





A Series of Instructive Lessons by A. J. Weaver.

Evolution teaches that all life commenced in the water and continued there for unknown ages. At length when animal life emerged from its home in the sea and crawled out of the water upon dry soil, the struggle for life which had everywhere and among all the species prevailed in the sea continued to prevail on the land. In time the earth became as densely populated as the sea, and the struggle for existence became equally as desperate and wide-spread.

In this struggle, each animal resorted to or invented some means of protection. These means differed as the instincts and environments of the various kinds of animal life differed, and they became the cause of the appearance and final development of many parts of the animal organism. It is the object of this article to trace out the rise and growth of some of these parts.

Claws.

Who made them or where did they come from? As a means of protection and safety some animals resorted to digging, while others to the soft loose pieces of the earth into which they could crawl and secrete themselves. At that time they had no bony claws. They had always been water animals and had had no use for them. But as they fell into the habit of digging, the skin on the bottom and ends of their toes got thicker and tougher till after long periods of time each toe terminated in a horny point.

What made this change possible and universal with all animals that resorted to digging, was the fact that those which were indolent or careless and dug but little and so used their toes but little and whose toes consequently were but slightly horny, perished to a great extent, because their holes were shallow, while the best diggers, which of course developed the most horny toes, survived, and by heredity transmitted their horny toes to their offspring. Thus it comes that animals that dig holes are born with claws.

But all animals did not keep to the plan of digging holes for safety, even after they had developed their claws. When surprised by an enemy too far from their holes to reach them, the smaller and more nimble, like the progenitors of the squirrel, got in the habit of using their claws to run up a tree for safety—at first a tree with a coarse bark to which their blunt toes could cling, of course they were not yet so blunt to cling; they fell to the ground and were killed by their enemies; but the sharp-toed ones survived and transmitted their sharp toes to their offspring. So squirrels are born with sharp claws.

There are squirrels, however, living on the western plains, that do not climb trees, because there are no trees to climb. They, on account of their environment, resort to the original plan of digging holes and one never sees a squirrel from his hole any more than a tree squirrel is seen far from a tree. These "ground squirrels," as they are called, are very hospitable, and in the winter season take into their homes the owl and the rattlesnake; the three seem to abide together in peace. I have watched them many an hour.

There were other animals of larger size and stronger muscle, like the progenitors of the lion and tiger, that found they were too heavy to climb a tree as could the squirrel; they had other immediate means of protection but to stand their ground and fight. In this work they soon found as much use for their claws as in digging holes or climbing trees.

We point to the lion as the highest example of physical courage, and are accustomed to think he never sees a foe from the hand that created him. But there is another explanation for his courage. By standing his ground and fighting his foe, he found that he had superior strength. Victory was his in every encounter. This gave him increased confidence in himself. As victory followed victory, his confidence increased till he became endowed with the courage which belongs alone to the lion. The timid mouse would develop a lion's courage, if it could have the strength and experience which for ages has belonged to the lion family.

Long Legs.

There were other animals that resorted to other means of protection in the battle of life beside claws. They sought means of safety in flight. Probably this method of seeking safety was the first that was tried by animals and was universal. Those that were slowest on foot used their wits, and finally resorted to digging holes and climbing trees, but those which were swiftest continued to use this means of escape. Those that lagged behind had shorter legs and they perished while the longest legged escaped and became the breeders of the next generation. Thus nature used the same method in giving long legs to the deer and antelope which man used in creating long legs for the greyhound; that is, breeding alone from the longest legged. Nature, however, did it as a means of escape, while man did it for the chase or for fancy.

Wings.

We come now to still another class of animals—those that have wings. Whence came wings? There is any part of the animal organism that is often referred to as evidence of a supernatural wisdom in its production, it is the wing of a bird. It is indeed a marvel of gracefulness and usefulness combined. Is it possible or probable that this wonderful structure, so beautiful and so adapted to its work, could have come in a natural way to answer to the needs of the bird?

It certainly is an idea worth considering. Could it not have come in the process of the evolution of animal organisms? As the progenitors of birds, which were water animals, first crawled out of the water, and little by little began to get used to living on the land, they, like the animals which preceded them, became exposed to new and fearful dangers. The earth teemed with enemies ready to seize them as prey. They were helpless or at least had but small means of defense or of escape. They had organs suitable for swimming, which for convenience we may call fins, and possibly projections had commenced which afterwards developed into legs. In case of danger they sought safety in flight and their fins, which had been their only means of escape in the water, became their chief means upon which they depended on land. These they used vigorously, but they had not yet become so well adapted to air as they had been to water. They must go through a great change to be suited to higher existence. Many of them perished, but those best fitted for the

new life survived, and they handed down their developments to the next age. Wings at that time, and perhaps for centuries, were but little else than what might properly be called flappers, or perhaps somewhat like what they are on the ostrich. Why did they not the flappers on the ostrich, if they were the beginning of wings, and not rudiments, go on developing till they became true wings? It was because the ostrich developed such a remarkable means of defense in his extraordinary legs that it did not need wings to fly away from its enemy, or if the enemy was too strong, and it did need to fly, its legs were so long and strong it could run with the speed of a horse.

The penguin is another example where the wing may have been arrested in its development. This is a bird, in many respects pertaining to the ostrich, like other birds with the exception that it has only partially developed wings instead of true wings. Why did not its wings keep on developing till they became true wings? Because the animal makes its home on the sea beach and feeds on fish. When an enemy appears it takes to the water and, having the feet of a duck, it is soon safe. Its miniature wings it uses for diving, in which it is an adept, and to assist it in swimming. Living in that way the bird is protected without wings; it has no use for wings; hence nature has not given it wings; or to state it more scientifically, it is in harmony with its environment without wings.

The auk is a similar bird. In the South sea islands there have been found many wingless birds, but on these islands there are no beasts of prey, and so there is no need of wings as a means of safety, so the birds have never resorted to those means or habits of life which tend to produce wings.

It must have been many centuries before wings became so developed that a bird could lift itself into the air and sustain itself there. When, after repeated attempts, it succeeded in flying so high as to get into the lowest branch of a tree, it was a great victory over its enemies. The moment it did that it was safe.

Long Arms.

The long arms of the apes and monkeys separate them from all other animals. They are animals that did not climb trees, but they were able to cling to the appearance of birds. The original or ancient progenitors of these human-like beings were undoubtedly quadrupeds, and like other animals they had to struggle or die. They did not, however, seek safety by digging holes in the ground, nor by a face to face fight like the lion, nor by stretching their legs in flight like the deer, nor by attempting to fly into the air like a bird; but they used their arms, and, when pursued by a stronger enemy and in danger of being caught, or rearing up on their hind legs or springing and grasping low branches of trees, and drawing themselves up for safety.

They soon perceived the advantage which they derived from this manoeuvre and they continued to repeat it. They soon found that the trees were a safer place than the ground, and so they gradually began to spend more time there; finally they made beds in the forks where they slept, and where the monkeys gave birth to their young. The trees finally became their home, as in a different way they had, centuries before, become the home of the squirrels and birds.

It was the longest-armed apes which succeeded in grasping branches and being high out of danger; and afterwards long arms and strong arms were the necessary safeguards against falling in passing from tree to tree or branch to branch. Thus it was that the long and strong armed survived and their attributes were transmitted by inheritance, while the short and weak-armed perished.

The grasping power of the whole ape family has, by long and constant practice in swinging from limb to limb by the hands and arms, been developed to a most remarkable degree. An infant ape very soon after birth instinctively grasps and clings to a branch with its young fingers and sustains its entire weight.

A young babe of the human family has the same instinct very strongly. Every one must have noticed with what a firm grip infants will grasp one's finger and how tenaciously they cling. Scientists who have experimented in this direction, tell us of babes of only a few days old, that would grasp a walking stick and sustain their entire weight for over two minutes by the watch before they would let go. This may not be proof, but it is not an evidence, that man was once in the ape condition, while the babe is an inheritance from the human race when it was in that condition? (To be continued.)

MY COUNTRY.

My country is the world; I count No son of man, my foe, Whether the warm life currents mount And mantle brows like snow, Or red, or yellow, brown or black, The face that into mine looks back. My native land is Mother Earth, And all men are my kin, Whether of rude or gentle birth, However steeped in sin; Or rich, or poor, or great, or small, I count them brothers, one and all. My birthplace is not spot apart, I claim no town or state, Love bath a shrine in every heart, And where'er men mate To do the right, and say the truth, Love evermore renews her youth. My flag is the star-spangled sky, Woven without a seam, Where dawn and sunset colors lie, Fair as an angel's dream, The flag that still, unstained, untorn, Floats over all of mortal born. My party is all human-kind, My platform, brotherhood, I count all men of honest mind Who work for human good, And for the hope that gleams afar, My comrades in this holy war. My heroes are the great and good Of every age and clime, Too often-mocked, misunderstood, And murdered in their time, In spite of ignorance and hate, Known and exalted soon or late. My country is the world; I scorn No lesser love than mine, But calmly wait that happy morn When all shall own this sign, And love of country, as of clan, Shall yield to world-wide love of man. —Robert Whitaker.

What Good Are the Gods? Is the Question.

The world is just what it is, and no God has been able to make it any "beter." The God of Israel or Biblical account tries mightily hard to make the world out different from what it is in our experience and observation, but that account melts away before the advance of science, reason and common sense. Materialism, as the swing of the pendulum to the opposite extreme, starts out with a dead matter, but speedily discovers that it must supplement this "dead" matter with "forces" and "law" to account for the world as it really is and does. A thousand philosophies begin with as many theories to account for the world, but find they must "end" with the world as it is in our experience and observation.

It is all the same to the world whether it was created by the fatherly God of Israel; is the evolution of the dead matter of the materialist; or the self-development of the eternal, omnipresent, active and intelligent Ethereal Substance. It got here all the same, and we must determine the real cause to ourselves we must consult our experience and observation. Moreover the world is just what it is, no matter if it is eternal and, therefore, never had a beginning in any thing or in any way, and we must determine the real cause, and as our happiness and that of others depends on the adaptation of our character and conduct to the environment in which we find ourselves, the query presents itself: What good are the Gods and why bother with their discussion? Why not live the live you have, under the environment you were born to, and let it go at that?

But the God question won't down; never has downed; and never will down till it is settled along with the other common sense lines, and frankness and unbridled imagination never will settle the question satisfactorily to any one but the crank himself; the crank will not be able to turn others into his way of thinking—not permanently.

As the Gods, all the theories or fundamental principles; it is of the utmost importance that we start out with a correct theory or fundamental concept. Otherwise we fall into error and interpret the world and in our conduct in it. See? Well, the following examples should make it plain as mud.

The fundamental concept of the Biblical writers and the orthodox church is a fatherly, jealous, vain and vengeful God, whose sole concern in creation was man, and the purpose was to have man worship him. Consequences: Man was made perfect in the beginning and placed in a perfect environment. The devil came, and through the knowledge and consent of the "fatherly and jealous" God and causes not only man but also his environment to "fall." Ever after that there is dire contention between the "jealous" God and the "rebellious" devil as to who shall control the world and have the souls of man when they pass out of it. If the God gets them they walk golden streets and shout hosannas before the throne; if the devil gets them they enjoy the lake of fire and brimstone, and weeping and wailing which he has prepared for them. The devil was getting much the best of it and the "fatherly and jealous" God sent his only son to bring back the world after his fall. The "rebellious" devil and his "vengeances." Yet the great driver got the broad road which leads elsewhere. Practical consequences: The great business of life is to worship God, to build expensive tabernacles in which to do it, and to employ an exacting priesthood to tell you how to do it. And to contribute of your shekels and prosecute foreign wars to extend the dominion of your God. Moreover you must sacrifice one day in the week to these ends. And believe that this God does everything that is done. Thus it is seen that a theory or fundamental concept has much to do with all your other opinions but also with the conduct in life.

Materialism is a revolt against that, and the pendulum swings to the opposite extreme. Not only is "God" not fatherly, jealous and vain, but he is dead as a door nail and blind as a bat. He has no rewards for those who worship him; no punishments for those who don't. All things are physical, therefore you have no "soul" and there is no future life for you—neither that of the golden age nor that of the lake of fire and brimstone; nor any other. Theoretic consequences: As Matter, the Materialist's God, is dead you must believe in those imaginary things he calls "forces," and in that other hallucination, that "law" governs the world. Practical consequences: Eat, drink and be merry, for to-morrow you die. Not only is there no place for the soul after physical death, but the less "soul" you have in this life the more "success" you get in the next. The fundamental concept has much to do with our minor opinions and with our conduct in life.

The church theory was arrived at through "inspiration," and the most natural thing in the world is for the man to fall into crankism who cuts loose from himself—from his experience and observation, from his own reason, from common sense, and whose formula is: "God says this," "God says that," "speaking of course through him. The Gods must get mighty tired of these people shuffling their crankism off on them. Again, the Gods must resent the insinuation that they are dead and must be hiked round by the "forces" and laws. A great many scientists use this formula, but it is not science—science based on the facts of experience and observation and the co-ordination of these facts.

Now, at what theory or fundamental concept do we arrive if we rely exclusively on science, reason and common sense? And what are some of the consequences of that theory, theoretic and practical? The world "began" within the sphere of our observation at Nebula. Nebulae are necessarily the self-development of an infinite, eternal, omnipresent and intelligent ethereal substance, which thus "made the world" at all times just what they were at the time. A prolongation of the self-development, generally called evolution, which first came into view at nebula, has brought the world on up to what it is to-day and is carrying it on to get higher conditions. "Man" gives the "God" the only acceptable service when he aids in this progress—especially by building himself and others up to a higher condition. The highest place to "worship" the God is in the great temple of nature and every day in the week with head erect and eyes wide open, seek and our own observation and experience officiating. As progress is the order in this life it is quite natural to suppose the man's spirit will "progress" out of this life through the rest of the door of "death," beginning the world with the self-same nature which the God, his ancestors and himself have given it in this life. In that life it is still a case of progress, and as the higher spiritual nature developed in this life in connection with the physical body, what earthly good reason is there for denying that in that other life a higher nature than spirit may develop there in connection with the spiritual

In What Does It Consist, and How is it Attained?

Taking a retrospective view of human life as it has moved upward from its primitive state, the route over which it has journeyed could not, according to our present standard of excellence be designated a pathway. He was compelled to follow a material and spiritual course to hew his way through a pathless jungle of antagonistic forces that contested every step taken to advance to higher conditions of life. The inherent forces of the soul were such that they could not rest satisfied only in the consciousness of the fact that they were opening the way out of the darkness of that primitive life condition, taking the initiative steps to prepare a highway over which coming generations could travel onward with more safety; each succeeding one striving to improve these conditions for its successors.

In seeking to know on what question, what is the goal of human life? the fact must be realized that the problem cannot be solved in an absolute sense, as that would be assuming that the finite could manifest infinite power. Speaking of the possibilities of life as viewed from the standpoint of what has been attained, and realizing what is possible to be acquired, we would stand amazed at the uncertainty as to the possible extent of those attainments of the future if such a fact were not bounded by its limitations. The pathway over which life is traveling is a closed one, as only the steps immediately preceding the ones being taken are plainly visible and opened for inspection. With those beyond we catch a glimpse of something wonderful and undefined experience which comes to our spirits as an inspiration urging us onward to attain unto that goal which, as compared with our present development, is the acme of perfection. What the past generations in their egotism and conceit pronounced impossible, the present has attained unto; and what to the present is clouded with doubt and uncertainty, will to the future be as clear, and the universal forces of nature more perfectly controlled and utilized to meet the requirements of a more advanced civilization.

The earnest pleading cry that is going up from the souls of earth's children is, we want a further increase, we are not satisfied with our present environment, they have fulfilled their purpose as temporary expedients, but we catch a glimpse of something better, and that faint glimmer which we behold is steadily brightening, revealing to us the glorious possibilities of those conditions of life which will eventually be attained. There is the goal of human life. A constant changing but ever progressive movement toward a state of society that is superior to its predecessors. The birthright of every individualized human soul is its endowment with a great reformer who remains dormant, merely negative conditions of life. These forces are exploring the new, the undeveloped regions and preparing them to be dwelling places for a higher and more spiritualized humanity.

The convictions that have taken place in the past when the encasement that restricted the unfolding energies of life was rent asunder, as it could no longer hold in bondage those progressive forces, were not the conditions to be feared; they were the legitimate operation of the law of universal progress though they not only shook to the foundation the old civilizations but destroyed them. So with the political and religious upheavals that our modern civilization has experienced, and is now feeling the power of that convulsive force, and will in the future experience it to a still greater extent, as the law of cause and effect will come into more perfect operation. It will be made manifest in the forces that are working to eliminate the crude and outgrown conditions which are present even, if they in that work are submerged, our present civilization with its governmental systems into the same abyss where so many of its predecessors have gone.

The compensation that will come to human life for the loss of that which to our external vision seemed so permanent; referring to the destruction of our outgrown systems of life, is the fact that there will arise on its ruins a spiritual condition which is a system of superior merit to the one which has taken its final departure from life's activities. As truth is immortal so all the truth which the old contained will be assimilated by the new and the goal that will be striven for will be placed far in advance of the old which preceded it.

The intense activity that is displayed at the present time in the effort to solve the problem of material and spiritual conditions of life, pertaining to the conditions of the most encouraging signs of the times. It is proving that human life, placed here in this rudimentary sphere of its existence, is something more than a mere automaton; that it is capable of intelligently responding to the forces that are urging it to be active and persistent in its efforts to advance the condition of life in all of the different phases of its existence here. It is proving beyond a shadow of doubt that the race is not a dying one, but is imbued with a life that no external conditions can destroy. Its destiny is to leave the barbarism of the past and to press forward to the attainment of the goal of its ambition, a consciousness of the permanent advancement of the race on all of the lines of its existence.

That this can be the more vigorous phase of its development without a clashing of rival interests must not be expected. That the time will eventually come when the inharmonious notes will cease, we not only believe but, reasoning from cause to effect, and judging from what has been gained, we know that such a desirable event will some time be consummated. "When the war drum throbs no longer, and the battle ceases, and the parliament of man, the federation of the world."

What a glorious inspiration have been and at present, are those words of Tennyson. How often have we seen them quoted, but they are always young. Such sentiments come from that realm where age does not make its impression on life.

The time has passed when nations can build a wall of exclusiveness around their domains and have no social or fraternal relations with the rest of the world. They must become living individual national factors, taking an active interest part in all of the problems of the universal human race; or as individual nations cease to exist, be completely absorbed in the more vigorous ones. To those pessimistic souls who are bewailing the passing of those good old times when, as they suppose, each one could "sit under his own vine and fig tree, and none to make afraid"—to such we have nothing but a feeling of pity because of the mistaken ideas which they entertain. The time never has been in the history of human life on this planet when such a blessed consummation has been made manifest; neither does the present possess such a valuable acquisition. Only the future

NOT DEAD.

There is No Death—What Seems So is Transition.

They are not dead whose earthly remains sleep beneath the ocean's foamed billows, or crumble into kindred dust under grassy mounds of yellow or hill. Not dead, but fully alive in all that constituted the living ego while dwelling in its fleshly tabernacle here on earth.

Not dead—for life is ever continuous—and they who once have lived here in human guise, live there in possession of all their individuality; and we believe, are near us in times of stress, to comfort, to cheer, and to strengthen.

And why not? Why should we suppose their loving interest, which they ever manifested for us, while with us in human form, has grown cold and indifferent? Are they less than man, because released from their grosser bodily covering? No; we cannot believe it. If we cultivate our own spiritual powers; as we advance from grosser material ideas, to a higher recognition of our divine nature; as we live more and more in an atmosphere of spiritual light and purity, we will recognize the nearness of those our loved ones who have gone before us into the spirit life. We will feel the influence of their presence, though invisible to outward sight, and when conditions are favorable we can communicate with them, in wordless thought, by soul telepathy, that shall help us to see and know life here and hereafter in its true relations each to each.

The Master said so beautifully and so thoughtfully, "Blessed are the pure in heart; they shall see God." In other words they shall recognize the infinite Oversoul of Life and Love and Wisdom, manifested in all the works of creation; in all the aspects of nature; in the history of individuals and of nations, as the years and the centuries come and go. So we, if pure in heart and spiritually-minded, while dwelling in our material bodies, may we not come into communion with the near and dear ones, whose presence cover and cheer us, while our feet still linger here, on this lower plane of being?

This is reasonable—this is capable of demonstration in our own consciousness, when we bring ourselves into a harmonious condition, when we become "pure in heart."

Let us never speak of those dear departed ones, as "dead" or "sleeping." Let us know and understand, that they are still with us, and that they are "Alert and vigorous!" Permeated with an influx of heavenly strength that will carry them on, through experiences, which will be for their advancement in knowledge and goodness, ever doing, ever enjoying the life of progressive spirituality.

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REV. MARY C. BILLINGS, Hico, Texas.

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In seeking to know on what question, what is the goal of human life? the fact must be realized that the problem cannot be solved in an absolute sense, as that would be assuming that the finite could manifest infinite power. Speaking of the possibilities of life as viewed from the standpoint of what has been attained, and realizing what is possible to be acquired, we would stand amazed at the uncertainty as to the possible extent of those attainments of the future if such a fact were not bounded by its limitations. The pathway over which life is traveling is a closed one, as only the steps immediately preceding the ones being taken are plainly visible and opened for inspection. With those beyond we catch a glimpse of something wonderful and undefined experience which comes to our spirits as an inspiration urging us onward to attain unto that goal which, as compared with our present development, is the acme of perfection. What the past generations in their egotism and conceit pronounced impossible, the present has attained unto; and what to the present is clouded with doubt and uncertainty, will to the future be as clear, and the universal forces of nature more perfectly controlled and utilized to meet the requirements of a more advanced civilization.

The earnest pleading cry that is going up from the souls of earth's children is, we want a further increase, we are not satisfied with our present environment, they have fulfilled their purpose as temporary expedients, but we catch a glimpse of something better, and that faint glimmer which we behold is steadily brightening, revealing to us the glorious possibilities of those conditions of life which will eventually be attained. There is the goal of human life. A constant changing but ever progressive movement toward a state of society that is superior to its predecessors. The birthright of every individualized human soul is its endowment with a great reformer who remains dormant, merely negative conditions of life. These forces are exploring the new, the undeveloped regions and preparing them to be dwelling places for a higher and more spiritualized humanity.

The convictions that have taken place in the past when the encasement that restricted the unfolding energies of life was rent asunder, as it could no longer hold in bondage those progressive forces, were not the conditions to be feared; they were the legitimate operation of the law of universal progress though they not only shook to the foundation the old civilizations but destroyed them. So with the political and religious upheavals that our modern civilization has experienced, and is now feeling the power of that convulsive force, and will in the future experience it to a still greater extent, as the law of cause and effect will come into more perfect operation. It will be made manifest in the forces that are working to eliminate the crude and outgrown conditions which are present even, if they in that work are submerged, our present civilization with its governmental systems into the same abyss where so many of its predecessors have gone.

The compensation that will come to human life for the loss of that which to our external vision seemed so permanent; referring to the destruction of our outgrown systems of life, is the fact that there will arise on its ruins a spiritual condition which is a system of superior merit to the one which has taken its final departure from life's activities. As truth is immortal so all the truth which the old contained will be assimilated by the new and the goal that will be striven for will be placed far in advance of the old which preceded it.

The intense activity that is displayed at the present time in the effort to solve the problem of material and spiritual conditions of life, pertaining to the conditions of the most encouraging signs of the times. It is proving that human life, placed here in this rudimentary sphere of its existence, is something more than a mere automaton; that it is capable of intelligently responding to the forces that are urging it to be active and persistent in its efforts to advance the condition of life in all of the different phases of its existence here. It is proving beyond a shadow of doubt that the race is not a dying one, but is imbued with a life that no external conditions can destroy. Its destiny is to leave the barbarism of the past and to press forward to the attainment of the goal of its ambition, a consciousness of the permanent advancement of the race on all of the lines of its existence.

That this can be the more vigorous phase of its development without a clashing of rival interests must not be expected. That the time will eventually come when the inharmonious notes will cease, we not only believe but, reasoning from cause to effect, and judging from what has been gained, we know that such a desirable event will some time be consummated. "When the war drum throbs no longer, and the battle ceases, and the parliament of man, the federation of the world."

What a glorious inspiration have been and at present, are those words of Tennyson. How often have we seen them quoted, but they are always young. Such sentiments come from that realm where age does not make its impression on life.

The time has passed when nations can build a wall of exclusiveness around their domains and have no social or fraternal relations with the rest of the world. They must become living individual national factors, taking an active interest part in all of the problems of the universal human race; or as individual nations cease to exist, be completely absorbed in the more vigorous ones. To those pessimistic souls who are bewailing the passing of those good old times when, as they suppose, each one could "sit under his own vine and fig tree, and none to make afraid"—to such we have nothing but a feeling of pity because of the mistaken ideas which they entertain. The time never has been in the history of human life on this planet when such a blessed consummation has been made manifest; neither does the present possess such a valuable acquisition. Only the future

DO YOUR EYES REVEAL THE PAST?

CAN THE FUTURE BE FORETOLD?

A New Science

WHICH HAS STARTLED SOCIETY.

The Discoverer Tells How He Performs Modern Miracles Which Astound and Mystify Scientific Men.

R. F. ROBERTSON, Psych. D., C. D.

"It is a fact," says Mr. Robertson, "that important future events can be foretold. Also a man's secret nature, his talents and weaknesses are plainly recorded by the nerve cells in his hands, on his face; yes, he even betrays himself by his handwriting. I have explained the scientific reason for all this in my new book. I have told how any intelligent person may easily learn to read the secret natures of others; how to tell what vocation to follow so as to make the most money; how to develop a wonderfully magnetic personality; how to know whom to court and whom to shun; how to influence people; sell their goods; make them liberal with money; how to secure a good paying position without trouble; obtain an increase in salary and hundreds of things of vital importance to every ambitious man and woman. I gave away the copyright on my book on condition that 10,000 copies should be distributed to the public absolutely free. I am not egotistical, but my book explains a secret law which I know to be invaluable to those who wish to succeed in life. Several prominent men have written me that it contains the very information for which they had been searching all their lives. I know there are hundreds and thousands of people struggling along who might enjoy the comforts of life and gratify their desires and ambitions if they only had the information imparted by my book. So I have decided that as many copies as possible should be given away. If you want to know the real secret of personal control, if you wish to enjoy perfect health, if you would acquire wealth, or fame, if you would become a leader in your community, if there is anything in life that you would possess, write for a free copy of my book at once. It will prove invaluable to you, and you will thank the editor of this paper as long as you live for his generosity in publishing this article. If you want a book mention this paper and address the Columbia Scientific Foundation, Dept. 159 A, 1521 Broadway, New York City.

In Tune with the Infinite

By Ralph Waldo Trine.

The Progressive Thinker will be furnished... One year, \$1.00... Six months, 50c...

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The Divorce Question. At the present time the Chicago American is publishing a symposium on the question, "How shall we solve the divorce problem?"

Most of the articles so far have been written by Episcopal bishops and Catholic priests, whose laws and regulations pertaining to the marriage question are handed down from the 12th and 13th century interpretations of the old Mosaic laws.

These interpreters of divine law, these mouthpieces of God, would not separate man and wife for any cause but for a knock-down or two, and not then until they had been given a year or more to test their sincerity in the matter, and to see if they would not "kiss and make up" in the meantime...

Elizabeth Cady Stanton, John DeWitt Warner and Amelia E. Barr have ventured to question the propriety of trying to apply the laws of the Inquisitorial days to the government of the New Woman and the New Man of the twentieth century.

The Episcopal and Catholic churches run that "marriage is not merely a civil contract, but a spiritual and supernatural union, requiring for its mutual obligation a supernatural, divine grace."

Now, if this grace be imparted by these holy, sacramental ceremonies through these agents of God Almighty, why should one marriage be one of misery and another of happiness? If this special grace is given to one and not to another who is guilty of partiality? To the winds with such bores.

Marriage, like everything else, is progressive. This age has no more use for those old creeds laws in relation to marriage than the same denomination has for those old notions which are the personal Devil and personal God.

Speaking of divorce being a national disgrace: The greatest disgrace this nation ever permitted, unless warriors are desired, is the crime of allowing man and woman to live together as husband and wife who fairly hate each other.

If God put such couples together upon this planet, he was either unwise or cruel, or both.

Love should be the power behind every marriage, and what love puts together no man can put asunder. But with enlightenment of woman has come the knowledge and the power to break its effect upon her children. With the freedom to think has come a greater liberty for woman. She is not obliged to give up the sacred functions of motherhood to a brute because the "agent of the Lord" joined them together, and from whose word there is no power to leave out the most interested portion of humanity and not put as many women as men upon such a committee.

We must strive to better the race, but we must acknowledge the superiority of science over the church with regard to heredity and prenatal influences.

Science says harmonious conditions in the home produce good, true and noble men and women.

The old church says: "What God has joined together, let not man put asunder."

No matter how much they despise each other, how much they quarrel, if they apply to the priest or bishop, through them and the grace of God all will be made right with the offspring of the "holy union."

Our present idea of the home and social progress, as well as agitation over the wrongs of the old laws and their derogatory influence, for the spiritual unfolding of the human race.

Prosecuting Christian Science Healers. While we have no faith in the theories of the Christian Science healers, there can be no doubt that they effect cures, often, too, of cases that have been pronounced incurable by graduate physicians of various medical schools.

In the matter of the prosecution of Christian Scientists, it is really pertinent to ask: If the Christian Science healer is to be prosecuted every time he loses a case, why should not the regular physician likewise be prosecuted when he loses one?

That is certainly an equitable proposition. What is it sauce for the Christian Science goose is fit sauce for the regular M. D. doctor.

This plan were followed, there would soon be a dearth of doctors. But, perhaps the world would be better off.

Eminently suggestive and provocative of thought are the sentiments boldly expressed by Dr. Hyde, president of Bowdoin College, in an address delivered before high functionaries and students of the Northwestern University at Evanston: As stated in the Chicago Chronicle, he said:

"The church must mind its own business and leave the university free to follow the theoretical ideal to whatever novel and startling conclusion it may lead. 'For the sake of the minister or trustee or pious layman to interfere with the teaching of a competent university professor on theological grounds is as wanton and brutal an act as it would be for a prize fighter to step into the pulpit and knock down the minister because he happened to have the bigger fist and the preacher was rebuking his sins. The theoretical ideal which brings forth things new and old, not old only, but just as supreme a right in the university as the spiritual ideal has in the church.'"

The services constituted part of the program of the evening. Dr. Edmund James as president of Northwestern University.

In the audience were many distinguished men, including President James, President Little of Garrett Biblical Institute, Professor Frederick Walton of the University of Oxford, Prof. William C. Wood of the University of Edinburgh, Prof. James of the University of Wales, Professor Rhineland of Christ Church, Oxford, and Bishop Hartley.

No mention of Professor Pearson or his work on higher criticism was made by Dr. Hyde, but every listener, from the twenty-five cedes to the men of highest attainment, knew to what and to whom he alluded. Having told clergymen to "mind their own business," Dr. Hyde continued:

"The church need have no fear that the golden rule will be burned up in the hot fires of science can kindle of the headlamps frozen out by the coolest calculations of mathematics, or the supreme loveliness of the character of Christ impaired by the clearest light of critical research. If you are afraid of science and criticism it is a sign you don't believe that some of the things you hold are true enough to stand investigation. Fire does not harm gold, nor science truth, nor criticism the spiritual ideal."

"Let each institution cherish its own distinctive ideal and trust all other educational agencies to do the same; let each mind the proper concern of its own rights to the other four and we shall have the perfect working of our educational system and produce the symmetrically educated man."

"He will be sound and vigorous, fond of outdoor life and sports, doing his work with the joy and ease that comes of conscious power. He will do his work so well that the community will be glad to give him and those dependent on him decent livings. Every day and hour of his life he will have a hundred interests which he would like to follow out, and he will freely follow the one he likes best. At some chosen point he will march with the advance guard of human knowledge and take new truth fresh from the mint of God."

"And to crown it all he will love God and man with so hearty and pure a devotion that his will rest assured, with peace that passeth understanding, that no conclusion of science, no outcome of criticism, no discrediting of a new old document and no discovery of a new old error, can ever take from him the sincerity of his faith and the effectiveness of his devotion to the highest objects of his life."

"The spiritual ideal, and in a large measure the liberal, will come into the public schools chiefly through the advent of more highly trained and spiritually developed teachers. The advent of the college woman into the elementary and grammar grades is the most hopeful sign that the liberal and spiritual ideal is to be brought effectively to the children in these public schools. As Dean Briggs has said of literature we may say of all spiritual and liberal interests: 'They are catching, but you can't vaccinate with them. The teacher who has them in contagious form is a priceless treasure in a school, for such things cannot be taught out of a book.'"

"Institutes of technology and professional schools, while faithful to the technical ideal as their special service, by broader requirements for admission, by improved social arrangements can do much to cultivate the liberal and spiritual ideal without which even the well-trained technical and professional man is not fitted for the broader aspects of his profession."

"The cultivation of the liberal ideal is the peculiar province of the college, yet the introduction of a touch of theoretical interest through the elective system and the opportunity for specialization through the almost complete college curriculum."

Such thoughts are commendable, and are of especial interest and suggestiveness coming from a religious teacher, himself the head of a noted institution of learning. The principle running through the eminent educator's sentiments thus tersely and clearly expressed, will commend itself to that most free-thinking class of free thinkers, the Spiritualists.

A New Crusade. There have been crusades galore during the past of the world's history, some of which have made marked impressions upon mankind and greatly changed the course of the currents of previous human progress. Others have been local and ephemeral, of sporadic character, creating excitement for a time, and then dying without any marked lasting results. The waves of conservative thought, habit and custom, have swept over them, obliterating the slight impress made by them on the sands of time.

And now come the Doukhobors, a fanatical Russian sect, in a manner driven from their native country because of their peculiarities, they found a home in the British possessions; and now, impelled by religious fanaticism, they desert their homes and start out to christianize the world according to their peculiar ideas of christianity.

Notwithstanding the coldness of the weather, they are clad in flimsy cotton garments, because it is a part of their faith that they may not use wool. Holding the belief that it is a sin to use the labor of animals, they did not raise any crops this year and their villages are without food. They hold religious meetings all night and day in the bush, endeavoring to convert the people.

Inexorable economic law will speedily accomplish their destruction, if a modicum of returning common sense does not suffice to cure them of their fanatical folly.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Because love's sigh is but a sigh, Doth it the less love's heart disclose? Because the rose must fade and die, Is it the less the lovely rose? Because black night must shroud the day, Shall the brave sun no more be gay? Because chill autumn frights the birds, Shall we distrust that spring will come? Because sweet words are only words, Shall love forevermore be dumb? Because our bliss is fleeting bliss, Shall we who love forbear to kiss? Because those eyes of gentle mirth, Must some time cease my heart to thrill, Because the sweetest voice on earth, Sooner or later must be still, Because its idol is unsure, Shall my strong love the less endure? Ah, no! let lovers breathe their sighs, And roses bloom, and music sound, And pleasure's merry world go round; Let golden sunshine flood the sky, And let me love or let me die!

—William Winter.

Next week we shall publish an interesting Lecture by Dr. H. A. Gross, detailing a wonderful Materializing Seance among the Indians long before the Hydesville Rappings.

Next week we shall commence the publication of messages given through the Mediumship of CARLYLE PETERSILEA. They will be read with deep interest.

The Home Circle Commended. Stanley L. Krebs writes: "I drop my pressing work to congratulate you on the editorial and the paper on the Symposium. I particularly endorse the two paragraphs of the editorial: 'The medium who has remained true to the genuine gift of the spirit will eventually be the only one sought for proof of spirit return, and no matter how meagre, no matter what kind are his or her manifestations, to know they are genuine will suffice to endear them to the friends of truth.'"

"We must make an effort, perhaps a quiet effort," is also to be commended. For these reasons it is that I have always endorsed, both in private and in my public lectures on the subject, the Family Circle as the means, place and manner best adapted to genuine research and experiment, especially in the present state of the investigation. I am always glad to see any encouragement you give in The Progressive Thinker to the Family Circle, home research."

The importance and value of the Home or Family Circle have often been insisted upon by The Progressive Thinker. The spiritual manifestations of the home circle are, from the nature of the case, less liable to be tainted by trickery than any other. There is no strong inducement in the shape of fees, to supplement spirit work, or imitate the same where there is failure of the genuine. There is no object to gain, operating as a bribe to dishonest performances on the part of a medium.

In the home circle the inducements to dishonest practices are at a minimum. The home circle is the best school for the cultivation of genuine honest mediumship. The envying influences of the home must be reckoned most favorable to the spirit of genuine mediumistic manifestations.

So what is gained in the home circle, while it may not bear the stagey and startling effects of some other "tests," may be more trustworthy and more convincing, because of wearing the insignia of sincerity and truth.

Mediumistic trickery is "incomparably reprehensible," as dealing with matters of greater moment and more vital importance to humanity than any mere transient earthly matter of dollars and cents. True Spiritualism is of most sacred import to the world; nothing can be of a more sacred nature than the truth of survival after what we call death; of individual immortality, the continuity of life and love in spiritual being after the physical shall have returned "earth to earth, ashes to ashes, dust to dust."

Sleight-of-hand performances in such matters seem so exceedingly abominable, low, vicious, inhuman, despicable—words fail to fully convey a fitting conception of its utter villainy, its treacherousness to the purest, sweetest, holiest instincts, qualities and emotions that honor and glorify human nature.

Genuine mediumship is to be highly prized and honored, as a true means for the upliftment and spiritualization of humanity; fraud, in the name of mediumship, is worthy only to be contemned and despised.

There is plenty of room for work in the cause of Spiritualism, good, honest work; but fraudulent work, and the deceptive devices of tricksters, in simulation of spirit manifestations, though they may deceive for a time, can only in the final result work evil to the cause.

Stand by the home circle—and let tricksters and their methods unprofitable, and they will go out of business.

Startling Spontaneous Phenomena—No One Person Has the Ownership of the Spirit Realms—Remarkable Incidents Detailed by the Detroit News Tribune.

I stood weeping at her bedside, when, looking up at me, she gasped, "Good-by, my dear girl." An ashly hue crept over her dying countenance. Her eyes closed and she ceased to breathe.

Said a watcher, "She is gone." For fully five minutes I stared motionless, broken-hearted, at the lifeless form. She had been a mother to me. She had loved and cared for me since I was an infant nine days old.

No wonder I refused to leave her dead body. When torn away by force and taken into an adjoining room, looking back into the death chamber where the corpse lay in full view, I uttered a piercing scream of wild, ungodly despair.

Now, then, dear friends, right here occurred what has made me a believer in the soul's immortality. I know it, Spirits do return. Mother had been pronounced dead five minutes previous to my entering her chamber. When I screamed, she had turned on its pillow, the said, white face opened its eyes and fixed on me a look of unutterable reproach that has haunted me ever since.

I have studied and studied; I have thought and thought about it, and, friends, I have come to just one conclusion: Mind never dies. Her corpse could not have turned mother's white face towards me, nor have opened its fixed eyes with reproach on one weeping for the dead.

Her spirit returned. I called it back with my despairing shriek.

The above took place in Toledo, Ohio, twenty years ago, when the writer was a young girl. We lived on Dorst street, in Brown's addition. Mrs. Harriet Parker, wife of John Parker, the then agent for consumptive family, mother and three daughters having died the same month and the same year.

The winter following our bereavement I kept house for Father Hedden. We occupied a frame structure built for us by Hon. T. P. Brown. We were to give Mr. Brown \$10 a month until our home was paid for. In the house, which today is pointed out in Brown's addition as "The House of Funerals," Mr. Hedden's whole family died. Left alone that dreary winter in the lone some dwelling, I would ramble from night to night, looking at the pictures, fondling their clothes and weeping for my dear lost ones. I grew pale and thin. People said, "Mr. Hedden's adopted daughter is dying of consumption, too. She coughs just like the others."

It was not to be. My friends came back to comfort and to cure me. I could hear their familiar voices calling out my name. In the silent night I could feel their loving lips pressed upon cheek and brow. Spirits have kissed me again and again. I have wandered to their eternal homes, talked with these immortals, and rejoiced in the embrace of their undying love.

One night I had just reached that in spirit are lovingly extended, and all unite in wishing her much joy as she enters upon her life in the spiritual world. She will be with the delinquent, but her work in spirit spheres will go on in behalf of the humanity she loved to serve while on earth. Joy, Peace, Love! May they be hers in her new home in the realms of the Soul!

C. W. Leadbeater, the English Psychic. We give one of Mr. Leadbeater's lectures this week. He is regarded as a psychic of remarkable powers. True, he is a Theosophist; but the difference between his teachings and true Spiritualism, is far less than that existing among the leaders who occupy our rostrum. It is certainly refreshing to read his lectures. He says:

"We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion that, while so many estimable orthodox people suffer, that unless you all believe as we do, you will have a very unpleasant and sulphurous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we say, or whether you do not. The progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it very hard and painful; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travelers who know less than he. This is what you may do, and what we hope you will do."

We congratulate the Theosophists in having such an able man as Mr. Leadbeater to represent them. He treats Spiritualists and Spiritualism in an exceedingly kind and courteous manner.

ELIZABETH CADY STANTON. Shall visitors from far away come back to see us, shall they stay? Shall they return to friends on earth soon as they have the second birth? Shall they come back to find the ways to meet the friends of other days? Say, shall the light that guides their feet and finds the path to come, Shall it so all their anxious thought, and guide them back to home? Where friends are living, so are they, and do they surely roam, And see, and know, and feel the hearts, like rising from the tomb? Oh! say, does not a weary cult, that figures all the doubt, Just gather up a weak result, kind nature's truth to fount. Oh! say, does not a multitude of witnesses now shine, To prove that nature brings back love, right soon to live with thine. Now wrap thy mantle 'round thee, friend Elizabeth, and stand, Bring back the glory of thy life to light on up this land. To bless and brighten all the ways that once you gladly trod, To teach the people how to learn to escape the scourging rod, And say to brothers, sisters, all, tread lightly on your way, And guide your footsteps so the throng

state where we feel the hand of eld pulling us away from earth, but yet are still conscious of this world, when the room suddenly lit up and Mother Hedden, bending over me, repeated her death-bed sentence, "Good-bye, my dear girl." I lay motionless, unable to stir, until the room darkened and she vanished. Rising and sitting on the bed-side, I was thinking about mother when she began to sing "The Sweet Bye and Bye." At first it sounded quite near, then further and further away, until the sweet hymn floated away into silence somewhere. That was good Mrs. Hedden's farewell to earth. Since that night, long ago, I have not heard her fond voice calling my name, nor her fond eye on any occasion seen her beloved image except in dreams.

The writer is not a member of any spiritual circle, and would scorn to pose for anyone as a medium or a prophet. Nevertheless, I know Spiritualism is true. Every day I see the great diversity of the truth. Yet I cannot tell you, dear friends, what clairvoyance is, because no mortal can describe it. I mean no new person, priest, or seer, but the soul sees when thought travels and the illuminated brain, like a locomotive headlight piercing the darkness with its rays, reveals everything in front of us. This is phenomena that takes place when the body rests, and the spirit rambles around everywhere looking at things. People these days who point in scorn at and ridicule Spiritualism are behind the times. Some of our greatest and wisest men acknowledge it is true. Man is immortal. The dead can come back.

I think it is well for some of us that our loved ones are returning. Flowers are few in the pathways of most wanderers, and it is a great consolation when the departed ones are seen. I have seen the spirit of my mother, and she has appeared to me in the form of a young girl. We lived on Dorst street, in Brown's addition. Mrs. Harriet Parker, wife of John Parker, the then agent for consumptive family, mother and three daughters having died the same month and the same year.

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We congratulate the Theosophists in having such an able man as Mr. Leadbeater to represent them. He treats Spiritualists and Spiritualism in an exceedingly kind and courteous manner.

ELIZABETH CADY STANTON. Shall visitors from far away come back to see us, shall they stay? Shall they return to friends on earth soon as they have the second birth? Shall they come back to find the ways to meet the friends of other days? Say, shall the light that guides their feet and finds the path to come, Shall it so all their anxious thought, and guide them back to home? Where friends are living, so are they, and do they surely roam, And see, and know, and feel the hearts, like rising from the tomb? Oh! say, does not a weary cult, that figures all the doubt, Just gather up a weak result, kind nature's truth to fount. Oh! say, does not a multitude of witnesses now shine, To prove that nature brings back love, right soon to live with thine. Now wrap thy mantle 'round thee, friend Elizabeth, and stand, Bring back the glory of thy life to light on up this land. To bless and brighten all the ways that once you gladly trod, To teach the people how to learn to escape the scourging rod, And say to brothers, sisters, all, tread lightly on your way, And guide your footsteps so the throng

Some Interesting Visions. I note under head of "General Survey" in The Progressive Thinker under date of Nov. 1, the item in regard to the vision of Gertrude Decker, Morrilton, N. J., which reminds me of a fact of experience recently occurring to one Mrs. Whittlesey, of Indianapolis, Ind. Mrs. Whittlesey had the misfortune to have a severe fall and struck across the small of her back, resulting in severe complications of the spine and kidneys. Her family physician gave her case up as incurable, and she gradually grew worse and a specialist was called in for consultation, and he also agreed that there was no hope of recovery. These people being Spiritualists, and the patient grew worse hourly, and with the expectancy of her demise, telegraphed to Mrs. India Hill of this city, to come with a view of her conducting the funeral services. Mrs. Hill took the first train and upon her arrival, her medical guides directed that immediate magnetic treatment be given, which was done and the patient soon recovered enough vitality to be removed to the home of Mrs. Hill in Decatur, and under Mrs. Hill's treatment, dictated by her medical guides and controls, she has recovered her health sufficiently to return home to-day.

Regarding the vision above referred to, Mrs. Whittlesey also experienced a similar vision while she lay in a comatose state from 8 a. m. to 5 p. m., and when she regained consciousness she related a visit to the Border-Land which in detail would equal some of the descriptions set forth in your premium book entitled "A Wanderer in the Spirit Lands."

She also had another vision which will set that class of Spiritualists who believe that animals have no souls, to thinking. Her favorite dog, which died at the age of 18 years, and was named "Thinker" in honor of The Progressive Thinker, appeared to her on the wall in the bedroom, in shape similar to that of a picture hanging on a wall, but with the exception that there was a mutual recognition made manifest by moving, glistening and loving eyes, also a tremor of the ears which indicated great joy in contemplating its foster mistress.

Summing up the above coincidence, it seems to the writer that the writings of A. J. Davis in his Harmonical Philosophy, would apply in this case. Mrs. Hill not only has healing powers, but seems to have a natural X-ray faculty of diagnosing diseases. She is very capable on the rostrum in lecturing to spiritualists, and a personal acquaintance with her would do well to correspond with her at 1205 North Church street. G. R. BICKNELL, Decatur, Ill.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

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To the Editor:—Perhaps my recent experience in the realm of combined physical and intellectual presence, by the spirit, may interest the hosts who read your popular Progressive Thinker.

I will in accordance with this idea briefly relate the circumstances. On the occasion of the ninth anniversary of my wife in spirit life, I secured two ordinary school slates, cloth-bound frames, enclosing envelope between the paper, placed enclose paper on the slates, then securely copper tinned them together.

My good second wife addressed and sealed a kindly greeting to her, together with six sheets of blank letter paper was placed in a book. With these preparations completed, we went to the Bangs Sisters, 654 W. Adams street, Chicago, commenced the seance at ten o'clock a. m., after placing the slates on the table, then the book on the slates, with its contents as above related, formed a cabinet around and over them to exclude the light coming through two windows. The time devoted to the work was two and one-quarter hours; we were then informed that the communication was finished, with instructions to allow the book and slates to remain intact, as we would find them on removing the cabinet, take them with us to our home and not examine until the expiration of three days. We requested the cabinet to be returned to us, and we found the book and slates had exchanged positions, the book being under instead of on the slates as we had placed it. On the expiration of the three days we first opened the book, the letter and four of the six sheets were not in it, the heads of the rivets were then filed off, and my present wife's letter of greeting was found between the slates, and the four sheets of paper were found neatly folded inside of the envelope with the original single ones, one side of each of the five sheets was filled with writing in ink, and both envelopes were found intact as placed in the book and slates.

The contents of the communication which we transcribe, precludes the necessity of comment by us, except that the passing of matter through matter is but another instance of similar phenomena. C. H. HORINE, Union Stock Yards, Chicago.

The Letter: Dearly Beloved Ones: You have come here to-day in commemoration of my ninth anniversary of birth into spirit life, an awakening into life. I say "awakening" because I believe that now enjoy is so much superior that it seems but a dream.

You have learned that the world of spirit embraces many spheres, like the earth composed of many countries with inhabitants of varied degrees of intelligence.

We find the order of progress similar to advancement in our life. During my nine years in spirit life I have progressed through several spheres, and am now a teacher for those in intermediate development.

My surroundings grow brighter and more beautiful, each advancement has seemed the brightest possible to attain, yet I find there is no state of perfection, but one continuous growth and progress for all time.

I shall not grow so far away that I shall come to you with my guiding influence, and deeper love. I shall extend my fondest love to each of our children; their silent thoughts of me cast such bright reflections that I feel truly blest.

I have watched over you both, and delight to see the progress of your efforts to extend the good work that is aiding the higher and better conditions for all in earth life. I am pleased and joyously approve the part you are daily taking in defining the path of progress, which you may not be able to carry out all your plans, the work you are doing is silently producing good results and will count in the line of progress and truth.

I thank you, my good successor and sister, for your sweet thoughts and kindly greeting. I have been with you in your inspiration and developing which will soon enable you to fulfill the duties of the mission you are qualifying to perform. I will be with you to the end of earth life. To-day, dear ones, I bring you a crown of flowers; though you cannot see them their influence will be beneficial.

These thoughts I bring and leave with you. Ever your loving wife and sister, SARAH MASON HORINE.

"In the World Celestial." The following review of Dr. Bland's book is from the Farm, Field and Fireside, edited by Gen. T. H. Howard, who like his distinguished brother, Gen. O. Howard, is an orthodox Congregationalist:

"'In the World Celestial' is the title of one of the most remarkable books ever written. It purports to be an account of the actual experience of a well-known literary man, who, after a long and arduous life, has been privileged, while in a hypnotic sleep, or trance, of visiting that realm in which dwell the so-called dead, and with his long-dead sweetheart as his guide, make a tour of ten days through the heavenly spheres, and returning to earth with perfect memory of all that he saw and heard in that wonderful world where our loved ones who have passed from our mortal sight now have their home."

"The book is from the pen of Dr. T. A. Bland, a well known scientist and literary man; but it was a literary friend of his who had this marvelous experience. Dr. Bland vouches for the integrity of his friend, and Dr. Bland's integrity is not questioned by those who know him."

"We say, as Dr. Alexander Wilder says, in the Metaphysical Magazine, that 'The book contains such a marvelous revelation of the spiritual world that, did it come from the pen of a less reliable writer, most readers would regard it as a beautiful fiction. But the author's statement that it is not fiction, but fact, goes far toward settling the question.' We agree also with the Rev. M. J. Savage, that 'the book is intensely interesting, and that it gives a description of the future life, which one cannot help wishing may be true.'"

"Rev. H. W. Thomas, D. D., in a brilliant introduction to it, says, 'The beautiful story told in this book will give souls courage to pass through the dark shadow of death to the sunlit clime of the world celestial.'"

"The book is attracting great interest in literary circles and is getting most complimentary reviews in the leading magazines. An eminent English reviewer, Flower gave it a ten-page review in the Arena, a great compliment to it. It is having a large sale, a second edition being already out. It is printed in good style and beautifully bound in cloth and gold." For sale at the office of The Progressive Thinker. Price \$1.00, postpaid.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at Causes and Effects." By W. F. Phelan. M. D. Price 50 cents. "Meatless Dishes." Very useful. Price 10 cents.

# Man and His Bodies.

A Lecture Delivered by

C. W. Leadbeater, of London, Eng.

You will see from the list that we have in this course of lectures a considerable variety of subjects before us—reincarnation, clairvoyance, telepathy and mind-cure among others. What I wish to offer you is our philosophical explanation of these subjects, for we have in Theosophy a great philosophy which attempts to account for all that we see about us. We are perfectly well aware that there are many subjects, and many points in connection with almost any of the deeper subjects, which lie far beyond man's comprehension at the stage to which his intellect is at present evolved; but still we have in Theosophy an immense body of knowledge, a system which seems to us by far the most rational system to account for the world as we find it, to show how it came to be what it is, and how man came to be what he is, and also to give us a clear prevision of what he will be in the future, to show what this great scheme intends for him and for the system to which he belongs. If all this be so, Theosophy must have some reasonable answer to offer to the various questions which arise in every thinking mind, and have some solution to suggest for the great problems of life. It is not to be expected that it shall be able to explain everything in detail, but it ought to have a rational hypothesis to put forward with regard to all carefully observed facts. We ought to have a coherent scheme; we believe that we have, and therefore we wish to put before you the point of view which it gives us with regard to the various subjects in our programme.

Our subject for to-night, that of Man and His Bodies, is one of the comprehension of which is necessary before any of our later theosophical explanations can be understood. I shall try to make it as simple as possible, and to divest it of technical terms as far as I can.

Broadly speaking, our theory of this world, and of the solar system of which it forms a part, is that there is much more in them than there is usually supposed to be—that they extend much farther than is commonly thought, not outward, but inward. Let me explain this. The earth is considered as a physical body, and we know that it contains matter in certain conditions, solid, liquid and gaseous; and, in addition to these, science recognizes something which it calls ether, which interpenetrates other matter and extends far beyond it. We go a great deal farther than this, and hold that many finer subdivisions of matter exist, which may be observed and examined by the occult student. When I speak to you of clairvoyance I hope to explain what the powers are by means of which such observations can be made; but for the moment I must simply postulate these powers without explaining them. I must simply say that man has within him undeveloped senses by means of which he is able to appreciate matter much more finely subdivided than that which our ordinary senses enable us to grasp; but I cannot make clear to you the nature of those finer senses until I have described the higher bodies of man. It is one of the difficulties of the theosophical lecturer that the whole of this system is so closely interrelated, and it all dovetails together so beautifully, that it is frequently impossible to explain fully any one part of it without touching upon nearly all the rest, and no one can ever tell how strong is the evidence for any one part of it until he thoroughly knows the whole of it.

### EXISTENCE OF FINER ETHERS.

We find, then, that besides the matter which we can see about us, and besides the matter which we do not see, but of whose presence science assures us (the various gases and the ether, for example) there exist many other still finer kinds of matter, which can only be seen by means of these finer senses. We put this before you as a hypothesis, for your consideration and examination, but it is only fair to tell you that to us it is much more than a hypothesis—that to many of us it is a certainty based upon our own individual observations. We have worked for many years at these studies; I myself have been a member of the Theosophical Society for about twenty years, and when a man has devoted practically his whole time for twenty years to a single subject, he begins to know something about it, and to have its broad principles very clearly and definitely in his mind. It is therefore quite true that with regard to many of these subjects which will seem to you new and strange, I am in a somewhat different position, for to me all these things are matters of course—in many cases matters of daily experience. Many of us know from our own experiments that the broad outlines of this theosophical system are true, but we do not ask you to believe this because we do, but only to accept our testimony as you would any other evidence, and take it into account. We are not seeking for converts, we are not trying to induce people to believe what we say; we are simply putting before them a system of study, in the hope that they may be sufficiently interested to take it up and follow it further for themselves. There is an immense literature upon these subjects, so that any one who will readily study further, and in that way can make up his mind as to the truth of the teaching. If after reading, he decides that he prefers other hypotheses, there is no harm done; he has simply learnt something of the tenets of a body of men with whom as yet he does not find himself able to agree. We have sufficient faith in our facts to believe that he will agree with us one day, that as he learns more in future lives, he will in time come round to our point of view.

### ULTIMATE PHYSICAL ATOMS.

So, I say that as far as we are concerned, we know that these finer kinds of matter exist, and that there are whole worlds composed of them, which we call the higher planes of Nature. Remember that I am still speaking of the same matter which you all know; we recognize only one matter, though it may be in different conditions. We find that this ether of which science speaks is not a substance differing from all other substances, but rather a condition of matter; just as you may have hydrogen in its normal gaseous condition, or under sufficient pressure and with the proper temperature you may have it liquefied, or even solidified, so we find that its condition may be changed in the opposite direction, and we may have it in a finer state, which we call the etheric. So that for us ether is not a separate substance, but a condition of any kind of substance, so that in that etheric condition we might have gold or silver, lithium or platinum, or any of the so-called elements. We do not apply the name of elements to these seventy substances, because we find that they are all capable of further subdivision. That is an idea which meets with some support in the scientific world; as long ago as 1837 Sir William Crookes propounded this theory before the Royal Institution of London, suggesting that all known elements might very well be variations of one, that they might all be reduced to an original substance, to which he gave the name of protyle. The truth, as seen by occult students, goes a little further even than that, for instead of finding at the back of everything a homogeneous substance, we find that there is such a thing as a physical atom. A chemist speaks of atoms of any of his elements, but really these may all be further subdivided, broken up into the true atoms, of which they are simply different arrangements. For example, in what the chemist calls an atom of hydrogen there are really eighteen of the ultimate physical atoms, and in the other chemical atoms there are differing numbers, agreeing very nearly (but not exactly) in their proportions with the respective specific gravities of the elements.

These ultimate physical atoms are found to be all alike, and to pervade all space of which we know anything. They are inconceivably minute. You may acquire some idea of what they must be if you try to imagine the pic-

ture suggested by an eminent scientist of London, who said: "Suppose we were able to magnify a drop of water to the size of the earth, that is to say, to magnify it till it was eight thousand miles in diameter, the atoms of which it is composed, when magnified in that proportion, would certainly be smaller than a cricket-ball, and certainly larger than a small shot." He could not tell us more closely than that; but just think of what that implies—of the countless millions upon millions which must go to make up that drop of water! Those atoms are far beyond the reach of the most powerful microscope ever made, or ever likely to be made; but they can nevertheless be observed by means of the developed senses of man. Occult science approaches its problems from a different point of view; instead of developing and improving its instruments, as modern science has been so wonderfully successful in doing, it goes to work to develop the observer. It develops within the man other and finer faculties by means of which he is able to perceive these exceedingly minute objects, and thus it penetrates further into the heart of Nature than any instrument can ever do. Do not imagine that there is anything supernatural or uncanny about these higher faculties; they are simply straightforward developments of powers which man already possesses, and will come to every one in due course, though some people have taken special trouble to develop them now in advance of the rest.

### SUBDIVISION OF ULTIMATE ATOMS.

There are, then, ultimate physical atoms which can be observed and examined. When we reach that stage, is there any further possibility, can our observation take us any further still? We find that it can. The word atom is derived from the Greek atoms, meaning that which cannot be cut, or further subdivided. But that term is not strictly applicable, for these physical atoms can be divided; but when they are, the result is no longer physical matter in the ordinary sense of the word. Physical matter always expands by heat and contracts by cold; but when we break up the atom we have a type of matter which is totally unaffected by any heat or cold that we can produce. It seems probable that solar temperatures would affect even this finely subdivided matter, but certainly none of ours do. But this higher matter is exceedingly interesting, and we find that there is a whole world composed of it existing all round us, interpenetrating all matter that we know—lying all about us, in the atmosphere, within our own bodies, within all solid objects. Just as science tells us that ether interpenetrates all objects, ourselves included, so does this still finer matter interpenetrate the ether in turn.

There are several stages of this subdivision of matter, and we speak of these stages as the planes of Nature, by which we mean simply divisions of matter according to its degree of density. All the matter which you know we should describe as that of the physical plane, including even the ether. Beyond that we come to another class—the same matter still, remember, only more finely subdivided, and we call this astral matter. This is a name which was given to it by the medieval alchemists, who were well aware of its existence. Modern science has no name for it yet, but it probably soon will have, for its researches are drawing nearer and nearer to this finer matter every day. We may carry on this process of subdividing and refining to another stage, and find another condition of matter higher still; and to that we have given the name of mental matter, because it is found that what is called the mind of man is composed of this type of matter. That sounds a startling statement, no doubt, but nevertheless it is a true one, based on definite experiment on scientific lines.

Still more of these subdivisions rise one above another, but for the moment I need not trouble you with more than these three—the physical, the astral and the mental. Do not be deceived by the use of that word "above." Do not think for a moment of our investigation as passing away from earth. To rise higher in this investigation means simply to withdraw more and more into the self, so as to be able to sense finer and finer stages of matter, but all these stages are existing about us here and now and all the time, simply interpenetrating one another, just as the air or gas in aerated water interpenetrates the liquid. Just so, in and amongst all physical particles exist astral particles, and among the astral particles exist the mental in turn.

### THE CONSTITUTION OF MAN.

Now, with that idea in view, let us turn to the constitution of man. The ordinary man thinks of himself as consisting of a body certainly, and possibly a soul, though he usually speaks of himself as possessing this latter, and being responsible for saving it, as though it were some kind of pet animal which he kept, or something attached to him and floating above him, like a captive balloon. Now we should say that he is entirely wrong in supposing that he has a soul, but he would be quite right if he said that he was a soul. The ordinary statement is a comical inversion of the fact; for the truth is that man is a soul, and has a body, which is simply one of the vestments that he puts on. You all know that this is so, if you think of it. I am quite aware of the theory that nothing exists but matter, and that all the thoughts and aspirations of man are nothing but chemical reactions among the constituent particles of the grey matter of his brain, but as there are thousands of facts for which this theory does not account, I think we may dismiss it in favor of a more rational one.

There are hundreds of cases on record in which a man has gone away from his physical body in trance or under the influence of anesthetics, or even in ordinary sleep; and it is found that under such circumstances, when he is far away from his physical brain, with its grey matter and its chemical action, he can still think and observe and remember just as when he has his physical vehicle in use. It is therefore very evident that man is not the body, since he can exist apart from it; the body is only an instrument which he uses for his own purposes. What those purposes are we will consider next week when I have to speak of reincarnation. Some may ask whether we have any definite proof outside our own observations as to this crucial fact that man can live without his body. Certainly there is a great deal of proof for any one who cares to take the trouble to look for it. Read the proceedings of the Society for Psychical Research, and you will see what it has done in this line—how a committee of scientific men has again and again been satisfied with regard to the appearance of the double at a distance from where his physical body was at the time. It is quite definitely known to all investigators that a man may under certain circumstances travel away from his body, see what is taking place at a distance, and then return and reanimate his body, and tell where he has been and what he has seen and done. In some of my own books you will find a number of instances collected; but you will find plenty outside of regular theosophical literature also. Look at Mr. Stead's "Real Ghost Stories," or Mr. Robert Dale Owen's "Footfalls on the Boundary of the Unseen World," or his "Debatable Land"; you will find many examples, with the fullest possible authentication. The ordinary materialistic theory does not explain these occurrences at all, and because it cannot explain them, it usually denies them, and declares that they do not happen—which is disingenuous, for very little examination proves conclusively that they happen constantly.

### PNEUMA AND PSYCHE.

Since these things happen, how do they happen? Their explanation is intimately connected with our sub-

ject, for the first step towards a comprehension of them is to realize that man is a soul, and has not one body only, but several. This is not a new idea—at least, it cannot be new to any religious man, for St. Paul speaks of two of them in I. Cor. xv.—a natural body and a spiritual body. Now what does he mean by that? I am afraid many good people read these things and attach no particular meaning to them. I'dly read, for example, of a soul and a spirit in St. Paul's writings, and because we in these days are so ignorant of psychology as to confuse these terms, they imagine that St. Paul was equally ignorant, and was employing them as synonyms. He uses two entirely distinct Greek words, pneuma, spirit, and psyche, soul, and he attaches precisely the same meaning to each of them as any other educated gentleman of his period did. If you want to grasp the exact shades of his meaning, you must not trust to the blank ignorance of the modern religious enthusiast, but study the contemporary philosophy. So when St. Paul speaks of a natural body and a spiritual body he does not mean the same thing, but two entirely different things, just as with the soul and the spirit. Most people would probably admit that, but they think vaguely that this spiritual body is something of which we know nothing—some vehicle assumed by man after his death. That is not so; there is no necessity to assume that; and it is wholly unnatural. Truly the man has another body besides the physical, but he has it now and all the time. Every one of us possesses a spiritual body as well as a natural body; or, to put it more accurately, each man is a spirit encased in a soul, and, being thus individualized, he possesses various vehicles, the natural or physical body, and two others, which St. Paul puts together under the name of a spiritual body, though in our study we usually separate them, and call them respectively the astral body and the mental body.

Our theory of man and of his origin is that he is essentially a spirit, a spark of the Divine Fire. That spark is individualized, marked off as it were, from the great ocean of the Godhead by something which we may call a soul—or rather, when it is so individualized, we call it a soul. That which separates him we usually call the causal body, but we may leave that aside for the present, and deal only with his lower vehicles, for that causal body is unchanging, except that it gradually evolves, whereas the mental, astral and physical are taken afresh for each incarnation.

### THEORY OF VIBRATIONS.

Why should he take upon himself these various bodies? it may be asked. Because this is the method of evolution appointed for him—that he shall gain experience through learning to respond to impacts from without. He takes on these lower bodies in order that he may be able to receive and respond to vibrations of stronger, coarser type than any which could be found on his own higher plane. For some students, this whole subject is most easily comprehended by considering it along this line of vibrations. Think of it thus: Every impression which reaches us from without, no matter what it is, comes to us as a vibration. We see by means of the waves in the ether, we hear by means of waves in the air. What then is conveyed to us by the vibrations of that finer type of matter of which I have been speaking, and how are we able to receive them? The answer is simple, but far-reaching. By their means we are able to perceive the higher part of our world, which is usually hidden from us and we may learn to appreciate them by means of the finer matter which exists in us—through the senses of these finer bodies, in fact.

Here I am entering a domain untouched as yet by ordinary science, but I am saying nothing which is in any way contradictory to that science. You may put this aside as unproven, but you cannot say that it is unreasonable or unscientific. Science recognizes vast numbers of possible vibrations, and knows that out of all these our physical senses can respond to only a very few. Yet through those few we have learnt all that we know so far, and it is obvious that if we can learn to use more of these waves from without, we shall receive more information. Now that is precisely what a clairvoyant does—he receives information about a world which we ordinarily do not see; and he receives it by means of vibrations which impinge upon his higher vehicles. So a clairvoyant is a man who has learnt to focus his consciousness in his higher bodies at will. That at least is what a thoroughly trained clairvoyant could do, but there are many bearings that name whose knowledge and power are very limited. There is very much more than this to be said about clairvoyance, but I hope to deal with that subject later in my series of lectures.

Science also quite recognizes how partial our vision is, and how a slight alteration in our power to respond to these waves from without would change for us the whole appearance of the world. Once Sir William Crookes gave a very good example of that. He explained how, if, instead of seeing by rays of light, we saw by electrical rays, the whole of our surroundings would seem totally different. One point was that in that case the air about us would seem perfectly opaque, because air is not a conductor of electrical vibrations, while a wire or an iron bar would be a hole through which we could see, because these substances are good conductors for our rays! No wonder, therefore, that when we learn to see by an entirely new set of waves in astral matter, we should find quite a different world opening to our gaze. One change would be that we should find ourselves then able to see astral matter in other men—to look at their astral bodies instead of their physical vehicles only. I have just written a book upon this very subject of the higher bodies of man, which will be illustrated with colored pictures, drawn for me by one who himself was able to see these bodies, and as soon as that is published you will be able to form some idea as to how these things appear to the sight of the clairvoyant; and I think you will find it a very interesting study.

### ASTRAL AND MENTAL BODIES.

The astral body is especially the vehicle of passion, emotion and desire in man, so that when a sudden wave of some great emotion sweeps over a man, it shows itself by exceedingly violent vibrations of the astral matter. Suppose that with astral-sight you were watching a man, and that man should unfortunately lose his temper. Instead of seeing the physical expression of annoyance, you would see a very remarkable change in his astral body. The whole vehicle would be pulsating with a violent vibration, and since color is only a certain rate of vibration, this sudden change would involve also a change in the color of the astral body as well. When we speak of the surging of passion, we are nearer the truth than we think, for that is exactly the appearance produced. As the man cools down, his astral body will resume its usual color and appearance, yet a slight permanent trace is perceptible to the trained eye. The same thing is true of all other emotions, good or bad. If a man feels a great rush of devotional emotion, or of intense affection, each of these will at once manifest itself by appropriate change in the astral body, and each would leave its slight permanent trace upon the dead man's character.

When we come to deal with that other vehicle of still finer matter which we call the mental body, we find that that also vibrates, but in response to quite a different set of impressions. No emotion under any circumstances ought to affect it in the least, for this is not the home of the passions or emotions, but of thought. It is not a new idea to speak of vibration in connection with thought. All experiments in telepathy and thought transference

depend upon this fact that every thought creates a vibration, and that this can be conveyed along a line of mental particles, and will excite a similar vibration in the mental body of another man. There may still be those who do not believe in telepathy, for it is hard to find the limits of human obstinacy; but this is a matter upon which any one may so easily convince himself that unbelief simply means indifference to the question. A man may remain ignorant if he will, but when he has willfully chosen that position he has no right to deny the knowledge of those who have taken more trouble than he has.

Here, then, are two of the bodies of man—the astral body, which is the vehicle of his sensations, passions and emotions, and the mental body, which is the medium of his thought. But each of these has its possibilities of development, for at each level there are various types of matter. A man may have a comparatively gross astral body, which answers very readily to low, undesirable vibrations, and by carefully working at it and learning to control it, he may gradually change its composition very considerably, until it becomes capable of responding to waves of emotion of a much better type. In the mental body he may have a very fine type of mental matter, or a somewhat grosser mental matter; and upon that it will depend whether good and high thoughts come naturally and easily to him or the reverse. But this also is in his own power, for he can alter it if he will. And it is not only during his earth life that this will make a great difference to him and to his evolution, but also in the life after death. I shall not speak of that subject now, because we shall have to devote one or two lectures to the subject later on, but at least I may say this much. When the man puts off his physical body he still retains these others, the astral and the mental, and upon their condition depends much of his happiness in the new world (which yet is part of the old one) in which he finds himself. Remember that these are matters, not of mere belief, but of experiment for many of us.

Here, then, is our theory, the result of our experiments, and in explaining it to you I am giving you the benefit of my twenty years' work and study—slow, toilsome, difficult work of many kinds, involving no little self-control and self-training. I think that all my fellow-students who have borne the burden and heat of that very long day of twenty years will agree that it has been hard and slow work, but still a steady progress and development in many ways, and out of it all has emerged for all of us a certainty that nothing can shake, that makes us know where we stand. Out of it has come a firm and definite adherence to this glorious Theosophy, which has done so much for us, which we find to account for so many things which would otherwise be insoluble mysteries, which stands by us in times of trouble and difficulty, and explains so clearly and reasonably why the trouble and the difficulty come, and what they are going to do for us. It is the most intensely practical theory all the way through, and we wish for nothing in Theosophy that is not practical and reasonable. Humbly following in the footsteps of the mighty Indian teacher of 2500 years ago, we would say to you what he said to the people of the village of Kalama when they came and asked him what, amid all the varied doctrines of the world, they ought to believe: "Do not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumors, as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by a deva (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor on the mere authority of your own teachers or masters. For this I have taught you, not to believe merely because you have heard; but when you believed of your own consciousness, then to act accordingly and abundantly." (Kalama Sutta of the Anguttara Nikaya.)

That is a very fine attitude for the teacher of any religion to take, and that is precisely the attitude we wish to take in Theosophy. We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you all believe as we do, you will have a very unpleasant and sulphurous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you, or whether you do not. The progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it very hard and painful; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travelers who know less than he. This is what you may do, and what we hope you will do. We have found this philosophy useful to us; we have found that it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found, rest and peace and help, and the power to be of use in the world.

### Why the Women Should Vote.

The Chicago American said in a recent editorial: Every year in this country and throughout the world women progress toward the full possession of the ballot and toward equality with men in educational facilities.

In one state after another women are beginning to practice law, they are obtaining new suffrage rights, they are flocking to newly opened schools and colleges.

The woman who votes becomes an important factor in life, for double reasons. In the first place, when a woman votes, the candidate must take care that his conduct and record meet with a good woman's approval, and this makes better men of the candidates.

In the second place, and far more important, is this reason:

When women shall vote, the political influence of the good men in the community will be greatly increased. There is no doubt whatever that women, in their voting, will be influenced by the men whom they know. But there is also no doubt that they will be influenced by the good men whom they know.

Men will deceive each other much more easily than they can deceive women—the latter being providentially provided with the X-ray of intuitional perception.

The blustering politician, preaching what he does not practice, may hold forth on the street corner or in a saloon, and influence the votes of others as worthless as himself. But his home life will more than offset his political influence among women.

The bad husband may occasionally get the vote of a deluded or frightened wife. But he will surely lose the votes of the wives and daughters next door.

Voting by women will improve humanity, because it will compel men to seek and earn the approval of women.

Our social system improves in proportion as the men in it are influenced by its good women.

But the possibility of doing so depends not wholly and solely upon him, but upon the antecedent fact that the conditions for its appearances are already there.—John Tyndall.

## SORE EYES CURED.

"Actina" a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Ointment or Drugging.



been discovered whereby all tortuous and barbarous methods are eliminated, and the most delicate treatment takes the form of a simple eye-drops. It is known as "Actina," and is a most delicate, sweet and refreshing liquid, which is absorbed by the patient. It is used in the treatment of all cases of sore eyes, whether chronic or acute, and is especially adapted for the treatment of the eye of the young. It is used in the treatment of the eye of the young, and is especially adapted for the treatment of the eye of the young. It is used in the treatment of the eye of the young, and is especially adapted for the treatment of the eye of the young.

Granulated Sore Eyes Cured. Nashville, Tenn., Aug. 1901. Gentlemen—Having used your Actina for the relief of my eyes, I feel compelled to state that the results of that treatment are most gratifying. My eyes have been very much improved, and are no longer granulated. I have been in the red ink, and the agonizing pain has entirely disappeared. The use of your Actina has been a most successful one, and I am most grateful to you for its discovery. Respectfully, MISS L. PLEURY, Belmont College.

Severe Inflammation of Eyes Cured. Chicago, Ill., Nov. 6th, 1901. Gentlemen—Last winter I was troubled with inflammation of the eyes almost the whole winter, and used to go to the doctor every day sometimes for several weeks in succession, but since I have used Actina I have not had one spell of inflammation. I feel very grateful to you and would I had heard of Actina a great deal sooner. Yours truly, AUGUST F. FRY, 122 Oak Street.

## STOP Making Medicine

Take drugs and poisons, Indian and old woman discoveries. Cleanse your system by Nature's Drug. Purge the blood and sweat the poisons from the blood vessels. Each week, following the use of OHAKER, remove the load and Nature will begin to do her work. OHAKER is a most delicate, sweet and refreshing liquid, which is absorbed by the patient. It is used in the treatment of all cases of sore eyes, whether chronic or acute, and is especially adapted for the treatment of the eye of the young. It is used in the treatment of the eye of the young, and is especially adapted for the treatment of the eye of the young.

## 877

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is arranged for the convenience of the readers of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

## THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. Miss Whiting makes 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 Theosophical material shows, Heifer of us would paint the globe with wings." The aim of this book is to reveal the curiously close correspondence between the development of material science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen force, and that the material is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science 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 constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a more nobility and character in his behavior. 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 LILLIAN WHITING. Kate Field, A Record. Price \$2. A Study of Elizabeth Barrett Browning. Price \$1.25. The World Beautiful. Three Series. Each \$1. From Dreamland Bent, and Other Poems. \$1. These books are for sale at this office.

## WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions. This work was automatically translated by George J. Davis, A. D. a gentleman who stands high in a vocation and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price \$1.00.

## Contrasts in Spirit Life;

And Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written from the hand of Carrie E. B. Twigg. Paper, 80c.

## AFTER HER DEATH.

The Story of a Summer. By Lillian Whiting. Pervaded with pure and beautiful spiritual thought. Instructive and helpful to all who love to look into the life and inner world of the spiritual experience. Price, 80c.

## THE DESCENT OF MAN.

By Charles Darwin. Cloth, gilt top, 50 cents. In its appearance it aroused at once a storm of indignation and wonder at the author's explanation of the descent of man from the lower animals. It stands almost without a rival among scientific works.

## THE DIAKKA.

The Diakka and Their Earthly Victims. By the Rev. J. J. Davis. A very interesting and suggestive work. It is a most valuable contribution to the study of the human mind. It is a most valuable contribution to the study of the human mind. It is a most valuable contribution to the study of the human mind.

## ORIGIN OF SPECIES.

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the most important work of the century. It is a most valuable contribution to the study of the human mind. It is a most valuable contribution to the study of the human mind. It is a most valuable contribution to the study of the human mind.

GENERAL SURVEY.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make.

WHITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer.

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

You should sign your own name and address to the items you send in; otherwise we may be cast into the waste basket.

Mrs. E. Hereford writes from Watseka, Ill.: "Mrs. S. E. Pemberton, of Bloomington, Ill., the trumpet medium, has been entertained by Mrs. E. Hereford for the past week, when she has been giving very satisfactory seances, both public and private."

The Philadelphia Record says: "Within the last decade the strongest evidence adduced in the whole history of the movement for the belief in communion with the dead has been furnished by the trance-utterances of Mrs. Piper, as interpreted in Dr. Hodgson's report; whilst within the same period the physical manifestations occurring in the presence of an Italian medium, Eusapia Palladino, have seemed, and still seem to many persons of eminence in this country and on the Continent, worthy of consideration as testifying to the probable operation of forces unknown to science."

Geo. P. Colby writes: "You will see by this that I am back into the land of flowers once more. I am to remain in this beautiful spot until I get on to Lake Helen. The Spiritualists here are about to reorganize and get into a better working condition. They have secured a hall in a central part of the city, and expect to keep up meetings during the winter. We held our first meeting last Sunday night, had a good attendance and great interest seemed to be manifested. We hope for good results."

Mrs. Susan Osborn writes from California: "We believe in reading good books; good books are better than fine clothes and big show. Progression is our delight."

The New York Sun has the following comments to make on the N. S. A. Convention: "The custom of the Spiritualists has always been to rely on local, volunteer or circuit speakers, instead of settled pastors, but the necessity of encouraging the young, and of securing competent and approved lecturers and teachers was urged as now absolute. Some centralized system of ordination was advocated, on the ground that the present method under which each society is empowered to ordain its own minister, is not working well, in some instances, at least. For example, the president referred to one small society that had ordained 283 ministers in a single year, and other instances where fessibilities, talents and personal appearance given by Dr. Temple, Mrs. May Elmo, Mrs. Maggie Waite, Dr. C. A. Burgess and others. Don't forget the date, November 19."

President Eliot of Harvard university was the speaker at the weekly meeting of the Methodist ministers Nov. 2, in the Bromfield Street Church, Boston, and he said some things that were not wholly relished by all of them. Some of the things he said were: "We Americans are faced with a lamentable and extraordinary fact, that the influence of the church has visibly declined in our generation. As I weigh the forces that affect mankind and look back upon the course of human history and the progress of Christianity, it seems to me the first and greatest civilization is steady work. That is the way by which the race is lifted up out of barbarism into semi-civilization and into civilization. Labor, steady labor, is the great civilization. The Protestant churches are too intellectual, and too emotional on the part of the teacher or preacher, and call for too little of personal exertion on the part of the recipient of the inspiration."

The Philosophical Journal of San Francisco, Cal., says: "Dr. Geo. W. Carey, well known on the Pacific Coast as an able and scientific man, has been engaged by the First Spiritualist Church of Indianapolis, Ind., to occupy its platform during the month of January. The Doctor intends to move permanently to that city, and will there publish his new magazine, entitled the Journal of Biochemistry, which is noticed in another column. The Doctor spoke for the Prentice Mifflin Club in Chicago lately, and the society at Indianapolis is to be congratulated upon his locating there. Dr. Oliver Lodge, when speaking of supposed fraud in mediumship, says that the spiritualist is responsible for many things charged to fraud, and then concludes that 'deception' need not be conscious and voluntary. Mr. J. J. Morse and family arrived in Melbourne, Australia, on Sept. 4, after a trip of nearly 12,226 miles occupying 47 days. They received a hearty welcome from the Spiritualists of the antipodes, and he began work in earnest there, the Sunday audiences numbering over 800 persons. These meetings are such a success that they stay may be prolonged to something like four months in Melbourne. They will go to New Zealand and on the return trip expect to be in California, and may remain a month or two. It is felt that much can be made for them to work to advantage in San Francisco, Oakland, San Jose, Los Angeles, etc., etc., Mrs.

Nellie T. Brigham and Miss Belle V. Cushman left Australia on September 10, and spent a short time in New Zealand prior to their departure for New York by way of San Francisco. A farewell entertainment was tendered to them in Melbourne, which was very enthusiastic. They will probably arrive in San Francisco on the next steamer (in about two weeks), well arranged and well satisfied with their trip. Their meetings by their many friends here. Borderland phenomena are likely to be more successfully studied when observers thus recognize the fact that 'a medium' is usually ignorant as to the workings of her own consciousness and that the brutality with which suspicions of 'fraud' are entertained and uttered must inevitably distress and increase the confusion of a sensitive, honest and anxious medium. Her waking consciousness is concerned, to act with perfect candor."

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J. Waterloo Dinsdale, M. D., writes from Los Angeles, Cal.: "Will you kindly permit me to state that I propose forming a circle at once to meet weekly at any house to develop for physical phenomena and should, therefore, be glad to hear from any ladies or gentlemen desirous of joining. As the adverse influence of a skeptic, or the idle curiosity of an inquirer is so recognized an obstacle to the development of the magnetic aura necessary for the physical manifestations, it is necessary to invite to those who have already accepted the great teachings of Spiritualism and who understanding the subtlety of occult influences will honorably conform to the conditions required of all those who join the circle."

Sarah F. Baker writes: "I received your premium, Religion of Man and Ethics of Science all right, and I must say I am highly pleased with it. It is a book all thinking people will enjoy reading. I am now in possession of all your premium books but one. I prize them highly and spare no pains in trying to induce non-subscribers to make up the arrears of their subscription. All Spiritualists should take a spiritual paper, and I know of none better than the grand and liberal Progressive Thinker."

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TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

per was ordained a minister of the spiritual philosophy. Addresses were made by G. W. Bates, missionary for the N. S. A. and Mrs. D. B. Lewis of Lynn, Massachusetts, by Mrs. Albert Lewis and Mrs. Pepper and others. Mr. H. D. Barrett, in very impressive and solemn words, gave the charge to the candidates. Mrs. Pepper responded very feelingly, promising to devote her life to the cause of Spiritualism. Large audiences were present. The services were under the auspices of the Lynn Spiritualists Association, Dr. Alex. Caird presiding. The hall was profusely decorated with flowers and several large pieces were presented to Mrs. Pepper by her friends. Mrs. Pepper was the speaker for the society during the month of October and did grand work, the hall being crowded at each session, many going away unable to obtain admittance. H. D. Barrett is the speaker at present, assisted by Mrs. D. Caird; he will be followed by Mrs. S. C. Cunningham the last three Sundays in November. The spiritual prospects never looked so encouraging in Lynn as at the present time; new members are being constantly added to the ranks, and much interest manifested."

H. L. Hanson, 237 Hudson street, Buffalo, N. Y., writes: "With your permission I desire to notify your readers of an important and timely movement on foot in Buffalo for the cause of Spiritualism. The First Spiritualist Church has taken steps toward a new church building to be erected on its property at Prospect avenue and Jersey street. We are earnest, and will not cease our labor until our vision of a beautiful edifice has materialized. A very liberal donation by one of the spirit world's greatest instruments, one who is blessing humanity every day of her life, Dr. J. H. R. Matteson, has been the starting point, and several others have followed. Now we do not wish to confine these donations to the people of Buffalo, so we therefore extend an appeal to any one reading this article to become a recognized member of this grand movement, and my assistance you feel disposed to render will be gratefully received; the same can be sent to Mr. W. L. Albee, 404 Vermont street, Buffalo, N. Y., who is treasurer of this fund or to the writer as signed below, and receipt and acknowledgment will be sent you. You are also most cordially invited to visit the building under way, which is held at the church, Nov. 20, 21, 22, which is for the purpose of raising a few hundred dollars towards this new fund. A good time is anticipated, and we hope that every one within reach of Buffalo will come and help to make it a success. A free ticket will be given with every entrance fee at the door, entitling you to a chance on some good article that will be set aside for that purpose. And anything in the way of material to be sold to add the fair, or money, will be thankfully received if some one desires to help us in that way, and the same can be sent to Mrs. Sarah Large, 327 Woodward street, Buffalo, N. Y., chairman of the fair. There are many beautiful Spiritualist Temples in the United States, and we desire to follow in their current, and erect one that will be a credit even to the city of Buffalo, and when some other society enters into the same work call on us and we will what ever we can to help you. Let us cooperate and hold up the standard of cause we believe in, and we will be glad to help you. Address me at 237 Hudson street, Buffalo, N. Y."

W. H. Leland writes from Binghamton, N. Y.: "I have read your paper very closely a year, and now cannot get along without it. I think it the best Spiritualist paper I ever saw."

The Band of Harmony will hold its annual bazaar the first Thursday in December, afternoon and evening. We will have all kinds of fancy articles, as well as useful ones, and we invite our friends and patrons to buy their Christmas presents of us before looking elsewhere.

C. H. Toler writes from Marietta, O.: "Among the list of subscribers I am sending you to-day is one who stopped his church paper and sends for The Progressive Thinker a year. He has been tasting the paper from time to time, and likes it. Like all the rest, he has a very high opinion of the paper, and he says that he has never seen a better Spiritualist paper than this."

To the Spiritualists of localities where no meetings are held, E. W. Sprague and wife have again been appointed as missionaries for the N. S. A., and are prepared to visit localities where new societies may be organized or old ones need encouragement. Reader, is the cause languishing in your neighborhood? If so, read their report of last year's work in the missionary field; also the report of their co-workers, Mr. and Mrs. Geo. W. Kates, and then decide whether you need their services. If you need their services, address a letter stating your wishes, to E. W. Sprague and wife, 618 Newland avenue, Jamestown, N. Y.

Moses Hull is to lecture for the Englewood Spiritualist Union on Sunday, the 16th and 23rd, afternoon and evening. Last Sunday evening the hall was packed.

Mrs. H. E. Russeque, of Hartford, Ct., one of our foremost workers, has a three months' engagement at Springfield, Mass., November 2, she lectured afternoon and evening before two good audiences in the new hall of the Ladies Aid Association of that city. Her subject in the afternoon was "The Great Trinity of the Universe, What is It?" In the evening her subject was, "The Uplift of Humanity." She has been a member of the N. S. A. since 1880, and would be pleased to communicate with those in a position to assist her during this tour.

Mrs. John Brown writes from Los Angeles, Cal.: "Thinking perhaps a word from the 'City of the Angels' will not be amiss, I will say that at our camp-meeting, which was a grand success, Mae E. R. Hunt did credit to our cause as a speaker and message transmitter. Since then she has continued her work by holding parlor meetings and circles. Sunday, Nov. 2, was the initial meeting at Brent's Hall for permanent public work with Mrs. Florence Robson as our guest. She also holds luster to the angelic work as a speaker and messenger. Both are young mediums; they have now launched their bark upon the great ocean of Spiritualism. The control of Mae Hunt said he disliked a chosen subject, confining his discourse to certain lines, therefore he took Spiritualism as a theme; it was broad and deep, and covered the things that are now pending in the courts, where such questions are in question, to wit: the most important being at Philadelphia and in California, respectively. The first is the McElroy will case, involving a bequest of \$30,000 to a Spiritualist organization to build a temple and found a home for mediums. It was brought up in the convention by Mrs. M. E. Caldwell of that town. The will was contested by relatives and the case is now, on appeal, before the Supreme Court of Pennsylvania. It was decided by the convention to make a determined fight in this case and all others, since the whole question of the legality of Spiritualism is involved. Among the resolutions adopted was one, that we will, to the full extent of our power, protect in the courts and elsewhere all genuine mediums. Other resolutions were in favor of the abolition of capital punishment, compulsory vaccination and arbitrary Sunday laws, and expressive of uncompromising opposition to war. It was also resolved that, as the cause of reform demands the effectual work of women and as women cannot work effectually without the franchise, suffrage should be granted to the antipodes, and we began work in earnest there, the Sunday audiences numbering over 800 persons. These meetings are such a success that they stay may be prolonged to something like four months in Melbourne. They will go to New Zealand and on the return trip expect to be in California, and may remain a month or two. It is felt that much can be made for them to work to advantage in San Francisco, Oakland, San Jose, Los Angeles, etc., etc., Mrs.

Mrs. Thomas M. Locke writes: "The Philadelphia (Pa.) Spiritualists Society had for their medium during the month of September, Mrs. Minnie Brown, of this city, who did good work for the cause. She has comforted many a sad heart by giving some sweet message from a spirit friend. During the month of October, Mrs. Georgia Gladys Cooley occupied the platform. She came to us as a stranger but has made many warm friends in this city. We regard her as one of the best workers in the spiritual ranks. Her lectures were instructive and practical, and her spirit descriptions accurate and convincing."

L. W. S. Standish writes from Portland, Me.: "I am very much pleased with your plans for the Fall and Winter Campaign; particularly the articles by Peterson. I always look for those large pieces every week, and am running and feel very sorry and disappointed when they stop, as they always do in a most interesting place."

An extraordinary instance of the superstition prevalent among the peasantry of Hungary is reported from the village of Gross-Zorenze, near Reschitz. The house of Mme. Pova, a widow, lately has been repeatedly stoned and the police were unable to discover the culprit. The widow's young son, becoming possessed of the idea that his father rose from his grave nightly and bombarded his former home, went to the cemetery, dug up the corpse, dragged it nearly a mile and burned it. The boy was cured of his ailment."

Some one writes from Alliance, Ohio, as follows, but doesn't sign a name: "I am now filling an engagement with the Independent Spiritual Society of Alliance, Ohio. I will be here during November and December; at Columbus for January, and Toledo for February. I am now making my camp engagements for 1903, and would like to hear from camp associations wishing my services. I will also answer calls for funerals. Address me at No. 526 Columbia street, Alliance, Ohio; permanent address, 419 Chestnut street, Grand Rapids, Michigan."

Chas. F. Coles writes: "An account is given in this week's Progressive Thinker of one traveling under the name of 'John Slater.' I do not believe he is the original of that name, a well known test medium residing in San Francisco, and may do him an injustice. The fact of identity should be established, and any wrong impression corrected. Mr. Slater as I know him, is tall and slender, and although a test medium of remarkable development, and before the public over sixteen years past, I am not a test medium, but a clairvoyant, called physical manifestations, such as described in the said article."

Mrs. Milo Caine writes from 332 East 12th street, St. Paul, S. Dak.: "Dr. P. J. Barrington, M. D., has been rooming at my home, but has told me none of his business. He had a paralytic stroke, Sunday, Nov. 2, and is still unconscious as when found. Please put a notice in your paper, to find friends if possible. The doctor has little hope of his recovery."

J. A. Lant writes from Detroit, Mich.: "Scribe writes from Detroit to The Progressive Thinker, Nov. 8, as follows: 'Another society called the Upper 400, meets—I don't know where nor how often, or could not be admitted without the recommendation and an introduction of one of the elect.' No society exists in Detroit called as above. The Detroit Lodge of the Brotherhood of Light is probably referred to. It meets at 251 Woodward street, with open meetings every Thursday evening. There are no 'elect' in it. All clean, upright persons, whose belief in angel communication is established, are invited. There are no charges at the door, and no sale of spirit law. This Brotherhood exists from the labor of its members. There are no high nor low in it. They recognize that the Keosauqua Era is the present spiritual era, its modern beginning dating from the advent of Modern Spiritualism in 1848. That true progress will follow organic work, and to this high purpose they are reaching out. The great book, Oahpe, is the directing force in this work. It is read at every meeting, with explanations and comments by the members, and through it the world will ultimately be led out of darkness (war, poverty and crime) into light."

DR. DOWIE.

His Claims Questioned by an East India Scholar.

To the Editor:—I solicit your favor of allowing me to inform the American public, through The Progressive Thinker, of some facts, and I hope that you will be pleased to grant me that. Some two years ago when I first heard of Dr. Dowie, who claims to be the "prophet foretold by Moses," the "Elijah," and the messenger of covenant, I at once sent for his literature and became a subscriber to his "Leaves." After a careful perusal of what he spoke and wrote I came to know that the only evidence brought forth by him for his being a prophet was his healing power which also failed on the occasions where it was expected to be shown with the greatest force. Moreover such a power has always been exercised by many who never claim nor even care to be religious and have no faith in this or that "revelation," the truth of which several letters and put in at question in order to understand how he could be believed to be a prophet according to the law of the Bible, but he did not and could not write a reply to a single letter of mine. Below are explained some of the objections that I raised against his bold assertions:

1. Dowie claims to be the "prophet" foretold by Moses, for which he has no proof in hand save his so-called healing power, while the criterion given in the Bible as to the truth of a prophet is that he shall make prophecies. The text runs as follows: "And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

Strange to say these words occur in that very prophecy which he claims to fulfill. It is clearly stated that "the prophet shall make prophecies which shall come out to be true. A prophet is one who makes prophecies. Even in Hebrew text the word nabia used for a prophet means one who makes prophecies having received inspirations from All-knowing God. Accordingly I asked Dr. Dowie to proclaim any prophecies after receiving revelations from God. But he remained silent, because adoption of such a measure would have proved his falsehood."

2. I told him that the prophets of old used to proclaim in their prophecies and to give revelations and inspirations from God which they proclaimed with such words as "And the Lord spake unto Moses, saying," "Thus saith the Lord," "There came a voice and I said here am I, Lord," "The revelation of Jesus Christ which God gave unto him." These phrases well explain that God speaks to the prophets face to face or through his angels. So I asked the Doctor to state the words of revelation if God ever spoke to him like unto His ways of speaking to prophets. But Dowie remained silent, because he is never blessed by God after the manner of a prophet.

3. Again Dr. Dowie curses and abuses the prophets of God and calls them fools, liars and other bad names. I asked him if he belonged to such a party of men. But he remained silent, because he does not like for himself to be haled with such epithets. He more than once cursed and abused Abraham, while it is said in the Bible that God will curse him that curseth thee (Abraham).

4. I also asked him to proclaim if he was ready to come out to compete with the champion of any other religion in the acceptance of buyers. But perhaps being too busy in cursing and abusing his papers and periodicals, lawyers and judges, physicians and surgeons, priests and clergy, actors and players, prophets and saints, he had no time to give any reply to my letter or to think upon the subject.

Then I informed him of the advent of the promised Messiah, but he had no ears to hear such reports. Now he has predicted the destruction of all (Jews, Christians, Mohammedans and pagans) who do not accept him as a messenger of God. The great champion of Islam, Mirza Ghulam Ahmad, has replied to this dangerously bold utterance of his. The pamphlet containing that reply is sent under separate cover to your address. You may make proper selections out of it for the information of the public. Millions of men are waiting for an early reply to this challenge which, if accepted by Dr. Dowie, will bring forth fruitful results in deciding the difficult question of the Messiah's advent.

We hope that Dr. Dowie will find time to publish his reply within the period fixed by the champion of Mohammedanism, viz., three months. But I have just read in an English paper that the Messiah for whom Dr. Dowie was anxiously waiting has come down upon earth and has been absorbed in the physical frame of one Mr. Pigott, and is being worshipped by many in the Clapton church as the very Jesus Christ. So one naturally expects the Elijah in America to have received an urgent telegram and hurried to England, in compliance with the commandment of his God to have the honor of falling down on his knees to worship his Master, his Lord, his God in the person of Mr. Pigott. In this case I hope that Mirza Ghulam Ahmad Sahib will be glad to extend the period of reply by one month or more if necessary.

M. M. SADIG.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts, in poetic language, are contained in this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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