in a special from London, to the Inter Ocean, setting forth some distinctly new lines of thought advanced by H. G. Wells, a "scientific novelist" who, it is said, out-Darwins Darwin, and dares to direct a confident gaze upon a future still eons distant, in a lecture at the Royal Institute on "Discovery of the Future." This did not mean an aerial flight or any single development of science, but discovery of the future as a whole.

Along certain lines, with certain limitations, he argued that a working knowledge of the things of the future was practicable and possible. As, during the past century, the amazing searchlight of inference had been passed into the remoter past, so, by seeking for operating causes instead of for fossils, the searchlight of inference might be thrown into the future.

The man of science would believe at last that events in A. D. 4000 were as fixed, settled, and unchangeable as those of A. D. 1600, with the exception of the affairs of man and his children. It might be argued that man, individually and collectively, was an incalculable factor, a new element offering the nature of the inquiry, and stamping it as vain and hopeless, but Wells seemed to favor the idea that man, though complicating, did not alter the essential nature of induction.

He did not believe in the importance of the leading man, and he confessed to anis deny, they know that behind and a belief that if by some juggling with as the foundation of papal infallibility space and time Caesar, Napoleon, William the Conqueror, and other great individualities had been changed at birth it would not have produced any serious dislocation of the course of des-tiny. Great men were no more than images and symbols and instruments taken at haphazard by the incessant, consistent forces behind them. They

faint criticism, but really has he not boldly stated a conclusion which has confronted the churches? What evidence have they of the conditions of the spirit after the death of the body? I'ne annihilation of the wicked is an old doctrine, as is the election of the saints. Dr. Parkhust's heresy or personal opinion is of small moment, but it indicates the unrest, and uncertainty everywhere prevalent, even in the highest quarters. Doubt hus come to all. Every step calls for excuses, special pleading and apology. To that most vital question which can come to a human being: What of death? the church has only one answer: We don't know!

### The Pope and the Bible.

#### The Progressive Thinker thinks it important that its readers be in constant touch with the religious thought of the world and the various projects to

further and solidify the interests of too church in all branches. For this reason we note the fact that the Pope has appointed a commission to consider the questions at issue as to the authority of the Bible, and collateral

relations. As stated by the Inter Ocean, the commission is composed of Cardinal Parocchi, known for his long experience in dealing with delicate doctrinal questions; Cardinal Segna, distinguished for his profound knowledge of the writings of the church fathers, and Cardinal Vives y Tuto, who stands in Rome as an intellectual giant of the faith.

In addition there are some twelve consultors, among them the most learned Catholic Biblical scholars of Italy, Spain, France, Holland, England, and the United States. The American consultor is Professor. Grannan, of the University of Washington.

"The scope of the inquiry," says the Rome correspondent of the London Tablet, "is to ascertain the limits of the freedom allowed to the Catholic exegetist in the Biblical questions of the day, to point out definitely conclusions that must be maintained in the interest of orthodoxy, others that must be rejected as incompatible with or dangerous to divine faith, as well as the de-

batable-ground between the two where each is free to hold his own view. To attain to these ends the consultors are free to submit ideas from any source, Protestant or rationalistic, as well as Catholic, and may obtain help

from any quarter in elaborating their arguments. This provision, as well as the fact that the consultors are drawn from so many different countries, each with its own atmosphere and currents of thought, appears to be a sufficient guaranty that the inquiry will be broad and sincere. What conclusions the commission

may reach it is, of course, impossible to predict. Yet one general prediction may be made. The Roman Catholic Church will stand by the Bible, for its leaders are men of practical sagacity as well as. learning. Though they believe that the head of the church is an infallible interpreter of the Bible, which Protest-

there must be faith that the Bible is an infallible rule of faith, for without the Bible neither papacy nor church nor Christian religion could exist.

Though they may conclude that some of the lesser wonders which excite Pro-fessor Pearson's ridicule are misundersaints. stood or erroneously interpreted, they will cling to the supreme miracle of the learnation without tianity would have no foundation. The Roman Catholic Church is standing by says the Bible because without the Bible its falth would not be Christian, but something else. The founders of Protestantism, rejecting the authority of the Pope, rested their faith upon an infallible Bible. Some of their successors are now seeking to destroy that foundation. They may succeed, though that is not likely, But if they should succeed, then the Roman Catholic might be excused for a certain feeling of satisfaction. For if Protestantism should cease to mean faith in the Bible, and in its supreme miracle, then Protestantism would cease to be Christian, and the Roman Catholic Church, which has most steadfastly resisted the onslaughts of the "higher criticism," would remain the only Christian church. This outcome, though possible, is not at all probable.

A. JACKSON DAVIS. He Was Never Seated on the Banks

of the Crystal Colorado River of Texas.

We give this week a remarkable chapter from "Arabula," by A. J. Davis. It is one of the best demonstrations of the existence of a Deity ever presented to a thoughtful world. As Mr. Davis did not sit at any time "on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas." and evolve a solution of the wonderful problem in connection with he existence of Deity. we can trace the authorship of the thoughts given to another man, Judge Arington, of Chicago. thus giving honor to whom honor is

### Another Antediluvian Fossil,

due,

Another sample of antediluyian fossilism, if we may form a judgment based on press reports, is afforded by recent utterances of President Schurnan, of Cornell University, in a letter written in reply to Gen. Wheaton's comments on a speech of Schurman, at Boston, relating to the government of the Philippine Islands.

It is not within the province of The Progressive Thinker to enter into party | ute the phenomena to the manifestation politics, but there are questions that of departed spirits. He desired and rise far above the domain of ordinary sought a second sitting, suggesting his partisan politics, into the broader realm of human rites and civil liberty.

It is, it appears, the opinion of President Schurman that the "Christian Filipinos" are the only Filipinos whose wishes or welfare should be considered; that, as he says, "we must eliminate the Mohammedans and heathen tribes." The Christian Filipinos, in his view, have rights to which the Mohammedans and other non-Christian people are not entitled.

We wonder where Mr. Schurman studied his lessons in the principles of liberty. It could not be in the history of American principles government. If he had studied the history of the formation of our National Constitution, an l principles imbedded therein, and the had imbibed a thorough apprehension and appreciation of the same, could he have enunciated such wholly un-Ameri-

can ideas of people's rights? Instead, he seems to have reverted to the ancient Romish Church idea, that none outside the pale of the church, whether individual or nation, has a right to "life, liberty and the pursuit of happiness."

Is President Schurmon aware of the fact that the American ideas of human rights, under which he enjoys his civil and religious liberty, were promulgated and formulated in our Declaration of Independence, and embodied in our Constitution, by the pens and labors of non-Christians, or "infidels," such as Thomas Paine, Thomas Jefferson, Ben. Franklin, and others? But he, to be consistent, would exclude all except "Christians," from all title to inaliea-

able human rights. Buddhists, Confucians, Jews, Mohammedans, etc., have no civil rights alongside the "Christian Filipinos."

President Schurman's idea seems to be that expressed in the olden formula: Resolved, that the earth belongs to the saints of the Lord. Resolved, that we (Christians) are the

Blood and Bones of Martyrs

Of the Bangs Sisters, in the Mangasaflan Controversy.

a strong adherent to the cause.

services.

In regard to this contention we have received many letters from our patrons, It gives me pleasure to again make some of whom have been great skep. tics, commending us in our course. Sufficient has been written in our behalf and published to show the folly of attempting to convince any one person, by he great or small, of the truth of spirit communication, hoping thereby to gain A Mr. Joseph Singer, whom we do not know, 'but who, we infer was the com-panion, the chaperon of Mr. Mangasa-rian, has written his song and sung it in the late issue of The Progressive Think-

Sessions in Handel Hall, February 18 and 19. listen to his utterances. During the month, the popular medium, J. Homer Altemus, has followed the evening leche hung between two cities with his Association at Masonic Temple, with tests and communications that bear consoling and convincing testimony of

own conditions. This we granted, but when he came to meet the appointment

his guides may have to convey.

that contains a fund-of information on our Cause, from which the readers of that popular monthly who have not been familiar with our Cause, can learn much concerning the aims and labors of Spiritualism. This should be noticed by the readers of our Spiritualistic papers, as an instance of courtesy and justice

known and popular mediumship of Mr. P. L. O. A. Keeler, of this city. Mr. F. A, Wood, the genial and untiring president of the First Association, is doing a grand work for the Cause in his quiet way and we all feel that his heart is in the work and that the angels bless him for his fidelity, and the same may be and

During the week beginning January 27, W. J. Colville is to hold daily inde pendent meetings in Washington, and his admirers will be gled to welcome him after his long stay abroad, and to listen to the new conceptions of truth

The secular press is very kind in its expression towards our work, as it is now in many citles, while the literary productions of the age are giving much of Spiritual lore and information to their readers. The Metropolitan Maga-zine for January contains a most able and careful article, "Spiritualism and Its Doctrines," from the versatile and truthful pen of F. W. Webber, A. M.

were the pen-nibs which Fate used in her writing, and the more one was inclined to trust these forces behind individuals the more one could believe in the possibility of a reasoned inductive view of the future that would serve us in politics, morals, social contrivances, and in a thousand specious ways.

A deliberate direction of historical economic, and social study toward the future, and a deliberate and courageous reference to the future in moral and religious discussion, would be enormously stimulating and profitable to the intellectual life. That man is not final is a great and disturbing fact in scientific discovery in the future, and the question, What is to come after man? is the most persistently fascinating insoluble question in the world.

But for the near future some few general statements have grown more certain. Two years ago it was an irre-sponsible suggestion, but it was the commonplace remark of cabinet ministers that our dense population were in the opening phase of the process of the diffusion of aeration. Secondly, it was inevitable that the mass of the white population of the world would be forced in some way up the scale of efficiency within two or three decades. Thirdly, reasons have been collected showing

that in the comparative near future humanity would indefinitely and consclously organize itself into a great world state, purge itself of much that is mean and bestial and dreary in this

The lecturer asked why should things cease at man; no creatures lived under changing conditions without undergo changes. Human society, he said, was never static and would presently cease in its attempt to be static. Mr. Wells declared: "We are at the

beginning of the greatest change that humanity has ever undergone. There will be no shock, as there is no shock at a cloudy daybreak. We are creatures of twilight, but out of our minds and the lineage of our minds will spring minds that will reach forward fearless ly. A day will come-one day in the unending succession of days-when the beings now latent in our thoughts, hidden in our loins, shall stand on this earth as one stands on a footstool, and they shall laugh and reach out their bands among the stars."

In the crowded assembly that.lis. tened, interested and enthusiastic, were Dr. Dewar, Sir William Crookes, Prof. Armstrong, Lord Rayleigh, and Sir Frederic Bramwell. The lecture has already aroused widespread interest and will probably be much discussed.

#### "All Souls Not Immortal."

The only Dr. Parkhurst, of New York, the advocate of moral purity, who in his strenuous hunt for vice went to places where decent men do not go, inveigled the inmates to dance in costumes more scant than the usual ballroom tollet, and turned State's evidence and prosecuted them, has made a stunning declaration. In a recent sermon he startled his hearors by saying that he found nothing in the Bible insuring the soul against destruction. The soul must be "taken care of" or it will surely perish.

### "Taken care of?" What does that

mean? Why, necording to this preachor's views it must go to Jesus. It must accept Obrishmilty and believe in Obrish clar at death it will be blotted.

#### \$100 In Behalf of Spiritualism.

#### Betting, while rarely desirable under any circumstances, yet in certain cases it answers a specific purpose and does good. The following is not a bet, but to by cardinal and Pope to be genuine, hinges closely thereon. The Banner, of

Frankfort, Ind., says:

"The proposition on the part of skeptics on Spiritualism to purchase certain paraphernalia for giving bogus mani-festations of spirits made by a Frank-fort professional man and his friends has brought the believers in Spiritualism to the front with a challenge that cannot fail to be of interest to that portion of the public who have been taking part in the recent discussion on the subect-a proposition which at least shows the sincerity of the Spiritualists in the belief and confidence in the genuine ness of Medium Jessup's demonstration. "A prominent Spiritualist called at the Bauner office Saturday afternoon and requested that the Evening Banner

publish a challenge to the skeptics, pro-posing to forfeit \$100 to Frankfort charity, the money to be placed in either one of the Frankfort banks, if Medium Jessup is not able to secure the usual manifestations given at his regular seauces, such as messages through the horns, the ringing of bells and other such demonstrations under the following conditions: "That there shall be but three persons in the room besides the medium; that one of these persons shall be Guy Coffin or any other doubter, who shall be permitted to hold Mr. Jessup; that the second can be any witness that the disbelievers may select, and the third a believer in Spiritualism. That the said believer in Spiritualism that netther may interfere with the undlum and the gentleman who is to guard Mr. Jessup. If the medium fails to produce the usual manifestations after three sittings the \$100 of the Spiritualist is to be turned over to Prustee Sinis or any other person that, the disbelievers may name for distribution among the poor. If the medium thus neld and guarded does succeed, then the skeptic's \$100 is to be

turned over to charlty. It is further, agreed that the committee of disbeliev rs shall select the room in which to hold said test, strip it of furniture if hey choose and seal the doors, and

vindows.' int. R. D. Boulden is the gentleman referred to in this article, and the gen themen, who may desire to accept the shullenge can call at his office in the Steele Lock." "Mr. H. H. Boulden is the gentleman

A press dispatch from Louisville, Ky.

"A package containing the bones and dried blood of St. Magnus, a Roman centurion, and St. Bonosa, a Roman virgin, who were martyred in the time of Nero, arrived from Rome at the office of the surveyor of the port at Louisville to-day. The relics will be placed under the altar of St. Martin's Catholic Church in this city. They were taken from the catacombs more than 200 years ago and have since rested in the church of the Convent of Aguai, near Rome."

The Twentieth Century of Chrislianity and the result-worshiping the bones of some unknown martyrs two housand years old! Dried blood! A child would know that blood could not be preserved for that time short of a miracle, and what object could God have in preserving the blood of a 'virgin'' of Nero's time, that some priests might place it under the altar of n church at Louisville? If all the bones of saints, held by the priests and sworn

were gathered together, they would fill a cathedral from floor to dome, a grue-

some sight, and every piece of bone would represent an infamous series of lies whereby it became a talisman! The catacombs furnish an exhaustless well pro supply of material. Skeletons served are piled like wood at some

great lumber yard. There are children's bones which furnish relics for the innocents destroyed by Herod. There are bones of women, that may be used for those of the ten virgins. Giant skeletons admirable for the glant killed by David, Idolatry! How far has the cult of Christianity advanced beyond the medicine man?

### Peculiar Method to Raise Money to Support the Church.

The church at North Greenfield, 0. is in debt, as most churches are, and wants money to pay the pastor's salary. The deacons have canvassed the memhers, and the goats of the surrounding country, and yet they have not half enough. If they do not have more, the pastor will have a call to other pastures. They hit on the following scheme, which ought to fill the treasury, that is if the fair ones of the church do not object, and no doubt their consent was obtained before the publication of the proposal. This is no less. than a "Hugging Society."

The society by laws provide that for hugging a girl under sixteen not more than two minutes, a charge of afteen cents shall be made; for girls between sixteen and twenty, afty cents; be-tween twenty and twenty-five, seventy-due conte; for schoolma'ams, forty five cents; for schoolma'ams, forty cents; another man's wife, one dollar old maids, three cents . cach, without

time limit. As it is all Christian and in the line of religious devotion, it may be all right, yet we should seriously object were our daughters members. What can be more degrading and subversive of modesty, han to sell such favors indiscriminate that to see such avors monserimmete-ly to whoever gives the money? It may, be in keeping with church morality, and dive no shock to the sense of propriets jut. Sphiltunilsm. could not, not work not tolerate it for a moment.

spirit and method of investigation are

tions of her mysteries.

wrong. We do not object to test condi-tions, but they must be reasonable; that is, within the possibility of spirit power, for there are some things that spirits cannot do. Skeptical investig itors generally overlook this point. They refuse to comply with conditions that Nature herself imposes. These conditions we have found by an experience of many years, during which time we have been subject to the trials and performed the feats of courtesy of all the eroes and heroines that Mr. Singer so inharmoniously sings about. We do not turn away honest investi-

gators. We think the editor of The Progressive Thinker would verify our statement that we have spent much time in efforts to convince honest skeptics, and without gathering any of the shekels from Mr. Singer's wire. We sit for very few Spiritualists. Ninety-nine per cent of our visitors are skeptics, and when we fail to get results we make no charges. Mr. Mangasarian's second sitting

cost him nothing, it cost us our time and energies. We have made a full statement of the

case, and do not see that any good can result by a continuance of newspaper controversy. We are busy getting communications for those who are willing

to receive them. Respectfully. BANGS SISTERS. 654 W. Adams street, Chicago, Ill.

A Test Case. Dr. Joseph P. Gordon and Dr. Nannie A. Gordon are magnetic healers at Rockford, Ill. The Spiritualists of that state will no doubt be interested in Dr. J. P. Gordon's statement, made to this flice, January 28, on the status of the litigation started against him by the State Board of Health for violation of our present medical statutes. The case is uncomplicated by the administration of medicines, or drugs, by the defend-ant. His words are: "I received your letter dated January 21. In answer, will say my case is now in the Supreme court. I am looking for them to report every day, I have beaten them in the three lower courts, and I think I will this time, but it is hard to tell. I have practiced in this state two years

time. I will let, you know how the opinion is rendered from the Supreme Court as soon as I hear," So we have a test case before the State Board of Health developed total ignorance, whether real or assumed, I cannot say of the case of Dr. Gordon, Let us hope for a speedy decision fa vorable to the defendant and the prim ciple of individual medical freedom. Who should reimburse Dr. G. for his personal outlay. In making this contest 7 GEO, B. WARNE, . ...

President Ill. S. S. A.

#### Dr. Louis II. Freedman.

Dr. Freedman, the Australia healer has been arrested by the State Medleal Board, for healing magnetleally, Every healer in the state should . contribute something to pld him in this fight igalust the medical monopoly, for ( may be their furn next. Help him, yo who can. Address him at No. 8080 Inllaun uvenue, Chicago, BL

Street Stelling and the state of some

We have to report that the N. S. A. is being besieged for missionaries and literature from all quarters, and that we are responding to the calls as well as our funds will permit. This association has had much to do in the line of testing wills that have left money to our Cause, and which have been contested by private individuals. One of these cases, in Indiana, is still pending; we do not know what the result will be, but the N. S. A. has its lawyer em-ployed to defend our rights. Another will case in Kansas has been decided against the will and the Cause of Smritualism, the Court deciding the man was of unsound mind for having favorably mentioned the N. S. A. in his will. This case has been one of great expense to our Association, but we felt it our duty to defend the will and to seek to secure our rights. It is but another instance of the Improbability of Spiritualists securing justice in the courts, or of persons having their wills respected after they have passed on, if they hap-

pen to favor Spiritualism. It therefor behooves all Spiritualists to give what they can to the Cause while they are in the mortal and to do their best for the

blessing of humanity. With love and good-will to you al from our Headquarters,

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

### A HOME FOR MEDIUMS.

The 'National Spiritualists' Association is actively engaged in the good work of preparing a Home for needy and aged mediums, those who have served the angel world and who have become strauded on the shores of time. This work has long been needed in the cause of Spiritualism, and the National Association, in adding it to its other good objects, is carrying out the spirit of true pallanthropy.

It is well known that mediums-the genuine, earnest mediums are prone to become debilitated and feeble as age approaches, owing to the demands made upon their vital forces in the conscientious discharge of their work. It is also well known that very few ard enabled to lay up a competency for proand six months and have been located vision in their old age. One demand in this office (Stewart Building) all the after another upon time and purse says vision in their old age. One demand them of their strength, and they are often left homeless and hopless in a cruel world.

The Home, which is to be established court of last resort in the state much earlier than once seemed possible, be-cause of Dr. Gordon's individual grit. cause of Dr. Gordon's individual grit. adjoining the sanitarium of Dr. A. E. Inquirles made by me recently at the Spinney, the well-known Spiritualist. office of the Chicago attorney for the The National Spiritualists' Association has already bought and paid for a building there, which will have to the made over and put in shape for a dwelling, with comfortable accommo-dations for its inmates. At a very low price Dr. Spinney will feed the inmates, and will furnish any sick or alling ones among them with the best of nursing and medical treatment at his sanitarium. Dr. Spinney has also donated a

plece of land adjoining the Home to the National Spiritualists' Association, that we may add to its quarters and accoun-modations as fast as we can obtain means for doing so. To put the build ing into proper condition will cost sev-eral hundreds of dollars, and the cost of furnishing and maintaining it will, be also considerable. At first we hope to enter twelve or eighteen inmates, and, when opportunities allow, to increase the number and give homes to many who would otherwise he to parent, and investitionals

and we ask all the friends of the cause and of humanity to send their con-Two exceptionally valuable books will tributions for this Mediums' Home to be sent out for twenty-five cents each, the secretary of the National Spiritual- to every one who sends in a yearly sublsts' Association, as we are to create a scription for The Progressive Thinker. fund for this especial work. The Home will not be sectional, but it is intended The paper one year \$1.00 and the two books 50 cents. Total for paper and to be a Home indeed to applicants from any part of the country. No worthy the two books, \$1.50. The paper one year and one of these books, \$1.25. Or case will be denied except for reason of limitation of accommodations. Any 30-clety or person who would endow a if you wish to secure an exceedingly valuable library, you can secure our room and give it a name can do so by paying \$50 or more to the fund. eight premium books for \$2.50. The pa-Please, friends, help in this good per one year and these eight books, work. Dimes or dollars will be accepted \$3.50. See second page, "Premiums." and appreciated. Help us all you can, One of the above books offered for and the angels will bless you, the Na- 25 cents is entitled "A Wanderer in the tional Spiritualists' Association will be Spirit Lands," and the other is Vol. 3 of grateful to you, and the worthy souls "The Encyclopedia of Death, and Life

who are benefited by your bounty will be more than thankful to you all. All contributions seut to this address in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in vill be duly acknowledged by Mary T. Longley, secretary National Spiritualbold, clear type, and will prove invaluists' Association, 600 Pennsylvania aveable to every reflective mind. These nue S. E., Washington, D. C. are the only two books we offer at the

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he was entitled to our personal endorsement. Every advertisement must HULL-JAMIESON DEBATE stand on its own merits, and from the exceedingly few complaints received The Hull-Jamieson Debate will be reby us during the time The Progressive somed at an early date. There was Junavoidable delay in preparing the manu-

script for the printer.

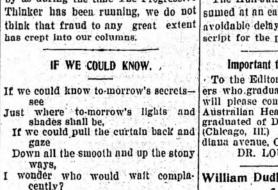
### Important to Liberal Phystcians.

To the Editor :- All liberal practitioners who.graduated before July 1, 1899, will please communicate with me. the Australian Healer, at once; also those shades shall be, If we could pull the curtain back and (Chicago, III.) Address me at 3036 Ingraduated of Dutton Medical College, diana avenue, Chicago, Ill. DR. LOUIS H. FREEDMAN. William Dudley Foulke an Ardent Suffragist. For you there might be fortune and for Progressive women everywhere re-Gray woes from which I fain would turn and flee-

joice in the appointment of William Dudley Foulke as a member of the Ma-tional Oivil Service Commission. No man in the United States is more per-fectly fitted for this position. Not only I wonder who would sing the songs of praise, If we could know? is Mr. Foulke a devoted advocate of Death might be grinning at us there, if civil service reform, but he is a man of great personal integrity, a scholar and Could draw the curtain! You might scent personal integrity, a scholar integrity, a sc hend the knee In suppliance while I rushed forth to Such wild and joyful shouts as should was formerly president of the National Association of Suffragists .- New York nmaze-wouder which would shrink--men's

Sun,

"Spiritual Songs for the Use of Oir--S. E. Kizer. "Mentiesa Dishes," Very useful, Bull. For sale at this office, Price 10

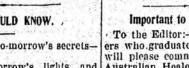


we

raise

woe or glee, If we could know?

A CARLES AND



# THE PROGRESSIVE THINKER

# AN IMPORTANT QUESTION SETTLED.

### (Continued from page 2.)

Chalmers also alded the advance of this

general lendency. We are compelled to regard the prev-The problem of evil has been proressedly solved in many opposite ways. slence of such an opinion as injurious, creed presents its own solution. though not designedly so, to the gen-Every Free-will, predestination, optimism, the eral interests of religion and science both; while we must feel that it strips fall of man, translilve progress, and several minor theories. are so many Nature of her most highly poetic ornamethods of explanation. We shall not ments, and reduces her most gorgeous presume to attempt an account of it. works to the condition of mere lifeless Such a tentative, however ingenious, contrivances. We have no sympathy can at least be but pure hypothesis. whatever for "celestial incchanics." Indeed, it seems to us that the word is a Nay, it is demonstrably insolvable without a direct revelation from heaven; strange misnomer, when applied to the objects the most insignificant, in scenes and for the obvious reason that the exmagnificent creations of the Delty, istence of evil is a contingent, not a nec-essary truth, in the metaphysical sense. It is not based upon any principle of meaning of the term when used in ref. Pale fear, appalled at his own shadow, eternal reason, from which it may be erence to the works of human art.

educed and expressed in analytical for-In such structures we do not create mulas. It is, on the contrary, a fact of experience, the origin of which can only be comprehended by seturit or hold of the any new material nor any new force. we simply apply the old to the new pur-poses, by giving them a new direction. It is a settled law in mechanics, that experience, the origin of which can only we simply apply the old to the new pur-be comprehended by actual or historical survey. But when, or where, or how it originated, who shall declare? The originated, who shall declare? The originated, "he bodying the whole dif-true question, embodying the whole dif-nculty, is this-"Why did the Deity faculty, is this-"Why did the Deity stances, add one particle of power to ficulty, is this- "Wily did the Deity purpose to admit if?" or to cause it, if the wording suits you better? And this, beyond all controversy, no one in the universe, not the oldest scraph of knowledge, can possibly tell, unless the Deity see fit to reveal it to the intellect. For the cause all metanhyminal ar For this cause, all metaphysical sogle new atom of matter, or add to the lutions of the origin of evil must ever universe one lota of active force. It continue to be mere hypotheses, and, as merely plans special collocations of such, founded on very meager data. We have not framed such; we have esparts, and adapts them to the action of existing forces. Thus it prepares the water-wheel, and places it in the runsayed to do better-to demonstrate their insufficiency, and unfold the reasons why they are so. But with this frank ning stream, where the revolutions are performed by an ever-present power. admission to back it, the objection, even as to the divine attributes, re-Thus is human mechanics an arrange mains as futile as ever.

We cannot judge the moral character tions perpetually evolved by the Divine of the Delty from one manifestation of volition. his power alone, unless we are thor-Now, we may be permitted to inquire,

oughly familiar with the whole com-In what sense can the Delty be said to fabricate such contrivances? He is the pass of its design. The act reveals the attribute only in connection with the purpose that put forth the act. This is and collocations, but of all the forces evidently true of even the finite fellow-creature. Suppose that the history of some ancient nation simply informs us tion of pre-existing forces, which is the that "Zanoni killed Uelika," and in- sole meaning of the word mechanics forms us nothing more. Can we, there- with us. Thus is the conception of a fore, pronounce with unerring, or even mechanical Deity as false in theory as probable certainty, that Zanoni must it is, in our humble opinion, degrading have been a bad man? Assuredly not, to the proper idea of God, which is that unless we know also in addition to the of an infinite free activity, the cause of fact, the cause and motive of the kill-all conceivable effects which are not the

and, the cause and motive of the kill-all conceivable effects which are not the voluntary products of the finite-activi-ties created and preserved by him. The mechanical argument is also de-fective as a mere piece of reasoning or in open and honorable war; nay, on for-

some glorious field of victory, where the heroic patriot fought for the redemption of his race, and to protect the hearth granted that the given structure be in-1. A machine doth unquestionably of his home and the wife and children deed a machine, and that it was actuof his bosom. It may have been, for ally created. But deny this-deny that anything we can allege to the contrary, a given apparatus ever began to be at an act of the loftiest virtue, rather than all, and until the fact of its beginning one of the lowest criminality, or, in- be proven, the argument opens an hideed, of any guilt at all. Thus we real atus that no extent of ingenuity can son in relation to our finite fellow-men. possibly bridge over.

Wherefore, then, apply a totally differ-This is the first and radical defect in ent sort of ratiocination to, the ways the reasoning of Paley. It is based on and purposes of the Infinite Father? the postulate (not proven, or attempted

He may have permitted evil as a conto be proven, in his treatise) of an actdition of the greatest good. He may ual historical creation. The moment have suffered it in order to the neces- the question comes up-"But what if sary display of that wondrous mercy this earth and yonder heavens be from which could be revealed alone tarough eternity?" the argument of Paley can its partial or general prevalence. Nay, furnish no answer, but silently crumto en-bles into pieces. Athelsts never were logicians, and they have, therefore, all he may have ordained it. in order to enhance our everlasting happiness affer. The shooting pang of this fleetfalled to notice this ruinous flaw in Paing moment of life may form the point ley's Treatise. The piercing sagacity of comparison by which to reckon the of Dr. Chalmers detected its existence, a thousand suppositions may be con- atum by considerations deduced from ceived to avoid the follies of atheism the facts of geology. It might, perand the sins of blasphemy. Doth the haps, be difficult to say whether he did tion that carries me into the heavens. skeptic get rid of evil by denying God? or did not partially succeed. One re- I have bld adicu to fear. What is On the contrary, he affirms its culless perpetuity—the utter impossibility of its termination. He does not circum-

sweeter far than all, soft and clear, and without ceasing in our own souls, for ourselves, and those whom we are per-mitted to love as dearly as ourselves he mitted to love as dearly as ourselves, he whispers infinite hope and life everlast-

ing. All this follows from the admission of the immediate and universal agency and providence of God throughout all the realms of Nature. Despair can fling no dark shadow on the soul in the pres ence of that sunshine which glids all things. There is no room for doubt when faith fills immensity, Atoms and worlds alike become transfigured in the new and cryptic light which beams out, as from beneath a transparent vall, in the most upportic. Even the cold eyes files over the confines of creation, and leaves all hearts alone with love and joy. We know that we cannot be lost out of the bosom of God; for the root of the soul is in God, and therefore can-

not die. The iron chain of necessity releases its coil around the world, and its clanking links of dark circumstance melt away in receding mists, as in the presence of a sun shivered into spangles of glory. The tears of sorrow turn on the faded cheek of the mourner into priceless pearls; and prayer and praise breathe out among blooming roses on while lips quivering with agony. The old familiar faces of the "long, long ago," the loved, the lost, ay, the long ago," the loven, included, are around us once more.

"Their smile in the starlight doth wan-

der by, Their breath is near in the wind's low sigh"-

In music's divinest tone. The endless ment of means, where the human intelages are crowded into a luminous point. lect co-operates with the uniform mo-There is no past or future. The faith

that asserts God proclaims all things present to the soul. We repose on the bosom of our Father with a confidence nothing can shake. Friends may grow cold and change around us; enemies may band together for our destruction; lovers may fly away and leave us, like sunny birds when the cloud lowers, and the voice of thunder is heard re mote. But we have one immortal Friend who stands between us and all foes, encircling our souls in his arms of everlasting love.

For shall not he who preserves, and blesses, and beautifies all things, take good care of all these, his human children, especially created in his own image of power, wisdom, and love? He paints the wings of the little butterfly. He gilds the crimson flower-cups where the tiny insect sips honey-dew at morn. He launches every beam of light. He adds plumes to every wandering zephyr. Every sparrow that falls from its leafy boughs with a chill-pain in its dying heart, falls to sleep on his kindly breast. Never a grain of sand, nor a drop of dew, nor a glimmer of light, has been lost out of his embrace of infinite tenderness since the beginning of time nor will be while eternity rolls on.

Shall he, then, lose me? Can I lose myself? Then "will I trust him though he slav me." On the summit of this exalted faith, which is certainty, I rest secure. Nothing can move me. The sensuous world has vanished from beneath my feet. I live already in the Spirit Lanu. The immortal dead are around me. hear them holding high converse in the translucent clouds. It is no night-vis-ion, although brighter than all dreams. I am become a king, for I am now a son and helr of the universal empire. My throne stands on a pryamid of mathematical principles as old as God himself. I have ascended a demonstra-

# An Open Letter to J. Young McFarland.

Dear Sir .-- I have read your letter on jus how he had been notified to close his. "The God Question" in The Progressive bank account, owing to his advocacy of Thinker of Dec. 28 last, and with your Spiritualism. Judge Edmunds was oskind permission I, will review a part of tracked; Henry Kiddle was forced to It, and ask a few questions, and may-hap offer a few suggestions. Board of Education; Nelson Cross It, and ask a rew quereous, and Board of Education; reuson hap offer a few suggestions. To commence: I, do not know Brother Loveland personally, and am only ac-prette Court of Ohlo and came to New qualited with him through his various York. Hundreds, yes, thousands of no-

articles, but, being both a Spiritualist ble stalwarts could be mentioned, who without a creed and an Atheist, I emsuffered from the same cause. Yet, who brace this opportunity to extend to him, ever heard one of them express a desire across the continent, the right hand of that a creed should be formulated, behind which he could shield himself and good fellowship. As you decline to argue the existence thus claim a respectable religion? w non-existence of a God. I submit that Thanks to our early workers,

or non-existence of a God, I submit that It was not judicious for you to place yourself on record as believing in one and giving as your reason for this belief that, "The cause that kindled the fires of control successful the fires martyrs to our cause, and to those who followed in their footsteps, the tables are turned. Even the tiny rap, once the object of ridicule, is now the subject of of central suns, swung planets on their orbits, populated worlds with the infiscientific investigation. Lockwood, J. Clegg Wright, and scores of others nitely varied forms of animal and vegehave demonstrated the scientific basis table life, etc....must be farther above of the phenomena. Thousands of sci-me than I am above a beetle," And entists have either accepted or are now you deduce from this, that though the investigating, and the man who, now-abeetle may not understand you, yet he will not deny your existence and will days, denies the existence of the phonomena is regarded as an ignoramus. He may doubt the cause, but he must keep out of your way, if he can. This is a rather pathetic appeal for admit the fact.

the existence of a God, and is some-You may say that we cannot have an what akin to the argument of Catholic theologian Brownson, that because a man doubts, it is evidence of deity; or organization without a creed and that even "a fire company has a creed-that fire will burn, that it breaks out in unthe argument of Plato that one and desirable places," etc. That is not a creed; it is not a belief; it is a knowlone make two, "owing to their participation in duality."

edge, and a fire company has about as But your argument is both unscien-tific and unphilosophical. Science has ism.

not taken cognizance of any such event, In what way has creed ever benefited and it is highly problematical if even the world? Come with me to Boston, any Christian theologians ever con- and I will introduce you to a medium, ceived such an absurdity. If ever there who, to my personal knowledge, has were such a beginning, then there must claimed for the past thirty years to be an ending, and thus you would dis-have carried Jesus in her pocket. That prove immortality. The beetle sees you, is creed.

Lest year, another of the same ilk and he has sense enough to get out of your way, and if ever I should see this your way, and if ever I should see this visted some of our camps. She carried God, before he sees me, I will do like-wise. Moses is credited with having again.

seen his "hindmost parts," but I should But you want us to follow the teachings of Jesus. Let me give you a samdecline to look on a countenance "that kindled the fires of central suns." But I will confine most of my quesple. Come with me into yonder church. There is a raised platform and on stands something that looks like a man.

That is a Christlan lie.

Than either you or I.

For Jesus paid no more of it

tions to a single paragraph of your ar-ticle, which I now quote: "The N. S. A. is moving slowly and with difficulty in It is dressed in woman's clothes, and the clothes are covered with emblems the right direction. It recognizes an In- of the Phallic creed. It holds up a piece finite Intelligence; it opens its delibera- of bread, and having made several tions with prayer-let us support it. passes in the air, it says: "Mumbo jum-What a power Spiritualism combined bo, jumbo mumbo, bum," or words of with the teachings of Jesus of Nazaequal weight and significance, and then reth, may yet become! Surely the comt gravely tells you that this plece of bread has turned into "the veritable bination is possible. It would exalt body" of a dead Jew-your Jesus. This is creed, based on the teachings of Spiritualism; it would restore to Christlanity the day of pentecost." Let us see. To commence, you are Jesus. Do you want any of it? I don't

right, dead right, that "the N. S. A. is moving slowly and with difficulty," and Come with me into yonder confessional. The penitent is one of your clerks. The Progressive Thinker pointed out He has robbed you and desires forgiveness for his theft. He is too poor to pay you back, so he appeals to Jesus. very plainly and truthfully the whys and the wherefores. But you are dead The priest says that Jesus taught that wrong about this pentegostal business. I have been in the ranks for a generathe clergy had power to forgive sins. and he forgives the fellow. The thief consoles himself with the idea that. "Jesus paid the bill." But where do tion, and this is the first time I have

heard it mentioned, except by new-comers from the church, who were not yet you come in? out of their swaddling clothes. Our movement has no part or parcel with Christianity, more properly called reshould answer: vamped Paganism. We have our own facts, scientifically demonstrated and these facts dovetail with our beautiful

But what I want to get at is this Jesus business. Is there any evidence, In regard to the N. S. A., I suppose may be considered a member for the any testimony, worthy of serious consimple and sole reason that the society sideration, tending to prove that he ever lived. It should be unnecessary with which I am connected has affili-ated with it. Otherwise, I am not in acfor me to tell you that many of the fathers of early Christianity denied his cord with it: for of all the silly, sense fathers of early Christianity denied his personality. Let me give you one guo-tation out of many at my commercial. It diculous and absurd. It is simply Infiis from Faustus, one of the early bish- nite Rot. One does not dislike a man ops, and is ugoted by the orthodox his because he has the rheumatism, but he torian, Dr. Lardner, (Vol 4, p. 20.) dislikes the rheumatism because it has "Do you receive the gospels? Un the man. doubtedly I do. Why, then, you also admit that Christ was born? Not so; Hence my opposition. Yet one of the officials is a very dear friend. I have enjoyed her medlumship in over 200 sefor it by no means follows that in be ances, and I know her to be true blue. lleving the gospel I should therefore belleve that Christ was born." Can we organize? Yes. But on If you can get into communication a rational basis. There are three essential points on which we can agree. with W. H. Burr, he will give you more They are not based on creed, but on authentic information on this subject, knowledge, scientifically demonstrated: in ten minutes, than all the ministers in Continuation of life beyond the grave, existence can give you in a century Mr. Burr's address is Washington, D. C. with conscious individuality. But whether Jesus be a myth or oth-Progression after so-called death erwise. let us try to find out in wha Possibility of spirit return. manner his teachings would "exal Let us agree to support our local so Spiritualism." leties; let each one obligate himself or Have you ever heard his most ardent herself to take at least one spiritual pa admirer accuse him of having had an per, and not to loan it to a brother Spir original idea? Was there anything of itualist who is able to but will not subscribe; let us drop our creeds and stick consequence that he ever said that had to facts; let as many as poss private seances in their ow. not been declared hundreds or even thousands of years before his supposi-tious advent, by some poet or some phiand thus widen the opening the two worlds, and stren losonher? Did he ever advocate any reform? Did he ever attempt to elevate hands of our spirit-world woman or to free the slave? Did he Let us show by our mannel ever raise his voice against any of the that the spiritual philosop crying evils of his day? If so, when, the purest of morals and and quickest method of al and where? Why, I could mention hundreds of citizenship, and let us can for and sus tain both by word, action and pocketbenefactors of humanity, whose teachbook, those mouth-pleces of the spirit. ings would benefit our cause-men and women who lived human lives, and were content like Lincoln to do their duty and to remain "of the common people," Lincoln, Phillips, Garrison, unl world whose mission it is to voice the teachings of our ascended brethren. And you, our media, drop your rever end prefixes, for if is far better to pay John Brown, whose "soul goes marchfull railroad fare, than to lose your indiing on," did more good to humanity in viduality and your self-respect, by beone hour, than Jesus did in his whole ing mixed up with those whom you dethirty-three years. They left us the legacy of freedom; Jesus left nothing spise and who despise you. Jesus, and if you must quote, then quote from some one who has benefited behind him but "creed."

in none? So, let us be sensible, and let us admit that a bellef never can disprove a fact, but that a fact will either prove or disprove a bellef. We are all creatures of circumstances and are more or

God, in three gods, in a million gods, or

less affected by our environments. So let us be charaitable. Let us remember that what appeals to one, may not appeal to another, and that most of us are still controlled, to a greater or less ex tent, by our early education."

A few years ago, during a session of the Presbytery, called to revise their creed, an old lady friend of mine remarked, "I understand that they are going to do away with the doctrine of total depravity.' My goodness! What shall I do?" This dear old soul could not feel perfectly happy unless assured

that she was totally depraved. And so, Brother McFarland, as you are so strongly wedded to Jesus, in order to show my fraternal feeling. I hereby as-show my fraternal feeling. I hereby astrue sign over to you, my entire right, title and interest in and to the aforesaid gentleman, and I earnestly hope you

For my part, I cannot conceive of a God or the need for one. My highest conception is that of ascended humanity, so beautifully voiced by our risen brother, Luther Colby, when he depicted a vision given him shortly before his transition:

> Within the holy realm of deepes Thought, Where Wisdom's precepts are so fully

taught, Resides a band of Oriental seers. Whose lives are measured by unnumbered years.

Here beauteous flowers of every form and hue

Glisten in brightness with the morning dawe, Emitting odors of such rare perfume

That keep them ever constantly 41 bloom. This is the Land Celestial-this is the

Throne Which wafts its wisdom unto every

zone; This, too, doth guide each planet in its

course, From which the spheres derive their

mighty force. This is the Godhead!-this the realm

of law From which all nature doth its incense draw.

Thus much I know! and knowing, know no more!

And that is why Je-ho-vah I adore." CHARLES M'ARTHUR. Brooklyn, N. Y.

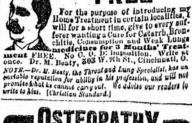


And Thoughts Mould Human Character.



This axiomatic, adagic, aphoristic sentence ought to be writ in words of fire on every human brain on earth and in the spheres. I know the difficulty of fixing it and the application of it to our every effort, but until this point is reached we must fall short in our lahors, because we shall not see just how to work, nor realize the exact need we Being as I am not a follower of Jesus, are trying to supply. True we do ac-complish many things by working lawfully, without knowing why, but we could reach heights that now we do not see the way to, if we only, by this light, could discern the stepping stones. The great want of the troubled world is knowledge of Nature's ways of doing things. There are those, though, who have made vast discoveries, who have read the hieroglyphs on the broad pages of Universal Effort, and have given to

all whom they could reach that which they have found. From these have come this Interpretation of their picare reading, and well it behooves us to





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Miss Whiting much the title of her new book in these lines from "Aurora Leigh:" "If a man could feel

Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The 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 spiritual laws; to note that new forces, 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 sci-ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that

the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truce knowledge of the nature of man and his relations to God tend to a h.gher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity. OTHER BOOKS BY LILIAN WHIT-

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5

scribe its boundaries—he cures not one mind—that if present physical powers pain in the bleeding bosom of human-can now form the individual organized ity; but he extends the grisly terror into vegetable or animal, the presumption is all other spheres of existence; since strong that past physical powers may what blind matter, and crude, uncon-primarily have created the genus and may drift whithersoever it will on this scious force has accomplished here, it the species. To this there can be no must accomplish everywhere and for- answer.

2. But in the second place, an equal-ly fatal defect in the argument of Paever! But the shuddering horror we experlence at the bare idea of God's willing ley is, that it affords no shadow of even presumptive proof of the present exist-ence of God at all! His favorite examevil for its own sake is proof positive of the divine benevolence, which has thus constituted our inner nature to love ple of the watch demonstrates this so virtue and abominate vice, even were clearly that we need refer to no other. No watch ever constructed by the art such vice possible in Deity himself! Besides, we know innumerable eviof man can possibly furnish the slightdences of Infinite goodness around us. est proof of the present existence of its In the boundless beauty that ever lives maker. It may continue to keep the from age to age on the earth below, and record of passing time with the most iove, which is heaven! an the splendors of the firmament above admirable regularity and precision long us, we see and feel it. We behold it in after the hand that wrought and arthe ecstasies of youthful love, in the se- ranged its springs and wheels had rene joys of friendship, in the cherished moldered into dust. He may have sympathies and endearing recollections ceased to be for a day, a year, a millenof sweet home. It bubbles up even in the gratification of sense, and mingles with the coarse luxuries of animal innlum of ages, and it still beat on, tick-ing its metallic teeth, but telling no news of him who first polished them, stinct. We hear it in the songs of birds nor of the very fingers that wound up and the evening hum of the bee-hive. its slender chain but yesterday. May it Never is the light of heaven so enchant- not be so with the world, with all ing as after a light of cloud and tem- worlds, on the mechanical hypothesis? pest. And even the grave itself is [God may have exhausted his power in sometimes sought after by philosophy the creation, for aught a cold machine as well as religion, as a not unwelcome | may say to the contrary. He may have

bed of repose. It is only the sin that ceased to exist six thousand years ago; Ded of repose. It is only the sin that teact to very moment He rested from has wrought its own keenest sufferings, which throws such gloomy colors on the features of Nature. The little innocent children, and all true poets, as well as all the mechanical suns and systems enlightened Christians, and the great which, as to this point, are dumb as mass of mankind, love this same Na- the coarsest clods of inorganic matter. ture so well that they are very loth to Nothing can prove present power but bid her farewell, even for the revealed present motion, or the unequivocal bliss of life everlasting! We will notice only one more objec-

signs of its present being. But no such objections hold as to the tion, and speedily bring our argument to a close. It is not an atheistical obmathematical and rational argument, of brief out which we have presented the fection, but one that will doubtless be lines in the foregoing pages. It appeals made by many intelligent and plous only to the past as witnessed in grand Christians to one idea expressed in our hieroglyphics, seen at the present hour, conclusion, and demonstrated, as we sculptured on the limestone of the cannot but deem most fully, in our whole course of reasoning. The idea is wood of every tree in the forest, and the immediate ever-present agency of written among the silken corals of all the Deity, in all the phenomena of Na- the flowers of the fields.

ture. One class of writers on natural For the most part, our argument aptheology view the universe of worlds as peals to present motions—the sublime a grand machine, that was, to be sure, evolutions that are each moment being manifested before our eyes. It points to the past, and proves that a God was. It turns to the present, and demon-strates that He is now. It calls to mind originally put together by the divine hand and set in motion, since which time it continues to run of its own accord, like other mechanical constructions of a similar kind, though under the eternal uniformity of Nature, and the general superintendence and coninfers with indubitable certainty that trol of Providence. He will continue to be forever. It

and the second second

Such is the mechanical conception of leaves no desideratum to be wished for by its friends, and no weakness assall-able by its foes. By its application of the doctrine of chances to the mathe-matical equations which Nature prethe universe, as opposed to the dynamic or atheistical. It allows the presence and agency of God: 1. At the period of creation; and, 2. His occasional intervention at the periods of miracles. It sents in ever-recurring series, this arallows, too, his general supervision, to gument renders the creed of atheism keep the machine of Nature from fallimpossible without actual incanity.

ing into pieces. But it denies alto-gener that every phenomenal evolution of matter-every motion produced, either in molecules or masses, is the im-mediate effect of a present volition of the Divine mind. the Divine mind. This conception prevails to a

erable extent among scientific mes is embraced, perhaps, by at least Mebalf of the Christlan world.

We have no doubt that the almost material, certainly sensual, philosophy of Locke, contributed mainly to this re-sult in the first instance-a result still further strengthened by the strictly me-chanical argument, presented with such admirable clearness, in Paley's eloquent admirable clearness admi We have no doubt that the almost

to desire. Other want is impossible. I have found God, who owneth all.

Here, then, will I take my repose. The vessel in which I am embarked immeasurable sea of being. It may run riot on the giddy waves; lightning and tempest may rend every sail, and leave its masts bare. Impenetrable storms

may hide the lodestar in heaven; the angry spirit of the waters may shrick till the whole world is deaf. What care Let the storm howl on-God guides And on whatsoever shore the wreck thrown, he is sure to be there, with all my loves and hopes around him; and wherever he is, there is the open gate of heaven-for there is the everlasting

Summer Camp at Waukesha, Wis. Your many readers will be pleased to learn that through the unremitting efforts of our president of the State Spiritualists' Association, Mrs. Clara L. Stewart, the summer camp is to be held at Waukesha, "The Saratoga of the West," next summer. Griffin's Grove, a lovely ideal spot for a camp, within the city limits, so city lights, water, and po-lice, are secured, has been leased for three years, the lease carrying with it

a purchase option. Waukesha is a fine railroad center, and with electric line from Milwaukee cars coming every half hour, and with our hundreds of Southern guests, what better could have been accomplished for Wisconsin, and all Spiritualists, than to have the summer camp held within our gates. Hotel and omnibus accommodations

will be arranged for by our practical and efficient president in the near future, and the friends who come may be sure of hearty welcome and good care. This, together with the bringing onto a practical basis the grand idea of a Spiritual College at Whitewater, the Morris Fratt Institute, constitutes a grand sum total of accomplishment that places Mrs. Stewart in the front ranks of radical, persistent, pioneer workers, At least that is the way it strikes the minds of Waukesha and all Wisconsin

Spiritualists. L. C. B. G.

### MEDITATION.

When the shadows of the evening, Fall around us, you and L. Then we will with full believing Turn our thoughts up to the sky. Little dreaming of the morrow,

Or when life shall pass away, And not thinking of the sorrow, It may cause this very day. Let us then be up and ready, For whatever comesior goes,

Life is strange, but yet unsteady, And, viewed in this radia, dght, how, wonderfully luminous and beautiful God will comfort all our woes. W. F. BELLMAN.

Topeka, Kansas. -

A second s

"Human Culture and Oure, Part First. The Philosophy of C.ye. (In-cluding Methods and Instruments." By E. D. Bubbitt, M. D., LL. D. A. petals of flowers and the wings of birds, as well as in the brightness of the sky very instructive and valuable work. and deep azure of the ocean. We hear should have a wide circulation, as it well fulfills the promise of its title, For sale at this office. Price 75 cents, "Our Bible: Who Wrote It? When?" his voice in the octaves of all our music. pealing in the deep bass of our Sabbath For sale at this officer when? "Our Bible: Who wrote it? When? where? How? Is It Infallible? A voice from the Higher Criticism. A Fow Thoughts on Other Bibles." By Moses Hull. Or especial value and in-terest to Spritualizate. For sale at this office. Price Si office. Price \$1.

His teachings, as far as I have been humanity. Stop your blckerings' and able to discover, if followed literally, remember that not every one can be would make one a tramp or an inmate "the best," and that even from the worst," some grand truth may be given to the world. And last, but not least, of State's prison. There is one word in our language

that is sacred to every one; rich or poor, restrain your cupidity. If you receive a certain sum from your local society, do honest or dishonest; ignorant or learned, not charge three times as much for atwhite or black. A word that sends a thrill through every vein, and in the twilight of our ily is it brings back vivid tending a society in a neighboring city, and do not add to this, both car-fare recollections of tenuer index of unremitting which tubes, maybap of unremitting which tubes, maybap of secretly induged and self-imposed privations. That word is "MOTHER." and entertalnment. Yes, drop your creeds; at least don't try to force them upon others. We have a surfeit of creed in this

city of churches. One pastor(?) baptizes It contains a whole library of love, of music, of poetry. his converts in the name of "Our Lord I have carefully'read the life of your and Savior Jesus Christ," and another his converts in the name of "Our Lord

Jesus and I fall to fund" that he ever ambitious young fellow, who has just used that sacred and holy name. As he graduated from a spiritual kindergar-is reported to have said, "Get thee be-ten, announces that, "this is not a spirhind me, Satan," so, lis invariable an- itual meeting; it is a church, where evswer to his mother "wns, "Woman, what have I to do with thee?" And lits foot with clasped "hands and tear, stained eyes, the "mother-love" forcing her to cry out, "M4 son" in y son!" he sa. In the shape of "G

Yes, Salvation is free, But, one penny for tea.

Twenty years ago we fought "creed". In the shape of "God in the Constitu-tion." We fought a good fight and won. luted her with, Woman, behold thy son; son, belield thy 'mother," as he nodded to his favorite follower. But creed is coming again to the fore nd we went to meet it with a united Let me romark right here, that the and determined front. The great Italian octopus has established itself in our Jesuits, those thrice accursed destroycapitol and its tentacles are slowly but

A Same line

ers of mental liberty, who plume them-selves on following his teachings, and who have named their society after While Harrison was president, he re-ceived an invitation to attend a Cathohim, base their teachings on his treatment of his mother and have practically lic love-feast. when he arrived at the decided that woman is without a soul. house, he found that the seat of honor Nor is this all. Your great moral teacher died with a lie on his lips. He had been reserved for a Canadian Car dinal.

promised the rependant third that he would sup with him, that very night in Paradise, and your creed tells us that And only last Tuesday, at the Presi dential reception, a room was reserved for Cardinal Gibbobs, where, seated in "he descended into hell, and the third state, the crowd passed in review hefore him and knelt and klased his hand. day he rose again," i

So you think that Spiritualism needs is this the time for us to split up on a creed, and the teachings of Josui is the question of creed? What difference would "exalt" it, I think otherwise libes it make, to any sensible man years and Charles Particuse used to tell a whether his meritiker believes in one

stop by the way until we ingraft it into all our concepts of being and of doing.

Generalities are surface marks; this fact that "All is Thought." and its concomitant "Thoughts are Things," are to be ingrained. To the close student these abstract

ideas soon find place in the concrete. but those of less analytical and constructive habit leave them as generali ties and go on trying to build up character without a most necessary part of its foundation: so the reason of the condition of the human race, as we see it to-day, is that we have not understood the difficulties in the way of right living. Our thoughts are not such

they should be, all good ones. Just as far as they are, so we do well; in so fai as we fail, just so far have we been in possession of and using wrong thouguts. The way out of the want, then, is to gather, attract good thought particles

he hold until they are in the majority and lead "itween the way. en the But what shall we do with the wrong orkers. thoughts? The best way I have yet A living found is not to use them. Giving ex-Seaches pression to them keeps them with us, intensifies their power. Repression ing good weakens the bad as it does the good;

the sequence is easily reached. A man asked me the other day how one could rid one's self of the old, hindering, orthodox, creedal dogmas. The best way I could think of is to drop them, let them die for want of use This, though not always so easy, on account of thought habit, can be accom plished by perseverance. Change your thoughts and you change yourself, be-Drop cause "as a man thinketh, so is he." Perhaps some enquirer asks, "How

can I attract good thoughts?" I an-swer, "love the good." Love is attraction; it is a wonderful magnet. An-other way is to give out the good that is already within, for it is in all, only waiting expression, and also because of the great cosmic law, "give and it shall be given unto thee again, heaped up, pressed down and running over." Try the first recipe and the second will soon come to be part of the living. And when you want to find out something of the possibilities of your future state read that which the medium of Nazareth tried to make plain, as given in the 25th chapter of Matthew, from 34th

verse. From this, too, you may discover proof of the fact that "Thoughts are Things."

MRS. M. A. CONGDON. Washington, D. C.

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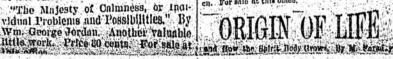
THE SPIRITUAL ALPS And How We Ascend Them.

How to reach that aliliude where spirit is suprome and all things are subject to it. By Moses Hull. Price in cloth. 40 cents; paper 25 cts. For sale at this office.

VEDANTA PHILOSOPHY. VEUANCE Information of the second state of the

THE GOLDEN ECHOES: A New Book of Inspirational Words and Music.

For the use of incotings, lyceums and home, by G. W. fucker. These brauiful sougs have alreed shart (for borded may incoken hearis, shift is hered shart they may be heard in every land. Price 18c, \$1.50 per dow ch. For shift on this office.



## THE PROGRESSIVENTHINKER

#### When writing for this paper Unity. She has given as many as forty-use a pen or typewriter.

lively business was being conducted, while as a matter of fact there was none. Electric bells all over the house would ring and the glasses behind the bar would rattle until the three occupants of the place were ready to quit. Doyle called in Thomas Marlow, who keeps a saloon near by,' and together they made an investigation." Mrs. H. Van Over writes from Green-

"We have organized and charap, Ill.: tered under the Illinois State Spiritualofficers for the year: President, M. M. James; vice-president, A, F. Sulder; treasurer, Charles Conzet; secretary, Conzet, Rev. J. K. Dillon and Mrs. M. twenty-five members, Spiritualism is present." getting a foothold in Greenup. Any Henriett

good medium that comes this way will meet with a good reception." Lucila A. Keyes writes from Worces ter, Mass.: "The People's Spiritualist Society held its usual Sunday and Mopday evening meetings, and Madame Bruce was our speaker. As usual we had a crowded house. We had the largest circle Monday evening that has been held in Worcester, and Mrs. Bruce did a fine work. Mrs. Nettie H. Harding comes very highly recommended to us next Sunday."

once more, my sixth year for the Society of Spiritual Science, and the work here is moving along very nicely. We meet in the best hall in the city, and have decided to separate the philosophy from the phenomena. The meetings neeting of members at which time Mr. 1. Boley was elected president; Mr. A. Dickinson, secretary, and Miss Darsy Dickinson, treasurer, and a very profclent board of trustees. I truly believe we are in better working shape than we have ever been. Our circulating library of liberal and progressive books is dcwho are in the orthodox churches yet, but by reading they are getting light." Miss Emma Fenimore of the Tenuy-

son, on the South Side, Chicago, is off on punishment we make almost no profor California on a visit of considerable ision for prevention, albeit as a physical disease, it is prevention that is both in the public schools of that city, and easier and cheaper than the cure. The her friends believe that because of her quite to the root of the matter. Some | liberal views she was made a victim 10 way must be devised, as it is now m contemplation in Massachusetts, to tutions. Her sympathetic geniality, at Sheridan, Ind., on Jan. 25 and 26, in reach the children before they develop cultured mind, literary ability and active interest in the trend of the new into idlers, drunkards, thieves and outthought have made her friends among laws, like the parents who begot them Spiritualists and Mental Scientists. A and save them to the state and to themlady friend inveigled her into calling at selves. If this can be done by hypno the home of Dr. and Mrs. Warne, on Evans avenue, the evening of January tism, well and good, but if not, let h till be done." Dr. J. C. Neal-writes: "Please say in 28, her birthday, where she was sur-prised to find old acquaintances gathyour paper that one man cannot build ered in her honor. Sociability, fun, rea society without help. We have the

freshments and psychic demonstrations 'price.' The society at Neoga, Ill., is in need of a phenomenal medium and held the attention of all until the hour of midnight, when God-speeds and for-nial good-byes fragrant with kind thoughts were spoken to her. The in-formality of the occasion heightened its speaker at once. Address Dr. J. C. CHS "sneers" at the medical profession, had enjoymen'. It is reported that the better read the following, a special dismother of the South Side Spiritual Isnatch from Clinton, Iowa, to the Chirael, Mrs. Coverdale, the well known cago American: "William Strickell can medlum, was among the giddlest of the see through the eye of a rabbit that had giddy then assembled

> Mrs. Catharine McFarlin writes: from home for a time, as I could not bear to leave my husband all alone too long at a time, as our home this winter seems very lonely and desolate the passing on of our only daughter, and the marriage of our only son on this plane of life. I sometimes think if it were not for the knowledge of them consoling presence I would surely go

five readings (jests) after the lecture, and we know that through her instrumentality there have been many that been here. After the lecture Sunday evening a large bunch of Red Beauty oses was presented to her as a token of

love and esteem, and her response in a poem through her guide, was indeed beautiful. Our best wishes will ever follow Mrs. Cooley and her faithful guide Mayflower." Vine H. Hickox writes from Niagara Falls, N. Y.: "The Spiritualists held a

meeting on Sunday evening, the 26th of January, in Colt's hall, for the purpose of organizing the Mirst Spiritual Asso-Mrs. A. Van Over; trustees, Mrs. Lone clation of Nlagara Falls, We hope to trading upon their reputation and fol-Conzet, Rev. J. K. Dillon and Mrs. M. make it a success. The city is growing J. Starbuck. We have a nice society of fast; has about 20,000 population at

Henrietta Straub writes: "Will you kindly allow me a few remarks about the 'Missing Link of Spiritualism,' which I received in due time, and studied with immense delight. To be sure, the pioneers of Spiritualism do not need the precious volume; they have lived through the beginnings of the grand new dispensation and have grown along with it; but the newcomer, the investigator, the honest seeker after the great truth cannot fail to find within its lucid, simple, matterof-fact pages the very thing he craves. Mrs. Lole F. Prior writes from Atlan-ita, Ga.: "I am back in Atlanta, Ga., the most hard-headed skeptic, the fiext best thing to it is the reading of accumulated facts, compiled from their very beginning, that bear the unmistakable stamp of truth and sincerity upon them, and are attested throughout by persons of unquestioned veracity, not to speak are well attended. We recently held a of the many illustrious names that have endorsed the genuine origin of the phonomena given to the startled world by those never to be forgotten, most worthy instruments of the spirit world. the Fox Sisters. Read the precious volume, honest truthscekers! Make it the corner-stone of your philosophy, and then build on, higher and higher, ing a great work. To it are subscribers by studying works of A. J. Davis, Hadson Tuttle, and many other well-known pillars of our glorious philosophy. Build thus a solid foundation while on earth. for a spiritual home that is to last forever." This remarkable book is for sale length. She was once a faithful teacher at the office of The Progressive Thinker. Price \$1.00.

Clara E. Beverlin writes from Sherl liberal views she was made a victim 15 the Catholic domination of those insti-Indianapolis, held a series of meetings the presence of attentive and appreciative audiences. She gave col and interesting tests; not falling in a single instance.

Hamilton DeGraw writes: "Elder isane Anstatt; presiding elder of the West Family, comprising the Shaker community at Shakers, N. Y., had the following dream: Two weeks before the assault on President McKinley, at Buffalo, he dreamed that the President drove up to the front door of the house and alighted. The Elder seeing him coming to the door, went and escorted him in. He looked pale, and seemed quite weary, so that he needed assistance as he was escorted through the house and introduced to the family; and as he was being escorted around, he years. My, first installation was in Chisuddenly, without any warning, disappeared. Now what were the causes mond, Harry Bastian, Mrs. DeWolf, that old wheel horse, E. V. Wilson, and which produced that dream? Was it had retired from public service away foretelling some calamity that was to befall the president? Is it true, that others." coming events cast their shadows be-Mrs. Eliza J. Snodgrass writes: "I rore, and only those who are in mental and spiritual sympathy with certain write to express my appreciation of the phases of thought, can be impressed Are such facts mere coincidences, or is there a law anderlying and causing the production of such apparently mysterious impressions as the foregoing dream? Whatever light can be thrown

cantest of fraternal courtesy suggest that when a medium opens a meeting for his own financial betterment, he should have been led to turn their thoughts to not announce that any of his co-work- Presentation to Mr. Geo. P. Colby this beautiful a subject, three having ers 'are expected to be present to give been added as members since she has spirit messages and tests' until each one of them shall have authorized him to so advertise him or her? C. Thos. H. Benton, of Rhodes avenue, Chicago, is scattering bills for such a gathering at his own home, upon which twenty-six mediums are listed as co-operating with him. Not only Emma N. Warne, but others of those named are known by me not even to have received a request for such use of their names. Such methods may impress strangers, or peoing. Supper was served at a late hour, ple at a distance, but his fellow-workand in the early hours of the morning ers no not appreciate this unwarranted

Dr. Geo. B. Warne writes: "Does not

lowing of friends which each one of them has." The Philosophical Journal of San Francisco, Cal., contains the following: 'Los Angeles mediums are again in trouble. The city authorities have arrested Dr. and Mrs. Geo. E. Chesbro for practicing mediumship without first ob-taining a license from the city for which they would have to pay \$5 per month each. These mediums hold certificates or ordination from the state association, and are to all intents and purposes min isters of the gospel of Spiritualism. They are public teachers and exponents of its truths, and should no more be required to pay a city license for the praclice of their heavenly gifts than should the priests and ministers of other churches be required to obtain licenses in order to conduct their public or pri-vate services. The legality of this ques, ion may just as well be tested now as later, and we hope that the matter will be carried to the highest courts in America if necessary, in order to wring from the opposition that justice under the Constitution of the United States which is by right the inheritance of every American citizen. The talk about commercial mediumship is all nonsense. The medium whose powers are delegated from the spirit world, whose endorsements are conveyed by the hands of angels, have just as much right to receive pay for their services in order that they may be enabled to live in this nttain. physical world, as priests and ministers of other denominations, who are supported, sometimes in luxury, by the money charged for ceremonials of the

for the purpose of giving a pleasant surprise to that gentleman, it being the anniversary of his birthday. A varied and interesting programme of amuse ments in which all present participated, occupied the greater part of the even-

the company separated, having thor-oughly enjoyed the occasion which brought them together. During the evening Mr. Colby was

presented with a handsome dressing case, and the following address: To Mr. Geo. P. Colby-Dear Friend:-While we have gathered here for the purpose of honoring the time of your ativity, we regard it as a fitting tight also to express to you the gratitude we feel, when we contemplate the many beautiful things which we have re-

ceived since first we made the acquaintance of yourself and spirit guides. When we consider how much brightless has been brought to the paths of our lives, through the truths which you have demonstrated to us from time to ime, when we remember, many of us that through you we received our first proof of immortality, and held comfriends whom we had been taught to believe had gone to some "echoles shore," the pathway to which had never been traversed by angel feet, when we realize that these shores reverberate with glad voices, and the light of the new dawn, sweeping down its pathways, bear us to the angels of our love, then indeed, do we feel, that in our association with you, we have received a light more resplendent than aught which ever shone on land or sea, and it has brought us into a knowledge of the immortality and capabilities of the soul and the possibilities to which it may

For all the good which we have received through our intercourse with you, and your spirit guides, and partle ularly your Indian guide, "Seneca," we tender our appreciation, our sympathy church, and if they are compelled to chand our love. We know that many tain a license in order to practice their powers, then let the priests and ministimes during the half century of you life, wherein you have been an apostle ters be taxed in order that justice exbetween the two worlds, you have enact and impartial, may be done to all. countered bitter opposition and dis-We ask no favors; we require no excouragement, but in the face of every emptions; all we want is that which is difficulty you have steadfastly main tained the truths as revealed to you. just and right and applicable to all allke, and this we demand as our in-So may the Great Spirit, many years to come, ever give you health and W. P. Clifford writes from Iconium, strength to go fearlessly on in your

Iowa: "I am going to try and get up a chosen work, that life may be more club of ten or fifteen yearly subscribers. beautiful to a vet greater number, be-It does seem to me that all Spiritualists cause of your advent into it-because of should take The Progressive Thinker in the barren wastes along its plane which order to keep in line with progression. through that work, may blossom into If all Spiritualists would just work to flowers of knowledge whose beauty increase the circulation of The Proand fragrance shall shed around their gressive Thinker-in fact all spiritual path the light of unfoldment, which literature-what amount of good could casts out all illusions and fears. be accomplished in the next two or We know not whether ever again we three decades; it would be wonderful, shall meet on an occasion of this kind I am 61 years old, and have been an infor life presents many changes, but we shall be with you in spirit wherever you vestigator of Spiritualism for thirty

may be, desiring for you and your spirit cago with such mediums as the Bangs band of workers, all that shall be a Children then, Mrs. Corn L. V. Ricablessing to each, and to those who seek your ministrations, and, May every moment, every hour

Which speeds from thee away. But leave the trace of God's own hand, On each successive day.

eight premium books I received some We ask your acceptance of this dresstime ago, along with The Progressive Thinker, a much valued weekly contriing case, not for its value, but as a bution to my comfort and happiness. small token of our friendship and es-As to the books, I consider myself forteem, for mirrored upon our souls is the tunate in having secured them. I have scured our vision and smoothed many

A DRESSING CASE.

A NEW CURE FOR KIDNEY AND BLADDER A number of Mr. Geo. P. Colby's friends met Monday evening, January 18, at the residence of Mr. and Mrs. Diseases, Rheumatism, etc. Disorders of the Kidneys and Bladder cause Campbell, Selby street, Nanaimo, B. C.

Disorders of the Kidneys and Bladder causo Bright's Disease, Rheumatism, Gravel, Palu in the Back, Bladder - Disorders, Difficult of Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Curre is found in a new botanical discovery, the wooderful Ka-va-Rava Shrub, called by botanists. the piper methysticum, from the Gauges River, East in-dia, It has the great record of 1,200 hospital cures in 80 days. It acts directly on the Kidneys and cures by draining from the Blood the pols-onous Uric Acid, Lithates, etc., which causo disease.

FREE

Feb. 8, 1902

and cures by thannal, if from the , etc., which cause mous Urie Acid, if from the , etc., which cause Rev. W. B. Moore, of Washington, D. C., testi-ness in the Christian data in the state of the Bodder Disesse of namy year. Final, M. K. Miller Bodder Disesse of namy year. Final, M. K. Miller M. A. Shearman, of front the trick of the wear in the trinners data and sits complete the Br Ha and the schedule, wear Mills, N. Swifty to its won. Sarah Chancaster, His, also diver and Mrs. L. D. Kava Kavas et al. We wonnahood. Orders peculiary powers in Rinney and other dis-derful curative powers in Rinney and other dis-tribut you for yourself, we will send you one That you for yourself, we will send you one That you for yourself, we will send you one cured yourself you will recommend it to others. Large Case by mail free, only asking that when some Kinger Case by mail the annot fail. Address, cured yourself you will recommend it to others.

THE PSYCHOGRAPH

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations, nore than seven years, and in the hands of thousands of persons has proved its superiority over the lian-fourt, and all other instruments which have been brought out in initation, both in regard to certainly and correct cass of the communications received by its aid, and are a means or developing mediumship. Do you wish to investigate Spiritualiant'

Do you wish to develop Medlumship? Do you desire to receive Communications? The Psychograph is an invaluable assistant. &

pamphlet with full directions for the Formation of Circles and Cultivation

of Mediumship

of Mediumship with every instrument. Many who were fide awars of their mediumistic gift, hav, of measure of the series of the series of the series of the series of the market of the series of the series of the series market of the series of the series of the series instruments of the series of the series of the communications (by the Psychograph) from many other series of the series the series of the series of the series of the method became converse to Spiritualized other series of the series of the series the series of the series of the series the series of the series of the series the series of the series of the series with series of the series of the series the series of the series witch and follows: "I am much principle and construc-tion and fam sure must be far more sensitive to spiri-tener the series the series when the superior metric become known." Becurvely packed, and serie postage paid from the series the series of the series of the series **SULDSON TUTTLEE**,

HUDSON TUTTLE, Berlin Heights Ohio.

NEW EDITION. seen and heard, proving that truth has brushed away the cobwebs which ob. THE LYGEUM GUIDE

allows this freedom of expression, be-lieving that the cause of truth can be best subscrved thereby. Many of the Sentiments uttered in an article may be clety at Toronto, Canada, during Febdiametrically opposed to his bellef, yet ruary, diametrically opposed to his bellet, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

.. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS.

DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS .- Each contributor , John X, Wilson, of Deadwood, South

is alone responsible for any assertions Dakota, wants the address of Hatfield or statements he may make. The editor Pettibone. Will some one please give

Mr. Wilson the desired information?

Oscar A. Edgerly will serve the so-

Mrs. Loie F: Prior, lecturer and mes-

with secretaries of camp associations.

Speaking of the employment of hyp-

notism to prevent a tendency to crime

the Evansville (Ind.) Courier says: "So-

ciety will some day arouse to the neces-

sity for lessening crime. It is the heav-lest of all our burdens. The item of po-lice protection alone for this one town

-\$12,000,000 a year, \$4 per capita-ex-

ceeds all reason, and it is not protection,

Those who are inclined to

removed. Ten days ago Dr. Paul Wal-

Atlanta, Ga.

WRITE PLAINLY.--We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work with terror. Both avow they saw the compositors. That means rapid work. and it is essential that all copy, to in- devil and that he followed them as they sure insertion in the paper, all other re- rushed from one room to another. They quirements being favorable, should be ran from the house, clad only in their written plainly with ink on white diaphanous night garments and rushed paper, or with a typewriter, and only on through the freezing atmosphere across one side of the paper, the corn fields to the home of Mr. and

ITEMS .- Bear in mind that items for Mrs. Shipman, half a mile distant from the General Survey will all cases be the Blaes home." adjusted to the space we have to occuto do that they will sage medium, would like to secure by, and in order generally have to be abridged more or camp engagements for August and Sepess; otherwise many items would be tember, 1002, and wishes to correspond crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten Address her at No. 400 Peachtree street lines to two lines, as occasion may re-quire. Every liem sent to us for publi-cation, should contain the full name and address of the writer. We desire to know the source of every item that ap-pears. This rule will be strictly ad-hered to.

Keep copies of your poems sent to this office, for they will not be returned If we have not space to use them.

Bear in mind that all notices for this after all. But while we spend fortunes page are cut down to sult the space we have to occupy when received.

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

Geo. Penman, of California, expresses his high appreciation of the premium books and The Progressive Thinker.

A Philadelphia paper has the follow-ing from Pittsburg, Pa.: "Edward Glaub's dream came true. For four nights he had visions of the death by fire of his 5-year-old sister. Last night the scorched body of the little one was brought home from a skating poud. Neal, president, Neoga, III." Her older sister had taken the child to Those who are inclined the skating surface and placed her near a fire. Her clothes were ignited, and fatal injuries ensued before the blaze was discovered."

We are pleased to learn that Capitain see through the eye of a rabbit that had been inserted in the place of one he had Geo. W. Denver, Colo., the veteran Spiritualiscie lecturer and astrologer, is on the road ter, to whom Strickell went in an effort to convatescence and recovery after ten to recover his lost sight, put his patient weeks of intense suffering from mental under anesthetics, cut the cornea from and nervous prostration. He will help a leathery growth which nao-taken the and influence of his spiritual guides and place of the cornea of the blind man's eye and inserted the rabbit's eye. To-

Strickell said he could see light once so we can send him the paper?

more, and though the eye is still in-Word comes from Indianapolis, Iud., that the members of the Indiana Med-flamed it is possible the patient will ical Association are deeply interested in soon be able to read. Strickell was inthe experiments now in progress in jured by an explosion in the Elevada whom many of the readers of The Pro-fully received by all who are anxious to that any Spiritualist having a knowl-Dat c

6

well-known hypnotist, is making an et-fort to demonstrate that through nyp- He could not see well enough to go notic suggestion exercised on a mother about unassisted. The as a subject an unborn infant may be could see light persuaded the physicians so influenced that its career may have that the retina was still sound, so the birth. The hypnotist is operating on performed. The grafted cornea was Mrs. Celia Turner, a young married wo-stitched to the patient's eye with four man, who will shortly become a mother. Prof. McLaughlin expects to make of Clara L. Stewart writes: "While is the babe a musician. Daily Mrs. Turn- Sparta the first part of January, and in er is under the influence of hypnosis fact, when Mr. Barrett, Mr. Erwood and, while not in deep slumber, is keen- and myself held meetings there, we ly alive to the hypnotist's suggestions, rented the W. C. T. U. hall. Some of He makes no effort to do more than in- the ladies objected to its being used for culcate in the mother a deep desire first that purpose, and at a session of the to have the infant become a great mu- Union, the last day of our meeting, one an absolute faith that the end will be the affair, that she had a stroke of paraccomplished."

A. W. Keller writes: "The second passed on in a day or two." Moral; masquerade ball of the Englewood Spir- Never oppose a Spiritualist speaker itual Union took place Wednesday when a hall or meeting-place is desired evening, January 20, at Hopkins' hall; The Chicago American says: " Minisa good time and a large attendance. It ters going west can go no further than was enjoyed by everybody. Dr. Emma California without drowning in the Pa-N. Warne will have charge of the meet-ings for the month of February. Harry J. Moore is engaged to speak for the so-drown,' was the statement of the Rev. ciety for the months of April, May and II. C. Minton in his address before the June.

G. F. Perkins has removed to Diamond. Alameda county, Cal., where he can be addressed for engagements Charles W. Pearson and brought out a remark from Dr. Herrick Johnson and readings.

Oscar A. Edgerly, who has been speaking for the Toronto, Canada, So-brother. Continuing, Dr. Minton said: clety for January, will continue during 'I suppose that Dr. Johnson wishes the February.

A Listener writes: "An excellent pro- The Presbyterian church to-day is more gram was given at the Fifth Thursday ready to accept without question the entertainment by the Band of Harmony Bible as God's word, than ever before." in their usual place of meeting in Handell Hall Building. The following troit, Mich., lecturer and test medium, named persons participated: Mrs. S. J. Ashton, Miss Jennie Francis, Mr. An-thony, Miss Richmond, Mr. Davids, Mrs. Sargeant Richmond and Mr. Ray. Davids. dates to the above address. There was a select and very appreciative audience present. Those who were not present missed a rare treat. The meetings, within a reasonable distance artists who had kindly consented to as- therefrom. Her address is 713 Munson sist gave their numbers with true artis- street, Peoria, Ill. tic skill. Nearly every one responded to an encore, thus making a wonderful program. One gentleman said Miss Richmond's reading of "The Rivals' was alone worth double the price of admission. Miss Jennie Francis sung "The Kingdom Called Home,' with great sweetness and expression. Mr. Anthony is a fine musician and has a very mu-sical voice; he sang well. Mrs. Sar-geant Richmond never was in better voice and sang beautifully. People often pay one and two dollars for seats

to listen to a program not half as fine as that of last evening. The writer in-tends to plend for a repetition, and preproprietor, within Doyle, can get ho employes to stay with him. According to the statements of half a dozen men who have been employed there, the place is haunted, and Doyle himself dicts a crowded house. Mrs. Corn L. V Richmond presided and announced the numbers.

says there are enough strange things Will C. Hodge can be addressed a going on about the building - to make New York House, San Diego, Cal. He cold chills creep up and down his back is open for engagements in Southern every time he thinks of them. O'Calla-California, and invites correspondence. han died and Dovle closed the place Mrs. Georgia Gladys Cooley finished when A. C. Chute, his bartender, and Society MIS, Georgia With Unity Society, her engagement with Unity Society, Milwaukee, Wis., on Sunday evening, Jan. 27. During the evening she gave the hand of Tellowship to three new members, Mrs. Dunlap, Mr. and Mrs. G. Thomas Allen, his porter, walked out and refused to work in the building any longer. Doyle, Chute and Allen all oc-cupied rooms in the Turkish bath es-F. Brown, formerly of Chicago. Mrs. three state, there were mysterious raps. Cooley's work for the past four months on the floor and on the doors. Doors has been very satisfactory; and Unity looks forward to having her with them of by unseen hands, and the dumb readings have been of a high order and vival of Spiritualism by the presence of be in of by unseen ninos, and the dumb readings have been of a high order and vival of Spiritualism by the present would rush up and down as if a most satisfactory to the members of the several mediums." Pooria for February.

organization's aus- mine, San Diego, Cal. The blast deplees. Prof. J. Ivan McLaughlin, a stroyed the sight of one eye and caused himself so beautifully and convincingly through my organism, and now that my daughter is also able to manifest her go spirit, feebly as yet, but nevertheless fact that ne wish to enter again into the work more been shaped out unalterably before its operation with the rabbit's eye was fully, and therefore announce myself as ful books offered by the editor of The Clara L. Stewart writes: "While in psychic readings. I am also a professional entertainer and public reciter. 1 would be glad to do work the remainder of the winter in localities near Milwaukee, or officiate at funerals and weddings at any distance. Best of references can be furnished. Please adwaukee, Wis." alysis, and sank gradually until she

L. C. B. G. writes: "Mrs. C. L. Stew-

Julia H. Johnson writes: "I have read A Wanderer in the Spirit Lands, and find it the most remarkable book I have perused. As you remark, every Spiritualist in the world ought to read it, for there is much to be learned by the perusal of its pages. This is my fourth premium book and the best. The awful scenes it depicts for those who are following dissolute ways, should be enough to change the course of the very Presbyterian ministers at their meetvilest of the vile. Its lessons should be a warning to all who are neglectful of

proper preparation for the future life. Merely a belief in spirit manifestation has little bearing upon the real uplift-ment of the soul from sordid, sensual indulgences, toward the higher, holie: phases of life. To lay aside selfishness Pacific Ocean was nearer to Chicago. which belittles the soul, and all other habits of a degenerating tendency, seems to be the key-note of the book in

Mrs. Avery, 141 Gratiot avenue, Deis open for engagements for society work or for camp-meetings. Write for to all thus engaged. I have commenced Mrs. Georgia Gladys Cooley will be in Peoria during the month of February She can be engaged for week-night

Spiritualists has engaged the services

art in a recent flying visit to Waukesha, N. S. A., for Feb. 4, 5, and 6. The soclety is putting forth every effort in its Wis., set on foot arrangements for a power to make these meetings the most Spiritualists mass-meeting, to be held successful ever held in Clinton. On in that city some time during the month Feb. 4. the services will be held in Good Templars' hall, Fifth avenue, at in that city some one during the month of February. Mrs. Stewart has a host of warm friends and admirers, and a large attendance is expected." The New York Journal has the fol-7:30 p. m.; Feb 5 and 6, in G. A. R. hall, corner Sixth avenue and Second street, 7:30 p. m. On Thursday, Feb. 6, the lowing from Toledo, Ohio: "A saloon Band of Harmony, auxiliary to the P. and Turkish bath-house conducted for S. of S., will hold a public reception 'n many years by the late Patrick O'Callahonor of Mr. Barrett, from 4 to 6 p. m han have been closed because the new proprietor, William Doyle, can get no visitors from outside the city will be

gladly welcomed." Unity writes from Milwaukee, Wis. "I wish to inform the readers of The Progressive Thinker that Mrs. Georgia Gladys Cooley has just finished her engagement with the Unity Spiritual So-clety of this city, and has gone to Peorla, Ill., to fill another engagement. Her engagement with the Unity was but for two months, but she so far exceeded the expectations of her friends | the audience with a plain account of his that she was re-engaged for two months growth from orthodoxy (where the longer, which terminated Sunday evening, the 20th ult. Her pleasant mantablishment. Night and day, so all ners and agreeable disposition have won her many friends in this city, and the parting with her for the time being ing in spiritual thought. Mrs. Florence was like the parting of very dear. 10. B. Shaffer is ministering to the so would swing open or shut, electric was like the parting of very dear. [5]. B. Shaffer is ministering to the so-lights would dash on and then be shut friends. Mrs. Cooley's lectures and clety. San Antonio is enjoying a re-

States of the second second

to a greater knowledg edge of the existence of these books, truth concerning this class of phenomcould be content without their perusal, enn. and the acquisition of that knowledge so essential to the attainment of truth

allenable right."

E. R. Kidd writes from Canton, Ohio: convincingly, it is a great balm to soothe the cut and bruised heart, I now ature published in the interests of Spirupon a subject of such vital interest to the human race. These books in themselves are a mine of useful information. itualism, including many good and useand I would advise every Spiritualist in open for engagements for camp-meet. Progressive Thinker, some of which bethe land not to delay, but to send for ing work for the coming season. My ing practically given away, while many them."

line of work is inspirational and trance others are offered at very reasonable Mr. Byron D. Stillman and Prof. Vie. speaking, clairvoyant descriptions and prices, there is one of which the writer tor Vogel have opened a dancing acadenty at 52 Dearborn street, suite 301has but recently read, and being exceedingly interesting from beginning to 310. These two gentlemen are well fitted to make a success of their dancend it should be in the home of every liberal and progressive mind throughing school. They have the assistance out the land. The work to which he of Miss E. F. Wallace. refers is Rending the Vall, a book filled Mrs. Hattie Smith writes from Mil-

OCEAN SUNSET.

Bathes with crimson the rippling sea,

Through a misty vell of radiant blue.

The mountain cresis are all affame,

The silvery moon like a fairy bark,

Sails thro' a sea of cloudlets dark.

chain

And a glory glints vale and hill,

Through open doors I seem to see

with wonderful accounts of mental and waukee, Wis,: "The Unity Spiritual Sodress me at 485 Prospect avenue, Mil-waukee, Wis," physical phenomena produced at a se-ries of seances held at Spring Hill, Kanciety reports that Mrs. Georgia Gladys Cooley has terminated a very success. sas, with William W. Aber as the me ful engagement of four months. Her dium, and which are known as the Aber work has been very satisfactory, and she carries with her the best wishes of intellectual seances, all of which are both interesting and enlightening and every member and friend of the society given by arisen intelligences-excarmate and the hope of a return in the near human spirits-orally and in writing. future. Mr. Geo. H. Brooks has been while in a materialized state and in engaged as lecturer for the months of plain view of the ladies and gentlemen who composed the various circles. In February and March. The present officers of the society are Mrs. Chas. R. Smith, president; Adolph Wagner, viceaddition to the many fully recognized forms, the rapidity with which a numpresident; Chas, V. Schmidt, secretary, and Miss Alvina Schnurstein, treasber of them wrote their instructive messages or orations, since from 500 to 600 words per minute were written, also the speed with which the spirit porurer.'

traits were drawn by the spirit artist. are facts worthy of the investigation study and consideration of the most Across the ocean's wide expanse, skeptical." The evening sunset's golden hud

Henry Lynch writes from Toledo, O.: Mrs. J. A. Murtha, of Baltimore, Md., has just closed her engagement with question. The beautiful scenes it pic- the Independent Association of Spirittures, for those who make it their busi-ness while here, to prepare for that fu-night our hall was filled with skeptics ture life, are surely most encouraging and other investigators of the cause, and the manner in which she demonsecond perusal, as it seems to uplift, strated to them the truth of spirit reand strengthen me in the direction of. turn was most remarkable. She has

all which is most worthy and ennobiling in life." been re-engaged to serve our society for the month of April. 'She goes from Christine Cooper writes from Clinton, Iown: "The Philosophical Society of The vaulted sky by a Master's will. The islets gleam in the distance far, Athwart the ocean's briny rim the society sends their best wishes with In the harbor nigh, the tall ships lic: of Harrison D. Barrett, president of the her, and hopes the people of Jackson Like tired doves to the home-cot hie. will twn out and appreciate her work as well as the Toledo people did. She has the month for March open and And a solemn hymn in the twilight dim Steals softly o'er reef and bar. The world at rest and the world of toil would be pleased to correspond with any society desiring her services for Lies bathed in heaven's dreamy calm, The sad, lone hearts in vision sees that month; also has camp dates open A solace for life's mysteries, for 1902, as platform test medlum. Ad-Asleep in Nature's fruitful soll dress during February in care of C. W. God's healing balm! McCoy, 105 West Car street, Jackson, Michigan."

Summerland, Cal. 11: John W. Ringiwrites: "Mr. and Mrs. Geo. W. Kates will be in Texas from Feb. 20, for probably one month. The of Form and Features. The Cultiva, tion of Personal Beauty, Based on Hy-gicne and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. FOr sale at this office. Galveston (Tex.), Society is beginning to arrange for its annual bazaar, March 29 and 30, and any article contributed will be appreciated. Address Mrs. H. Heyne, northwest corner - Thirty-sixth and Avenue H., Galveston, Tex. Mr. M. D. Tenney, of League City, occupied Tex. Mr. Price, \$1. the rostrum of the Spiritualist Society of Galveston, Sunday, Jan. 26, usually occupied by John W. Ring, and pleased office. Price 6 cents. preached for fifty years) to Spiritualism, which he now sees as the oldest religion, in fact the foundation of all spiritual philosophy. Houston is growreatise. Paper, 25 cents. For sale at this office.

ngled threads in the woof of life Truly and sincerely yours, Members and friends of the

Spiritualist Association. In replying, Mr. Colby said that of himself he was not much of a speech-maker, but he was reminded of his first

visit to the Pacific Coast seventcen years ago, and how by spirit intervention, his plans had been changed so that he had been brought again and again to visit places in his line of travel, which

be himself had not intended. For forty years he had been working in the inter-ests of Spiritualism, as years were counted he was getting to be an old man, having this day attained his fiftyfourth year, but if he lived to see amany more, while he was able to get about, he would still be in the work. He had found this world such a beautiful place, he was not in a burry to exchange it for another; to him it appeared more beautiful as the years

went by. Referring to his first visit to the city. he said there was at that time but three avowed Spiritualists in the place, but the interest awakened at the meetings, and through private work had continued to increase, and men and women were thinking and investigating for themselves with satisfactory results. ...Mr. Colby spoke very feelingly of his association with the people whom

had met here. If there were any illfeelings, he had not known it, and he would never have any but pleasant recollections in connection with them,

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XI



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#### Feb. 8, 1902.



This department is under the man agement of

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NOTE.-The Questions, and Answers spondents, that to give all equal hearing compels the answers to be made in | and passions are controlled by the high the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-founded. Passion is utterly selfish, ted, and the style becomes thereby as-sertive, which of all things is to be dep-Love is absolutely unselfish; always recated. Correspondents often weary gives and asking nothing, like the sun with waiting for the appearance of their questions and write letters of in-Quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to walt his time and place, and all are treated with equal LAVOF.

NOTICE .- No attention will be given anonyhous letters. Full name and ad-dress 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 let-ters of inquiry requesting private an-swors, and while 1 freely give whatover information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

Geo. W. James: Q. Will you give an explanation of conscience, sub-con-ociousness and spiritual conscience, for the reason that many make use of the word subconscious, and few know what It means?

A. There surely is a great necessity to have exact definitions of words and terms, when they are used so loosely as the mediums to go on? they are by many who pretend to exactitude. There is only one conscience. as there is but one reasoning power in a week, and under no circumstances the mind. There cannot be a spiritual conscience any more than there can be and place, and the time fixed to an hour a spiritual reason. The mind is a unit, or an hour and a half at most. When and conscience is not the manifestation the medium is overtasked and vitally of any one faculty but a product of all. depleted, and the circle exhausted, oth-It is the highest form of reason, which or and undesirable influences may comes to its conclusions of what is usurp control, and it is found that once right and what is wrong; what ought to having thus gained a position, such are be done and what not done, not by as- difficult to shake off. cending slowly from cause to effect, but but by the swift decision of intuition.

By self-consciousness, this corre-spondent evidently means the muchtalked-of theory of the sub-conscious the stake at Rome, Feb. 17, 1600, for self, which has been at several times heresy. His heresy was the publication discussed in this department. The in-dividual is a unit, and there is no sub-in opposition to the theological views of conscious self, possessing the powers his time. As he would not retract, the the theorists endow it with. It is en- church in its anger at every one who tirely of the fancy. There is no subconscious self with faculties superior to to this horrible torture and death. He the normal self.

For a more extended discussion of this subject, reference must be given to science. Religious faiths of all shades preceding numbers of The Progressive and varieties count their legions of Thinker. When first published, this theory with its scientific verbiage, their creeds, and the more incompre-startied many a Spiritualist, for it was claimed that it explained all spiritual phenomena. Really it explains not a spirit of such devotees. But science single one.

E.H.: Q. Ts the monogamic relations of the sexes founded th natural law? and is chastity in the marriage relation imperative?

A. The fact that the number of We have now but little over two males and females are about equal, the months left of the fiscal year, and we The fact that the number of number of male children slightly ex- have much work that must be done beding that of females is abs 01

# THE PROGRESSIVENTHINKER

#### IOWA STATE ASSOCIATION same purity, devotion, and exclusiveness she so willingly gives: demand ne moral coue for man and woman. A delicate subject for a newspaper Aye, most delicate but lying at the ba-

Annual Meeting and Address of the Secretary.

sis of spiritual advancement. Spiritual

brought forth in iniquity."

has inherent vital force.

The passage wanted by this corre-

S. D. M., Mich.: Q. Having formed

the seances are not held too often, once

more than twice, with appointed time

A. Millsap: Q. Why was A Bruno

A. Gulordano Bruno was burned at

doubted or dared oppose, sentenced him

was one of the few martyrs whose mar-

prove, the more ardent has been the

has furnished only a few, of whom Hy-

patia in olden times, and Bruno in mod-

ern, are the most conspicuous examples.

To the Spiritualists of Wisconsin.

ualist will sent either to Mrs. Baker,

fora the post convention of

tyrdom came from their adhesion

burned and when?

in heaven.

find it.

strength is gained and maintained only, along the path of chastity and self-con-trol. The glory and perfection of the To the Editor:-The first annual meetcoming generations lie in the same dling of the S. S. A. of Iowa has just been rection. Prisons, penitentiarles, houses of correction, houses without name, held at Oskaloosa, The attendance was very good and much enthusiasm charity and insane asylums, retreats for displayed. Our speakers and mediums entertained large audiences each even-ing. Mrs. Westlake and Mrs. McCoy the imbecile, deformed and incapable, are filled by those "conceived in sin and were at their vest, while Mr. Barrett's Even more than in woman, the excelwonderful inspiration was poured forth to hungry souls who listened with lence, strength and productive power of man depends on and is the direct out-growth of a pure, chaste, and virtuous marked attention. The following bylaw was adopted: Medlums who are fully endorsed by the State Spirituallife, wherein all lower desires, instincts ist's Association of Iowa shall, upon ap plication, be provided with credentials from said association, bearing the signatures of the secretary and president, with the seal of the association at fixed.

The following officers were elected for the costing year: President, Dr. G. A. Hinton, Oskaloosa; vice-president, John D. Vall, Marshalltown; secretary, Stella A. Fisk, Keokuk; treasurer, W. T. Ham-Anna Howard Barton: Q. Will the sectarian Spiritualists and the radical bring a division among Spiritualists? llton, Wellman. Trustees, Nellie Enoch, Terry; Dan Davis, Oskaloosa; G. H. Richardson, Belmond; E. H. Vanden-burg, Clear Lake; W. J. Hicks, Ot-There need be no fear of this result. The sectarian element in Spiritualism will ultimately be absorbed . into 'the tumwą. churches. Radical Spiritualism, hav-the truth, which is always radical, only Four delegates with alternates, were

elected to the next N. S. A. convention. The next annual meeting will be held spondent is not in the Bible, and hence at Ottumwa, Jan 17-20, 1903. it is not surprising that she could not

It is most earnestly requested that in all localities throughout the state where missionaries are desired, a request for them will either be sent to the secre-

a circle of eleven members, we held a seauce last Sunday evening. In less tary or president. H. D. Barrett, President N. S. A., will than twenty minutes there were three spend about five or six weeks in Iowa, and will give the work much needed under control, and one who could scarcely resist. The first went into a help. He will be at Keokuk, February trance and personated the death of one 1.3. It costs very little to have him of our neighbors killed in a railroad colgive his most interesting lectures and each circle or society should make a lision; the second was held in trance for an hour and finally did some talking slight effort and give him a call. People always think better of Spiritualism under control; the third talked in the after having heard him. Indian language. We had raps and in-

STELLA A. FISK, Sec. dependent voices also. What we desire Keokuk, Iowa. to know is, if it will be dangerous for A. There is not the least danger, if

ADDRESS OF STELLA & FISK.

Mr. President and Fellow-workers:-It is less than a year since our organization, and is looking over the work of that time we must view it with a goodly degree of satisfaction. We feel that a substantial foundation for future achievements has been hild. This large attendance at this our first annual meeting shows that much interest has been awakened throughout the state. We know that without union there is little strength. We as Spiritualists have reached that degree of development where we rocognize the fact that co-op-cration must be adopted if we would progress farther intellectually, spiritually and physically, I say physically ad-visedly, for the physical body must be made a fit place for the "indwelling of the holy spirit," else spiritual and mental growth is practically impossible. Then to this end we must join our forces and make common cause against ignorance which is the true parent of

all evil. Through the efforts of our bopored missionaries and the thoughtful care of our president, four societies have been organized and chartered. The first one. at Council Bluffs, was organized by Isa Wilson Kayner, E. V. Wilson's gifted daughter, who, wrote asking if she would be permitted to organize a soulety at that place and such other information as we could give. We immedi-

ately replied that we should be grateful for such timely aid, and in a few days received the application for charter. Therefore Mrs. Knyner has the honor as well as our thanks for instituting the

talk indulged, with the result that we became better actualized with each other's ideas and T believe are on a better working basis?" We'adjourned with the understanding that we should meet again next year. We do not ask for the

west more than our due. We ask for justice. There are grand people in the N. S. It is a grand organization and we believe in standing by it, hirst and last and all the time. True it is, that one year ago last Octobeneat Cleveland, It was understood by the weatern delegates gate.' that if we would note the convention at Washington for 1901, the east would

Washington for 1901, the east would vote for Milwaukee for 1902. But when the time came, such a strong opposition to Milwaukee was made by the east that Sister Stewart felt it to be best to withdraw their invitation to that city, and hence next autumn we meet in Boston-the city where even the beaus are

baked esthetically. If there are mistakes in the N. S. A., let you and I help to remedy them. It is a goodly ship, The hull is sound. The decks are clean, ... If there is anything wrong with the rigging, let us like good sallors make it right. There is no, law made by human beings that can not be changed, no constitution that cannot be altered if it is only gone about in the right way. I have been asked what my, plan is, It is simply this: Give each delegate to the N. S. A. as many votes as the or she represents members and if there he more than one delegate from a society divide the number of votes between them. Then if a western state goes to the N. S. A. convention they can wote according to the number of Spiritualists in their state who are accredited members of some regularly chartered society. While the eastern states would be just exactly as the full number of their membership on the same basis. They could have more or fewer delegates than we, it would make no difference, as the number of votes cast would only equal the number of actual members in good standing and for whom the proper per capita tax had been paid. No member to be counted twice. If a person belonged to one society and had represen-tation there they could not have representation in another. Just for an instant this might seem complicated. But think it over and you will see that it could be carried out with little trouble if accuracy was observed. Now it is for you to say what stand lown shall take. It is for you to in-struct your delegates this year as to what position they state year as to what position they shall take on this question next October at Boston. For the matter will come up.. It is like Banquo's ghost, At. will not down. Therefore in the interest of justice and right we must express ourselves. We want no division of the N. S. A. We want union. We mainthained political

union in the early' sixtles, and how much stronger is dur nation for it. The same law of justice will apply at the present time. It will not do to abandon the state associations as some have proposed in attemptinge to, solve the question. They are very necessary to the work. They know: the conditions in

their own states, o'They hunderstand the peculiarities of their nwn people and are so near them, and of them, that they can carry forward the work to bet. ter advantage that the National, whose headquarters must necessarily be located far from many of the states. The utmost confidence and close' relation should exist Detween the National and the State, Hkewise Between the state and the local society, "The union must be cemented on the broad basis of justice to all and privileges to none.

I see an electric carriage-automobile, if you please-with a sturdy youth directing its course. His cheeks are first local society chartered by the state rosy with health, his eyes beam with joy and earnestness, his brow betokens intellectual and spiritual attainments, while love, good will and keen determiexecutive board at Marshalltown where while love, good will and keen determination are depicted on every line of the entire countenance., He is whirled took place at her late residence on the along by this unseen force which he is holding well in hand, directing and controlling it all. On the wheel I see a fly. At each revolution there is danger of its being crushed among the copule stones and dust of the highway. And shortly the fly meets dissolution and is left as a part of the debris of the road. while the strong, handsome carriage ralls on, carrying the smiling youth through green pastures and shady groves, past rose bowers and fruitplace of abode. I can but liken this wondrous carriage to the golden charlot of progress which is ever sweeping on through the naths of knowledge, and on, and on, to the beautiful city of light where we shall "know as we are known." .The question for us to answer is, shall we unite our forces and be the energetic youth, the personification of truth and love that, drives the car of progress, or shall we, the Spiritualists of the world, he the fly that is ground to powder under the wheel? I need not pause for an answer, I can read it in every face. Then be up and doing, for this is an age when every sluggard is left in the race. We must join hands east and west, north and south and use our best efforts to be above reproach, exercising the broadest love and charity to each other and to all mankind. In order that this great whole may be perfect we must make its integral parts perfect. Individually we must ever stand for the right. No good true Spiritualist can lead a double life. He must be what he or she seems to be. We claim that Spiritualism embraces everything that affects the human spirit. We say there is much in this movement for the world, for all humanity; then we must show to the world a clean bilince, sheet for our lives, else they will justly cry out "Fiyp-ocrite!" We must enter into the secret ocrite!" We must enter into the secret sanctuary of our sours and cleanse them so thoroughly that no tendency to evil remains. We must live white lives, forgetting all else but right living. We must teach by precept what our lips ut-ter loudly in public places. No pariah will ever be able to load humanity on up the steep hill of proderession. Those up the steep hill of proderession. Those rice, by the validity of tobacco and subject to, for listant?" tobacco and subject to, for listant?" the adant evils, whiskey, and their if the adant evils, whiskey, and their if the adant of the move-ment in behalf of structure and to elevate ment in behalf ofstructing and to elevate those in darknessd in It is not always mentwho have bad habits. I was once, some years ago, in-vited to a scance. I had never seen the medium, therefore I went. It was a woman, and she, a medium, was under the influence of intoxicating liquor: A medium, who of all people should live a pure life. She gave messages to each one present, with the exception of myself; some wersercognized. I got none. akful that my good hona mother dld not communicale mough suchia channel. I was thankful to the good angels that they kept my little girl and boy from ap-proaching such a waiking liquor bottle. clean life, a clean body for the spirit to dwell in, should the the first essen-

the New York State Association, was selves before attempting to show others made chairman, and myself secretary. the way. Let us not stop the cry for purity everywhere, neither for fear nor favor. Let us "hew to the line, let the chips fall where they may." If you build not on the solid rock of truth and right living your structure will be swept away. We as an organization are young in Iowa and we must see that our growth is healthy. We must let no disease creep in. Let us make a clean record before the world, so when people

look upon us with critical eyes they may say "these Spiritualists have a be lief that causes them to do right, to live right, to be honest. We will investi

We, the Spiritualists of Iowa, have the power to move the world if we will make truth the fulcrum upon which we rest our lever and then apply our force I have lived in lowa almos twenty-two years, and I am proud of our state, proud of her fertile soil, proud of her statesman, proud of her brainy men and women, and proud of her Spiritualists. We must, hav, we shall, take our place beside all other states as their peers, bound to them by love and good fellowship to work in the great cause of making the world a better place for our sons and our daughters to develop their various gifts and powers so that they may ultimately fulfill the great purpose of existence, for "it is not all of life to live, nor all of death to die."

Did it ever occur to you that a wonderful help is given to every one who is made to understand that instead of putting his sins and evil doings on the shoulders of Jesus of Nazareth, he must just carry them until he has atoned for them himself? It gives him a scrength of character both spiritually and men-tally that the believer in the vicarious atonement can never have. The clinging vine can never stand upright as the sturdy oak does. Self reliance is the well off, for each delegate could vote direct attribute of the active Spiritualist.

Then depending upon our own effort. with the mighty power of truth and purity to direct us, let us carry the light to every corner of Iowa. Let us lay aside personal wishes. Let us willingly surrender our own individual desires for the benefit of our fellowmen. Let us be lifted up by the grand thought that our angel loved ones can come to us and help us upward and onward, casting aside all personal grievances and uniting in the broad commonwealth of brotherly love, joyfully accepting that which will bring the greatest good to the greatest number, ever asking with in our own hearts:

What shall I do to be just? What shall I do for the gain Of the world-for its sadness? Teach me, O seers that I trust! Chart me the difficult main Leading me out of my sorrow and mad-

Preach me the purging of pain. Shall I wrench from my finger the ring To cast to the tramp at my door? Shall I tear off each luminous thing, To drop in the hand of the poor? What shall I do to be just? Teach me, O ye in the light! Whom the poor and the rich allke trust My heart is aflame to be right." 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.)

Mrs. Letitia Moncham, wife of Lafayette Meacham, of this city, passed to the higher life, Jan. 18, 1902. Mrs. Mencham was born in Indiana, in 1831 and came to the San Bernadino Valley in 1853. She and her husband were charter members of the San Bernardino Society of Spiritualists, which is the oldest incorporated Spiritualist Society In the State She leaves a hu

# RENDING THE VAIL A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

7

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W.

Aber Being the Medium.

"Rending the Yall" is pronounced by and various kinared questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable. Mo., as a most translation on the second state of the second state member of congress for four sessions, fully discussed. an aditor of a leading daily, and a pro- "The work is not written by the me-

an editor of a leading daily, and a profound thinker along scientific lines. dium nor by any one connected with the found thinker along scientific times, society or circle. All was delivered by "The suys: "The principal contributors to the personalities distinct from either, writ-book are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday, corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved incidental and mostly personal mes-by both laid away for the look. sages of dissertations on scientific, phil- "The work is unique in the history of osophic, religious, theologic and occult spirit communication. Swedenborg, topics-from world-building, the origin Andrew Jackson Davis, and Maria King of life, or religions, of scientific discov- wrote under inspiration. Newbrough ery, and the laws of cosmos or nature- wrote Oahspe automatically by typein fact the entire field of human writer. "Rending the Vall" was writ-thought. The limitation seemed to be ten and spoken by full-form personali-

only that of the spectators to ask quest the and is printed as given. One re-tions. markable thing about the writing may "In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty lilus- words a minute were written by actual trations-44 of them portraits. These timing by the watch. were drawn by a form standing out in "it is but fust to the secretary to say

the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of --not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste There are no dog-handed to one of the circle and filed matic parentheses, no interpolations or away by the seceretary. "What will attract the attention of states that "a form purporting to be"

even the non-Spiritualist reader is that So-and-So, "appeared and delivered the the topics treated by Prof. Denton. following"-stating whether it was oral Thomas Paine and Prof. Faraday, are or in writing. in kind, in thought and style with those "In reading the book, and I have read to which their active lives in this world it and this modest, searce range are an were devoted—in literary character as rendering of these extraordinary hapdifferent here as in their works extant penings by the secretary has been a

source of constant admiration. It adds on our book-shelves. "The Spiritualist press and its con- character to the book and inspires cot tributors are just now discussing a stant confidence in the integrity that number of questions as to the nature of from the first page to the last enhances spirit, of spirit return; the want of the respect and interest of the reader." spirit, of spirit return; the want of the respect and interest of the reader." This remarkable book, "Reading the to conditions in their present world; the limitations--that the organism of the Progressive Thinker, Price, \$2. It is medium imposes upon communication, a large volume of 500 pages.

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and either spoken audibly or written in Coincident with these are the pro-full view by the form. There is not an foundly philosophical comments of the automatic or trance message in the controlling spirits of the scances. Prof. book.

William Denton, Thomas Paine, Dr. W. It is illustrated by several engravings, H. Reed and others covering, law, the originals of which were drawn in medicine, jurisprudence, theology and the presence of the circle by a full form metaphysics. There are no books in ex-materialized spirit artist. Isjence of like character or of higher BEYOND THE VAIL is, as a rule, authority. Price, by mail, \$1,75.

THE BEAUTIFUL SOUVENIR VOLUME, By A. LEAH UNDERHILL, (Of the Fox Family.)

idence that man is monogamic by the constitution of his physical and spiritual being. The glory of the present civllization is the home, with one father. one mother. The home is the initial accomplishing what will be of interest factor of the state. Marriage is con- to the association, but have not been tracted and hedged in by law, and cou-templates the family. Children are third parties to this contract, having no Now, if you

Now, if you will interest yourselves voice, but with rights carefully guarded in the work and assist me, we will work by law, and many rights not defined by with a will, and be able to start the

legal enactment, but well understood, new year with all indebtedness paid, Children have the right to be well born, and ready for better work next year. by which I mean, a healthy body and a I will go to any place where the friends yigorous mina; they have a right to de-mand of their parents care, attention and preparation for life. If parents cannot give them this, or shrink from the burden, they should not have the will meet the expenses, and assist in mand of their parents care, attention and preparation for life. If parents cannot give them this, or shrink from the burden, they should not have the diumanity greater than to bring an im-mortal being into existence, incapable, a debt over us contracted in the last and unequipped for its responsibilities. a debt over us, contracted in the last The old religious idea that God gave as camp-meeting. I have begged the Spirmany children as he saw fit, has been itualists who voted that camp-meeting the cause of immeasurable suffering on the officers of the association, to help and is a doctrine made damnable by lis us lift it. We did all in our power to

excuse for unbridled passion.,

Monogamic marriage was preceded but finances it was more than successby polygamy and concubinage, and the ful. Many who never knew the truths ethics of the latter yet linger. There are yet two codes of morals, one for wo-men, one for men. Woman would hold immortality, and the work done at Wonstrictly to the monogamic promise of ewoc Camp will be lasting. But the marriage, man too often, is tainted with season was short, and expenses high, marriage, man too often, is tainted with season was snort, and expenses might a tendency to polygamy. And strange and rain the last part of the session ato say, society upholds him, while it added to the difficuities, so that we tramples in the dust the woman found were not able to meet the expenses. derelict to her vows. More strange, the upholding and perpetuating force of this dual morality is woman. Claesar's wife must be above suspi-clon, her chastity without blot or blem-sch but Caesar may be the most desni-ualts will send either to Mrs Baker.

ish, but Caesar may be the most despicable debauchee, and "good society" re- Portage, Wis:, or to me, Whitewater, ceives him unquestioningly. Mothers Wis:, one dollar, or even less if you can welcome the degenerate roue to the not give that much, we will be able to presence of their daughters, who take pay off our debis and commence the no offense at their moral putridity; take year clear. Will you do this? And will them for husbands, with the expecta- you help me as your president, to carry

tion that after marriage they will re- out the work I am expected to do, by ceive the undivided attention which co-operation? Hoping to hear from every town in they expect to yield. How soon they find it all a dream! A horrible dream! the state, I remain, yours for, Spiritual-(and wir? Because woman does not ism. OLARA L. STEWART. And why? Because woman does not ism, Whitewater, Wis.

to the same ethical code that he demands of her! The air is burdened with the moans The deminds of her! The nir is burdened with the moans of blighted love, and broken hearts, be-Meat." By Elizabeth Towne. Excel-

cause woman expected perhaps not an left. Price 25 cents.

angel, but hono! and decency in her husband, and found a brute. And yet this must be until she declares for her-self this self-evident right to have the

# "How Shall | Become a Medium," Fully Answered

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association. open that year with as good prospects June 27, there was a meeting of the as we did the last year. I have been busy in various ways, in the interest of the Central Association were holding the association, and have succeeded in their camp meeting. Through their courtesy time was allowed to the state association which was well occupied and considerable funds raised, as was out in the field as much as I would like shown by my financial report, also a number of personal members gained. At this meeting ordination papers were ssued to H. C. Holsclaw and Mrs. Eva McCoy, and plans for future effort along the lines of propaganda work were laid. Vice-president Vail and your secretary were elected delegates to the will meet the expenses, and assist N. S. A. convention at Washington, Mr. Ed Weller and Mrs. Nellie Enoch alternates. As we were about leaving home for the convention a letter from President Hinton informed us that Mr. Vail would not attend. We immediately wrote to Mr. Weller, his alternate, to see if he could go, but received no re-ply. At Washington, on the first day of convention we were delighted to see Mr. W. T. Hamilton in attendance, and he was duly scated to fill Mr. Vall's place. make it a success, and in everything Let me say just here that a finer, more intelligent-looking body of people it has not been my fortune to see in my life. than I saw at the National Spiritualists Convention, last October. I am proud of it. I am proud that I am one of hem-a Spiritualist. We learned a good many things at

this convention that I wish you might all know. I am going to tell you some of my conclusions, and some events that have led me to them. While listening attentively to the report of the committee on credentials, we found that in many of the eastern states not only the state associations, but the local societies as well, were chartered by the N. S. A. Thus a state with a dozen local societies counting at least one delegate for each and two for the state, could have four-teen delegates, while in all the western states only the state associations (and perhaps a very few camp-meeting clations) were chartered and could send delegates. So no matter how large the membership, nor how many local societles the western states had they could only have one delegate for their charter and one for each one hundred members or major fraction thereof (this was changed to fifty during the convention, while in the east one hundred persons might compose fourteen societies with seven members each and send fourteen seven memoers each and send fourteen delegates, then the same one hundred people might form a state association people might form a state association and send two delegates. Therefore we and send that the representation is un-conclude that the representation is un-conclude that the representation is un-conclude that we have the numbers west of Buffalo and Pittsburg to equal if not exceed these east of to equal if not exceed those east of

I feel like Uncle Jesse Harper (one of Abraham Lincoln's old-time friends) did on the political situation. He said the cow had been standing with her head to the west for a long time, feeding on our fertile pastures and green fields, while the eastern people had been millking her, and he wanted to turn the cow around. I want to turn the cow around In this case, for a little while anyhows

There was a meeting of state officers held in a committee room with the purpose of forming a closer relationship between the state associations, thus, to support each other in our work and to some method by which all, east and west, north and south, have equal representation based upon actual mem-bership without reference to the part of the country from which the most money comes by subscription or donation. Or

six sons, with their families. She was signed officiating at her funeral which 20th of January. It was largely at tended.

ELLA WILSON MARCHANT. San Bernardino, Cal.

Mrs. Sarah E., wife of A. G. Wilkins, passed to spirit life. Jan. 23. at the home, 1182 Park avenue, Meadville, Pa. after an illness of nearly three months June 9, 1857, she was married to Mr. Wilkins, at Cooperstown, where they re sided for about 20 years. During about aden orchards, to a beautiful city, his 25 years their home had been in this city, excepting brief absences in Florida and Ohio.

The deceased was a lady whom to know was to love. Her qualities ren dered acquaintance with her a source of pleasure, and her death will cause profound regret to many friends, whose sympathy is freely extended to the be reaved husband and son and other rel atives. The funeral was the following Sunday at 2:30 p. m., at the residence

Passed to her home in spirit life Rosa, wife of John Gregar. of Elgin, Minnesota, at the age of fifty-five years Mrs. Gregar was the mother of twelve children, eight of whom survive her, six sons and two daughters. She was a truly unfolded Spiritualist, as her life was an example of nobility and purity. nationce and charity. She was beloved by all who knew her for these sterling qualities of character. The funeral was held in their spacious home, which was taxed to its utmost, and people of all religious phases were there to listen to the message of death as taught by our beautiful and comforting philosophy. The writer officiated, and was ery pleasant conditions. CATHARINE M'FARLAND. given very

Passed to spirit life, at Port Angeles, Wash., Mrs. Laura E. Peters, 61 years of age. She was a prominent Spiritualof age. She was a prominent Spiritualist. While never known to have a perinnal ill-will toward any one, she was radical, aggressive and progressive, strong and positive in her convictions and plain mannered to an unusual degree. She had no time for dress or the gree. She had no time for dress of the vagaries of fashlon. She carried this to the end and would have only the most simple burint. Her coffin was built by a friend and the hearse was a neighbor's spring wagon. As the days shortened and her time was setting friends would come with sorrowful faces, but she would have none of it She wanted everyone to feel glad, for "Am I not about to step off into a higher and better life?" she asked, and as the minister fittingly closed her dis-course, "Mrs. Peters had only bld 'good evening' to her earthly friends and 'good morning' to the spiritual." The funeral ceremonies were conducted by Esther Gideon Thomas, Spiritualist minister, of Seattle. COR.

January 10, Mrs. Georgia Cook Bar tholomew passed to spirit life, at her home in Irvington, Ind., aged 54 years She had been an active member of the Spiritualist Church of Indianapolis, Ind., for several years and for nine years a member of the Ladies' Ald of that church. She was the first one to b ecalled by death from the Aid in all

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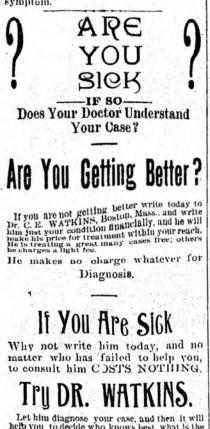


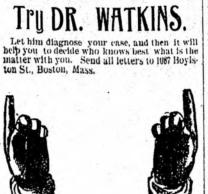


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work than if he had a great many as-Alstants; no stall of visible helpers are bisidalis, no sidil of visible neupers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all or his medical treatments that is visible help. Write him to-day, and hus return mail you will receive the diag-nose. No charge made for diagnosing your case. Send age, sex and leading symptom. symptom.





through the influence of those false doctrines, but in spite of them. The testimony of the Everlasting Gospel, its power and influence with those who are yearning for the light and a more perfect knowledge of the fruth, does not depend upon the mate-rial prosperity of any religious sect or

political party, and as a rule which seldom varies, that success is the cause of the closing of the gates which were formerly standing ajar, it has broken the medium -of- Communication through which was transmitted the spirit and life of that testimony. It has been the universal experience of individuals and nations that it was when they were passing through the valley of the shadow, were giving terrifle battle to the malignant -forces that were seeking helr overthiow that fley were able to draw the nearest to and receive the more perfect ministration from the more perfect ministration from splittual world; they being more con-scious at such times of the fact that they were dependent upon those angel ministrations for help to successfully remove the obstacles that impede their journey. There has been in the past, and there is at present, and without any doubt to the contrary there always will be those individual souls who are in the case, and therefore he can do better world but not of it; who do not come under the influence of those conditions

which seek to relard the development which SUCA to relate the activity and of the splittual life of the race, and from their high vantage ground they can realize what is necessary to be done to move forward the great body of hu-man life onto a plane of existence supe-rior to that which they are at present occupying. Sects and parties as long as they are faithful to their obligations by obeying the reveations of the higher law will

the revolutions of the higher law will be used as instrumentalities to an-

nounce unto the world the testimony of the gospel of redemption from the false and degrading influences of the lower law, presenting for the world's accept-ance the superior benefits to be derived hy a recognition of the higher. If they fall of performing that exalted and honorable duty which is placed upon them and come under the influence of those conditions which they started out with so much zeal to emancipate their own life from, and to help others attain unto that exalted state: they must not think because they are not in harmony with those spiritual energies that are advancing life to higher conditions, that such power does not exist; for it does; there never was a time when it did not,

and at the present time it is making itself felt through those spiritual ministrations as never before.

As human life develops a higher grade of intelligence it becomes more sensitive to the influences that are impressed upon it from the spiritual world. The quickening of the conscience of human society has come through the power of those spiritual forces which has through the ages been steadily augmenting his influence over human life, and as it has increased the ban of condemnation has been placed upon practices which the conscience of former generations were too dormant to realize. For examples we will cite the horrible inquisition of the middle ages, the burning of witches, the death pen-

alty for theft, and the slave trade. There is not at present a so-called civilized nation that will tolerate such barbarous practices.

As we travel along this ascending highway, receiving and incorporating into our lives this universal gospel of salvation, we are made more conscious of the growth and activity of that spiritual power as it is revealed by the manner in which it has condemned those practices which formerly were not placed under indictment, but which at present has the ban of the outlaw marked upon them. Threats nor flat-marked upon them. Threats nor flat-have precluded the old; and sometimes silenced. In tones both authoritative it has come upon the world like a peal keep standing notices of meetings held and of kindly pleading it is calling upon of thunder from a clear sky.

human society to come up higher; to

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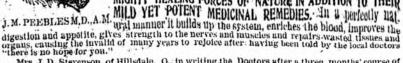
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OF

HOPE

The Eminent Dr. Peebles with an Able Staff of Assistants has Disco fected a Treatment that Gives Hope to Every Suffering Home in the Land.

Dr. Peebles' Institute of Health. composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there areas the insurable disease. This that it can almost be said that there areas an insurable disease. This that it can almost be said that there areas and Physical Cult-restments, combined with a system of dyglage and Physical Cult-tree and is so perfected that any one can take it in their own home with-out detention from their business. Years are the Doctor concluded out detention from their business. Years are the Doctor concluded to work to discover what this mighty power might be and how it could be used. After almost hair a century of persistent study and invest-perfected system of reatment that is destined to revolutions to the word a pation he, with his uble staff of coveries have given to the word a staffing the side. The endress models are the covered at the almost of healing the side. The endress model at the dimest alm there is nothing mysterious about it at all. They say they are able to cure thousands of these pronounced incurable by other by the MIGHTY HEALING FORCES OF NATURE IN ADDITION TO THEIR MILD YET POTENT MEDICINAL REMEDIES. In a perfectily high



"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 earling her of a long standing case of female trouble and fall-ing of the womb. Missis Datsy Burke, of Kulama, Wash, who was completely cured of catarth, sends a thousand thanks, of Plutsburg, Pa., corner. Fifteenth and Burgham street, who had been ing it is done of the standard of the standard street in the street thanks of the standard dis-treatment thanks. The street is a street in the street in the street is of this isodo dis-sends a thousand thanks, of Plutsburg, Pa., corner. Fifteenth and Burgham street, who had been ing it is the street in the street is a street in the street is a street in the street, who had been ing it is the street in the street is a street in the street is a street of the street, who had been ing it is the street is a street in the street is a street of the street, who had been ing it is the street is a street is a street of the street is a street of the street, who had been ing it is the street is a street in the street is a street of the street, who had been ing it is street in the street is a street in the street is a street in the street, who had been ing it is a street in the street is a street in the street is a street in the street, who had been ing it is a street in the street is a street in the street is a street in the street, who had been ing it is a street in the street is a street is a street in the street is a street is a street in the street is a street in the street is a street is a street in the street is a street

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some of those questions. There have been periods in the past evolutionary growth of human society which were crucial, which affected sometimes one nation and sometimes and blood-vessels and a return of natanother, and sometimes the universal unal vigor to the eyes. My method of human race. The operation of that spiritual law is not spasmodical, it is an ance. Please write for illustrated cir-Incessint, ceaseless energy, ready to cular showing siyles and prices. I mainfest its power in human society guarantee to 94 your eyes and please when the conditions of life are such you. Address.

that call for its action; and as soon as one problem is solved as far as human

development is capable of accomplish-ing it, other problems are presented. Our own republic passed through one successfully in the mighty struggle that it made to throw off the incubus of chattel slavery. That the most advanced nations of

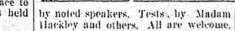
the world are approaching a cencial period of their existence is apparent to the close and intelligent observer of the operation of the forces that are moulding the thought of the world. When it will come cannot be predicted with a certainty, but that it can be long de-layed is doubtful. How it will make itself manifest is also unknown. Sometimes they have come slowly working out the problem, imperceptibly advanc-

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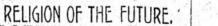
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The answer to the foregoing question must be given by each individual soul as far as their own personality is concerned; they alone knowing better than any other mortal whether that power has made itself manifest in their individual life. In the great aggregates of units of life which by their combina-tion constitute the governmental sys-tems of the world, is that spiritual pow-er making itself felt at the present time in a mar femalike manual time in an in a more forcible manner than in any of its former manifestations? In spite of all opposing arguments which seek to uphold the doctrine of human degeneracy, the answer, if given according to the actual presentation of the facts of the case as they reveal the condition of human society in all of its varied phases, must be that when compared with its former history there never was a time when those higher spiritual forces were dominating human life to the extent that they are at the present time.

The cry that is going up from the thousands of hungering and thirsting souls who are asking for the bread and waters of life has made its impression on the thought of the age, it realizing that something is needed besides the stone that has been in the form of theological dogmas and theories regarding human life and its destiny, and which have through spiritual revelation and scientific investigation been proven false, and which has caused a reaction the mass of intelligent thinkers who were formerly under the sway of those erroneous conceptions of what con stituted the obligations of each indi-vidual life to itself and its fellow beings have evolved more consistent ideas regarding that subject. The forces of the spiritual world are making its influence manifest to human life as a power superior to any that he was capable of realizing when dominated by those false theories, and as they are being outgrown, the soul turns away from them with a feeling of nausea, and which has because of this evolution of spiritual thought caused the supporters spiritual thought caused the supporters of those false theories to attribute it to moral degeneracy, when through their own blindness they have been unable to have tolerated. This advanced condiscern the signs of the times, the prophesy of which has been given by those instrumentalities which have de-veloped as mediums of the higher law and through which the truth concerning it has been revealed to the world.

There are none so blind as those who will not see, and if there are any who cannot discern the handwriting on the wall announcing the doom of those theorles which presented the doctrine of swing grace if the penitent would only believe that through the martyrdom of a good man they were absolved from all religious, moral, social and political life a good man they were absolved from all responsibility as far 63 their me acts purpose pressing forward demanding i are concerned, and through that vicarious atonement they had become heirs of salvation, not being conscious of the immutability of that law which save That "whatsoever ye sow, that shall ye also reap." But such who are not capa-ble of understanding that higher law pre more to be pitled than censured. The old beliefs are unable to accom-

realize more perfectly the truth of the fact that whatsoever they sow they will reap, that they cannot "gather grapes of thorus, nor tigs of thistles;" it is striving to have them understand that if they would be successful in lifting the awful burden of crime and moral and physical poverty which even in our most civilized nations is hanging like a dark and portentous cloud over human society, they must remove the causes that are producing such conditions; go to the bottom and begin to build the structure on a solid foundation; realizing that license to violate the moral and spiritual laws of life cannot make it right even if it receives the sanction of all the parliaments and congresses and the highest law courts of the world. That purity of life and chastity in all of the relations into which human society is brought is not an idle dream of a flight of the fancy in the mind of the fanatic, bui, a possibility and an abso lute necessity which must and will be realized The bitter conflict that was waged in the past regarding the right of individual opinion to accept or reject the forms of belief presented; they alone

being the arbiter of that question, has, been prepared by the earnest labors of through the influence of the testimony, those on the mortal side of life and of the Everlasting Gospel resulted in the elimination of a large percentage of the fanaticism which formerly was the most prominent feature; and while manifested in both religious and politisown with the seeds which will produce an abundant harvest of higher con-ditions, are nearing the harvest time: forth'to cal controversies its fangs were the most deadly in the conflicts over so-"Prepare, ye heavenly reapers, called religion, so that it has become an The fields all ready ripening historic truth that the religious wars in which the world has engaged far tran-scended the political conflicts in arous-And ye as angels of the Lord With sickles in your hands, Make ready for the harvest, ing the malignant forces of human life. Happily the world has advanced far enough so that it has more respect for those honest differences of opinion which must exist in all progressive life. It is recognizing the truth that all have a right to worship or not, and in whatever form is thought the most accepta-ble. The assembling of a World's Congress of Religions where all could meet on a plane of religious equality would not have been possible in any of the tion. centuries that preceded the one in which it was held. What would the founders of the old dogmas thought of the project of admitting the heathen(?) where they would be free to give their Sister. dition has been brought about through the labors of those souls who were at the time ostracised and denounced as the enemies of religion and many suffered death; but they were the messenincorporating into our lives this testigers through which was transmitted mony of the Everlasting Gospel which that testimony which is redeeming the has lifted us above the false conditions world from the false and causing it to understand and appreciate more fully nate souls, and has brought us to a the blessings of the ministrations of the

truth. The many problems affecting the religious, moral, social and political life of mankind are with carnestness of settlement and they will not be ignored. The evolution of human life up to its state of development has present brought them to the front, and nothing less is acceptable but as perfect a solution as the development of the race will permit, and it has arrived at a stage of

The Everlasting Gospel is preparing the race for an advancement. The The Church of the Soul, Mrs. Cora L.

announcement has goue

Lift up your eyes and view,

With grain of golden hue;

Prepare to reap the land."

the

Shakers, N. Y.

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hybrid civilizations of the present time. V. Richmond, pastor, holds regular serand which are styled modern but are so vices every Sunday at 11 a. m., in Hanonly in name, they being an adulterous del Hall, 40 Randolph street. Sundaymixture of the new and the old, and It school at 9:45 a. m.

is trying to carry along that confusion Julia Steelman Nichols gives an address and seance every Sonday night at Hall 218 Atheneum Building, 26 E. of forces and incorporate them in the new life which is dawning upon the world; but that is impossible. President Van Buren street.

Lincoln aptly illustrated that fact when Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. he said our republic could not endure half free and half slave, it must be all 3243 Wabash avenue. Social the last one or the other. So the present sys-Thursday of every month. tems, religious or political, cannot en-

The meetings of the German "Trath Seekers" will be held at Mechanics' dure unless they cast off their burden of death and enter sinto the new life: Hall, 5850 South Halsted street, at 3 and we do not doubt but that they will turn their faces toward the light. That . f. every Sunday from first of Septeniber on. Robert Grabe, medlum.

the forces of the spiritual world do co-operate with the efforts that mortal life Spiritual services are held every Sunis making to advance, is known to the day afternoon and evening at 2:30 and 7:30, also Wednesday evening of the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch-Parfie speeden believers in the spiritual philosophy, but it does not prevent the operation or the law of free agency; every individ-ual must in a large measure be the Ruffle, speaker. arbiter of their own destiny, working it out on whatever lines they think best; but if they are faithful to obey the light

The Spiritual Research will hold meetings every Wednesday at 2 o'clock which is revealed to them their light p. m., in Hall B; Van Buren Opera will be increased. The fields that have House, corner Madison street and Call-

The Christian Spiritual Society, under fornla avenue. The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygela Hall, 404 Og-den avenue, corner Robey street. The Progressive Spiritual Sect.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxillary 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 ladles bring refreshments; While it is absolutely necessary that here should be a seed time in both the material and spiritual phases of life, It supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the auis as necessary that there should also be a harvest time, when the energies of life should be advanced from the pridience, and answered by the guides of mary department and other phases of Mrs. Cora L. W. Richmoud. Always an life's obligations be brought into operainteresting programme. All are welcome.

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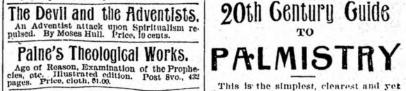
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