

riority to other expressions of life. The student in comparative anatomy, it belongs to the mortal, and, like all comparative physiology, and comparative psychology presently realizes that he himself is but one of the expressions of universal life, which first takes form. and then goes on to change that form as conditions compel or permit. Starting from the fire mist and star dust of Cosmos he traces the action of intelligence, working by energy amidst and upon substance and always in a form which. whether organized or unorganized, man ifests what we call life. For the most part so much has been accomplished by each student working within the limits of his own tastes and powers, the result

as a whole being what is called Science. Presently he who thus works by comparing one form with another discovers certain facts that seem to stand alone. Such facts are either unknown, or but faintly shadowed in any other of the forms he has studied and compared with man. They affect both anatomy and physiology, though having appar-ently a more definite relation to psychology. The power of mind, especially when trained, has become a subject and distinct from any other that it is of great interest to the student of hu-man nature, who seems, however, occa-nurses and friends. Each has its own sionally to lose sight of the truth that experience—always feminine—its own reciprocity is Nature's law, and a fact gathered and accumulated knowledge to be always noted and studied. In unshared by any other, and its own speother words, the physical form and what we call the mentality mutually affect one another. This is only expressing over again the old maxim that a sound mind and a sound body must be associated whenever manhood is fully developed. The effect of mind upon matter is becoming a favorite study, but the effect of matter upon mind is passed by as of little account. Yet one effect is as certain as the other, for as ve have "said, reciprocity is Nature's pathway of progress.

In our present study of "The Man Himself" we have to recognize that We are witnessing an effect of matter while manhood is emphatically an ex- upon mind quite as marked as the effect pression of intelligence through a mate-rial form, that same matter or sub-stance will in its turn, sconer or later, compel intelligence to recognize its physical brain of vibration of the stance will in its turn, sooner or later, compel intelligence to recognize its equal sovereignty. In other words, form is of immense consequence in ev-ery manifestation of intelligence. If the physiologist must note the effect of mind upon organized structure, the psy-chologist must, in his turn, study the ef-tery of atmeduce upon montality for all our chologist must, in his turn, study the ef-tery of atmeduce upon montality for the physiologist must note the effect of mind upon organized structure, the psy-chologist must, in his turn, study the ef-tery of atmeduce upon montality for the physiologist must note the effect of must be gained and expressed by and through vibrations of the matter or sub-

form proves him to be merely an ani-mal, evoluted to its 20th century supe-previously claimed as belonging to humanity. Like the psychometric faculty other powers, may or may not be devel-

oped. The rare feature of this case is the one which contains the lesson we seek Almost daily, and usually at night her distorted form is suddenly con-vulsed, with the result that in a minute

or two her mentality is changed. There appears another exhibition of Mollie Fancher, for an intelligence now talks to you which claims to be Mollie Fancher and apparently has no other experience of life than certain of the experiences of Mollie Fancher, and of which expe-riences the Mollie Fancher you knew has no resemblance when she is herself again. This of itself would be one of the rare cases of which we have spoken, but it goes much further. Presently there is another convulsion with an other distinct personality, and another and another, until no less than six Mol lie Fanchers, or if you please, six fragments of one Mollie Fancher have appeared. This goes on night after night, and the mentality of each is so marked cial friends. Each, too, has its own limitations. It is only when you add the mentality expressions of all those

personalities into one total that you find yourself grasping the truth that Mollie Fancher is herself the individuality underlying the whole. This does not mean that the girl Mollie Fancher, if unhurt, would have grown into a woman who manifested each and all of the tendencies and mental powers exhibited by the six, but that the possibility of such development inhered in the form of that school-girl.

sired to see the world advance along musical lines. In the opinion of teachers of vocal music New York possesses a singer who can reach a higher note than Patti Neilson or Beach-Yaw. She than Patti, Neilson or Beach-Yaw. She New York World, she has jumped to fame through her ability to render F sharp in altissimo, a note so delicately

musical, so clear and liquid that it appears almost beyond human endeavor. The remarkable voice was discovered by an Italian master. Miss Helena's voice culture and physical training he insisted upon every day. Finally he allowed her to touch F above high C daily, though her range was higher. Some times when she was in good voice she could reach A above F sharp. Counting this A, her range includes three octaves. In public she has tone within a range of two and a half octaves without the slightest effort, though two octaves is more than the range of the ordinary singer

way

With all this remarkable range, Miss Helena's volce is peculiarly pure and bell-like in quality. She can imitate the tones of a violin in its highest notes with ease.

She comes on the stage with a violin. The audience sees her go through the motions of playing the intermezzo from "Cavallieria Rusticana" on a violin. She draws the bow with no uncertain strokes across the strings and fingers them correctly. The audience hears hem correctly. The automation of fine tone, well played. In reality no sound comes from the strings-they and the bow have been well soaped and are noiseless. The music has been made by the delicate strings in the throat of tho singer, who keeps her lips nearly closed

to heighten the illusion. She even dares to have a plano and violin accompaniment, while she gives the obligato. So the comparison is invited between a real violin and a mimic Then gradually her bow leaves one. the strings and hovers in the air over them. Finally it drops to her side. But the sweet strains continue on and on high and clear. It is the music of the beautiful violin,

without the scratching of the rosin of the bow. Higher and higher the music goes, finally to throw itself out in a triumphant E in altissimo, a note delicate. ly pure and clear, like the faint tinkle of a bell far away. But this is not all. Her inimitable

ing seance, I did so, and after witness- has been promised," and placing it on ing many materializations, I was thor-oughly convinced of spirit return. So on his right, saying, "May you ever being intensely interested I began to wear this crown with the same faith investigate for myself by sitting in the with which it was won." Handing the book to me, he told me silence with a local medium for a short time; then alone. I was controlled to the law was written within, which I was write but soon gave that up, as it was to give out, and "Oh. soul. may my not necessary, for I became clairaudient

blessing rest with you now and forever-more. Amen." He blessed my comand received the guides messages that panion and placed nim in the chair on While sitting in the silence last May his left Just then the whole congregation be

I seemed to leave my body, but only for a few moments at a time, and it was a gan to sing "Praise God from whom all queer sensation, for on coming lack a blessings flow;" and along with the inshiver would run through me. On one strumental music it was so inspiring of these trips I stood on a wide porch, that it rang in my ears for days.

After being brought back, I sat and and looked into a room which was furnished in pink and white; but I only hought of it in astonishment, for it was something new to me, and so unex-pected, and everything I had seen stood out so bright and beautiful, that I caught a glimpse of it, as I did not seem to be able to stay but a moment. I was told by my teacher this was my spirit cried. Oh, can it be possible that I am home I was told a few days later, "There

worthy of anything like this? What does it mean?" and I raised my hands will be a change, but do not be fright-ened or surprised." This sounded toward heaven and thanked God for bevery strange to me, but I understood it ing able to put myself in condition to be later. I was surprised, and anyone would think I might be frightened, when taken to learn these lessons: and when I was through my words sounded so weak compared with these beautiful taken so far above the earth, but I was visions that I said: There must be some

On June 10, 1902, I was taken on my mistake. first long trip. Alter sending out a I was standing thus, when a voice prayer for help and guidance, I was told said, "No, child, you are not mistaken; to be very quiet. I was soon standing this is all for you; have we not been on the same porch which I had been telling you there was a crown awaiting told before was my spirit home. On you? This is a true vision we have looking down over a well-kept lawn, I taken you to see, that you may know saw a fountain on each side of a beauti- when you come to the spirit world, will ful walk, bordered with flowers; this be carried out just as you saw it to-day. with the tall, waving trees which were Put it down in your book with the other scattered here and there over the slop- truths we have been giving you." I had been told by this medium with ing ground, made a pleasing picture to

whom I had been sitting, that my guides look Just beyond this was an immense wanted me to write down everything park, well laid out with flower beds, and which I received. I did so, but thought walks running in every direction, and it strange, but I understood later, when as I looked I saw white-robed figures they began to take me on these jourall i looked i saw wing-robed ngires they began to are the on these jour gliding around through it as if they news, why they wanted me to do this, were so happy. My soul leaped with for had I not written them down imme-gladness, for everything was so beauti ful. Then for the first time I realized for me to remember all that I saw and there was someone with me, but there heard on these seventeen trips seemed to be a veil between us, and I A Visit to God's Holy City-A Pur

White City.

could not see who it was f but the pres-ence turned around and opened the door, telling me to come inside; on looking in I recognized the same pink looking for on which I had looked into ence turned around and opened the door, telling me to come inside; on looking in I recognized the same pink and white room which I had looked into and white now I saw the whole furnish-before. Which were in pink and white silk. Was soon unconscious to my surround-ings, which were draned with the

'Now, my child, I have given thee an insight into what thee may expect to in-habit sometime in my future life. This, Lie Holy City, is inhabited by pure angelic beings who have won their abode by their ceaseless devotion to God, through all their trials of earth life, and, oh, my child, this, too, will be thy future home, for knowing thy past life as I do, I know of the trials and temp tations thee had to pass through. "And, oh, my child, I am glad to know

that by thy true devotion to thy heavenly father, thou hast earned this beautiful home as thy reward." And as he finished saying this the

grand, beautiful vision began to fade, and I found myself again an inhabitant of the earth. After coming back from this beauti-ful city I asked one of my teachers, why there was such an awful stillness in the Holy City. His answer was, "All of of the earth. those who inhabit that holy place being so ethereal, those coming from the lower spheres cannot enter into their vibrations, hence do not hear them, but among themselves they make as much commotion as we do. That is, if we could minule with them, and enter into their fine vibrations, the noise would be the same to us there as in any other sphere."

A Hospital for Weary Souls. After sending up a prayer for strength and help, my new-found guide

made his presence known by saying: "Come, child, there are other places we want thee to see. Come." So putting my hand in his we started, and be fore the journey was ended I had learned that there are in the lower

spheres in the spirit world, places that are not so beautiful as the ones I had been taken to on former visits, a place where my soul was stirred to its very depths, and where I saw the great ne cessity of enlightenment on the carth plane, and I also began to realize why I was being taken to these places that I might learn a lesson and be able

see this building.

hands and said:

spirit world."

as much alive as I ever was."

surging through his brain.

desolate-looking building?"

a ministering angel. I

thereby to help my angel teachers in their great work to undo some of the false teachings of earth. As we passed along, we crossed a wide stretch of beautiful country, my guide calling my attention now and then to places of interest.

raising her eyes toward heaven, clasped her hands and in heart-broken words said, "Oh. God, how long? Oh, how long are we to be forced to listen to such piteous cries as these? Oh, heav-enly father, hasten the day when these false teachings may be replaced by truths, so that when each one passes to this life, they may know and understand," and with tears streaming from her eyes, she turned to the little one and tried to comfort her with her oftrepeated words of "We will take you to your mamma, dear, just as soon as you are stronger." I was so overcome that I, too, turned my eyes upward, and found myself in this attitude with this prayer coming from my soul. "Oh," I cried, "only show me the way, oh, heavenly father, and I will help to spread this great truth, for I see it plainer to-day than I ever did before, and I realize the great work there is to be done to lift the dark vibrations from around our broth-ers and sisters. And may we, who have been so wonderfully blest, ever stand ready to reach across the chasm and clasp hands with these dear angels, and thereby lessen their burdens by spreading this truth, so that every one may

know and understand this great change called death, and be prepared to know when they do pass to that beautiful life beyond, that they have not left us, but can come back, if we will only allow them too. Oh, heavenly father, help us all to learn this truth, as it is being shown to me in such a beautiful way." MARY E. FRANCE.

Seattle, Wash.

SPIRITUAL MIRAGE.

Matter and Spirit Interdependent.

Some years ago, seated upon a mount-ain side twenty miles from San Diego, Cal., and overlooking the bay. I saw, about sunset, the city of San Diego reflected in the air, like a beautiful panorama in the sky. Sometime after that I was in Southern Texas, between San Antonio and Houston, and being in an open space with a friend, we saw to the north and west a beautiful city in the air, which presented itself near the horizon, and appeared to rise ten degrees in air. This was from nine to ten

He said, "Child, dost thou see that a. m., and was a clear day. This presbuilding?" I looked in the direction he entation was not inverted, but stood erect, and appeared to extend from pointed, and away below us, almost hid among the trees, I saw an immense north to west one-half. It was unlike brick-colored building, round in shape, any of the Texas cities we knew. Traveling overland in the Texas Panthe top looked to be cut square off. He handle I have seen beautiful lakes of did not explain what it was, but I was water just ahead, and they would disapimpressed that sometime 1 would visit pear when the location was reached. We traveled on and on, passing over Being in a room with a sensitive some time, she became entranced and dean old-looking town, being so far above it looked deserted and unfamiliar, but 1 scribed the paintings that formerly hung on the walls, and had been re-moved. These she never saw, but I had seen them and knew she gave the could see dimly the streets. We so after came to a barren-looking country and settled down in front of a large right description of them. I was assolight-colored building; but, oh, clated for years with a highly developed thought, how desolate it looked, com-

command of the vocal register enables fect of structure upon mentality, for stance of which our bodies are commanhood is an exhibition of the action Miss Helena to sing songs and ballads posed. with trills and cadenzas an octave high-

and reaction of intelligence and sub So much has been noted and recorded and reaction of intelligence and sub stance upon each other by energy. Of course this applies also to every living form. But we may study the amoeba for centuries without achieving a knowledge of man, whereas the student of Fancher. There is no manifestation of man necessarily marks the limit im- spirit return, unless each is a lying gone days. posed by substance upon all other forms spirit, for they all make the same claim of life. With so much by the way of to be Mollie Fancher and nobody else. preface we will now attempt a further exploration of the being we call man. The knowledge of a fact and the les-The word "person" signifies a mask, worn in olden times by an actor to hide his own individuality. And we see that

our form in earth life is always a mask, son of a fact are, when combined, usually the work of some gifted mortal, which can be so changed that another who thereby becomes a discoverer. The person is manifested, although the individuality remains the same. Yet "form' fact of sunrise and sunset was known absolutely limits the mental manifestato humanity as a matter of daily observation. It was Copernicus who learned tions, as there must be conformation in its lesson and taught the world to see the brain and other organs which compel or limit the new personality. the same fact in a new light. A similar For study of observed facts has given the instance, if there be a cleft palate the pronunciation would be defective in all world of to-day the X-ray, the wireless telegraph, and the myriad discoveries alike, though one might be clearer than another. The larynx will determine the and inventions that are the pride of the possible tones of the voice, and suitable age. There are facts that are of everybrain conformations must be present to experience, and other facts which permit any manifestations of art or scibreak the silence but once in a generaence. So we find ourselves in presence of a "rare fact," which demonstrates tion. The rare fact may contain a more profound truth than the hourly or daily experience of our lives. The proof of a that our coming personality after death rare fact thus becomes a stern duty, will be effected by the shape of the form and is the task of the careful scientist. through which we mingle with other in-But when proved its lesson is quite antelligences. And whether we are recother matter. If it happen to run up against some cherished belief, it is often marked "dangerous," and let seognizable through earth life memories will depend upon whether our earth personality has been broken up by the It is shelved, and must change called death. Death is conceivverely alone. It is shelved, and must wait in the silence for some rediscovery, ably a shock equivalent to that which proved so disastrous to the personality or more favorable nour tor its careful

study. It is the lesson of certain rare of Miss Fancher, although, of course, facts, approved and attested by competent authority, but for the most part left | ceptional cases severely alone, which I propose to seek severely along study of the case of in the following study of the case of Mollie Fancher, and similar experiences more recently reported.

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An attractive and accomplished girl. known as Mollie Fancher, is thrown from her horse, as has happened again and again since the horse has been compelled to man's service. Although much injured she makes progress to recovery until a second fall, this time from a street car, leaves her a paralyzed invalid, with no prospect of cure. The double shock had crushed her young form out of every possibility of normal womanhood. The optic nerve becomes diseased. Light is so painful she must remain in a darkened room. Her arms are drawn back of her neck, where her hands have sufficient freedom to permit her to use them so far as possible in that position. One limb has a double around the other. In this helpless position the poor sufferer lies year after year, often for weeks taking no nourishment by which even such a lim-ited life must apparently be supported. Of course this is a very rare experi-

stonted. She has her memories and her friends as before, but she develop not found in normal life. ... With paralyzed optic nerves, and in darkness she reads and writes; and with those hands of hers back of her head, she knits wool shawls, selecting the shades of colored wool needed with unerring

All our actions take their hues from so much, together with her developed So much, togethere is the fields of scapes their variety from light.-Bacon

The .

this may only be a consequence in ex-(To be continued.) San Leandro, Cal.

. CALIFORNIA'S THANKSGIVING.

O Soul, be still! Heart anguish cease From distant lands come words of peace.

Winter is here like glowing spring, Its incense floats on tireless wing. Now comes from clouds with fleecy train

The benediction of the gentle rain, From other climes the love-bird tarries here; Their song and chatter fill the heart

with cheer. O Power, we thank thee for these gifts

divine: Our land so prodigal, our lowing kine

Our harvest gathered, November mead ows green, And all the blessings of this land set

. rene. We thank thee for rich bountles given; side. The brain of the poor girl is not For love that breathes of home and heaven; We thank thee for all thy care doth

"But most of all, we thank thee, that we ROSE L. BUSHNELL-DONNELLY. San Francisco, Cal.

Miss Helena's achievements are ac complished by two little white bands set back far into the throat. They aro barely an inch long, these vocal chords, but they are capable of producing treble the number of tones of a single violin string. By them the vibrations are sent

er than the score calls for. In

Last Rose of Summer." for example,

she introduces a cadenza with a sus-

tained F above the high C, ordinarily

the vocal limit of prima donnas of by-

"The

forth which compose every sound uttered, either speech or song. It is in these vocal chords that Miss Helena's voice differs from the ordinary. High notes are produced when the vocal chords are at the greatest tension, stretched to the utmost. She can stretch hers farther than other

High notes are made with the chords close together, when the air from the lungs, passing between them, sets up When soaring to the the vibrations. top notch of vocal endeavor their edges almost touch. The bands are thin 35 linen threads, vibrating 40,000 times a second. The factors in this tone production

are the larynx, with its vocal chords; then the lungs, with their ability to then the lungs, with their ability in throw out great volumes of air, and last the organs of resonance. air is expelled from Miss Helena's lungs the diaphragm is flattened and the chest filled to its extreme capacity. The lungs and diaphragm join in expelling air, the larynx manipulates the two

chords, vibrating as the air rushes' by them. The singer literally tunes these chords in the larynx just as a violin is tuned by mechanical act. Another set ot muscles perform the office for which the violinist uses his fingers. They make the development of tone, acting in response to the will of the singer, and attune the chord to produce any note.

Miss Helena's tones, when vibrated from the vocal bands, reach her audience after a zigzag course of reflection inside her mouth and throat; together they seem devised to serve as a soundng-board, and hurl out the notes at right angles. The peculiar organization that, can

produce such wonderful results, is certainly the product of occult spirit influ. ence, commencing before birth, and continuing up to the present time.

Progressive Thinker is the Great Lever That Moves the

The winter season is here. There should be a million copies of The Progressive Thinker sent out to enrich the minds of the people. Each number has something you and others should know. Try and induce your neighbor to subscribe. Just think of it, the paper only costs two cents a week. What an in tellectual feast for an insignificant sum! The windows were draped with the ings, but as I was ready to start I rea same. The carpet was white velvet, ized that another guide had been called with pink flowers scattered over it. The flowers looked as if I might pick them up, they were -so' natural. My companion walked across this room and opened a door into what proved to be a on these trips. Soon I heard him say: dinlug-room. On looking in I ex-claimed, "Oh, what a beautiful room!" The table was set for two, covered with snowy linen, cut glass and silver; every

thing glistened with it. The furnish ings in this room were pure white. After allowing me to view the room to my satisfaction my companion led the way up a wide stairway: opening a

door, we went into what seemed to be a bed-room; this was all in blue and white Oh! I thought this must indeed be heaven, for I never saw anything so beautiful on earth. After admiring this, we passed on into what I was impressed was the guest chamber. room was vellow and white. All the draperies and furniture were yellow, covered with a thin gauze which looked like slik, giving it a most beautiful ef-I stopped and looked around, in fect. I stopped and looked around, in wondering amazement, and was so happy, for I thought it was mine; but before I could say anything I was back to my home seated in my chair, just where I started from; my eyes open, looking at the room, which never looked

so dark as it did now. A Visit to the Golden Temple.

The next morning at the usual hour (nine o'clock) I made myself ready for! great work there is to be done in lifting another trip by dressing in white, then sending out a prayer for help and in which they have been struggling for strength, as I always did before my ages; and the rejoicings which have guide started with me.

I was told this time to put my thoughts on something spiritual and hold them there. I did so by thinking of my spirit home as I saw it yesterday. Soon I began to realize I was floating away from this home, my guide being with me. We traveled a long distance, so it seemed to me, and the experience and sensation of moving in this manner I can hardly describe, as I seemed to glide along with so much ease, and the panoramic view which was spread out

far beneath me, was grand in the extreme. . .17 ----We seemed to pass from one sphere

to another, for I was so intensely interested in watching the beautiful stretch of country we were passing over, that if

my companion spoke I did not hear him until we settled down in bone of a large golden temple. When the called my at-tention to it Livas astonished, for it tention to it Livas astonished. seemed to standiout in the sunlight like

tention to to stail out in the sunlight me seemed to stail out in the sunlight me in huge mountain of gold. On looking up over a wide arched, door I saw a golden angel with outstratchod wings. We passed into the open door and down a wide alse, The building was filled with people, all of them being dressed in white Welwalfied up to the other throne where it a large golden altar or throne, where in a large golden chair sat one whom I thought was chirist; over him hung a golden angel, the gates and the wall around the city and around his head was a bright halo; looked like marble, the grass, the trees on either side of him; was a golden and leaves looked to me to be crystalchair smaller than the one he occupied, lized, they were so pure and white; but over each was also an angel. In front oh, such a guiet awe fell over me, the of him on the altar were two crowns, moment we entered the city, that it

in to take me to these different places of learning. Why this was necessary, I do not know, but I do know that from this on he was my constant companion "Come, child, take my hand and 1 will take thee to a higher sphere than the one thee visited yesterday, to a place whither thon art trending." I felt timid, as if I was afraid to go

higher, when his reassuring voice of, "Come, child," gave me confidence, and we started up; but soon that timid feeling came over me again, and again it was necessary for this guide and heavenly teacher (I can call him nothing else) to say. "Come, child."

Now it seemed my body was too heavy and was left behind. This was the first time that I had realized this, but now I took on an ethereal body and was immediately clothed in ethereal clothing, making me seem as light as p feather, and as we floated out and up, words cannot express the grand, heav enly scene which opened before me. Just then my guide said, "Dost thou see the stars below thee, child?"

"Oh, yes, father, and the beautiful blue sky," was my answer.

As we floated along I felt so free and was happy, for there was a continual change of scenery and I did not seem to have a care, but before I finished my trips. learned some severe lessons, and real ized as I never did before the work, the she is?" humanity out of the mire of the world

come from the a mel band around me when they saw how deeply these les sons were imbedded into my soul, will I hope, inspire me for all time to come to_clasp hands with them and do what little I can to help them in spreading this great truth.

After traveling what seemed to me a long distance, we gradually ascended all the time, when soon my guide point od to something which looked like f white vapor, to me, being so far away but we floated on, and soon settled down just outside of the most beautiful place that my eyes ever beheld, and my words fail to do justice to it, try as I may, they fall far short of a description of this beautiful city as I saw it this

day. I was told this was God's Holy City we stood outside of a wide, closed, double gate, and as we walked up to it (or rather floated) it noiselessly opened and such a grand view that greeted my eyes is beyond anything I ever thought

"Oh!" I cried, "Father, can it be possible for me, being so weak, to enter this holy place?"

His only answer being as it had been before, "Come, child," so he led me down this marble walk. Everything which greeted my eyes was pure white the gates and the wall around the city. exhaustion. and in one hand he held a book. We seemed as if I must hold my breath;

both stopped in front and facing him. 1 the quietness, the awful stillness, what was greatly surprised and wondered could it mean? When everything was

170.1

sensitive through whom I conversed pared with the beautiful places I had daily with a number of spirits. Among visited before, and on resting on the ground I had to look up, it seemed to other things these spirits would tell me me, about twenty-five or thirty steps, to about making a journey to Europe, or some part of the U.S. I remember of

Turning to my guide I said, "Oh, reading the visits of Swedenborg to father, where are we, and what is this "other worlds," and about his conversation with Martin Luther on his "doc-

"This, my child, is a hospital for trine of faith alone." in the spirit world, yeary souls; come, if thee has taken a and about stating that Luther was in a good look at the surroundings. I will house similar to his earthly home, and show thee the interior;" so we glided was not aware of his transition to spirit up the steps. Opening the door he led life. In seeking an answer to the me into a large room, where, stretched above, we are led to inquire what deon cots, were souls who had just come pendence has the spirit world upon the from the earth-plane. Going up to one: physical one, and why the spirit world he stopped, and by the side of this man is similar in appearance to the natural,

as many spirits and psychics claim. Was I would offer as a solution a theory amazed to hear him say in heart-broken tones, "Where is my wife? Why don't she come to me when I call her? She that is large enough to cover the entire ground, and that is, that there exist there exist was always ready and anxious to come; material and spirit forces, that the material force forms the outer universe, where is she? I've called and called. but she doesn't come. Tell me where and the spirit force the inner universe, that the universal ether is really the

The pure angel who stood near, sensitized space filling spirit, and that this ether holds the same relation to lcaned over him and took one of his formed matter that our sense organs

"My brother, rest awhile, then you hold, that as light (the space filling sowill be stronger, for you have left her | lar fluid) mirrors nature upon our psyfor awhile, and after your rest you may chic, even so does the environed ether go and see her, for you have passed the mirror nature in ethereal forms, and change called death and are now in the place our mountains and valleys, green trees and running brooks in our spirit

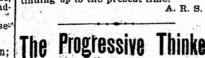
"Dead! I am not dead. If I was, do land, and these scenic productions of you think I would be able to call my physical nature become spirit scenery wife as I have been doing? No, I'm just by an ether impression, as they became psychic scenery by a sense impression, "Yes, brother, but look at your hands, and in this way lower nature of the conyou certainly can see there has been a crete becomes subservient to higher nachange." And as she said this, ho ture of the ethereal. This divine ether raised his hand and looked long and that moves the light from star to star. earnestly at it. I knew by his long siand balances the worlds by gravitation, lence that a world of thoughts were underlies each and every atom, holds the universe in its everlasting arms.

covering itself with light as a garment, At length he looked up at this patient is the subtle fluid that transforms all being and said, "If this is death, and 1 organized nature to spirit entity, by durealize there has been some kind of a change, why don't we on the earth plane know of it? I have never heard and in this way the divine memory of ether is formed, and an ethereal dupliof a change like this! Why are we not taught differently? Why----" and in cate of extinct cities is faithfully preserved, and upon proper conditions of his excitement he raised up and exclaimed, "Why don't the ministers get air they are open to view, and the great up in their pulpits and tell the truth! in- | countries of Europe are mapped out in stead of telling us a lot of trash? They the spirit world with as much accuracy must know better! Instead of telling as in the natural world for the natural us how to live on faith, why don't they becomes the base of the spiritual in the go to work and inform themselves of this life; there must be some way of finding out these truths!" And with this he lay back on the cot in a state of are interdependent, and the physical

Turning to my guide, I said, "Oh, world finds its classified duplicate in the spiritual where the transient becomes permanent, and the fading of death the every father, this lesson has sunk deep into my soul and is well learned," (for I, too, was greatly excited) but what does it death the overgreen of life. PROF. W. A. JONES.

mean?" "This, child, is a school or hospital Hot Springs, Ark

World of Progress.



THE PROGRESSIVE THINKER

LIFE AND EXPERIENCE IN SPIRIT LAND not fit to preach. I will never preach again until I know what I am preaching about."

Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.

Mr. Editor, Ladies and Gentlemen :--- Where did I leave myself in my former message?

Ah! I have it.

2

On a mountain top or a high elevation of spiritual land. 'And who was my companion? Lyman Beecher, my re- Can we return to that lower world?" vered and honored father.

straightened his young twig, for he well knew that "as we can descend from this elevation to the lovely spiritual ing out branches on every side, but an ellye- when there was no sand put in their young allye- when there was no sand put in their caused to drop their eggs. "You perceive," said my father, "that we go down, or branches begin-s huge branch of spreading limbs." better father? No human being could have a better up, by natural law; and we obey this natural law long befather than mine had been to me, and when the grand fore we understand it. You are now like a child, not unand good man waved us farewell and crossed the silent derstanding why we go up or why we go down-somewhat river alone, I groaned in agony and, strong man that I like birds; they desire a thing and fly toward it, not comwas, my tears were salt and bitter. His whole life had prehending the means by which they fly. been spent in teaching us, his children, and the world in "Now we want to go down to that beautiful building general, of that better and higher world which he called yonder, afterwards to earth. How do we get there? heaven. His finger was ever pointing at the straight and Simply by desiring to do so, just as the bird does. The narrow path that led to all that was glorious, good and matter composing our bodies is now so exceedingly light, grand, and the mountain of holiness was ever before the that like a feather moved by a breath they move with our eye of his mind. Then he took his departure to the slightest wish, or as some call it will-power. But I have "Holy City," as I supposed. Should I ever see him again? I hoped so, providing I could be good and holy law of Nature may not inappropriately be called Desire." enough myself to meet him there.

and good man, my father. How well I succeeded the I shall not be able to tell you all about this building now; earthly world must answer. My friends may say, per-haps, that I did. My enemies—and I had a good many explaining many simple natural laws. haps, that I did. My enemies—and I had a good many explaining many simple natural laws. —say that I disgraced my name; but, before high heaven, After a lengthy stay in the temple my soul is untarnished!

But to come back to my father and myself.

any other. Here I was, feeling almost like a boy again, interest and love for those nearest and dearest to me. I sitting by that watchful, loving father's side once more, did not yet feel myself qualified to return as a teacher. the only difference being that we had both taken a step As before stated, disgust filled me for preaching and higher in the scale of being. Here he was again ready to teaching that which I knew so little about-and now, knew not of; and hoping that some may be interested, I dents, and also to theological institutions generally. will give a part of the conversation that there passed between us.

we are face to face with the real, the enduring, the ever to teach of that about which you know nothing?

lasting; and this was what we were both striving for; but we will leave the past and its mistakes, and live for that ask you, up where? Your earth is a globe, revolving conwhich is now with us and before us. It is not well to tinually. All the heavenly bodies are globes, continually look backward too much or too often. It often retardand dwarfs the soul in its onward and upward progress. time and space; there is no place where they are not. If I have been in this life now for more than twenty years. . my son, as earthly time is counted, and feel competent to he your teacher, just as in your boyhood on earth.

"Do you see that splendid edifice below us, over there to the right, with the American flag unfurled to the heaven, thus it is with hell and the devil. These male breeze?"

"Yes; the structure is exceedingly beautiful, together with the grounds surrounding it."

"I belong to that fraternity, or brotherhood," he said, "and am Master of Arts within its walls."

vinity, as on earth?"

"No; not Doctor of Divinity, but Master of Arts. the devil, purgatory, the saints, the holy mother of God, men set up to scare children into obedience. These chiland all the rest, we must first understand the arts or laws dren were, to be sure, men and women of the olden time, governing such things. When on earth I studied theol- but children in wisdom. O, how regretfully do I now ogy and knew but little pertaining to the arts and sci- look back to my past life on earth, thinking what a great. ences. I talked of heaven without knowing how or what big, soft haby I was, believing in and being frightened by

"Then you will come with me and study Nature's laws, for there is nothing outside of natural laws, but as fast as A Series of Letters From Henry Ward Beecher, you learn about them, as soon as you become possessed of any great truth, you may teach, or impart it to those who do not know about it. In this waysou are forever a pupil and yet a teacher."

Now before leaving the carth I had believed somewhat in spirit return—in other words, at heart I was something of a Spiritualist. Now, I wanted to know if this were true or not, for I had not as yet returned to carth." "Father," I asked, "are the Spiritualists of earth right?

"Most certainly," he answered. Can we descend from In my boyhood and early manhood my father had this mount? We can just as easily descend to the earth as

We now entered the beautiful building, or Temple of Well, I tried to follow in the footsteps of this grand Learning-a temple dedicated to the Arts and Sciences.

> After a lengthy stay in the temple, we went back to earth. Desire carried us down there as easily as she had

taken us up and down the mount. But it is not necessary As we sat there on that spiritual mount, you may call it to enter into the details of our visit there. With me, at the Mount of Olives if you like; that name is as good as that time, the visit was made from motives of affectionate point out the way, to show me the things that as yet I just here I want to proffer a little advice to divinity slu-

First, I will ask a few questions, and then give the advice which, of course, I know will not be taken. What "Dear Henry," said my father, "I have brought you hither to show you some of that which exists in the heav-know of his Satanic Majesty, the Devil? You never met enly world. You must know, my son, that my surprise neither one nor the other and never knew anyone who was very great when I first opened my eyes here in this had. Where does this great Jehovah reside? You say, world of life and heauty; but that feeling has long passed up in heaven. What do you know about heaven? Were into oblivion. Your thought says: 'Father, you were you ever there, or have you ever met anyone who has been mistaken. We were both mistaken.' Well in some there? Where is your heaven and where your Godthings, no doubt; still the soul of man is true to itself. where your hell and where your Devil? Has anyone ever We both may have seen through a glass darkly, but now returned to tell you about them? What right have you

> If you say, Heaven and God are up there, then I shall revolving, and these globes are multiplied throughout all you were to visit one galaxy of worlds, you might point to another and say, God is there; but you would not find him there any more than at the first one, and then you might

go on forever and forever; and as it is with God and potentates do not exist. Now for my advice.

Turn your theological institutions into temples of wisdom, where Nature and her laws may be scientifically studied; and teach nothing that you do not positively know; and strive to find out all about that which you do "Master of Arts?" I questioned, "and not Doctor of Di- not know. Now, my divinity students, put your time and attention to better use than trying to find out all about a great heathen bug-a-boo-that's the word, bug-a-boo! Dear son, in order to teach all about God, heaven, hell, The good bug-a-boo, and the bad bug-a-boo, that cunning

THE PRINCIPLES OF EVOLUTION

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EXPLAINED AND APPLIED

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

depending upon future conditions and circumstances for what they will be. As Henry Drunmond aptiy puts it: "Ey, obution is not to unfold from within; it The process by which the forms of or ganized life came up into existence from primal gernis and have reached their is to infold from without."

present state by the laws of evolution As a single illustration of how nature can in no way be better illustrated than can change one species into another by by the growth of a tree from a seed. I change of circumstances I will refer to do not mean a pine or cedar whose dicularly towards the heavens, throwing forth their young by eggs-becoming ing out branches on every side, but an viviparous-bringing forth their young apple tree or a massive oak, standing after the standard there was no contracted to an every side, but an viviparous-bringing forth their young apple tree or a massive oak, standing after there was no contracted to an every side, but an viviparous-bringing forth their young apple tree or a massive oak, standing after the standard there was no contracted to an every side, but an viviparous-bringing forth their young apple tree or a massive oak, standing after the standard there was no contracted to a standard to a sta Huxley who speaks of snakes which alone, whose trunk ends where the their cage in which is the change. branches begin-a huge branch of Environment caused the change. spreading limbs. The roots of this tree are an innum.

spreading limbs. The roots of this tree are an innum-erable number of life principles called protoplasm. In the process of time the tree divides and forms two trees—one the naturalist go to work to-day and produce a bird and a snake from the same the vegetable and forms two trees—one parents." The vegetable and one the animal. We He cannot do it. The age, the cli-

have to do with the animal tree which mate, the environment, and the condi-tions which produced the animals that afterwards divides into numerous branches, producing different forms of developed into a snake on the one hand and a bird on the other from the same infinitesimal life. The branches are close to the earth, very broad and heavparents, do not exist to-day. It would be as consistent to demand that eggs be hatched without heat.

ily laden with life forms of the lowest grade. This is called the protozoic pe-riod of the tree's existence. Century after century passes and the There is another reason why he can-not do it. For nature to produce two tree rises putting forth new branches animals, as unlike as a snake and a reaching upwards, and bearing forms which finally become very different from those below. These forms have bird, from the same parentage, required untold centuries of time. Man does not possess, nor is it to be expect-ed that he can invent a hot-bed process

ad a single hoof.

The tree now is made up of two sets by which he can do in fifty years what nature occupied a million years in doing. Links.

It has like forms covered with shells. It has taken unnumbered centuries for the if animals so different and distinct as tree to reach this stage of its growth. But it is still only a sapling. It a fish, a frog, a snake, a bird, an oyster and a man sprang from the same ancestors by variations in the offspring, keeps on putting out branches on the which at first were very slight, it upper side which begin to bear boneless forms of flesh having streaks of would seem there ought to be in existcartilage running through them. This cartilage running through them. This ence now animals in the state of trans-is the beginning of the vertebrate age of the tree. I have omitted to mention the artic-I have omitted to mention the articence now animals in the state of transi-

been named mollusks.

of the tree. I have omitted to mention the artic-lates or insect kingdom because I am ulates or insect kingdom because I am advants which now are far apart. Many such strange animals have been found and new ones are constantly by Ulates of instory of evolution, but a and new ones are constantly being dis not general outline of its character and plan of operation. When evolution was first heard of in

plan of operation. The vertebrate branches are five in the world it was the source of much number. The lowest or first to appear is the class called fishes. The next over what was called the "missing the world it was the source of much branch is the amphibian or frog class. links." "Missing links" was cousid-The next higher is the reptile class. ered argument sufficient to overthrow This is followed by the branch of anithe "nonsensical theory." But links, mal life represented by the bird. The which at first were missing, one by one last and highest branch is the mamma- were discovered, and are being discovered, until to-day we hear the opprobrilia or animals that suckle their young In forming this tree I have only men ous term no more used. It will help to an understanding o tioned its main branches. It must be remembered that these great branches this matter to remember that no aniput forth sub-branches called in classimal was, in its beginning, what "families" and these other fication now. It has been ascertained that the branches' called "genera" and these horse far back in the early period of its still smaller called "species" and these mere thigs called "varieties." These all together make an immense existence was no larger than a fox. Centuries after that it had increased to the size of a sheep, and in the next tree with the Moneron at the bottom and Man at the top. great period it had grown to the size of a donkey. In its earliest state it had

/ The Monkey Theory.

Evolution for many years suffered from severe ridicule by those who stig-matized it as a theory that man came from a imoulkey. This charge is absolutely false and grew out of ignorance. Such a 'théorythhas never been held by any man'óf science. Evolution teaches that man' and monkey came from the same original ancestors, but that these ancestors we're neither monkey nor man, but beings bearing a slight resemblance to both. I can do no better than to quote the following from Dr. Shutter: "The tree of life in its upward growth from the roots, puts forth various branches; but after a branch has become definitely formed it never is trans-

to the land and after long periods of muted into another branch. You can-not take an ordinary tree and turn the time became a snake. There is not much resemblance belower branch into a higher. Each one after it has grown out of the tree, stands for itself. It was once a part of the common trunk, and might have gone tween a vegetable and an animal, and yet, if we follow them both back to their beginnings, we find them exactly identical so far as can be discovered. e common trunk in one direction or another, or risen We have examples of some of them exnearcr the top, but when circumstances, some of which we know to day, others of which we shall undoubtedly discover isting to-day and they form links between the vegetable and animal worlds. The sponge is one of these. It was at some external and some internal-defirst classed as a vegetable. It is now cided that the branch should grow as it regarded as an animal. It lives like a did, it holds that place and form. vegetable by the nourishment which it gets through its contact with the rock Back of plant and animal was some form of existence or substance from on which it grows, but it breeds like which they both sprang. After the an animal by laying eggs. The rhize turn of development is taken, plant does not change into animal nor animal into its form is vegetable. "The polyp eats not change into animal nor animal into plant. Back of both vertebrate and inand grows like an animal, and yet is revertebrate was a common ancestor After the branching takes place, and produced like a vegetable." If these are links, between the vege the circumstances which determined it table and animal-and all scientists agree in this-we may well expect these have passed away, there is no change back and forth between these two great are links between animals, at the poin divisions. Back of the monkey tribes where they part company. If fishes and frogs, for example, de-scended from the same ancestors far back in the past, we might if we were and the man there was a being partaking of the characteristics of both, yet neither the one nor the other. After the branching took place and the monback there, expect to find an animal key tribes and human tribes became part fish and part frog. We have just differentiated, they did not and do not such an animal to-day. It is named Lepidosiren. It has scales and gills and teeth like a fish, but it has breathing apparatus like a frog, and though it change places or natures." There is another point to be noticed In an apple-tree or an oak the same ives in the water it comes to surface to fruit grows on every branch and subbranch from bottom to top, but on the tree of life every branch bears a pro-duct peculiar to itself, though more or fill its lungs with air. It is pronounced the oldest fish in existence. Between the vertebrates, or animal less partaking of the nature of the fruit with a bony structure, and the inverte below. Why is it, if the branches all brates, or soft and boneless animals, we sprang from germs which are identicalhave the lancelet, the strangest of all ly alike, as they did, that the branches animals. Like the invertebrates it has bring forth products widely at variance no backbone, no heart, no head, no -bring forth animals as unlike as a snail, a misquito, a fish, a frog, a lizard, brain, no skull, no ribs, no kidneys, no bony skeleton. In place of bones it a snake, a mouse, a man r The deciding cause does not lie in the original germs from which the tree a snake, a mouse, a man? has cartilage, and yet it is so much like the vertebrates that it is classed as a sprang. These do not decide the navertebrate and yet strictly it is neither one nor the other. ture nor contain the hidden prototype Between the fish and the snake are or undeveloped form or kind or species the "Mudfish of the Amazon and the Jeevine of Australian waters" which of what is to be produced as in the case of the apple, The germ-principles which combines the characteristics of the two classes. They have gills which enable them to breathe in the water as a water animal and they have air bladders by which they breathe out of the water like enter into the tree of life undergo modi fications or variations in their expres ications of variations in their static sions in the process of time, and these modifications are the cause of the great variety of products which appear. These modifications are the result of land animal. The bird and the reptile now so unlike were once the same animal and changing circumstances or varying environments or diverse conditions of the time and place at which the branching is done. It was on account of the cir-cumstances of the time and place, and that animal is in existence to-day. -It is called the archeopteryx which naturalists declare to be "as much reptile as not because" of a hidden seed of a cerbird." What a wide difference between ani. tain animal previously planted, that caused one principle of life to take the mals that produce their young from eggs, like fish, birds, or snakes, and mammals, that bring forth their young form of a worm, another the form of a star-fish, another the form of a clam or alive; and yet in the ornithorhynchus a toad. toad. To make this still plainer, for it is an and the echida we have animals that are covered with fur, are four-legged Important polit in Evolution, the apple and dig in the earth, in all of which they important point in swolution, the apple and dig in the earth, in all of which they are like beasts, and at the same time are like beasts, and at the same time into existence that particular species, and earth, in all of which they are like beasts, and at the same time they lay eggs. What is stranger than all else, after the eggs are hatched they principle which produced the first apple or the first fish and thereby brought into existence that particular species, have produced the peach or the bird or into existence that particular species, have produced the peach or the bird or into existence that particular species, have produced the peach or the bird or into existence that particular species. In 1892 in Java a part of the skeleton of a man-like ane was discovered which Jublice of being preserved in this well worthy of being preserved in this tasty form, in print. Price, 35 cents. of a man-like ape was discovered which some other species either of vegetable

est and simplest animal forms of to-day are found in the sea. That water animals have migrated to TO THE WORLD. That water animals have migrated to the land and land animals have some back to the water, there is good proof. The shell, traveling about on the earth with a shell on his back, carries with him proof that his ancestors were water animals. The slug, which retains only A Remarkable Discovery fragments of its old sea shell, is still further proof. Bu a Remarkable Man.

Earth worms were probably the first animals that made a success of going from the sea to the land to live. They from the sea to the land to live through the The Artof Fascinating, the Power

probably made their way through the occe of mud flats back up the arms of the sea and sluggish rivers and finding mud holes in which they could live, failed to return to their original home. In the various kinds of whales we have examples of land animals going back to the sea. A whale is not a fish any more then an element is a fish

any more than an elephant is a fish. To be sure it lives in the water; so does the penguin live in the water, but it is not a fish because of this habit-it is a bird. The ancestors of the whale were land animals. They were very fond of fish and acquired the habit of going into the water to get a supply for food, and finally stayed in the water till the set

became their adopted home. Their forelegs became flippers, and the rudiments of their hind legs are found still in existence. Disuse is one of the prime factors in evolution. The whale not using its hind legs, they degenerated and went

out of existence, only relics of them being left hidden within the skin. (To be continued.)

THE GOOD OLD WAY.

would rather eat my luncheon in the office 'mongst the flies, Than to dine on cake and honey 'mid the styles I so despise,

Than to eat the finest turkey where they

watch me all the while, Just to see if I am eating in the very latest style.

I don't mind the use of napking, but fork to shovel food,

is just simply a great nuisance till the

18 Just simply a great nuisance thit the knack is understood.
Oh, I like the way we used to do when our parents were on earth.
And we used to all assemble there around that welcome hearth.

the scientists of the world. He has disovered a new system of developing and imparting magnetic force. My mother cooked the turkey, then, and lieves the great power he has discover she seasoned things just right. For she knew within that circle there ered lies dormant in every individual

was born an appetite. He guarantees you can master ite Well, we didn't use our fingers for destrange secrets at your own home and perform wonders of which you never

livery alone, Except in case of "drum sticks" Or :

clean protruding bone. The fact is, one can't get the meat so

well without much strife, When he must dissect his turkey with the av'rage fork and knife. would rather eat my luncheon in the office 'mongst the flies

Than to dine on finest turkey 'mid the styles I so despise. There's nothing seems to taste so good with people watching you,

And you feel so mighty awkward that you don't know how to do.

Yes, it spoils the nicest dinner, just to the rudiments of five tocs; at the next tremble all the while, Lest you might do something awful period these had been reduced to three

-the middle one being much the largwhile trying to eat in style. est-and finally the two outer ones Oh, give me back those days again ceased to be reproduced and the horse

with mother's dear old face, And my father's smiling visage, each 'The fish and the snake do not now much resemble each other, but if we within the same old place;

And the turkey and potatoes, and the could follow back the history of each, we should find them gradually coming

jam and pumpkin pies, Or just let me eat my luncheon together till both were found to be water animals exactly alike. In coming office 'mongst the flies.

No, I cannot relish turkey with my feelup to that point from an earlier period they had been one species, but, because ings all askew

they were thrown into different sets of O'er the thoughts that something awful circumstances, the species divided, and one branch followed a course which I am liable to do, But I'll show you how to eat it if you'll

finally made it a fish and the other took leave that part to me,

And I'll thank the one who cooked it, if from form and style set free. DR. T. WILKINS.

THE QUIET CITY.

new System, and they give it their high-est indorsement. S. I. Yetter, of Middletown, Pa., says: "Your 'Ki-Magi' System of Personal In-fluence has brought me that success in business for which I have been looking. It is the magnet that controls; there is no guesswork about it-it is a

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the secret natures, talents, weaknesses, strength and vices of every person you meet. You can quickly develop maryel-

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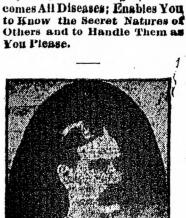
bave mastered Professor Robertson's

new system, and they give it their high-

control the thoughts and desires of any control the thoughts and desires of any one you wish. You will be startled and mystified at the wonderful things you can do; you will be astounded at the

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Dec. 6, 1902.



of Charming, the Secrets of Per-

sonal Magnetism Fully and Com;

A Marvelous, Mysterious Force

plotely Revealed at Last.

Which Gives Wonderful Mental and Physical Strength, Over-

17

11 . The Tree of Life.

it was made off. I talked of God without knowing in the such big bug-a-boos, and getting up in the pulpit Sunday why there should be not a spark of goodness within him. Later in life, shortly before coming here, my faith in such thought, my boy, that it was because my mind was weakening with oncoming age. But this was not the case. As I approached the unseen, I caught glimpses of something better. You often caught me with my eyes wet in tears. Ah, they were beginning to see things unutterable, or that which I dared not utter. So on coming here and not finding my former views on theology correct, I took up the study of the arts and sciences; and this study is leading me to that which I once thought I knew. Now. my son, will you study with me, or do you prefer to dium will not have been in vain. With great sincerity, I preach, as formerly?" reach, as formerly?" "I questioned. "Why, I am

least who or what God was. I talked of hell, and the suf-ferings of the damned, without knowing where it was lo-bug-a-boos. And you will feel just as I do when you get cated, not understanding why an immortal soul should be here, and wish you had taken my advice. Now spiritual damned. I talked about the devil without understanding beings return to you and tell you of that which they do know about, tell you of the things which they have seen. all agreeing that they have not seen God, nor the Devil, things began to waver. Death assailed me. I know you nor have met any other spirit or angel who has, all agreeing that the spirit world is an etherealized world, made up from the etherealized particles which arise or flow out ward from your own earth, that the creative power exists within Nature and not outside of it, that heaven and hell are conditions of mind within man and not outside of him

Of course I know that the most of you will not take my advice, but a few may, and if even one is turned in the right direction, my labor in controlling an earthly me-HENRY WARD BEECHER. remain vours,

(To be continued.)

OPPORTUNITY.

As Explained and Illustrated by Worker in Our Cause.

The Progressive Thinker came to-day so full of good things I feel I must re turn my heartfelt thanks for the same. Letter Number One, by Petersilea, in teresting and instructive, is worth man; times the price of the paper. As I read the General Survey it seemed like having a visit with old friends.

The article by Ella Dare on "The Nature and Uses of Our Finer Forces," is aute-brimfull of truth.

trying to reach. 'Clara Watson's "views" on work done by some of the N. S. A. missionaries, I find is true in many instances. The or and is the in many instances. The or ganizers leave the people no better than they found them. In my opinion, if they would impress on each member of the new organization the necessity of in-forming themselves along spiritual "lines, and urge them to subscribe for one or more of our elethed nameric one or more of our spiritual papers, they would take a greater interest in the work by keeping in touch with the workers, and from instructions received

from able articles contained therein. We all may be missionaries for our cause if we grasp the opportunities given us, with this thought in mind that we will not sit down in idleness.

There are environments in our lives that we can change. There are opporing peace and soul comfort. tunities that our own efforts may en-

large. Emerson says: "Nature arms each man with some faculty which enables him to do easily some feat, impossible readings. Induce your neighbors to to any other."

How true this is.

In the great universe no two are alike; no two whose talents are rivals, or whose gifts conflict. Each one must do his or her own work, and each day brings us an opportunity to labor, and this paper. if we do not do our task it will ever renity there will be some good lacking we

might have given. We cannot afford to be idle. Sister Watson says: "Oftentimes sopleties are formed all regardless of any talent with which to run them.".

I might add, officered by people who are not competent to run themselves. Oh! that we might be more spiritual; that a spiritual wave might spiritualize We sorrow, sometimes, when the god of day the Spiritualists! It always hurts me to hear a person

Goes down o'er the western hills at night, But the dawn soon comes with its

CHANGE.

say, "I am a Spiritualist," and in the next breath use profane language, or make a slop-jar of the stomach. cheering ray More fair and bright. Let us accept the opportunity whenever offered, to teach mankind to make We often sigh that our early flowers Are killed by the scorching suns of their bodies fit temples for the indwelling of their spirit. It means some June. But anon the roses fill the air. thing to say, "I am a Spiritualist," a

With sweet perfume. great deal more than the knowledge of an after life. Let us improve every op-We grieve our hearts over friendship's end.

portunity, that we may cultivate the spiritual; that we may lay hold of the happiness of to-day, the "goal" all are That had seemed to us most kind and dear:

When we find a newer and better friend.

And more sincere. WINTER EVENINGS. We mourn that summer so soon must

Alliance, Ohio.

go, With a cold farewell to her leafy bowistic and Occult Subjects. ers, And bury her beauty 'neath frost and

During the long evenings of the com-ing winter, while sitting by the fire thinking, dreaming of children far away in the busy marks of life and of those Through cheerless winter hours;

But the frost that blights the golden arisen in some fairer land, you will grow sad and weary with life without rod, Paints glowing tints on the forest

grow sad and weary with his whith something to read to remind you of the future. The Progressive Thinker in your home will come like a weekly messenger from the Spirit Land, bringleaves, Flings crimson banners o'er hill and dale.

And ripens the harvest sheaves.

And thus our pleasures are all estranged Now is the time to send in your sub For something better and fairer scription, and begin promptly with the soul-feasts, the intellectual harvest of Until at last this fleeting earth high-class scientific, literary and occult

Is changed for heaven. MRS. A. RICHARDSON. Ware, Mass.

subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the edu-cational side of the cause and perform a "Continuity of Life a Cosmic Truth." lasting deed for your fellow-man. See By Prof. W. M. Lockwood. The work of our special inducements elsewhere in a strong, logical thinker, on a deeply Important subject. Price, cloth, \$1.

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or animal life. Evolution therefore is not unfolding

from a germ special qualities that were previously enfolded, though the word might indicate this. The word is slightly misleading. It is not evolving what before was involved. It is not unrolling certain life characteristics, which in a previous age were inrolled. Evolution means a series of natural changes starting from a simple life principlo and

For sale at this office. "Buddhism and Its Obristian Onlies." "Buddhism and its Obristian orities." By Dr Paul Cartis. An excellent Study of Buddhism; compact yet comprehen-sive. Paper, 50 cents. Oloth \$1.25. bridges any chasm that was thought might exist between the ape and man. For sale at this office. "The Life Booklets." By Ralph

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"The Life Booklets." by autiful Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles arc. "Every presents. by Thought Power," "Every If the teachings of embryology are ac. cepted, it is certain that life originated in the sea. This is also the teaching of reason, because life is more easily sustained in water than on land. Less bone and muscle are required with fewor organs and less effort to obtain food. This is the reason that the low-

Out in the quiet city, The home of the so-called dead, Where we lay the bodies of our loved ones

The trees bud and grow and rustle

With nothing to disturb their pleasure

Our hearts were stricken with sorrow

But the souls, the spirits of our loved

To a home more bright and beautiful

Where we'll meet again some day.

Place flowers over their heads, But we are happy in that knowledge,

Our loved ones are not dead.

They come to us in the morning.

With words of love and comfort.

At noon-tide and at eve,

An tell us not to grieve.

They, are our guardian angels,

And come back in the home;

And drive away the gloom.

Grand Rapids, Mich.

neighbors to take the paper.

They are happy when we are happy,

When you walk in that gulet city,

THE GREAT MERIT

knowledged by All Who Read It.

LOU E. JOHNSON.

In their homes up in the trees.

Before we understood

They only soared away

We go to that quiet city,

It was only the outer garment We placed beneath the sod.

In the gently blowing breeze, And the flowers bloom so sweetly

In the shadows of the trees.

praise,

ones.

scientific fact. It has taught me to know and control myself as well as others." To rest in their narrow bed.

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Dec. 6, 1902.



OGGULT MYSTERIES.

of us heard a spirit voice well known to

as would enable their spirit guides to

Spiritualism Among Early Christians.

This is the title of an article in the-"Mensagein," or Messenger, a well-con-

ducted paper, edited by Don Carlos Gon-

calves, and published every fortnight in

Portugese, at Manaus, the capital of

that vast province of the republic of

Brazil, through which the majestic Am-

azon flows, as it travels to the sea. « It

is interesting to notice how Spiritualism

mote region, upwards of 2,000 miles

from the capital of Brazil, in a town

which when Wallace visited it in 1851,

was little better than a nest of thieves,

owing to "Brazilian misrule and immor-

alyity," we find a paper as well printed

as if it had issued from the office of our

Mr. Stephens, and in it is a list of up-

Spiritualism by Spanish, Portuguese,

wards of twenty different volumes on

come very close to them.

A Youthful Medium. "Le Messager" contains a detailed ac-count of a girl of ten whom the Dra-matic Authors' Society of Parls has re-Saturn). In fact, on taking the wottle matic Authors' Society of Paris has re-cently admitted to its membership, as she has already produced five comedice and vaudevilles, which have been played with success in various provincial the atres. Her name is Champmoynat, but she writes under that of Carmen d'As-silya. She was horn in Paris on the 5th silva. She was born in Paris on the 5th and brother, are the facts which I have of March 1892, and was taken to Lon. to relate to you concerning my converdon when she was only five years old. Lady Churchill was greatly interested in the childish prodigy, and introduced her to the Court. "There, before the late Queen and the Princess of Wales," of the way in which we are all watched and guarded, but how few neople up says her mother, "my little girl recited, and guarded; but how few people, un-in English, stories composed by her in fortunately, leave the door open. as it that language, which is not her mother tongue; but she has learned it, I don't know where or how." When interro gated on the subject, the child, who is still in short frocks, with her hair floating down her shoulders, replied, "I have not learned it. I have known it." In the verses she writes and in her plays, she exhibits such a knowledge of the se cret emotions of the hur an heart as is quite bewildering. Many dramatic writers have called upon her, and one of them, M. Valabregue, immediately exclaimed, "You are a medium. They are spirits who impress you." And this is obviously the only rational explanation of the phenomenon; but she naturally repudiates this, because it would lessen her self-importance. "I write just as I breathe," she says; "it is a physical ne-cessity." She has a passionate love of waters cover the sea." Here in this re-waters cover the sea." Here in this recessity." She has a passionate love of nature; and it is in solitude and in the open air that her best ideas stream in upon her brain. In fact whenever she gives the best possible conditions to her inspirers in the unseen, the best possi-

ble results are produced through her. This is, as every Spiritualist knows, what happens in the case of all mediums, whether inspirational or otherwise.

Another Child Medium.

English French and Italian authors The "Revue Laine" reports a second which are kept on sale at the library of child-medium of the same age, whose name is Antonine Coullet, to whom the the Brazilian Spiritual Federation; while we observe that our contempo improvisation of poetry of a really high order comes as naturally as to play with other publications devoted to the spread her doll, of which she is extremely fond. of Spiritualism on the South American She is described as simple, modest and continent. We translate the article rechild-like. Apparently she is clairvoy- ferred to: "The first Christians comant and clairaudient, and composes municated with the spirits of the dead verses under some external influence and received instruction from them which she cannot resist and readily No doubt is possible upon this point, beyields to. She will ask permission to cause the evidence is abundant. We de-"make a verse," and then, without hesi- rive this testimony from the very text tation or erasures "she will write a of the canonical books, texts which piece more or less long, of which the piece more or less long, of which the have succeeded in escaping nobody knows how, the vicissitudes of the ages. Christianity has been altogether and and sometimes a portrayal of inner sen-dentified and sometimes a portrayal of inner sentiments; for-and this is not the least parition and the manifestations of the cause for amazement, occasioned by a precocity to rare-this child has all the of the existence of the invisible world, notes of a true poet, and is always her- and of the souls which inhabit it, self in whatever she writes. She has These proofs abound equally in the Old another gift to a degree which is bewil- and in the New Testament. During the dering in one so young that of transpos- second and third centuries, that is to ing visual into auditive sensations. say, in the apostolic period, the Chris-Equally astonishing in a child whose tians referred directly to the spirits of visions, it might be thought, would be the dead to determine points of doc-exclusively individual and concrete, "Ine. Here are examples of it: she possesses the gift of generalizing "In 'The Shepherd of Hermas,' the and abstracting, with the assurance of disciple of the Apostles and the friend a mature intellect which reflects, com- of Paul, he taught the method of distinpares and deduces." The child is, of guishing between the good and evil course, extremely sensitive. Were she spirits. This book was read in the not so, she would not be the fine medi-churches just as the Gospels and Episum she is; and her best poems, as thes now are, and it flourished down to might be naturally expected, are those the fifth century."

To this we may add that Irenaeus of a lyrical character. More than thirty years ago, the present writer was informed by his teachers that Origen regarded it as divinely in- is not much danger of their biting. The ent writer was informed by his teachers that origen regarded it as divinely in- is not much danged of the shining, in the unseen that, in the coming years, spired; that Athanasius quoted it; that world is moving, the light is shining, such uncommon instances of precocity it is found attached to some of the most as those of Pico della Mirandola, Blaise ancient MSS of the New Testament; Pascal and Mozart, would become ex-tremely numerous during the succeed-lated it into English, believed it to be ing years, as attestations of spirit-power the genuine work of an apostolic and spirit influence, and as proofs of the Father. The conversations which Heroperation of a higher law, acknowl- mas held with spirits are described in edged by all foreign, but by compara- the third chapter of his book .- Ed. H tively few English, Spiritualists, and of L.] "St. Gregory Thaumatargus, Bishop

tion-and especially the Latin ones-in A THREE-CORNERED 'FIGHT what I thought was better. And I want which it is the dominant church. It resembles, indeed, an ancient and beautiful lamp, from which the light has been withdrawn. It exists upon sufferance; and although it is still numeri-cally strong, it is bound to collapse before the advancing power of Spiritual-ism and human progress.-Harbinger of Light, Australia.

SOUTHERN CALIFORNIA. Will C. Hodge Writes Concerning Va-

rious Matters. Our summer has passed and the good people of Southern California are now looking for the fall and winter rains which always effect a wonderful trans-formation in this sunny land. The numerous small ranches and the valleys where water can be obtained, look green and thriving at all times, while the general face of the country especially to one from the east, has the appearance sion to Spiritualism. Or rather, trutu of a desert. A few fall rains, however, transforms this desert into living green and flowers.

Spiritually considered, we are moving along in the even tenor of our way and making sure progress, as the in-creasing interest and increase in numwere, for these loving friends to enter in for our guidance and protection. What accidents might be avoided, what bers bear ample testimony. Excellent audiences are the rule both at National mistakes prevented, what misery and suffering averted, if people would only recognize the fact that they are thus avenue and LaFavette hall. and these will be augmented by the tourists who are beginning to arrive though the real watched over, and would lead such lives season does not open until after the holidays.

The Busy Bees, auxiliary to the First Society, have just closed a fair which netted nearly two hundred dollars, the money to be used in furnishing the new temple, the ground for which will be broken the present month and, if all goes well the Frist Society will have a home of their own in which to celebrate the next anniversary. Mrs. Clara A. Beck still presides, and her talented daughters, both of whom are musicians. frequently add to the interest of our public meetings. Mrs. Elliott, who is a very excellent medium and thoroughly good woman, assists with messages and gives entire satisfaction. Mrs. Mullen, of National City; and Mrs. Merrill, of Chula Vista, are also ready to their aid and have been very helpful in

keeping the spiritual ball rolling. Among our healers are Mrs. Clarke Dr. Gregory, Dr. Fletcher and Dr. G. R. Horton, all of whom are kept busy, and all are doing good work. These parties are not only good mediums and workers but are excellent people, and it is very gratifying to your scribe to be able to report that in this corner of the spiritual heritage the friends are demanding honesty and integrity of character our workers. The fakir has had his day so far as this locality is concerned, though occasionally one does slip in, but they are not endorsed by the Spiritualists, and we take occasion to give all such plenty of free advertising from the

platform, disclaiming any connection with them and placing them in the category of dead-beats and swindlers. Just now there is quite a tempest in the Theosophical teapot, regarding the

detaining of a few Cuban children in New York, whose destination was Point Loma. Investigations galore are on the tapis, though what there is to investigate does not readily appear to those best informed nor to the citizens of San Diego. It is true that these children would not be instructed as Christians and herein, in my judgment, lies thans and herein, in hy block of the animus of the whole proceedings. There certainly is no danger of their being taught anything worse than the dogmas of Christianity, while they would receive instruction in many demental principle of all things. Moisture, air, fire, unit or one, the Absolute, Nousirable things not obtainable elsewhere. It seems to be another illustration of the "dog in the manger" and entirely in keeping with ecclesiastical methods and their well known policy of rule or

ruin. Thanks to the spirit of the age and the efforts of invisible intelligences quotes "The Shepherd" as Scripture; they can only snarl and growl, as there the darkness disappearing, and it is

THE PROORESSIVELTHINKER

own hair-only I'm bald-headed.

me I had not ort to.

history

to say that if I've made any progress it must be attributed to my axniety to lay down all opinions which by any hook or crook I could find were untenable. I A Confession; or Experience Meeting.

never could see that there was. any money to me in holding on to an erro-I can easily understand and sympaneous belief-even if it did prove my inthize with Prof. Loveland and Elder fallibility.

Myrick in their "lost and ruined condi-tion;" for I've been all glong there my-self. I can also readily believe that, in Not being satisfied with any of the explanations of the riddle of the universe given by "inspiration" or religion, and by long-drawn-out logical reasoning or their controversy, both got the worst of it-both being in the wrong. In fact, if I'd been taking The Progressive Think. philosophy, I concluded to let science and common sense give the question a er at the time I'd have been sorely fall. tempted to join in and make it a three-

Science traces the universe back to cornered fight-reaching out for the Nebulas, and common sense says there Professor's scalp with one hand and for were necessarily the self-development of an intelligent, infinite, eternal and the Elder's with the other. Of course I might have found myself between the omnipresent ethereal substance; and upper and nether mill-stone, or the that a continuation of the self-developdevil and the deep blue sea, and lost my ment, which first came into view at nebula, has brought the world on up to I was born to the Elder Myrick stage what it is to-day-man on top and still or way of thinking; and, as I remema-climbing. As to the government of the world, the planet and everything in ber it, once "got religion" at the tail end of one of those old-fashioned Methit have the intelligent volition of what they do, and act on their own responsiodist camp meetings which came once a year. The parson, after expatiating largely on the left-handed beatitudes of bility.

That is short, but it is to the point, hell, urged all hands to "get" religion though it may not be as sweet on man as Elder Myrick's God of Israel. And it right there and then, for it might be the last chance. Thinks I, boy, you'd betis all that any man knows about the ter get a move on yourself: for before matter, or probably will in this life. another camp-meeting rolls around you "Man was not born to solve the mystery may fall out of some man's apple tree and break your neck, or into the river some Sunday while fishing and be drowned. God had his vengeful eye on me and a place prepared for all such of existence, but he must nevertheless attempt it in order that he may learn to keep within the limits of the know-able." And give his time and talent to things of practical importance.

chaps where the neighbors had no ap-Mr. Editor, I want to make the sugples and there was no fishing privi gestion that if ever Prof. Loveland and legcs. Later, I attended academy and col-Elder Myrick appear again in your tournament with their war paint on lege, giving special attention to the scithat you insist on their riding but the ences. One year I elected to spend the two-months' vacation in Virginia so as one horse apiece; and that you have the heralds loudly and distinctly announce to be near the college library, instead of whose cause it is they champion. The returning home to East Tennessee. 1 riding of first one horse then the other read Paley's Evidences; but somehow is confusing and not fair to the onlookread them backward. From start to ers. If Prof. Loveland defends matter finish, and without volition on my part, as the essence or fundamental principle I found myself opposing the facts and principles of science to the evidences. or noumenon of all things, it is his privilege to do so. But let him stick had become a materialist and a "foltext. If he maintains that all things lower" of the laws of nature rather than are physical it is his glorious privilege of the "lamb," without anybody's adto do that, but let him stick to the text. vice to do so and without knowing it Riding first one horse and then the myself till Paley undertook to convince other as the exigency of his argument demands is not fair to the reader nor to After leaving college I took up the Elder Myrick. And he should let us of philosophical discussion, know which one of Elder Myrick's horses his spear is leveled at. which of course includes a discussion of

the nature and limits of human knowl-Again, if Elder Myrick champions the edge. I soon found that the object of God of Israel, the God who did all those philosophy, as well as of religion, is to solve the mystery of existence or ex-plain the riddle of the universe; and remarkable things in the Biblical narrative, and repeated by the orthodox church, let the heralds proclaim the fact that we have not the capacity to do either one to any very alarming extent. and the Elder stick to his text. Or if he defends the absolute and omnipres-I found, however, that a great many atent God of philosophy and of liberal tempts had been made to do so, and churches let that announcement be made and the Elder stick to that text that much valuable time and talent had been expended in that way-time and from start to fluish. He should also state at which one of Prof. Loveland's horses his spear is leveled—matter or the physical individual. If they will do from start to fluish. He should also talent that could have been much more profitably expended in other directions. To explain the riddle of the universe is to find the one thing underlying all this the reader can understand their things and in which all things are iden-tified-to find the noumenon of all phearguments, and their arguments may possibly have some effect on each othnomena; and to determine how this iner. Otherwise it is blowing to the winds, or, more elegantly, pouring water on greased gourds. finite, eternal and omnipresent one thing got to be the many things of the universe—wnether by creation, evolu-Afton, Tenn. F. J. RIPLEY. tion or self-development. Also to ex-

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We desire to call the attention of ev ery one of our readers to the fact that Dr. Dean Clarke, whose literary ability, tion from savagery to enlightenment and spiritualization, as marked by his grand discoveries and inventions. In smooth flowing verse that will captivate the reader by its beauty and rhetorical polish, the author has depicted the progressive development of the human race through the ages of wood and stone, of bronze and iron, to the present electrical and spiritual period, when these conflicting theories or explana-tions of the riddle of the universe my man has become not only "Lord and King of Earth," but by his crowning faith in matter was knocked out of spiritual discoveries, so graphically de-

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unique and overwhelming.

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markable thing about the writing may "In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty illus-

there are in the book about sixty illus-trations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or person—"It is but just to the secretary to say ality to be sketched at the door way of that his work has been admirably dono the cabinet and the finished picture—not only faithfully and efficiently, but handed to one of the circle and filed away by the secretary. It is but just to the secretary to say that his work has been admirably dono the cabinet and the finished picture—not only faithfully and efficiently, but handed to one of the circle and filed away by the secretary. It is divised of the scribe. It is simply

away by the seccretary. In and parentheses, no interpolations of "What will attract the attention of ipse dixits of the scribe. If a simply even the non-Spiritualist reader is that states that." a form purporting to be" the topics treated by Prof. Denton, So-and-So, "appeared and delivered the Thomas Paine and Prof. Faraday, are following"-stating whether it was oral in kind, in thought and style with those or in writing.

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The two volumes together as a record the experiences of spirits in both worlds spiritual discoveries, so graphically de scribed, the "Conqueror of Death, and ualism as to post mortal survival, are their present condition of freedom from

Every communication is from a full tensely interesting, instructive and

and either spoken audibly or written in Coincident with these are the pro-full view by the form. There is not an foundly philosophical comments of the

automatic or trance message in the controlling spirits of the scances. Prof. book. William Denton, Thomas Paine, Dr. W.

It is illustrated by several engravings, II. Reed and others-covering, law,

BEYOND THE VAIL is, as a rule, authority. Price, by mail, \$1.75.

materialized spirit form, in good light, often highly dramatic.

this prediction is being accomplished. Spiritualism in Poland.

of Neo-Cesarea, declared that he had received from John the Baptist the sym-We are glad to perceive by the numbol of faith he had prayed for in a bers which have reached us of the church." 'Dziwy Zycia," or "Marvels of Life," "Origen, that sage whom Jerome conwhich is published at Warsaw, on the sidered to be the great master of the 15th of every month, that Spiritualism finds a sufficient number of adherents church, next to the apostles, speaks many times in his works of manifestain the Polish capital to support a handtions of the dead." St. Augustin is of the same opinion. somely printed paper of sixteen pages folio; some of the articles in which are In his writings he mentions apparitions of the dead, and of their coming and go accompanied by appropriate illustrations; and among these we notice pol' ing in his ordinary habitation, and of traits of the late W. F. Myers, of Prof. "their making predictions which were Karl du Prel, of Stephen Sambor, the fulfilled by the events. In his treatise, famous Russian medium, of Madame 'De Cura pro Mortuis,' he speaks of the d'Esperance, Madame Anna Rothe, the manifestations of the dead in these terms: 'The spirits of the dead can be flower medium of Berlin, of Madame sent to the living, can reveal to them the future, a knowledge of which they Lay Fonville and Mdlle. Couedon, etc. Judging from the titles of such of the articles as we can decipher, it is the obthemselves have acquired, whether ject of the editor of this valuable addithrough other spirits, whether through tion to our ranks to keep his readers au the angels, or whether by a divine reve courant with the latest developments lation.

of our science and philosophy, in all "St. Clement, of Alexandria, St. Greg-parts of the world, and we wish him ory, of Nyssa, and St. Jerome held the heartily God-speed. same opinion." "The Abate Poussin, Professor in the

A Spirit Voice.

The "Revue des Etudes Psychiques" Seminary at Nice, in his work, 'Spiritquotes from the "Petit Journal" of ualism before the Church,' published in Paris, an apparently authenticated ac- 1866, tells us that St. Thomas Aquinas, count of how a young man named Luigi the Angelic Doctor, 'communicated with Tiranti, fifteen years ago, gained a prize the inhabitants of the other world, or of £20,800 in the lottery by obeying a the dead, who informed him of the state monition he received in a dream. But of the souls for whom he interceded, count Valentinos contributes a narra- and with the saints who comforted him tive, attested by three credible wit and made known to him the secrets of nesses, of a case of spiritual interposi. divine science." tion, which was followed by a similar result. Seated near the fire in his present time every day throughout the result. Seated near the fire in his present time every day throughout the Louse at Monfalcone, near. Trieste, a year, in all parts of the world, by the tailor, named Jean Plan was revolving higher intelligences, whenever and in his own mind his embarrassed cir. wherever the proper conditions are cumstances, when he fell into a dece and given to them. cumstances, when he fell into a doze, or given to them, and yet the church in its lamentable degeneration and unbelief more probably, an unconscious trance. in which he distinctly heard the voice discredits what the fathers declared .-

of his daughter in law, Elise Plan, who | Ed. H. of L.1 had died only eight days before, saying.

"Speculate on 3, 15, 18." At the same cally in his Solutia incologica the time he felt a strong current of air pass spirit (anima separata) can appear to over his person. He bought lottery the living." "Communications with the spirits of out first prizes. He had no doubt what, the dead which were, as we have just ever that the voice he heard was that seen, so common in the early days of of his deceased daughter-in-law, and he Christianity, are to-day vehemently atnever seems to have distrusted the for-tunate result which would accrue to him from obeying its advice. More-over, they stand condemned by means of the councils and from the height of from obeying its advice.

Another, Spirit Voice.

clearly perceive that Spiritualism is the only power that can interpret eter A French gentleman practicing medi cine in Touraine, communicates, in "Le | nal truths and teach them to men. The Progress Spirite" many interesting expride of the church has yet to be rough periments and experiences, in connece ly chastised. In lieu of truth it is tion with Spiritualism. One of these propagating falsehoods and errors, and was as follows: "Let me call your atten- | the result is that it finds itself ridiculed tion to an instance of clairaudience. It and despised by the multitude, and that was in 1882; my children were attacked it is marching rapidly towards its anwith the beginnings of croup, that terri nihilation."

ble epidemic malady which was raging in Tours. We had a quantity of phials published in a Roman Catholic country, containing medicaments. My wife in a , and this feeling of scorn and aversion moment of grievous pre-occupation, towards the decrepit institution which took one of these phials which she be has for so many years palsied the mlieved to be the ordinary mixture, and tellects of its believers, is universal just as she was pouring it out, we both among the educated classes in every na- i lustrated, \$1.25.

This is what is being done at the

the pulpits. And why? Because they

worth while to be living in the twentieth century. I am speaking for both societies for the month of November; and am enjoying my work and am still very much

in love with Southern California WILL C. HODGE.

REMINISCENCE.

I'm sitting sadly on the strand, That stretches to the water's brink; And as the day slips slowly by I idly fold my hands and think

Of other days that smiling lay, Upon the meadows of the past,

That with their sunny brightness mock The shades that now my way o'ercast. It is the twin of that sweet night, When you and I, love, on the shore. Walked with twined arms and fingers

clasped And conned love's lessons o'er and o'er.

The cold gray rocks like spires gleam'd, The waves rolled up with fringe of white; We did not laugh and shout and jest.

But we were happy, love, that night The moonlight threw a silvery vell, And threw it glittering in your hair:

drew the thick braids through my hand And said: "O beautiful and fair!" Sometime instead of moonlight gems, I'll nestle flowers thy brow above. White robe, and fleecy veil, and then-

Can you guess what I mean, sweet love? You raised your tender eyes to mine.

Your lips were parted with a smile. Your dress was trailing in the sand, Marking your pathway all the while

Twas but a little while and I Sat by your side in wild despair, Your white robe lay so still and neat. And flowers were nestling in your hair.

I lifted up the long bright bands, And severed one dear shining tress; All that remained for me to hold, "This great writer asserts categori-And left the rest to silentness. cally in his 'Somma Theologica' the

O! poor pale lips! they did not speak, O tender eyes! their light was gone, O folded hands on spotless breast! And I with aching heart alone.

O dearest love, are you to-night Watching o'er me with your sweet eyes?

Will you walk by me till we meet. Beyond the gates of Paradise? So I believe; and though the mists,

Hide from my view your precious face. In spirit I shall feel you near,

And dream of one long sweet embrace. MRS. D. L. BURROWS.

Gibson, Pa.

"Death; Its Meaning and Results," By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychle events in the anthor's experience. Cloth, 560 pages, il-

joint, just as my faith in the God Israel had been capsized by the study of | Lord of Heaven" also. science. During these readings it oc-curred to me to make diligent inquiry

plain whether the world is controlled

by the will of God, by the forces of sci

ence; or acts of its own intelligent voli-

tion needing no control by anything ex-

Perhaps a thousand and one things

have been suggested by religion and

philosophy as the one essence or funda-

menon as contradistinguished from phe-

nomenon, Infinite Being, contradis-

tinguished from finite being, and so on.

In Greek philosophy Democritus sug-

gested that the atom was the one thing

in which all things are identified, there

fore the origin of all life-and he is said

to be the forerunner of modern mate

By the time I got through with all

traneous to itself.

rialism

ter.

life."

physical

This poem is unquestionably one of Dr. Clarke's ablest efforts at versifying of myself; what do I know about this great and important truths, thereby thing, matter, of which I have been making them attractive and easy of untalking so glibly and believing in so hi derstanding. He intends to publish it lariously? I never see it, and am not conscious of it. It is merely a theory, in a neat brochure, to be be furnished and must take its chances with the a dime and a two-cent stamp per copy, thousand and one other theories that or ten copies for one dollar and two have been advanced in the history of philosophy and religion to account for the world. It is an inference from the world, to account for the world and what it does. And it has the misfortune of being inferred exclusively from the physical side of the world and could only account for that side. It leaves the spiritual side of the world, and any nor to inclose a dime and stamp other systems of existence that may be, each single order. Please send him your orders immediately, to furnish pay for publication. Address Dr. Dean out in the cold, or unaccounted for. Of course if I'm allowed to assume that all Clarke, 7 Winthrop street, Roxbury, things are physical, it is easy to prove that the fundamental principle is mat-Mass. Or if allowed to assume that the

The Position of American Women.

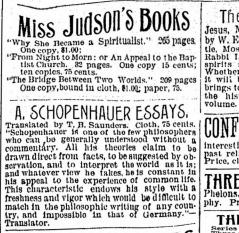
fundamental principle is matter it is then easy to prove that all things are All women-no matter how well born But that is arguing in how well educated, how intelligent, how CIT cle, which is a comfortable thing to do rich, how serviceable to the state-are but not always convincing. As a matthe political inferiors of all men, no ter of fact and unmistakable experimatter how base born, how poverty ence, the world is both physical and stricken, how ignorant, how vicious how brutal. The pauper in the alms spiritual; and we are rather better and house may vote; the ludy who devotes more reliably acquainted with the spirit individual than with the physical indiherself to getting that almshouse made vidual. We are conscious of the spirithabitable may not. The tramp who begs ual man in his thoughts, feelings and cold victuals in the kitchen may vote: volitions; we must perceive the physi-cal man and external world in their the heiress who feeds him and endows a university may not. Communities physical properties; color, solidity and are agitated and legislatures convulsed so on. Two radically different groups to devise means to secure the right of of properties apprehended by two radisuffrage to the illiterate voter. And cally different individuals, if either one the writers, journalists, physicians, makes anything. Both these individuals, and perhaps teachers, the wives and daughters, and companions of the best educated men other systems of existence than the uniin the state are left in silence, blotted out, swamped, obliterated, behind this verse, must be taken into the account in determining what is the fundamental or cloud of often besotted ignorance. Today the immigrants pouring in through all-pervading principle and "origin of It can't be matter; it can't be the open gates of our seaport towns, spirit; but must be something beyond the Indian when settled in severalty. the negro hardly emancipated from the both and which is the sources of both. degradation of 200 years of slavery, may Perhaps Prof. Loveland does not say. all share in the sovereignty of the as do most materialists, that thought feeling and volition are properties of state. The white woman-the American the physical brain, and nerve system. woman--the woman in whose veins runs But he does say that all spirits are conthe blood of those heroic colonists who ditioned and limited by matter; no spirfounded our country, of those women its exist anywhere outside some relawho helped to sustain the courage of tion to matter. How do you know that, Professor? It may be go in the universe, but what reason; have you to their husbands in the Revolution: the woman who may have given the flower of her youth and health in the service think that the universe is the whole thing? Before making such broad as-sertion, had you not better wait till you of our Civil War, this woman is

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Devil and the Adventists. 69 iventist attack upon Spiritualism re-

only for the universe. As to Elder Myrick, I suppose he would insist that God or the fundamental principle of the world is a spirit; though, as Prof. Loveland says, sitting on a throne, riding horses and so on don't look much like it.

The Elder's idea of God and heaver goes a great way toward making good the Professor's contention that neither spirits nor Gods exist anywhere out side some sort of connection with physical things. But as I started out in this article to

get out of your material or physical

'potato-patch" and prospect a little far-

ther? Your capacities now are not an

adequate measure for all existence, but

give my experience in the matter of laying down old opinions and taking up paper.



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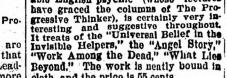
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SATURDAY, DECEMBER 6, 1902.

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at this office. Bear this in mind.

WE:

ALL AND AND AND A

Hypnotizing a Supposed Murderer. The following account is quoted from the Alpharetta Free Press, published at Alpharetta, Georgia:

'A week ago last Sunday Gugle Bourquin, the head of an old French Huguenot family, and owner of large landed estates, including one of the finest game preserves in the south, was as sassinated in his buggy on his lands, seven miles from Savannah, Ga. In the buggy with him was an aged negro retainer of the name of Fred Taylor, who had been a body servant of Bourgin for more than forty years. The bodies of both master and servant were found with heads and backs riddled with buckshot. There was no clew to the mut derer

"A few days later an escaped convict of the name of Miller was picked up by the officers. At the police station he made a most vehement declaration that he had shot and killed Bourguin and Taylor. His story was that he had been hired by a white man of the name of Sapp to commit the murder on the promise of a payment of \$25.

"The convict is illiterate: can neither read nor write. According to his statement the murder must have been committed eight miles from where the bodies were found, and it must have been accomplished in a manner wholly at vawith the facts. riance

"Miller's story was so remarkable and was adhered to with such vehemence that it was determined to put him to extraordinary tests. At the police station Monday morning he was put under hypnotic influence by a leading physician. In his trance he said that he had not fired the shots, but he had heard them and knew who had fired them. Again, later in the day, he was hypnotized and made to go through what he alleges to be his own connection with the tragedy. Upon being brought under hypnotic influence he was placed in a buggy with two officers and given the reins. He drove the horse skillfully through the most crowded streets of the city without the slightest hesitation or error and took a

why We Should Be Thankful-The whereby an honest living could be Ideal Spiritual Thanksgiving. The proclamation of Gov. Bradford in 621 and the proclamation of President Roosevelt in 1902, when considered in the light of contrast, show why we should be thankful on this annual festival of the family and the nation. Gov.

Bradford found reasons for thanksgiving because, as winter was coming on, the settlers had "codd and bass and other fish of which every family had their portion," also "good store of foule" had come in, and besides "they had about a peck of meal a weeke to a person, or now, since harvest, Indian corn to ye proportion." In his optimistic proclamation the president lays no stress upon the merely material things for of these we have abundance, and "rarely has any people enjoyed greater prosperity than we are now enjoying.' On the other hand, while recognizing the overflowing plenty, he says: "We

are striving carnestly to achieve moral and spiritual uplifting." And then, with his familiar reference to the individual, he says: "We seek to praise him not by words only but by deeds, by the way in which we do our duty to our. selves and our fellow-men."

In this noteworthy proclamation President Roosevelt caught the true meaning and spirit of Thanksgiving, which is not alone to be thankful for bounties but adequately to acknowledge them by doing our duty to ourselves and doing good work for others. And this does not mean presenting them with theories of reform, pronouncements of doctrine, and criticisms of conduct, which we give to them every other day in the year, but simply to make them happy on this one day, so that they, too, shall feel grateful. While Thanksgiving has come to be a

national festival it is not the less a home festival, and though since it became a national festival it has lost some of its old-time significance, still it remains the season of family reunion, and so it should always remain. The tendency is more and more to drift away from the home life. There are ambitions for careers and there are fortunes to be won. Life continually grows more and more complex, and the sons and daughters get farther apart. It is hard to set up a hearth in a hotel or an apartment house. There should be one day in the year, therefore, sacred to the home, so long as there is a home. 11 one has not a home of his own, then he should be thankful in another's home. so that the significance of the day shall not be lost altogether.

From the national point of view there is every reason for the giving of thanks. We are to be grateful for a year of almost unexampled progress and prosperity; for the whir of the wheels of industry and for expanding commerce; for the absence of pestilence; for peace. ful relations with other countries; for the amicable settlement of the great industrial strike; and for the rapid spread of religion and education. There is no room for pessimism to-day. As the president says, "Decade by decade we have struggled onward and upward." The republic has had its times of trouble, but, on the whole, it has moved forward. There is always more of good than of evil in the world, and there never was a time in its history when men were more earnest in their efforts to better the conditions of their fellowmen It is no longer "a neck of meal that we are to be thankful for. In the presidents words, "We have had, on the whole, more to be thankful for than has fallen to the lot of any other people."

The above from the Chicago Tribune contains some excellent sentiments, but it does not give expression to an Ideal Spiritual Thanksgiving, one from the higher spiritual standpoint, illustrating what the world would be if animated with right feelings toward the povertystricken and unfortunate. In Chicago, as set forth by a Chicago daily, a half a million turkeys were stuffed and salted: twenty-two gridiron giants wer

the wrath to come. Hell should be en acted on the church's stage, with all the realistic effects possible to conceive or would be a home to minister to the careworn and unfortunate. There

would be strife among the wealthy as to which one among them should have the exquite pleasure of ministering to the wants of an old cripple about to die. There would be a superabundance of homes, and a dearth of uestitute children to occupy them. In that Ideal Spiritual Thanksgiving, people will be

so anxious to spread happiness, cheer-fulness and good will, that they will advertise for the unfortunate to come and partake of their generosity. One or more special beds and rooms will adways be waiting in each well-to-do home in the Ideal Spiritual Thanksgiv ing time for some poor soul that needs kindly ministration.

All people boil over occasionally with goodness, but that should be perennial; a good impulse should come to stay, and not vanish with the close of Thanksgiving. It should exist throughout the entire year. The world is slowly evolving towards

the Ideal Spiritual Thanksgiving, and when it arrives in all its pristine purity, be no turkeys murdered satisfy the cannibalistic appetites of puny mortals. They will then live on cereals, nuts and choice fruits of various kinds. Hasten, oh, angels, the

Ideal Spiritual Thanksgiving.

The Lecturer in the Pulpit. It is becoming customary very rapidly for the preacher to assume in the pulpit the role of a lecturer. For that The American Israelite finds fault very vigorously as follows: "What has become of the Preacher? The Jewish pulpits, with but few exceptions, are filled by Lecturers, ye clept Rabbis. It looks very much as though metty phisics has superseded religion, and hair-splitting oratory the lonely sentiments of love, truth, faith and justice. Enter a Temple now, and you will hear a sage and learned discourse on some abstract and abstruse matter, containing, no doubt, a most most valuable moral, if only the listener could get at the meaning of the lecturer. The function of the Preacher. as the public viewed the matter, was to deal with the every-day, commonplace matters of life, and to point out the path which leads to peace, happiness and mortal blessings, and eventually to spir-

itual bliss. It was always considered the province of the preacher to instruct his flock in the daily duties of life, and to reconcile his people to their lot, if it be a hard one, or to temper their rejoicings with deeds of charity and kindness f they be fortunate and successful. It was always regarded the solemn duty

of the preacher to enter, heart and soul, into the individual wants and misfor tunes, joys and sorrows of the individ ual members of his congregation, and not to hold aloof from the poorest and most miserable person any more than from the most 'influential' member. There was a time when the preacher did not confine himself to the sanctity of his study and refer all cases of son row, distress and want to 'the commit tee or society organized for that pur pose.' He went forth himself, and in person administered material and spir itual comfort. He did not regard it as his bounden duty only to deliver a ser mon and a lecture each week, to preside over the Sabbath-school, to be president of a literary society, to respond to calls to lecture for Gentile organizations for secular charities or institutions! In short, he did acts of charity which

never were in print, and he made no 'fuss.'" The Israelite should know that the lecturer who elucidates a scientific subnect, reveals more of the nature of God than the preacher who deals in general. ities with reference to divine providence, and who has no means of proving the absolute truth of what he says, One can never exhaust the possibilities of minuteness, hence with a microscope he can find a subject for a sermon at any time. The varieties of microbes; the germs of typhoid fever; the trichina

invent. The Divining Rod.

It appears from a special dispatch to the St. Louis Star from New Haven, Ct., that the Divining Rod is no fake ject in a very able manner. In explain but a genuine prophet in the hands of certain persons, and also a good profit to the distracted farmer who wants water badly. The report sets forth that the serenity of skeptics and other unbelievers in the efficacy of sticks, stones and other inanimate things in producing seemingly supernatural results will receive a severe jolt upon learning of an experiment made recent. ly with the divining rod before a jury composed of the most prominent busi-

ness and professional men in Connecticut. This particular experiment was tried

with emigent success in Madison upon the farm of Frank C. Russell, a whole sale grocer. The gentlemen, who were guests of

Mr. Smith at his cottage, had met in company with Mr. Bushness at a dinner shortly before the day of the experi-

ment and during the conversation Mr. Bushness remarked that he had been unable to get any water on one portion of his summer place, and that he had half a mind to try the powers of Humphrey Griswold, who lives in Madison, and see if he could locate water with what he called his divining rod. The gentlemen became interested and a lengthy discussion resulted, the outcome of which was that Mr. Bushness invited them all to come to the farm to spend a day and see for themselves what there was to the old man's claims. The following day was set, and the whole party went to Madison and to the farm. Mr Bushness dispatched a man for Humphrey Giswold, who arrived shortly afterward and asked what was wanted.

"Do you think you could show where there was water on this farm, hump?" asked Mr. Bushness. "If there is any water under it, can," said Hump, confidently,

"Well, get your rod and start of the job," said Mr. Bushness.

The jury had surrounded the two and was curious to see the divining rod, but were disappointed as the old man did not have anything with him. "This birch sapling will do," said he

and with a big jack knife he cut the birch off about two feet below a fork. The big end he sharpened, then cut the two branches forming the crotch at equal distance from the fork or about two feet, making each prong equally distant from the joining at the center. The divining rod was ready then and he asked to be shown where it was desired water should be found. He was taken to a large lot some distance away and when within the inclosure began his work. He grasped the two prongs in his hands with the point upward His hands were kept palms up, thus keeping the point from turning down. Then the jury at his heels he began walking slowly straight across the lot. He had proceeded about one-third of

the distance across when the point of the rod suddenly turned down and pointed to the ground. The old man stepped back and the point rose to an upright position. Then as he walked toward the same spot again the point bent downward in spite of the efforts of the old man to keep it upright. No remark was made, but one or two of the

jury smiled and winked knowingly at each other. The old man stopped when the stick's point struck the ground, then he walked away to the south and from a point some fifty yards distant walked toward the snot where the stick nad pointed down. When he reached the spot the point of the stick was again down The old man held the prongs with a

firm grasp, so firm that the muscles of his hands stuck out and the stick, as its point turned down, scraped and creaked not unlike the sound made by a vessel's sides rubbing against a wharf. So firm had been his grip that the bark was broken and twisted off where his hands had held it. The jury stopped laughing and became interested. Mr. Bushnell then piled stones upon the spot, for there the old man said, water would be found at a depth of ten feet; and sent the old man with his rod away. The jury followed him a little way; then at a word from Mr. Bushnell, turned back, and after the old man was out of sight removed the pile of stones to a distant point. Then a man was sent after the old man, and he was brought back and asked to again find out the depth at which water was to be found. He took up the rod and walked slowly around the pile of stones and looked up suddenly at the jury, but their faces were composed and gave no information.

An Excellent Work. Meredith B. Little, of Glens Falls, N Y., has published a pamphlet of 78 pages, bearing the title, "The One Di vine Purpose Through Evolutionary Processes Fulfilled in the Individualization tion of Substance. Life and Intelligence in Man." Mr. Little handles the sub

ing how the formative force acts in the spirit world, he says: "In the world of matter we are given: First, the germ, then the material expression and, finally, the culmination of the development of the perfected plant in all its beauty.

"In dealing with plants and all other forms of which the environment of the spirit realm is composed, we should re member that we have left the material world behind us and are dealing wholly with spirit. The same formative force or energy that pervades the material world is also in operation throughout the spiritual realm. Flowers do have brains and therefore cannot pos sess intelligence. There are many sen sitive plants, but nover one with brains or intelligence, and, as there are no transfers of life or spirit to the domain of the immaterial, below a certain condition of intelligence, the flowers with which we are familiar in material envir onment have no place in the spirit world. But the same formative force that gives us the great diversity of the floral kingdom on the mortal plane, also operates, although through a different process, in producing the far more delicate flora of the world of spirit.

"We should also bear in mind that in this persistent principle of formative energy there is the plan, the pattern the outline of the fully developed plant and blossoms in their complete and perfect spiritual expression. Now the for liage and bloom that is given in wanton profusion through nature's unstinted beneficence, to beautify our spiritual homes, are produced in all their beauty and loveliness through the source of evolving formation, directed by this shaping force, a process quite beyond the limitations of mortal comprehen sion. They do not require the long pe riod of growth and formative unfold ment with which we are familiar, on the earth plane, in the production of our floral heavies for they, like the disem bodied spirit of man, are not dependent upon the processes of chemical action in material substance for their spiritual expression.

"The beautiful crystal frost forms presenting the charmingly delicate tracings of natural foliage in infinite variety, developing, in a few hours, on our windows or on the pavement our streets, on a cold winter's night, may be used as a crude illustration of the rapidity with which this determinative force sometimes operates, not only in the spiritual, but also on the mortal plane, in producing forms of beauty which are tangible to our physical enses. "This persistent energy in nature

known as formative force also operates through the brain of man. Therefore every mental picture, expressed or reproduced in architecture, sculpture and painting, all that is divine and ennobling in the harmony of music, the complex mechanism of the inventor, and, in fact, everything that is expressed in forms or harmonics through human intelligence, from the whittled stick of the street urchin, up to the most mag-

nificent cathedral of the medieval ages, or the monster steamship, known as the "ocean liner" of to-day, are just as much the product of this formative energy, operating through the human brain, as the myriads of forms expressed in nature throughout her several kingdoms.

"This constructive talent, expressed in the gifted musician, artist, inventor, constructor or mechanic, has been properly termed 'a gift from nature." or, just in proportion as the operatio of man's mental activities, through the brain, are in tune with this might shaping force, so much the more perfect will be his conception and expression of the harmonious, the grand, the beautiful and the useful

"Throughout the spirit world, operat. og as we have previously shown

KARMA: THE LAW OF CAUSE AND EFlish another highly interesting and instructive lecture on the above subject, by the great Eng-lish Psychist, C. W. Leadbeater.

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HUDSON TUTTLE, Editor at Large for the National Spiritualists Association.

Mr. Tuttle will answer all attacks in the secular or religious press on Spiritualism and mediumship. Send him clippings when an attack is made, giving date and name of paper. Ad-dress him at Berlin Heights, Ohio.

The Death In a Cottage.

passed by the door of a cottage Where a woman lay dying, they said, of a fever brought on by starvation

While too feeble to toll for her bread. Three children sat weeping beside her. Pale, pinched little faces they bore, And tatters and rags soiled and grimy

Were the clothing the little things wore. A few people stopped by the doorway And looked on the sorrowful scene With grief tugging hard at their heart-

strings, For all are not hardened and mean. And some seemed anxious to aid her, As stifled and short grew her breath Ah! how we are touched and softened In the terrible presence of death.

Tis true that grim death, the much dreaded,

Comes alike to the rich and the poor That all with his gloom are enshrouded Whenever he enters the door; But wealth robes its corpse in fine rai-

ment, And ladens with flowers the rich tomb.

While poverty wraps a coarse mantle And buries wherever there's room, thought as I looked and pondered On this last and most pitiful scene In the miserable life of a woman

Of all that it really did mean, t means there are hundreds, aye thou sands.

No matter how much they may try, Who cannot afford here a being, Neither can they afford to die. Excercite Contraction Contract

> Backward Step Taken by Christian Science.

EDITOR-AT-LARGE Dr. M. M. Mangasarian called atten-

tion to what he called "The retreat of For the National Spiritualists' Associa-Christian Science," in a recent sermon

Not able to work, they told me: Belonged to no order, she said; Not able to pay the dues monthly, And the husband and father was dead. The groceryman and the landlord

Had worried her with their bills Until she had grown unconscious, For this is the grief that kills.

), where will they lay her poor body? Who'll plant a sweet flower on her grave?

And who will reach out a hand kindly Her three little children to save? O God! if it be that the angels O'er earth their kind vigils do keen Methinks that such scenes by them witnessed

Would cause even angels to weep. low long, O, how long, I do wonder, Will a system so foul still obtain

That makes him or her the earth's chosen Who only full coffers can gain,

That gives to the few all the houses, The silver, the gold and the lands. And turns out the millions as paupers To sink in life's awful quick-sands.

A system that's founded on hatred. That makes every brother a foe, That kindles the fires of hell's kingdom In this beautiful world below, That leaves to starvation a sister, Like her of whom we have said, Lay dying within a poor cottage While her children were famished for bread. LAURA B. PAYNE.

Dec. 6, 1902, *

road leading into the country On the way he pointed out objects and places that had attracted him while on the alleged murderous errand. His story is as follows:

"'Mr. Sapp came out from behind a He made me take them. game bag. He made me take them. Mr. Sapp showed me a white man and a nigger in a buggy coming down the He said the white man had road. killed his dog and one of his friends, and he was going to kill him. Then Mr. Sapp went off. Directly I heard two shots from a gun. After a little while Mr. Sapp and three other white men came back. One of them said: 'Now, let's kill this nigger.' Mr. Sapp said, 'No; he can help us; let him. They promised me \$125 if I would say I did it. I said I would say it was me, and Mr. Sapp said I must meet him at Bunger's store next day and get the money. I was at Bunger's store two days for the money, but Mr. Sapp did not come. I was waiting for the money when the dectectives caught me.'

'Why, here is your money,' said the physician who was conducting the experiment, placing his hand in that of Miller. The convict assumed an in-

jured air at once. "'Why didn't you give it to me when you promised?' he demanded indignant ly. Closing his hand quickly he stuffed the imaginary bills into his pocket.

Miller, in his hypnotic state, described the alleged Mr. Sapp and his three companions so minutely that four men with whom Bourguin is known to have had trouble are under surveil lance.

Such experiments do not constitute valid evidence, such as can be relied upon in a case at law, involving the innocence or guilt of the hypnotized subject or any other person.

No testimony obtained from a person

in a state of hypnotism, in a case of this kind is of any value whatever. With one under hypnotic influence, a falschood is as easily told as the truth and without hesitation, and confessions thus made possess not the least evidential value whatever.

As a psychological experiment it is simply interesting, and as a study in the occult workings of the human mind under peculiar conditions it may be useful; but as evidence to be received in a court of justice it is valueless.

A SPECIAL EFFORT

Should Be Madé to Extend the Circulation of The Progressive Thinker.

It contains such a vast amount of Spiritualistic and Occult news each week, that it can not fail to enrich the mind. Now is the time to call your neighbor's attention to the paper. The cost is but a trifle to each one.

"The Present Age and Inner Life: Ancient and Modern Mysterles Classified and Explained." By Andrew Jack-son Davis. We have a few copies of this work by the celebrated seer. Cloth. \$1.10.

keen for battle; the doors of all the of diseased pork, and those minute orcliurches were open. Everything was ready for Chicago's Thanksgiving. At the asylums, the hospitals, the or

county and city institutions.

holiday fare.

mates.

11 o'clock

Special dinner also was served at the

twenty different hospitals to convales

cents and other patients whose condi-

tion permitted them to partake of the

A musical followed by drill exercises

was included in the program at the

House of the Good Shepherd; for the boys of the Illinois Manual Training

school farm an entertainment supplied by home talent was arranged for the

forenoon; at Fechanville the boys went

through a series of special drills and

participated in games; boys who are in-

mates of the Chicago Industrial Home

for Children at Woodstock were given

all they could cat, and at the Danish

Orphan asylum, 1183 North Maplewood

diana avenue; the Old People's Home, 3850 Indiana avenue; the Home for the

ganisms that render life so uncertain are objects worthy of the most critical mind. Every minister should preach phanages, at institutions for the feeble, with a powerful microscope at hand; the crippled, the aged, the blind, the with an observatory with powerful mag criminal, the destitute, the dependent, nifying lens; with chemical apparatus and the misguided this day was one of to demonstrate some of the process of thanksgiving and cheer. Others-the evolution. As a preacher, drawing more fortunate-divided their time with Thanksgiving services at the churches, football and turkey. conclusions from the Bible, he is compelled to deal in generalities, with scientific apparatus he can demonstrate Bountiful dinners were prepared for the truths of nature which spring from the inmates of the county jail, the some central source. bridewell, the John Worthy school, the The time will come when the adoraparental school, the county hospital, the detention hospital and all the other

tion of God will be derived exclusively from a scientific basis. The wonder of creation-when they cease to be such, being easily comprehended, then a higher and nobler conception of God will result therefrom. As a scientific writer says, "The fact that the element-

ary substances now number, according to chemists, full 70, shows an increase within the last 50 years of nearly onefourth in the number known. The size of an atom of oxygen or nitrogen is said to have a diameter of one ten-millionth part of a centimetre; they are supposed to be in a state of constant motion at the rate of 70 miles a minute, and, to make them visible, the present highest known magnifying power of the microscope would have to be increased nearly a thousand fold." That statement is invaluable to the

avenue, there were games of every dereligious mind, for it then realizes the scription. At the Home of the Little Sisters of minute workings of Divine Providence in making oxygen gas, and he has a the Poor, Harrison and Throop streets: higher and grander concept of the wisthe Home for the Friendless; the Mardom displayed. The lecturer is far sutha Washington Home at Irving Park perior, as a general rule, to the ordiboulevard and Western avenue: St. Vinnary preacher. His aim is to arrive at cent's Orphan Asylum, the Home for the whole truth, no book being so sa-cred to him that he will not examine it carefully, critically and conscientiously. Aged Jews, and at the Home for Jewish Orphans a feast was spread for the in-The preacher is hampered with a creed : A Thanksgiving dinner was given to bothered by established customs, and all the old seamen by the Chicago Sailheld in place by too conservative minds ors' Home Mission and Home for Aged who have great reverence for the past and little respect for the present. Seamen, at 571 Clybourn avenue. The inmates of the Woman's refuge, 5024 In-

A Realistic Sermon.

Aged, 610 Garfield boulevard: the En-Very appropriately from Rome comes glewood Nursery, 6516 Perry avenue; the news that a priest while preaching St. John's Home, 33 Wisconsin street: and at the Episcopal Old People's Home in the Church of San Carlos, at Naples, tried to impress his congregation, which the spirit of the day was fully observed. was drawn from the poorest and most The annual Thanksgiving dinner of the Florence Crittenton Anchorage, 1349 disreputable of the inhabitants, with Wabash avenue, was given on Friday at the terrors of hell. With the view to heightening the effect of his oratory he The above illustrates an ordinary Thanksgiving day in Chicago, and as an had placed behind the altar in the sacimpulse to do good to others, to give risty confessionals a man who, while

temporary happiness to the povertythe priest vividly depicted the torments, howled, walled, groaned, and stricken, and to introduce a little genrattled chains. The performance was so realistic that the congregation fied uine sunshine of happiness into the souls of those not accustomed to feel its genial influence, it was all that could be in terror, and many were injured in the desired. But this one day when people crush at the doors. The police have boil over with generosity is only an exwarned the priest to abstain from his

ceedingly small part of the year. It dangerous theatricals. contains twenty-four hours only, while the remainder of the year which is void And yet, if the orthodox hell is a reality, why should not any means be not of any special cheer for the unfortu-nate, contains 8,726 hours. The real Ideal Spiritual Thanksgiving has never only permissible but morally and relig-iously obligatory that may suffice to save souls from eternal flames and unbeen on earth, for if it had, it would ex-tend through the entire year-not with The more realistic the ending horrors. priest or preacher can make his serturkey and hilarious display of pulpit mons, in depicting hell and its awful eloquence, foot-ball games, etc., but terrors, the more likely that his believ-

"That ain't the place," he remarked, and kept walking toward the fence. At the spot from where the pile of stones had been removed the point of the stick turned down and the old man said: This is where I left the stones

Continuing on toward the north fence the rod at intervals turned down slightly and again completely down, following. the old man explained, the course of the water or the series of springs which made up the water course under the

water was at too great a depth to be available, but when the point turned completely down and with violence the water was near the surface and could be reached by little digging. The old man was kept at the task doing all sorts of things with the rod when one of the jury tried his skill. The rod was placed in his hands and he started in a spot distant from the course, walking in a direction which would bring him he when he across it at right angles. When he reached the course the stick did the same as it had done in the old man's

Every member of the party tried it

all but two. On the following day men were set at work digging a well and pure spring water was found at a depth of ten feet, and the well is still flowing. The evidence is donclusive that in the hands of some persons the "Divining Rod" is a genuine prophet.

STARTLING FACTS, · OR

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and remonasteries, invitantly intended to be an ligious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Rómanism; based upon standard Catholic authorities; an eye-opener cou-

each one would be given employment ing hearers will be induced to flee from manism. Cloth, 75 cents.

finer material and with accelerated rapidity of constructive processes, this formative energy is continually building homes in the realm of spirit for the libtions. erated children of humanity. should ever bear in mind that just in and useful, our aspirations pure and lofty, our ability to appreciate all that is harmonious and beautiful, cultivated and refined, in our mortal environment. in like degree of perfection will we find Our homes prepared for us in the realm of spiritual existence. "Through the operation of this deter-

minative energy, affected by our condifectious diseases' alonc. tion of intelligence or ignorance, our individual efforts for good or evil, do we possess the power to create for ourselves a spiritual palace or a spiritual hovel. In the world of effects we shall have just what belongs to us! What we have earned and are able to appreciate! Nothing more and nothing less!

"In the centre of this world of spirit aura, of which we have been able give you an imperfect idea, we find our material earth, serving the purpose of a propagating house for the spiritual world lying in, and outside of it, and extending outward to an enormous distance. This spiritual sphere is gradually increasing in refinement and beauty as it recedes from its material We have previously demoncentre. strated, how, through the even and ever persistent operation of the great law of progressive unfoldment, all forms of life on our globe are continually coming into individualized existence in material embodiment. culminating in na-

the conscious ego, the real man, through the function of the mind, is continuously gathering intelligence through his experiences wi environment. From this ponderable planet man is ever being transferred, through the process of devolution, called detter called death, to the finer, outlying world of spirit, where he is destined to eternally unfold, through the natural operations of the forever persistent law of progression.

"In the spring we plant our flower seeds in shallow boxes and place then under glass where they are properly protected and cared for. When th plants have developed a certain stage of growth, we transfer them to carefully prepared soil in the garden, where they may have adequate room for further development through the effects of sunshine and moisture in the open air. If we leave them in the seed boxes they soon become over crowded and perish for want of space, light and air, necessary to perfect their growth. "In like manner, man, on reaching the

proper condition of unfoldment on the

mortal plane, must be transferred to the higher kingdom of spiritual life, that he may reach that condition of per-fection which is his divine inheritance from nature-a state which he cannot attain in this coarser material world of limitations, and angularities. In both cases the operations of the one law are

seemingly allke.

The work is gotten up in fine style, and is interesting throughout. It can cerning the methods and spirit, the and is interesting throughout. It can moral turpitude and evil works of Ro- be obtained for 10 cents, by addressing the author.

at the Grand Opera House. He said: "Mrs. Eddy has placed upon the oper-

medica school can show?"

from Chicago pulpits.

degree."

sity.

upon any of these powers.

The executive committee of the N. S. ations of 'divine healing' further restric- A. has decided that means shall be 'Infectious diseases' as well as taken to use the secular press in the insurgical cases have now been authorita. Iterests of Spiritualism whenever possi-tively removed from the province of ble and not leave it free for everyone proportion as our lives are unselfish mind and handed over to a power that who wishes to publish slanderous does not exist-matter. charges and defame the cause, to do so

Says she, 'Until the public thought without fear of criticism. Nearly all becomes better acquainted with us, the leading secular journals, if they Christian Scientists shall decline to publish articles against Spiritualism doctor infectious or contagious dis- are liberalized to the extent that they eases.' We were under the impression will admit fair replies, and many welthat disease had no existence at all, come articles of interest on spiritual in-and now Mrs. Eddy speaks of letting 'in-vestigation and science. Such contributions reach a large class of readers who

"I suppose these exist because the never otherwise would have an opporpeople think they do. But was not the tunity to read spiritual literature or be-Washington victim in thorough sympa- come conversant with its teachings.

thy with that science? If the mortal The seed thus sown may yield unmind is strong enough to defeat divine heard of harvests. for the prejudice principle even when sincerely believed against Spiritualism is largely the result of ignorance of its teachings.

in, then it can't be very 'divine.' "If Miss Hoge would have recovered All this has been well understood tian Science is helpless with contagious forts have been made to answer charges diseases, how do Scientists explain their claim that in such cases (infec-truthful aspect; but for the greatest eftion) Christian Scientists have a better fectiveness there must be some one to record of success than any materia bear the responsibilities of overlooking

the whole field and whenever an oppor-The death of Miss Hoge of Evanston, tunity is presented, press the claims of who was under Christian Science treat. ment at Washington, D. C., and Mrs. Spiritualism, and back of this person-ality must be an organized force of which it is representative.

Eddy's recent edict to the effect that It is for this object that the executive Christian Science healers should not at committee decided to create the office tempt to treat contagious diseases, has of editor-at-large, the duty pertaining to called forth considerable' comment which shall be to do this extensive work. Most unexpectedly the commit-

We learn from the secular press, that the healers indicted by the grand jury birty to meet its exacting requirefor manslaughter in the second degree, ments. Success depends largely on the for letting Esther Quimby die without co-operation of the great spiritual fracalling a physician, will bitterly contest the legality of the indictment. It will be remembered that Miss Quimby died of diphtheria, without the consent of an M. D., or the aid of drugs and a grand jury has been stupid enough to find an indication of the subject of the subje indictment against them, charging tions as they think will be of value, them with "manslaughter in the second and if they find their home papers willing to publish contributed articles on

They should have had the slaughter this subject, arrange with the publishdone more scientifically instead of sit-ting around and asking Christ to do it; And now, fellor And now, fellow Spiritualists, I have

they should have called a physician in accepted this work with the expectation to help them instead of God. This is a scientific age and people arc rapidly learning to look to science to solve the problems that have long been is that you will give me all possible as-sistance, by way of counsel, suggestion and furnishing useful material. If we have the truth which exalts

left to an imaginary God, and these faith into a science; makes the future good Christian Scientists have had to life simply a continuance of this; over acknowledge the existence of matter, the hitherto misty realm of spirit exseparate and apart from spirit, and tends the Aegis of law; makes life must soon learn that while mind and worth the living because it is the beginprayer may control some things and ning of eternal growth; directs every some afflictions, there are times when a thought, action and purpose toward the surgeon and even a skilled physician is highest ideal of perfect righteousness, almost indispensable, an absolute neces- and more than all else, restores our loved and lost to conscious reality, is it

not our bounden duty to exert our abil-ities to the utmost to present that truth If Christian or Mental Science, Magnetism, drugs or anything else will cure itles to the utmost to present that truth the sick or relieve pain we should not to those who hunger for it and would hesitate to call any of those powers ladly receive it if their ignorance was into use, and no law should put a ban dispelled?

We may read by the light of a lamp on our own table and no one else be ben-

"The Kingship of Self-Control." By efited, but the same lamp on some Pha-Wm. George Jordan. It treats of the ros tower would guide the ships strugcrimes of the tongue, the Red Tape gling in storm and darkness, over toss-daty, the supreme charity of the world, ing, illimitable seas. the revelation of reserve power, etc. HUDSON TUTTLE. Frice 30 cents. For sale at this effect. (Address) Berlin Heights, Ohio,

(Address) Berlin Heights, Ohio,

Deeds of Darkness Disclosed

ground When the rod bent only slightly, the

hands. and it performed the same "stunt" for

"While animating a material form,

THE PROGRESSIVE!THINKER



Brilliant Mind, to Be Delivered Over

Dec. 6, 1903.

His Own Mortal Remains.

[Dr. P. J. Barrington, who passed to spirit life, on the one!" 10th of November, 1902, at Sioux Falls, S. D., prepared pressed this idea of the openess of God and man so simply was read over his mortal remains. The Doctor was turn to the Testament and hear what He says. "Had you thoughtful of others, and did a vast amount of good dur- 21st verse, he locates the Kingdom of God within you; ing his earthly career. His own Funeral Sermon contains meaning you, the soul, the ego. He could not certainly many beautiful thoughts and will be read with interest.] have meant that God was a personality or that the King-

After diligent study and investigation upon the great problems of life for nearly fifty years of his physical existence, the writer desires to leave something behind showing some of the conclusions at which he has arrived this sense meaning your real self, able to add to yourself along those lines of thought:

. MY PRECEPTS-MY ETHICS.

Principle, to me, stands front and foremost of all the considerations which go to control my actions in life. It means to me the God in man-the Christ principle lived as shown by Gautama, Pythagoras, Jesus, and a dozen the poetic idea realized-a demonstrated fact.

MY PERSONAL CREED.

does not, and cannot exist apart from man.

always worked for the brotherhood of man. I have al. this principle, the statement of this truth, that cost Jesus master, but servant of the master, the soul. ways endeavored to so live that I might commence my progress here instead of waiting until I get beyond. I have always believed that our spirit friends help us best lay my life down at will and pick it up again. If you dewhen we best help ourselves. My Spiritualism is entirely stroy this kingdom, in three days it shall rise again. And eclectic. It aims at heaven but does not ignore earth; it thousands of other persons of this day have had similar includes every form of progress and reform. I do not be- experiences. He did rise, and was seen by the two Marys lieve all is spirit-land glories, for it considers humanity, at the sepulchre; then by the two men on the rond to Em-its glories, its sorrows, its sins and its needs. I have had maus; then again before the eleven men as they sat at supa friendly hand for every honest work for human good per in an upper chamber. He stood before them in the and I respect all men despite their creed or no creed, if materialism of his old body, showing the nail prints in his they live manly as all men should. My creed is progress, hands and with the spear wound in his side. He asked I am a progressive Spiritualist.

But I best desire to be a man in all that makes a man. I know that I shall live after my body is laid away among when He disappeared. Similar manifestations are octhe rubbish of the grave-yard. I know that the immor- curring all over the world in the home scance. talit the soul of man is just as susceptible of demonstration as any problem in mathematics to any and all their prejudices and superstition and commence an honest investigation to arrive at the facts for Truth's sake. onstrated by any weights or measures known to physical own individual consciousness.

I have on several occasions left my body sleeping in repose and visited other scenes and places and impressed my personality upon other persons so plainly and vividly that I have been seen and described very accurately though meant when he says: "Eye hath not seen nor ear heard, my body lay in repose many hundreds of miles away. 1 nor has it entered into the hearts of man, the glory that his spirit as this earth is to the physical existence. writers wishing to know my whereabouts at such a partic- the Bible with the hope that my remarks here may be ular time. I could give many such experiences which I more acceptable to my friends. Since I have become have had through my own consciousness, all through my born again into the light of those concepts of God and resperiences, thus proving beyond a doubt that the soul should worship nor bow down to any book. He must and consciousness of man are not entirely dependent upon his body to give expression to his personality while portance; let us understand it. It need not matter to us living here. Then why is it not true that man can and whether the personality of Jesus can be established by does live after his body is lying mouldering in the grave? history or is a myth. However, I have always admired to become a spirit soul, because he is a soul here and now. while time shall last.

The popular or theological orthodox idea is that man

A Funeral Sermon Prepared by an Unfortunate but Therefore, I shall affirm my own divinity; I shall claim not from without this world, but from within; that the that should make us presentable in the presence of the my portion of the living bread and water as the offering of the great Source of Supply from whom 1 can never for one instant be divided. They why should 1 not most rev-lieve.

erently but confidently exclaim: "My Father and I are Perhaps there has never been any one who exdom of God was an empire in the sense in which he an-

swered this question of the Pharisees. Again he says, "Seck ye first the Kingdom of God and all things else shall be added unto you," the kingdom in all things whatsoever you may desire or wish for. And he even tells us that having sought this Kingdom and found it, man becomes equal with God; that he experiences a new birth; that this new birth constitutes a consciousness of hidden God-hood. Having attained this knowledge, this truth, man becomes free,-free from the law of sin and death; he assumes not only fellowship or words, if we take Christ's explanation, the Christ in Jesus and the Christ in you is and must be the same. It is in-

for meat and bread, and he sat and ate with his disciples. They did not see Him come and they did not see how nor

But modern spiritual phenomena do not in themselves bring to light any new facts. They only verify the fact persons who are willing and honest enough to lay away of that which has always existed. Could we but comprehend it; could we but rend the veil of ignorance that inshrouds us in a false interpretation of the religious con-However, I do not mean that the soul of man can be dem- cept of God and man; could we be allowed to look into the store-house of knowledge, such as the prophets and seers where Moses stood, and view the landscape o'er;" and could we experience what Paul did during the time when he says, "I know not whether I was in the body or out of the body," we would be able to comprehend what he have been written to many times upon this subject, the shall be revealed in us." I make these quotations from look wholly to the Infinite. This is of the utmost im-Man does not have to pass through the process of death the character of Jesus and I believe his character will live light.

My friends, what I have stated to you are not mere "has a soul" that belongs to him. On this concept rests opinions of mine; they are the burning facts, which may the whole soul-saving machinery of ecclesiasticism, the and can be verified through any one of you who will take essential predicate without which a "savior" would be out the time and trouble to investigate this subject for yourof harmony with the needs of human welfare. What may selves, and these facts shall be revealed in you. The last be called the more modern concept of the soul is, that it is battle in which the race will be engaged is now on. Hownot a principle of life, but the life; that it is not given to ever, I do not mean that it will be a battle of cannon and man, or an attribute of man, but man-the All; that the the sword, but it is a conflict of ideas. It is not going to body is of itself nothing so far as potentiality goes, but be destructive, but constructive. It will not be a destroyan instrument, a tool, a tenement, for the time being, of ing warfare, but a fulfilling. It will not knit the human the real man, or what we call in our home nomenclature, family together in combines and associations, in lodgeand congregations, but it will individualize the race and Our thought premises are so scattered with the mate- each person will be able to stand alone, recognizing within himself all of the divine principles. When man can see himself thus, he will see this kingdom within. It is not within him only, but is within all men. He that can never be mastered entirely by reason, from the will then be interested in bringing the rest of his sellowfact that we must admit that the soul of man is an eternal beings into a consciousness of their oneness with Divinity. entity, having no place in time, no discontinuity, no fatal. And he will add his influence to help hasten the time ity, but a progressive, expansive consciousness arising when no man will need to ask his neighbor, "Know ye the Lord?" (the law) "but all shall know Him from the least pose the soul to have a beginning in eternity would be to the greatest." Let us repeat these facts until they become a part of our very being; and when we have learned what that means, we know all. To-day we are as much essarily have to be a great deal of clearing away of the God's active presence that now appears in us as being. It cobwebs and rubbish of a false and superstitious religious is life eternal that now animates our frames, and it is dithe oneness of God and man. We must lay aside all pre- we are consciously a unit with the law, so long does man- all its beauty and glory that other real world toward judgment. We must at once acknowledge ourselves as in ifestation become easy and delightful. With such a conthe one life of which the manifest universe is the harmo- cept in view, there can be no place here for the necessity terday is the admitted fact of to-day. What we dream of nious expression, affirming God and man are one. 'The of a savior for mankind, the atonement or the fall of man. infinite (lood, or God, and the absolute principle of the Within ourselves deliverance must be sought. "As a man thinketh in his heart, so is he." Bow not down, then, edged no several personalities or separate entities, but before shadows and myths; for they shall pass away. Be cach individual a conscious unit, maintains its true self- strong in all strength. In the midst of thoughts, knowlman in our image, after our likeness;-so God created man turn to the eternal inward light. Take it from the ob- there in the vast starry space we shall revel in new beauthe soul's high altar. Do not look for power, for light, or nal in the heavens. many thousand years ago. It it were true then, it is true for redemption in some miraculous way after death. now. Now this idea of the oneness of the and man must "To-day is the day of salvation." There is no to-morrow "To-day is the day of salvation." There is no to-morrow Modern science has proclaimed that life, matter, force, energy cannot be destroyed. Then by virtue of these the Infinite; it was not the result of anger on the part of likeness of God, he becomes the highest organization of facts, the continuity of the soul of man is established. It God; it was not the result of man's sin. Death from the intelligence in which the Deity has to express itself. is unfair, then, to argue that life which animates, ener-Within man the idea of infinite is organic. This is in gizes, illuminates matter is or ever can be blotted out. formed into stcam; the air we breathe may be liquified; from without, expecting a final answer, since that within matter in all its forms may be made to enter into new us is the substance of God-the Manifesting Eternal; and combinations; but it cannot be destroyed. Energy in any means no more than the and ashes at once to be mixed with the common earth and when we say to ourselves that we have consciousness, of its forms may be utilized, manipulated, changed; but born babe. At the worst it is sleep, while at the best it be allowed to nourish some rose, that being my favorite thought, love, power and will, we but name the attributes destruction, never. Therefore, a man may be is only going into another room of the vast universe of flower. I do not wish to be remembered, only by those of God. Our function is to realize the growth of these in called dead, but he is not dead. The house the man lived our one Father in whose presence we have lived here and who care to remember me, or those who must remember consciousness. In God, as the realized Unit, they are all in is vacant; the tenement he once occupied has been deabsolute. If we love in degree, then God realized is infi-serted; but the tenant has not been lost or destroyed; he nite love; if we seem to know in part, then God is Om- has only moved out. The house is not the tenant; the add a blackness to the thought of dying because of the someone else happy Be as bright and cheery as you can, niscient; if we have power to do some things, then God us tenant is not the house. The body is not the man; the false teachings of old theologies which for ages have been for there is already enough sadness and sorrow in this life limitless potency. To explain the import of these state- man is not the body. The body is but the house the man warning us, "Prepare ye to meet thy God," just as though ments we must have recourse to physical science, which is lived in. Why not continue to occupy the house for all we were not living face to face with Him every day! true in correspondence, and we will learn to discriminate time; why move out? We do not know. But the time clearly between being and existence. God is I am. God is coming when we shall master this problem. We know is all. I am in God; the all includes me. My body is but more about man to-day than ever has been known before. the expression of my idea. As I am the expression of We know now that man has a physical body and a spirit God's idea I am an idea in the Infinite Mind. My body ual body; we have learned, likewise, that this spiritual or That idea expressed in form. God is the absolute spirit body is the real man. We know also that this necessary to say a prayer and that speedy repentance, ex-thinker. But man receives his life into himself as the world is surrounded by a spiritual realm, a spirit world ireme unction, or some kind of priestly aid, could, or would much rather suffer than to know that I had done birds that fly through the air breathe that air, or as the which is apart from and yet a part of this physical world would at least, wipe away some of the dust and soil of anyone an injury and that I could go free from the effects

The spirit world impinges our own; blends with it so perfectly that it is very difficult to tell where one begins know how with all the intensity of my soul, all that class conceptions. Death is but the common lot of us all; his own Funeral Sermon, which we publish in full. It and so lucidly as the man Jesus of Nazareth did. - Let us tissues into the blood, so spirit penetrates, permeates all we cannot escape it if we would. It comes to tell us all pinched with poverty at the time of his death, but was have known me, you would have known my Father also, touching the keys of a musical instrument; so the spirit hand of love. There are a few years-a little labor, some rich spiritually. He was always generous, kind and for I and my Father are one." In Luke, 17th chapter, man plays with equal case upon the elaborate piece of clouds shot through by sunshine, a little love, and some

vised by man. But sometimes we are forced to abandon | could then learn while here day by day. We could add to a station; the building falls into a state of decay, but the ourselves that which we should most desire to be when we system survives. There are times when the spirit man is pass over there. We know that we were expected when unable to maintain connection with his station; the body we came into this life, and were prepared for, even withfalls to pieces, and is resolved back into the elements; but out our knowledge. Likewise we shall pass over into the the man lives on. The body is but the casket, not the other life not as uninvited or unexpected guests. I know jewel; the spirit man is the jewel, transferred to a setting this to be a fact and all the wisdom of those who doubt or more brilliant by far than anything that earth can ever deny is not enough to entitle anyone to tell me that my hope to offer. Matter does not originate itself; is not pos- hope is an irrational one. The only thing we need fear, sessed of life or intelligence on its own account. Lafe, in- then, is the natural and necessary results of the thoughts others; the erring reclaimed; the fallen uplifted; the hu- heirship with God, but he is equal in every sense with telligence, energy, are not inherent in matter. Light, air, we think and the deeds we do here. For they, you man made divine; the probabilities of all souls developed; Jesus Christ, being a joint heir with him. Or in other sunshine, are not the products of the things of this earth. should know, go before us, and become our angels, good Man's epitome of the universe came from without and is or bad, that will welcome us to gladness or regret. Let bound into the vast realm of spirit; not matter, but spirit, us then make the present life here as fair and sweet as In my consciousness I recognize that God is; and He finite life. It is the knowledge of God revealed in you; which governs matter, is the originator, moulder, conand within you are all the potentialities that exist. Do troller of the animate and the inanimate. Matter is not Therefore, I do hope for, and in some little way have not lose sight of the fact that it was the promulgation of master, but the servant of the master; the body is not

We are told that chemistry and the dissecting table furnish no evidence of the continued existence of a separate entity; that life, love, memory, are the results of a combination of forces, dependent largely upon the introduction and assimilation of food stuff. But chemistry and the dissecting table may be dismissed with a word. Chemistry and the demonstration of anatomy deal with the physical side of life supply. . The spiritual is beyond their grasp. Man, the spirit, cannot be weighed or handled ike you would handle a clod of earth, or made the subject of a knife like unto a cadaver. Spirit defies analysis, can not be brought within the scope of those whose mental hearts and souls of all mankind together in one stupenhorizon has been limited or dimmed by the arbitrary rule of the scalpel and the microscope. The claim that the separates the spiritual world from our physical world, physical body constitutes all there is to and of man is over which our loved ones come to visit us at pleasure and based upon assumption, pure and simple. It cannot be

shown to be true. Life is not the outgrowth of, is not dependent upon matter. Life is not matter. Life is the mirror of the soul. The fading of memory is not evidence that man

has been or is being blotted out; far from it. It shows only that man is losing his hold and control of his body, science. Oh, no; this evidence must come through our were allowed to look upon; "Could we but but climb nothing more. Not understanding the law governing connection with the physical organism, man is obliged to let go his hold. Life is the force used to animate matter; it is the light in the tower. When the body, matter, falls by the wayside, man, life, memory and all the other soul attributes move on to a plane or sphere as well adapted to

There is nothing mysterious about it. The mystery is only a creation of our own. All nature is replete with the evidences of the immortality of the soul and none against it. Nature makes no effort to hide or conceal. Neither past life, which have been and can be corroborated by man as the oneness of each other, the Bible has become a is reason a sealed book. There can be no fixed limit to as to our loved ones over there, and abide with us, as there thousands of persons living to-day and who have had like great illumination to me. Yet I do not believe that one human thought and action. No barriers exist in Nature, would be no barriers.

Nature does not bar, but on the contrary invites investigation. There is nothing really deep or complex when we get down to the facts. When we are willing to lay aside our prejudice and brush away the cobwebs of the for the want of love and sympathy here. Why this seempast, then spirit and matter will appeal to us in a new

soul does not exist. We do not see the air we breathe, the Old, Old Question": fragrance of the flowers, the energy latent in the water the force which propels the street cars; yet we do not question. We do not see the laugh; the thought that rouses the brain; that something which makes the woman's heart beat faster; the thing that causes the father's bosom to swell with pride and joy, yet we feel and know that we are dealing with things that are potent, but are invisible. Therefore, man is invisible yet none the less real. We do not see man, but nevertheless man is here. The change, cold death; the faculties and functions fail us; it is not the end. The change only marks the opening up of a newer and grander chapter. The physical expression is only changed, but man remains a living, acting, active asked her, "How did you dare to attempt such a cowardly entity. The faculties, instead of fading, are being grad- lact?" and she answered me and said: "Because the world ually withdrawn. As the child is merged into the man, seemed so unfriendly. My father and mother never so the man reaches out to and becomes a part of a more seemed to understand my sensitive nature. While they perfect state of being. The supposed decay is but the never abused me, neither of them ever told me that they melting away from the here into the hereafter. But the loved me in their life nor did they ever kiss me, to my memory is not lost; it survives the change called death. When ready for launching the blocks are removed and ment. So I left home only to find it no better elsewhere. the ship glides down the way into its native element. and I took the fatal dose with the hope that it would end When we are ripe in years, the faculties and functions are it all, and I could forget it." In my experience in life I to the Deity, can be rationally understood there will nec- enfolded by Divine Presence as we shall ever be. It is all withdrawn and man glides down the ways of peace have known many persons who would look upon it as a into the harbor of eternity. The time is coming when we mark of weakness on their part for them to ever express shall all be able to grasp these important truths in their concept. It is not because we have not the evidence of vine power by which we think and move; and so long as entirety. Then the darkness will disappear, revealing in and sincerely did love. which we are all advancing. What man laughed at yesto-day will become the demonstrated facts of to-morrow. There is no death. What seems so is only transition. This life is but the "dim dawn-the Vestibule." "Life's theater, as yet, is shut." The mists of to-day will soon be | ing his cold and ashy lips that could not respond and excleared away by the sunlight of truth, to-morrow. Then edge dawns. In perception of the Real, all seeming van- we shall put away mortality and take on immortality. ishes. Do not longer strive to dispel outer darkness, but And when the day breaks and the shadows fice away, out jectionable bushel and place it upon the candle-stick of ties and glories in that house not made with hands, etermuch."

clear red records day by day. Now, my friends, I want to deny as emphatically as 1 and the other ends. 4) Just'as air passes through the lung of conceptions. Death is but the common lot of us all; things. The musician produces music and tones by that our little lives began here in a cradle, rocked by the matter mechanism known as brain and body. We con- dropping tears, brief success and as brief disappointment, nect our house with the central station by telegraph or and then another crudle for another brief sleep, that, too, telephone; the spirit Man is connected with his house, the I know, is watched over by the loved ones who have gone body, by a system embodying the same essentials of both before. Then if we could realize and know these facts, in manuer, surpassing in completeness anything yet de- Ol how much better it would be for all mankind! We may be, holding our loved and lost in our hearts. Do not

think for a moment that those loved ones over there will outgrow us. They who have preceded us may have become much wiser than we are now, but the wisest are ever the tenderest and the least conceited about their wisdom. So their wisdom instead of being a barrier to separate them from us, will only bring them closer in sympathetic help.

I have often been asked the question, "If our loved ones still live beyond the grave, why does not my mother communicate with me?" There are many reasons why; but the greatest of them is the lack of an understanding of the law of love and sympathy, and of the importance of knowing how to cultivate that law that lies within ourselves. It is this law of love and sympathy which should bind the dous whole. It is the bridge which spans the space that over which we could go to visit them as well.

But the law of love and sympathy and charity must be studied first and understood before we can come in touch with the finer vibrations of the soul. Then soul can and will communicate with soul.

Did not our master, Jesus of Nazareth, command us first to love our God with all our might and strength then our neighbors as ourselves. Now if God and man are one and inseparable, and the kingdom of heaven is within you as he has said elsewhere, then if this statement be a fact, and I believe it is, then mankind has nowhere else to go for worship and to love but to himself and to his neighbor. Then it does seem to me if this law was cultivated within us and studied as it should be, the world would be filled with wisdom and love in such abundance, sufficient at least; that we could and would reflect some of it upon our neighbor. Then we would not have to make

a journey to heaven for heaven would come to us, as well

But the commercial and social worlds of to-day are very far from this condition. I am conscious that there are every year thousands of people going beyond the grave ing indifference that keeps us from making cheery and bright the lives of those we really and deeply love? In a Because we do not see the soul is no evidence that the recent magazine I read the following lines entitled, "An

worth the dividing with anyone. All that I have is but the experience and what little knowledge I may possess as a natural inheritance from the many, many years that the physical strugglo has brought me, which I am glad to know is not perishable and that I can take it with me as the only capital I have to start on in my spiritual existence.

The following poem can close the services, which was so beautifully voiced by our risen brother, Luther Colby, when he depicted a vision given him shortly before his transition:

"Within the holy realm of deepest thought,

Where wisdom's precepts are so fully

taught, Resides a band of Oriental seers, Whose lives are measured by unnum-bered years. Here beauteous flowers of every form

and hue Glisten in brightness with the morning

dew, Emitting the odors of such rare per-

fume That keep them ever constantly in bloom.

This is the Land Celestial-this is the Throne Which wafts its wisdom unto every

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

course, From which the spheres derive their

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

of law From which all nature doth its incense

draw, This much I know! and, knowing, know no more! And this is why Je-ho-vah I adore."

Restores Eyesight.

"Actina," a Wonderful Discovery Which

Oures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cut-

ting or Drugging.

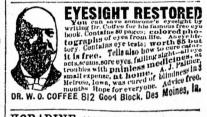
There is no need for cutting, drugging of robing the eye for any form of disease, for a ew system of treating attictions of the eye has been discovered whereby



all torturous and barbarous methods are eliminat-ed. There is no risk or ex-perimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other amictions

of the eye through this grand discovery, when minent oculists termed the cases incurable Here are the names and addresses of a few test cases and the names of the diseases cured: Misa Reed, 500 Prospect Ave., Kansas City, Mo., eye-sight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Penuington, Mass. Bidg., Kansas City, Mo., catar-acts cured. W. W. Lauber, Aledo, III., astigma-tism cured. R. W. Randall, Chicago, III., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton,

Tarrytown, N. Y., neuralgia of eyes cured. Hundreds of other names can be sent on application, "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Electric Ass'n, Dept.T. 929 Walnut St., Kansas City. Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and ou Disease in General.



KORADINE ALICE B. STOCKHAM, M. D. KODINE, a charming, prophetic story, by gradual sequence develops a philosophy of life, teaching that bodly health is possible to all, that physical aliments may be prevented and relieved, and the power to overcome every di-deuity that one meets. Helen Van Anderson.—I have laughed a 'd eried while reading Koradine. It is an insyle-tion to enter the new and beautiful country h. which the book leads one. Extra Levant Choin, prepaid, \$1.00. STOCKHAM PUBLISHING (O., 56 Fifth ave., Chicago.

the Intelligence.

rial, that to grasp the spiritual concept of the soul is almost an impossibility to the general thinker.

The Soul's existence is one of the problems, perhaps, from its combinations with matter. Therefore, to supabsurd.

But before the statements of being, the relation of man being, man, is the expression of Deity. Being, acknowlhood in, not out of, the infinite.

Is it not written in Genesis, "And God said, let us make in His image, in the image of God created He him." Here we have a clear-cut statement of this fact written become clear. It will not do to pause dim or feeble for the eternal being,-man. conceptions; we must get the largest and most helpful Modern science has proclain ideas possible. If man was formed fiter the image and harmony with the irrevocable law.

We must know from within. Do not ask any questions

Now in conclusion, the writer desires to say that Death must be considered as a scientifically demonstrated fact; that death is as natural as birth; that death is a part of

the divine order. It was no part of an after-thought with beginning was as sunset vis, as natural as the dawn. Therefore, I believe that fleath instead of being an evil, is that I entertain upon the great problem of life. I desire Pebbles may be ground to powder; water may be trans- a token not only of divine; wisdom but divine love as well. my friends to dispose of my body in the most simple man-The most of those who die are as unconscious of it as they were of their birth.1 And most of their apparent pain at as little expense I would prefer it cremated, the dust under the guardianship of whose hand we shall be forever.

The idea has been to us that in some way we have wandered far away from God into some far away country, and jure any living soul; but I do regret that I have not done that some special, peculiar preparation was needed to be more to make the world better for my having lived in it. made just before being summoned into his presence. And the Christian world has taught us that it was really fellow-men are; therefore I do expect and I know that I ford to be without the paper. Its price and in the orean drink the water in which they swim. In which we live. We have discovered that life comes, earth and clothe our souls with the "wedding garment" thereof. I have nothing of this world's goods that is is within the reach of all.

"A spirit that from earth had just departed, Lingered a moment on its upward way; And looking back, saw, as though broken-hearted, Its friends and kindred weeping o'er its clay. 'It seems they loved me dearly. IIad I known it, My life had been much happier,' it said. 'Why only at our parting have they shown it. Their fondest kisses keeping for the dead?" "

I once was called professionally to the bedside of a beautiful young lady, who had attempted suicide by morphine. I worked very hard all night with her and succeeded in bringing her back to consciousness. Then I recollection. So I felt I could not live in such an eletheir love and appreciation upon those whom they really

Many years ago I was called professionally to attend a little boy who passed away with scarlet fever, eleven years of age, an only child. Ile was the most perfectly organized child I ever saw. But after he was gone I saw that father and mother bending over that lifeless form, bathing his face with their scalding tears of anguish and kissclaiming: "O! if I had of known this was coming so soon how different I would have done. I would have told you darling, how sweet and pure your life was to us and how deep and tender your mother has always loved you so

Can we wonder that we do not get communications from our loved ones who have passed beyond the grave when every door between the two worlds is closed and every bridge and avenue of communication is frozen with the selfishness and coldness of this world.

Now, in conclusion, I desire to state that this funeral sermon over my mortal remains, upon "The Philosophy of Life and Death," is the general expression of the ideas ner, as well as at the least expense possible. If it can be be allowed to nourish some rose, that being my favorite me by some little good I may have done. And to them I. But to how many people in this world does the grave | would say, forget your sorrows for me by trying to make at best.

I realize fully that my mistakes in life have been many, but I never purposely intended to grieve or unjustly in-I do not flatter myself that I am better than most of my 680

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 wrap-per, 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 advanced each week, showing the number 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 Lillan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field,

A Record," "A Study of Elizabeth Bar-rett Browning," Cloth, \$1.00. Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:" "If a man could feel Not one, but every day, feast, fast, and norking day,

working-day, The spiritual significance burn through

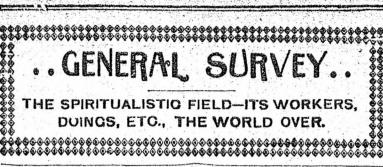
The spiritual significant The hieroglyphic of material shows, Henceforward he would paint the globe with wings." The aim of this book is to reveal the curjousity close concerned to reveal the

curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beauti-ful" continues the same argument pre-conted in these volumes is the the sented 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 higher morality and increasing happi-ness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

KEEP POSTED

in Current Spiritualistic' and Occult News.

You can do it by reading each week The Progressive Thinker. The Philoonhy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can af-



is alone responsible for any assertions at 210 Prospect avenue, Buffalo, N. Y. or statements he may make. The editor He is open for engagements for Januallows this freedom of expression, be-ary and February, 1903. Societies de-lieving that the cause of truth can be siring to know in what way spiritualbest subserved thereby. Many of the ism and continuity of life can be scienbest subserved mereby. Many of the ism and continuity of life can be scien-sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-outer to rubble they accords a come quate to publish everything that comes to hand, however much we might desire to do so. That must account for the

non-appearance of YOUR article. WRITE PLAINLY.--We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositions. What make speed Work compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

6

one side of the paper. ITEMS.—Bear in mind that items for the General Survey will in all cases be the seasons are proof which renders the adjusted to the space we have to occu- existence of such planetary influence py, and in order to do that they will unquestionable. Now the human body generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may require.

日本の一部語言

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

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; other-wise they may be cast into the waste basket.

The messages given through Carlyle Petersilea and now appearing in The Progressive Thinker, were written about two years ago, hence are in harmony with events referred to in them.

H. E. Pomeroy writes: "I think the lecture by Ella Dare in your last issue is good—a little superfine—but good nevertheless. Colorless Christianity, by Dr. Roberts, is all wool and a yard wide.

Meredith B. Little writes from Glens Falls, N. Y.: "We are now in the 12th year of holding regular Sunday meetings here for the promulgation of Spiritual truth, and by keeping our platform clean and free from impostors and cranks, we have made Spiritualism respected in this community. Mrs. Tillie U. Reynolds, of Troy, N. Y., is now with city to-day, after having spent yesterus, and we are having very interesting day afternoon and last night at the the meetings. Mrs. Reynolds is very pop-ular here and is very successful in her work.

Mrs. C. McFarlin will lecture at La-Crosse, Wis., during December and Jan-uary. She will be glad to make ar-nary Delsarte and calisthenics. Asked rangements to lecture for societies dur- in regard to the fact that Mr. White of ing 1903. She gives excellent satisfac- the State Society for the Prevention of tion wherever she lectures.

E. W. Sprague, who always does excellent work for the N. S. A., lectured at Battle Creek, Mich., the 22nd and 23rd pany him and had told Mr. White when Battle Creek, Mich., the 22nd and 23rd he should leave Los Angeles for Point of November. He will assist at the ded Loma. Mr. White reached this city last of November. He will Home for Me evening and was surprised to learn that

CONTRIBUTORS .- Each contributor | Prof. Lockwood is located at present

Thos. Collar, of Sturgis, Mich., comes to the defense of astrology as follows: "Pythagoras maintained that the world is actuated by a divine soul; and when

we come to examine the sympathy in nature manifested between the heavenly bodies and the water surrounding our earth, which is agliated by sympathetic influence, we are brought to think of this ancient sage. No fact in philogo. phy is more indisputable than that which assures us of the influence of the sun, moon, planets and stars, on the

earth and its inhabitants. The continual and periodical changes in the weather, the constant and variable winds, and the phenomena peculiar to cannot be affected without the mind partakes at the same time of these effects, from which it is demonstrated that the combined or contrary influences of the planets are constantly operating to produce certain effects on

the body and mind of every living being on the face of the earth, and that the lives of individuals and the fate of nations are subject to planetary control as well as the waters of the ocean. Therefore let me impress on the minds of all persons, however learned they may be in other respects if they deliver their veto against astrology without having first analyzed and examined its truth or falsehood, without proving of its rules to their own horoscope, that Saturn's

influence is not evil, nor that of Jupiter benevolent, or in some way demonstrat-ing by facts the fallacy of the science, they are acting equally absurd as those who deny the laws of vision, the problems of longitude, refraction, or any

theories of modern science." An Indianapolis (Ind.) paper says: 'Armory Hall was crowded last night with people who went to hear the lecture of Mrs. Georgia Gladys Cowoley and to witness her tests as a Spiritualistic medium. She was given the closest atten-tion and much interest was manifested in what she said and did, both by believers and skeptics. Her power as a melium, or mind reader, as you may elect

to pronounce her, was pronounced remarkable by many in the audience and has led to much comment to-day." The Chicago Tribune has the follow

ing from San Diego, Cal: "Commissioner of Immigration Sargent, sent here to investigate the Tingley Raja Yoga school at Point Loma, returned to this osophical headquarters. He will not state the result of his investigation. Mr. Sargent said he saw the children put through their early morning exertwo lectures, followed by the well-known medium, Dr. Nellie C. Mosier, of

Cruelty to Chilldren was not with him," as had been arranged, Mr. Sargent said he was willing for Mr. White to accom-to overflowing, and undoubtedly will as he is one of our best speakers and teachers. November 23, D. A. W. wadsworth, president of the Ohio State Spiritual Association, delivered a

When writing for this paper use a pen or typewriter.

several witnesses declared they had seen Ward flitting about, emerging from and disappearing in the ice box. It was several hours before the curious crowd who had assembled to witness the appearance of the apparition dispersed .--- Chicago Tribune.-

Prof. H. A. Tolman writes: "The testimonial concert given in behalf of Mrs. Lizzie Mowbray, at the People's Insti-tute, Wednesday evening, Nov. 12, under the direction of Prof. H. A. Tolman, was a pronounced success. The participants in the programme proved themselves to be clever entertainers, and were either professionals or skilled amateurs. The net proceeds were \$54; contributions, \$3.50; total, \$57.50, which has been duly presented to Mrs. Mow-bray. Mrs. Mowbray is the daughter of a pioneer Spiritualist, known in Chicago as Mother Sirrell, and also she is the mother of the late Miss Cora Mowlove for the truths spoken, and a devobray, who was well known in the Spirit ualist societies as a planist, and who tion to the cause represented. sister has sustained the meeting for three years without any compensation, was very suddenly taken to the spirit land last summer-a promising young lady of 19. She was the only daughter save the love of her people, as evi-denced by the recent gathering." and sole support of her mother. All who were present no doubt feel pleased to have been patrons of so worthy a

purpose.' A. B. Allen writes from Pueblo, Colo.: "I send you clipping from one of our city papers which will explain itself, and will show to your readers that we are not dead, though we seldom are heard from through your columns. We are quite active in our way, having from three to five meetings every Sunday, and good attendance usually. Mr. McCarty, referred to in the clipping, was a true Spiritualist, and we as Spir-itualists turned out well. I was selected to take charge and make the ad-dress, which was well received, and I have been told by parties who have never attended Spiritualist meetings home. and knew nothing of us, that they were surprised that we held such sound, truthful doctrines, and I am sure the Spiritualists of this city are regarded today with greater respect than one week ago, by our citizens generally."

G. H. Brooks paid a short visit to his home in Wheaton, Ill., with his wife, and returned to Newport, Ky., Nov. 30. His address now is 607 Lexington avenue, Newport, Ky., where all telegrams and mail should be sent for a while. C. J. Barnes writes: "I have been holding trumpet seances here, and the people are well pleased with my mediumship. I go to Mount vernon, Ill., for a week or two. I will come to Chicago

by the 5th of December, to spend the holidays with my sister, Mrs. Belle Gill, at 665 West Adams street." For the first time in the history of the city public funeral services were

the Spiritualists yesterday. held by The occasion was the funeral of Felix McLarty, the old man who died suddenly last Thursday at the Pueblo hospital after being stricken with paralysis at his home. The services were held at the McCarthy undertaking parlors and were largely attended by friends of the deceased. A. B. Allen conducted the impressive rites and was assisted by Mrs. John Larsen and a choir composed of members of the Spiritualist faith. Numerous floral tributes of beautiful design and coloring surround-

ed the bier of the dead man .-- Pueblo (Col.) Chieftain. C. H. Figuers writes from Cleveland, Onio: "On December 7, 1902, the Tem-ple Society will hold a two-session

great favorite there."

THE FIRST WOMAN. meeting in Memorial hall, Superior street, Cleveland, Ohio. Dr. B. F. Aus-tin, of Toronto, Canada, will deliver

An Old Eastern Legend That Tells How She Was Created.

persons sitting on each side of him."

cember 12, 13 and 14.

tion with the Mortal."

A Grand Mass Meeting.

Lake Brady. Dr. Austin is a strange The last section "Of a Finger of the Moon Reddened by the Setting Sun" in the Sanscrit work called the "Surging of the Ocean of Time" contains a legend concerning woman's creation which is commonly credited throughout India, and which runs somewhat as follows: lecture that was enjoyed by all who At the beginning of time, Twashtri, the Vulcan of Hindoo mythology, created practical and replete with good the world. But when he wished to create a woman he found he had em. thoughts. The Doctor believes in teaching how to live spiritual lives and ployed all his materials in the creation demonstrates that Spiritualism is strong and full enough to be used as a of man. There did not remain one solid element. Then Twashtri, perguide in every transaction of life. The plexed, fell into a profound meditation. Doctor is a comparatively young He roused himself to do as follows: speaker, but he is making his mark as He took the lightness of the leaf and an inspirational worker that will last the glance of the fawn, the gayety for all time. He has been with us many the sun's rays and tears of the mist, the times at 12311/2 Euclid avenue, and is a inconstancy of the wind, and the timidity of the hare, the vanity of the pea-Mrs. A. A. Averill writes from Lynn. cock and the softness of the down on the throat of the swallow, the harsh-Mass.: "The Lynn Spiritualist Association, Dr. A. Caird, president, have had ness of the diamond, the sweet flavor of successful meetings since the behoney, the cruelty of 'the tiger, the ginning of the season. Cadet Hall was warmth of the fire, the chill of snow. crowded to overflowing during October, the chatter of the jay and the cooing of with Mrs. May S. Pepper as medium. the turtle dove. He melted all this and During November, Hon. H. D. Barrett, Mrs. Dr. Caird and Mrs. S. C. Cunningformed a woman. Then he made a present of her to man. Eight days later ham have been with us. We have good audiences which are steadily increasing. the man came to Twashtri and said: "My lord, the creature you gave mc poisons my existence. She chatters Thirty-two new members will be taken into the society at our next business without rest, she takes all my time, meeting, which is quite encouraging. she laments for nothing at all and is al-Feeling the need of more room we have ways ill." And Twashri received the woman again. But eight days later the man came again to the god and said: hired a small hall, named it Unity Hall, furnished it, and will use it for circles sociables, etc., making a very conven "My lord, my life is very solitary ient place to meet when we do not wish since I returned this creature. to use the large audience room or the member she danced before my singing. banquet hall. Mrs. Thomas Cross will recall how she glanced at me from be the speaker the two first Sundays in the corner of her eye, that she played with me, clung to me." And Twashtri December, followed by Mrs. Cunningreturned the woman to him. Three John Samms makes favorable men days only passed and Twashtri saw the tion of his visit to Spring Hill, Kansas, man coming to him again.

F. W. SPRAGUE'S VIEW.

THE PROGRESSIVE THINKER

TAKE NOTICE.

All books, advertised in the column: of The Progressivo Thinker are for sale at this office. Bear this in mind. He Makes Response to Clara Watson

I desire to respond to "Clara Watson's View," as published in last week's by Mrs. Caroline Catlin, Mrs. Stainer Progressive Thinker.

responding in a few well-chosen words, after which the fun 'waxed' fast and furious,' and a good social time was wound up by an elegant repast, which Mrs. Watson is one of our best friends, but she has been misinformed. In this article she very unjustly criticises everything she touches and the had been supplied by the visitors. This "missionaries" in particular. She says: little society has been in existence Whoever heard of the missionaries beabout three years, meeting every ing expected to beg money enough out Wednesday afternoon in the opera house, corner California avenue and of the poor heathen to defray the expense of intruding their presence and Maa.son street, a little band of faithful religion upon thom, and more, to put a surplus into the treasury of the institu-tion that sent them out?" I answer, the N. S. A. missionaries workers, earnestly seeking help to live the truths they profess. A recent visit

proved a restful break in the monotony of life; a goodly number were present never "intrude their presence or religand the atmosphere of the meeting was ion" upon anyone; they are always inthat of peace and harmony. The advited to visit the places where they do dress given by the guides of Mrs. their work. They have many calls not Stainer was characterized by a sincerity yet answered. Three such calls arrived in the last and carnestness, which betoken a

mail, two of them from the far west, and we have referred these people to our faithflul and good missionaries, Mr. and Mrs. Kates, who are now arranging aries it took all they received from the to visit the Pacific coast and they will

Uu

if posssible, visit them. The missionaries are not expected to put money in the N. S. A. treasury. The T. G. Lowry writes: "Mrs. E. A. Mes. sersmith, the lecturer and test medium, for a short time, and held independent meetings in Prohibition Hall on Sunday N. S. A. deals out hundreds of dollars every year in support of the missionary work. This money goes to aid in carrywork. This money goes to aid in carry-ing the truths of Spiritualism to weak evenings; her lectures and tests were very much appreciated. We were sorry when she had to leave for other fields. socieues and places where no organizations exist. It is a grand work. While she was here we organized a new

We do not want to raise money out of society under the name of the Progressthe "poor heathen" to carry on the work. It generally comes from the Spiritualists and liberal thinkers who attend our meetings and is 9 "free offerive Spiritualist Association. We wish to correspond with any mediums to en-gage for February and March. Address T. G. Lowry, 610 Spruce street, Will-iamsport, Pa." ing" though often a very small one, which of course helps the work along, but does not "burden the Spiritualists." Mrs. Cora K. Moore writes from New Philadelphia, Ohio: "Mr. Caton has given a number of seances at our For instance, I just opened my cash book and beginning at random right in There has been a variety of the middle of the account of last years' manifestations, among which have been work, noted down the total receipts for the materiolization of hands of our twenty-five consecutive meetings, each friends, and which were warm, and natconsisting of lectures followed ural in every particular. These hands came and patted us, and manifested in messages and tests. The receipts for these twenty-five meetings amount to different ways, and at the same time the enormous sum of two dollars and Mr. Caton was holding the hands of the seventy-two cents per meeting. How can the poor Spiritualists ever stand up under this tremendous load(?) It 18 strange now they will walk right up and be "bled" in this awful way, but The officers of the New York State they persist in being "bled" as they per-

Association of Spiritualists have called sist in calling the missionaries back to serve them. societies speaks louder than words.

Spiritism and Spiritualism, the Three Eras of Spiritual Evolution." For Sunday evening, "A Scientific Demonstration. Hundreds of societies have been born and died outside of the N. S. A. since it was organized nine years ago. When our N. S. A. and its auxiliary state associations are thoroughly organized, very few local societies will be obliged to suspend for they will be properly looked after. Forty-five years of trial since Modern Spiritualism came has conclusively proved that socleties cannot be made permanent without the state and national organizations and nine short years with such organizations new and weak as they must of necessity be, has proved to thousands that organization is the only way by which local societies can be made permanent and our cause successfully propagated and carried into all the realms of re form for which the spirit world intend it. Ninety-three societies of the N. S.

A, have suspended in the nine years of

state legislature was visited by the Price, 81. agents and the great importance of a charter with the N. S. A. or State Spir-itualist Association was urged upon them, and through the influence of the missionaries the members subject to 'suggestion,' voted to buy the charter, most workers there, and then they were most workers there, and then they were

HUDSON TUTTLE, Publisher, Berlin Heights, Ohio



"A few months previous they had a public lecturer with them, and while they paid for one lecture, the speaker gave them the benefits of two entertain. "With malice toward none and charity" ments toward the temple fund; but for all, E. W. SPRAGUE. when they squared up with the mission-

entertainments to settle accounts and PUBLICATIONS not a single-gain to the society and those people want no more missionary work." This is misleading. I will state the HUDSON TUTTLE

a month or more previous to the time A LIBRARY OF SPIRITUAL SCIENCE.

> STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE. This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Mall's spiritual being. Third edition. Price, 75 cents. RELIGION OF MAN AND ETHICS OF SCI.

all. We returned and held the four meet-ings to which Mrs. Watson refers. One of them were the four due to the conduction of this book. Price, 51.

tribute five dollars to the amount THE ORIGIN AND ANTIQUITY OF MAN-agreed upon for our services to help out in the matter, which we did. The coveries, and a thorough presentation of this missionaries were not to blame for the interesting subject. English edition. Price, 81. THE SECRETS OF THE CONVENT OF

THE SACRED HEART. This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle-Tom's Cabin." Price, 25 cents.

Dec. 6, 1902.

CONTRACTOR AND VAPOR DATING CONTRACTOR CONTRACTOR

OUAKER INT AIR BATH CABINET

bership of brainy and business heads | son not to grasp so eagerly the statewithin it. • • • • ments of those who seek to destroy the-

DON'T TAKE OUR WORD FOR IT YOURSELF.

With malice toward none and charity

Missionary for the N.S.A.

facts. We were called to serve this society

mentioned by Mrs. Watson. We went there paying our own expenses, held

one meeting, receiving a small collec-tion therefor. The officers and members were pleased with the meetings and arranged with us to return for four meetings in July. They voluntarily named the amount they would pay us for our services, we never having men tioned the subject of compensation at

4, and the celebrating of our glorious in-dependence Day was in full blast while we were speaking. The audience was philosophy and the real life of spiritual beings. Very small, as were the audiences at all answered. Price, 50 cents.

the other meetings, owing largely to the extremely hot weather, and to the fact that several of the Spiritualist families were sick. The audiences being small, the collections were proportionately small, and we felt it our duty to con-small, and we felt it our duty to con-small.

financial failure of these meetings. Mrs. W. says "those people want no more so-called missionary work." I don't know what they want now,

but when we left them they told us they were pleased with our work, and that they would have us come again when conditions would be more favor-able. They are lovely people, and I be-olicism. Price, 30 cents.

we have known "able lecturers" and "competent speakers" who were not missionaries, to serve societies when the money collected did not pay the ex-pense of the meetings, which is to be re-gretted the same as in this case. She furthers and the same as in this case. She furthers are as in this case. WHAT IS SPIRITUALISM? How to investigate. How to form circles, and develop and cuitivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-mission work. Single copies, 6 cents; 100 for 81.25. By Emma Rood Tuttle. This column

The legislature was visited by the great and the great the great and the great the great and the great the great

most workers there, and then they were 'bled' for a goodly amount of cash for the National; later, when it came time for their yearly meeting, for this so-clety was only helding two or three for their yearly meeting, for this so-ciety was only holding two or three meetings a year, the members said, 'We gave all we could afford to the mission aries, the meeting will have to make its own money run it,' and the movers in the work were utterly disheartened."

tion of the Claims of Spiritualists of Continuity of Life and Spirit Associa-Spiritualists in surrounding towns are especially invited to come and enjoy the flow of inspiration and spirit communion, and of course we expect the people of Rochester to come en masse. There will be three sessions daily, at

10:30 a. m., and at 2 and 7:30 p. m. H. W. RICHARDSON, Pres. HERBERT L. WHITNEY, Sec'y.

Prof. W. M. Lockwood, of Chicago, Ill.; Rev. Victor Wylde, of Toronto, Ont.; H. W. Richardson, of East Aurora, N. Y., and others. Prof. Lockwood announces his subjects as follows: For

against missionary work. Saturday afternoon, "Spirit Schism,

a mass meeting to be held in Odd Fellows' Hall, in the city of Rochester, De-Mrs. Watson has read in the Banner N. S. A. report that ninety-three N. S. A. societies have suspended, and she The speakers and mediums engaged are Mrs. C. S. Twing, of Westfield, N. Y.; Mrs. Tillie U. Reynolds, of Troy, N. says: "The collapse of nearly a hundred She tries to use this as an argument

Did no societies collapse before the N. S. A. was organized? Indeed! many . undreds of them were born, lived for a time, did good work and died before the N. S. A. was born, and every one of them died for want of thorough, systematic state and national organiza-

diums

possible to describe the peace of mind the latter point Mr. Sargent said he had and comfort experienced by reading the grand truths."

you from my heart for your grand pa- elect Daniels, who, at the invitation of per. Mr. Leadbeater's lecture was Mrs. Tingley, accompanied Mr. Sargent, worth ten times the price of your paper. How we watch these long winter even-ings for The Progressive Thinker, for well we know it will contain a feast for about the school. Mr. White returned 118."

Mr. and Mrs. A. Norman, independent noon. He said he was denied admission slate writing mediums, are located at to the school. The controversy was 2721 Elliot avenue South, Minneapolis, given a new turn to-night by the arriv-

The Buffalo Courier of Nov. 19 says: "The Spiritualists of this city are now the newspaper El Cubano Libre of that making efforts to raise \$25,000 for the city. They have come at the instance erection of a handsome new temple on of Katherine Tingley direct from Cuba the site of their present structure, at Prospect avenue and Jersey street. With an idea of interesting everybody who is in sympathy with their move-ment in this city, the Spiritualists are for engagements to lecture and this week holding a bazaar at their tem- tests in halls or at camps. Address ple. It opens to-night, and will con. him at No. 1506 Eighth avenue, Beaver tinue on Friday and Saturday evenings. Falls, Wis. In this way they hope to raise a few hundred dollars for their building fund. or week night engagements, owing to A fine entertainment programme will the closing of the Olneyville Spiritualbe furnished each evening by well- ist Society. Would like to hear from known local entertainers."

Mrs. Lizzie M. McCullough writes: "My husband passed away about three years ago. At the Marshalltown camp The Progressive Thinker for the past I received a messages from him, as fol- two years and would not exchange it for lows, through Mrs. DeWolf: 'How earn- all the papers published between the estly I am seeking to manifest my pres- oceans." ence. I wanted to do so right away Christine Cooper writes: "Harrison when I realized this new life and met the friends, to tell you that this was happiness. When you think of me I know it, and I want to help you, and want to help you, and during the month of December at 2:30 sometime I can, if you will develop your and 7:30 p. m., in K. P. Hall; Thursown soul power: What a welcome I days, December 11 and 25, at 7:30 p. m., had. Loved ones clasped me in their in K. P. Hall; Tuesdays 9 and 16, at arms."

The Butte (Mont.) Miner says: "Or Barrett has a few week evening dates dinarily one cannot be brought under open for engagements in nearby localithe power of a hypnotist without a self-conscious surrender to his influence. A new and novel phase of hypnotism, however, is reported from Bellevue, N. Y., in that a woman is under the partial hypnotic control of a cat. A Mrs. Cun-Ward, killed by his brother in their Ward, killed by his brother in their States of the partial ningham is reported as being wholly un- house at 262 West Polk street, on Sept. able to wag her jaws whenever a cat 28, have disturbed the rest of the resilooks her straight in the face. It seems dents of the district for the last two that the lady referred to is so affected weeks and caused the police to main-by the glance of a cat as to practically tain a vigil over an abandoned icebox on acquire a severe case of lockjaw. It is a rear porch, which has been selected sometimes necessary, according to med- by the wraith for a base of operations ical reports in this case, to pry her The icebox is a large and bulky one mouth open whenever the catastrophe and has been used for the storage of takes place while her faws are closed. coal and almost every article but that It is not claimed that Mrs. Cunningham for which it was devised. Detectives Murray and O'Donnell, who were walkafflicted with any form of dementia or hallucination, the plain fact being that she is suffering from a form of involuntary hypnotism imparted by the house, and running to the place found glance of a cat. It is a matter of hisseveral persons standing in the streets. tory that Napoleon Bonaparte suffered. Some were arrayed in hastily donned from nausea in the presence of a cat, garments seized in dark sleeping rooms, and was to a large extent unnerved while others had selected bed coverings when an animal of that species was as the most available garb... While the within his view. Numerous instances detectives were seeking to learn the are recorded where cats have produced cause of the excitement a half-dozen greater or lesser effects upon the liu- others fled to the walk. "Tommy is in man along hypnotic lines, and so universally was this recognized in ancient the detectives hurrled to the recep-times that a black cat was popularly tacle, holding their revelves in their supposed to be the habitat of evil spir-liands. A search revealed nothing Its.'

Mr. Sargent had preceded him and bediums. Mrs. W. Hangartner, writes: "The Progressive Thinker, I find it so full of life and love to all humanity, it is im-"The gun the investigation . He also said he heard him. His lectures are always cepted favors from Mrs. Tingley. On gone to Point Loma with the understanding that he would pay his own ex-Mrs. D. L. Burrows writes: "I thank penses - while there. Congressman-

from his trip to Point Loma this after-

al of Emilo Barcadi, mayor of Santiago de Cuba, and Senor Ortiz proprietor of They will proceed from San Diego to Washington to express their views to

the authorities there.' C. T. Schneider writes that he is open give

E. J. Bowtell is at liberty for Sunday camp-meetings for 1903. Address Box 82, Olneyville, R. I.

W. B. Ketcham writes: "I have read ham." to the Aber circles. What he states has been repeated many times in The

Progressive Thinker. "Mrs. John Lindsey will return to her home, in Grand Rapids, Mich., Dec. 1 1902. She has been here doing a spirit ual work to the satisfaction of all who her independent voice circles. Many 7:30 p. m., in I. O. O. F. Hall, corner precious proofs have come to the con Fifth avenue and Second street. Mr

liable and honest lecturer and me dium."

Mont.: "We received Hudson Tuttle's book, 'Religion of Man and Ethics of Science,' and consider it a valuable addition to our set of books received as premiums. We cordially thank you for all the goody-goodies dished up weekly through your liberality."

Mrs. Caroline Catlin writes: "It is always pleasant to report expressions of ing in Blue Island avenue last night, heard a chorus of screams from the love and good fellowship to any of our faithful workers. One of such took place on Friday evening last, when about forty friends, mostly members of the Spiritual Research Society, assembled at 1391 W. Madison street, and took by surprise the esteemed leader of the soclety, our sister, Mrs. J. E. Stainer, (it being the anniversary of her birthday). As is usual in such cases the 'utmost cordiality and kindly feeling prevailed. During the evening a beautiful ebony the ice box again," announced one, and toilet set and other articles as tokens tacle, holding their revolvers in their of love and esteen were (with a few pooks. It hands. A search revealed nothing words of congratulation) presented to ful spirit more tangible than an old carpet, but Mrs. Stainer in the name of the society, **Price 51**.

"My lord," said he, "I do not under-stand exactly how, but I'm sure the woman causes me more annoyance L. H. Conklin writes from Chicago: than pleasure. I beg of you relieve me of her.'

> But Twashtri cried, "Go your way and do your best!" And the man; cried, "I cannot live

have heard her lectures and attended with her!'

"Neither can you live without her," replied Twashtri. And the man went sorrowfully away viction of the people, bringing comfort and cheer to the sorrowing. Those

murmuring, "Woe is me; I can neither live with her nor without her."-Col-

spirit Echoese thoughts illumine the pages of this voime of verse from the inspired brain sind pen of Mattle E. Ifull. 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. "After Hab Death. The Every of a Summer." By 'Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and thereas in physical spiritualism. ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-one of Miss Whiting's most sug-ing. ing. One of hiss interesting, spiritual gestive, intensely interesting, spiritual pooks. It is laden with rich, thoughtful spirituality. For sale at this office.

good work these societies have done, members and have been for twenty and Mrs. Watson would not say these years. Mrs. Sprague and I went to this ninety-three societies did no good work in their short lives. Who can tell how many were led out of the darkness of a belief in materialism, or how many had the scales of orthodoxy fall from their eyes through the work and influence of these ninety-three now defunct societies.

They are now "dead" but their good work lives, and to morrow there will be reared in their places, such as are now unoccupied, new organizations, stronger societies, because the members will possess the knowledge gained through the experience by failure of the defunct societies, and they will now have the missionaries of the N. S. A. and the state associations to assist in keeping them alive and active.

All kinds of societies have their ups and downs, their weak ones and their strong ones. Yet no one scarcely thinks of giving up their work, even though adversity does overtake them. Mrs. Watson says: "But I started out to say that if instead of more missionaries the N. S. A. would send out able lecturers, those who are competent to present Spiritualism in its higher aspects, hold the meetings in some attractive place, say in an opera house, if one could be had, make them free and have them well advertised, much good

would result." She also advocates supplementing the lectures "with a first-class public me-dium, and only a first-class one." I am inclined to think this is a hint.

As to the missionaries being called "able lecturers" and "first-class mediums,' "those who are competent to present Spiritualism," etc., it is not for me to say here. But I may say, since Mrs. Watson has so kindly called the influence to make the organization attention of the N.S.A. to the great need of "competent lecturers" and "me-dlums," that the officers of that association may be likely to call upon her to select better and more competent mediums and lecturers for the missionary work of the future.

It is very kind of her to point out in so unembarrassing a way the incompe-tencies of the present missionary "lecturers" and "mediums."

We must explain, that wherever the missionaries hold meetings but little time is required or used in talking organization-the people are ready for it without much talk, on the part of the missionaries.

The teachings of Spiritualism in its "higher aspects" together with the demonstration of spirit return through 'competent lecturers" and "medlum is presented at each meeting, and the meetings are often held in opera houses, churches, etc., and are usually. made "free," as she suggests.

I have corresponded with Mrs. Watson and she has told me what socleties she refers to in her article. As to the cause being killed in a "certain place" by our having organized a society there, I positively deny it, and were it not that. my article will be too long, I would

Mrs. Watson says: At another place where the agents stopped they found a society chartered direct from the legislature and struggling hard to pay for the pleasant little temple they had erected, but for which they were and are still in debt." The "charter racket" was urged upon them but without avail, as this society had guite a mem-

meeting of our own free will and not as missionaries. We did not "bleed" the members of the society for a goodly amount of cash for the National, as Mrs. Watson was informed, nor did we ask by hint, "suggestion," act or word peems of this gifted author and soriettes con-for one cent, therefore this statement is induced by Clair Tuttle in her charming style. not true. They gave the missionaries There are 225 pages, with six full page filtustra-nothing; but the missionaries being and Clair Tuttle. It is bound in blue with al-

nothing; but the missionaries being and Clair Tuttle. It is bound in blue with al-members of the society and interested in its welfare, gave nearly enough to "buy the charter" and then helped to raise "a goodly amount of cash" be-sides; enough to pay up an old account of a year or more standing and left the society entirely out of debt. Deer this lock as the sub-this lock as the sub-this lock as the sub-state as a sub-state and that sub-states are among the best in the language, and that sub was the good of the language and that sub was the poet of the language and the language and that sub was the poet of the language and the language and the language and that sub was the poet of the language and the language and that sub was the poet of the language and the language and the language and that sub was the poet of the language and t Does this look as though the missionaries were around "bleeding" societies? dently recommended.

Does it show that this society had been st." Will cariton: That the Humanitarian

fore the society two years. Price, \$1.00. For sale by

Who told Mrs. Watson these "stories?" Certainly not those who voted for the charter.

One would naturally think that every oyal Spiritualist living in the state of W. H. Terry, Melbourne, Australia. loyal Spiritualist living in the state of New York would wish to belong to the New York State Spiritualists Associa-

tion, since it was instrumental in killing three bills that were presented to the legislature last winter which, if passed, would make it a crime or a mis-demeanor to heal the sick by laying on the bands a crime to be a clairwant. of hands, a crime to be a clairvoyant,

etc. Every true Spiritualist should be long to a chartered society and use his strong for the protection of our mediams, and of the rights of Spiritualists. Mrs. Watson says, "The above infor-mation came to me not of my own seeking, but was voluntarily given at different times and places." She also savs. 'this is only a portion of the 'other side' report. Much more could be given, but this suffices for a sample; some reports

have come that would not be lawful to tell." Now if the false statements she ha received and published in her article are, as she gays, "a sample, and only a

sixty societies that we have organized and chartered in the last two years nearly all of which are doing grand nearly all of which are doing grand work for our cause, to give up and quit work, turning the field overvito the or-thodox church, just because now and then a society gets into a quarrel and suppenda.

suspends. No, indeed! I know she would not, and whether she would or not, the many local societies throughout the United States and Canada will continue their good work, and the missionaries.

backed by the spirit world and the N. S. A., will organize many, -many more societies continuing the work until the cause of Spiritualism becomes generally known, is accepted and applied in all departments of life; at which time in-

instice will be defeated, tyranny will be dethroned, wrongs generally will be righted, and the people the world over will be happy.

We would kindly advise Mrs. Wat-

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MOLLIE FANCHER.

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prove it here.

who desire her services can address her lier's Weekly. W at 272 Indiana street, Grand Rapids, "Spirit Echoes!" By Mattie E. Hull. Mich. They will find her very reasonable in her terms. She is now ready to carry on her missionary work. I can recommend Mrs. Lindsey as a true, re-Albert Hauser writes from Libby

dec. 6, 1902.



This department is under the man agement of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE .-. The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this more than a theory. The germs of all forced brevity. Proofs have to be omitted, and the siyle becomes thereby as | but that they are different is emphaticsertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks alread of the space given, and hereeffects and hence there is unavoldable delay. Whether there is any distinction of Every one has to wait his time and place, and all are treated with equal avor.

NOTICE .- No attention will be given anonymous letters. Full name and ad-go forth to rapidly grow into the form dress must be given, or the letters will of the original cells. This is identically not be read, If the request be made, the process of the meeting of the oppo the name will not be published. The site germs of all animals and of plants; correspondence of this department has the two blend into one, and growth bebecome excessively large, especially let- gins. There is no necessity of a "monters of inquiry requesting private an- eron" or anything beyond this union. swers, and while-1 freely give what-ever information I am able, the ordicourtesy of correspondents is ex-Dary HUDSON TUTTLE. pected.

J; T. D. and H. Enstrom: Q. Has any the received. ing been heard from Theodore Parker spirit life?

Mrs. Conant, that most wonderful medium for the Banner of Light free purpose. The latter as far as it goes circles, opened the seances with prayer, rests on patient investigation. It may or invocation from some spirit, and harmonize all related facts, and need many of these were said to have been from Theodore Parker. They bore the clear impress of his thought and style. Many of these are preserved in a volume. "Spirit Invocations," and all were published in the current numbers of the

Banner of Light, Dr. F. L. H. Willis, by inspiration, Dr. F. L. H. Willis, entitled "Theodore wrote a pamphiet entitled a Narrative of Parker in Spirit Life; onal Experiences.

- Emery Perrin: Q. Antichristians deride Moses' Genesis for his having, amongst other blunders, made God to create light before the sun.

Christians answer-along with Young Fresnel and Arago, they say-that light is the result of a most subtile and all permeating fluid, called ether, which is dark when at rest and luminous when brought into vibration by various agen cies such as the sun or the stars, elec tricity, combustion, or even chemical actions, and that the sun-a probably solid and opaque body-only plays the part of an immense voltaic pile. So that, after all, Moses would have been right in distinguishing, primitive light from that which, having emanated from the sun later on, is now the main source of our lighting system. Who is right? A. . There have been many fine-spun and far-fetched schemes-I will not say theories-to harmonize the facts with the Bible, but of all the attenuated schemes this is the leader. What we know as light, what Moses is supposed to know of light, and all that God ap-

Genesis, to have known, is that of the sun, stars, moon, or flame of the lamp. That is the light intended. The very first day's work was creating light and darkness. was good," and then he proceeded to age to her. Sufficient ties of affection "the light day and the darkness he call called night." Was it the "dark" ether, which not until the fourth day pulsated by the "voltaic piles" created as sun,

the individualized spirit. The question as stated by this correspondent may not be comprehended by the reader. The "moneron" is a name given to the primllive germ, which is supposed to have passed upward from the simplest protozoa, which is little more than a speck of protoplasm (living matter) through all grades of living beings, to man. Presupposing this theory correct, then it is ached what is the condition of it is asked, What is the condition of a the manifesting with the aid of artifi-spirit freed from a "moneron" when it cial toggery, tying with ropes that do passes out of lower form of being in not tie, illuminated artificial garments,

time? To go directly to the root of the mat ter this "moneron" is nothing more

than a dream. It comes from the blending of German speculative philosophy with the latest achievements of science. cisms or exposures for publication, must do so from actual personal experiliving beings apparently are identical, ally proven by their growth along wideby divergent lines: The germ of each specie developing after its parents. In the lowest observed living beings, pro-tozoa, the individual is a simple microscopic cell filled with protoplasm. male and female is unknown, but, when tricksters and charlatans, educated in two come together they blend into a single cell. In this granules (nuclei) appear—the cell wall breaks and these the trick schools of California, Chicago and Boston, will be sorely vexed.

THAT EXPOSURE.

There is nothing with an individual existence before this union. Science is knowledge, It bases hypotheses (guesses) or known facts, and accounts the hypothesis true or erroneous as it harmonizes newly observed facts with

The "germ plasm" speculation is to account for the facts of heredity; the pan-genesis of Darwin is for the same modification; it is yet an hypothesis There is not a noted scientist in the world who accepts any of these guesses as more than speculative; as tentative attempts to penetrate the cloudy darkness from which life emerges.

Hence there is no call for a reconciliation with the fact that there is an individualized existence after the death of the physical body.

isting as a "moneron," reincarnated from step to step of being. There is no unlimited continuous existence until a certain development has been reached.

Progressive Lyceum Lesson.

Gem of Thought: "Home is where the soul finds rest."

If there is a sweeter or more comfort. ing image in our thought than home. It is the gentle loving mother who presides over the household. Home is the picture of peace and happiness constantly before all men; and since this picture has several images in its makeup perhaps it is well to look at each. Home's not merely four square walls,

Filled with shrines the heart hath

Home, go watch the faithful dove Sailing neath the heavens above us Home is where there's one to love, Home is where there's one to love

The wife and mother is the center around which the husband and father, children and other inmates move like satellites. How much depends on her to make the home light and inviting, "God saw the light that it and how loyal each should be with homshould possess each that the home is the shrine where all must be to make each one's happiness complete. Harmony of thought and co-operation of

A VERY LARGE MAJORITY.

A very large majority of prominent Spiritualists-almost unanimons-have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evi-dence of not originating from the spirit side of life; in other words where the medium, apparently or otherwise, does

some vastly remote age, at the present phosphorescent paint, false whiskers, gauzy drapery, etc., aided sometimes by confederates and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only object in view being to eliminate all methods of deception from the public circles The parties who present these criti

> ence or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor. They should do do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart. Honest mediums will rojoice that prom-inent Spiritualists have voted to separate the wheat from the chaff, while the

Good Reasons for Greater Carefulness.

In looking over The Progressive Thinker of Nov. 22, I noticed a short letter from Milwaukee, giving a brief account of an exposure of a fraudulent materializing seance held in that city, and as I happened to be at that same se ance, which was held at the home of At torney Lewis, and know all the facts in the case, I feel another rehearsal of the exposure will not be out of place, as it

seems to me that too much cannot be said or written upon this subject, as contend this to be one of the greatest problems before the Spiritualists of this day. Some indifferent Spiritualists sit back and say, "Oh: it don't do any good to try to fight this fraud!" Perhaps little good could be accomplished if one were only to speak and write about it, but to agitate and get each other's opin-

ions it gives one an idea how to act if they ever are caught at such a seance When these people were exposed it was There is no "immortal spirit" pre-ex-

my first experience of the sort, and I must confess I was so shocked, yes, fairly paralyzed, (as I had such faith in them)! But seeing is believing, and surely in the broad lighted room, and the curtain cut down, and the trickster

Topic: "Home."

and shoes off, we could not be mistaken, but yet. I repeat, we were all so shocked we could scarcely tell what disposition to make of them; and the woman being so delicate, our sympathies got the better of our reason, and they were given twenty-four hours to

leave the city, a very unwise thing to do. Now, friends, this is where we made our great mistake. I fully realize it now. We ought to give all those frauds the benefit of the law's penalty in full. I believe if they were dealt with more severely they would give up the will denous meric as they would give up

Tho' with pictures hung and gilded Home is where affection calls, the villainous work, as they would find it did not pay.

builded. Mrs. Leila Griffin, and they had been giving seances at the Wisconsin campmeeting, held in Waukesha in August

us."

like home.

Galveston, Texas.

sennce given by them, as Mrs. Stewart the state president had established that precedent for the transient mediums coming to the camp, but in trying to promote this condition, to have nothing but honest mediumsnip presented there (as near as was possible for the state board to determine after a test seance) she called down upon her head the wrath of about two-thirds of the campers. But you see, dear readers, in purpose will cause husband and wife to spite of this test seance they deceived find too little time to be together, and the investigators, and I see now that it clubs and "down town" will not be was all because our demands were not stringent enough. Sure enough they went through with the usual requirethought of. The properly unfolding boy, until a full-grown man, finds home not a place of convenience where he ments of unrobing and putting on the goes when he has no other place to go, black suit; but I have concluded we do but the sought-for resort for every not know who may help them out, as it spare moment: and girls generally add is very evident some one there must have been sitting in the seance near the cabinet who had the needed para their part to make home pleasant by music, art and best of all by their pure

sit indifferently by and four their hands when so many are ally and ambitious to rid our ranks of these tricksters that

are cating at the very roots of this fair flower, Spiritualism Does the wise husbandhan sit in this

THE PROGRESSIVE THINKER

way when he wishes to preserve his beau-tiful garden of vegetables, fruit or flowthru garden of vegetables, fruit of how-ers? No. His hoe is ever active dig-ging up the weeds else they will grow the false and crowd out his beautiful blossoms. How long would his beauti-ful blossoms send out their perfume ou

indifference? Epiritualism is the gar-den of our souls; its divine truth the white lilles of immortality? let us pre-berve this garden dsy by flay, until no poisonous thistles of fraud can find a place to root here, and we surely can if every lover of truth whets up his sevtha

every lover of truth whels up his scythe and helps mow down the weeds. Yours for clean, honest Spiritualism, CATHERINE MCFARLIN.

THE FOX SISTERS. History of a Confession and a Recantation.

The New York World, Nov. 5, 1902, in

announcing the transition of Mrs. Maria Fox Smith (the last of the three Fox sisters), at the age of 85 years, indulges in a lot of balderdash-principal-ly lies-unworthy of great metropolitan newspaper, which it claims to be. As the occurrences it speaks of transpired 54 years ago, its bigoted misrepresenta-

vital truths given to the world in the ever-memorable 19th century.

It opens its vials of wrath on these innocent (girls) children by calling their honored father, John Fox, "an impoverished gambler, settled in a ramshackle house, which soon became fa-mous as us 'spook house.'"

"Many years later, it transpired that the girls produced the sounds by dropping apples tied to strings on the floor Love of notoriety prompted the girls to produce other sounds which were attributed to spirits. Mrs. Kane published an exposure of Spiritualism in 1888, explaining that the rappings were old Mrs. Tyke, getting up. "I must be produced by 'snapping' the joint of the off. "Tis time to put on the turkey big toe. Other tricks were developed and the sisters guarded their secrets,

which brought them fame and money. Yes, they startled Europe in 1856.] It then gives the names of such "em-It then gives the names of such "em-hill, "but I wan't thinkin'—we always inont men" as Horace Greeley, William Cullen Bryapt, J. Fenimore Cooper, given up the hope—an'—metho Gen. Bancroft [it should be George] Alice Carey, Harriet Beecher Stowe and

Bayard Taylor, and admits that these "endeavored to find explanations for the manifestations of the sisters, standing before us arrayed in cheese cloth, hair down, and turkey feathers but were baffled. When the exposures have no sense? Can't you be lookin' up came Spiritualists were dumfounded even on Thanksgivin'? I wouldn't say and refused to believe them. Finally a 'a word agin' Kate, mind you, but you'd public meeting was held in this city at better forget her, at least till you're the Academy of Music, and one of the shure if she's married or not. sisters took off her shoe, and demon- right to be settin' a place fur her, right strated how to produce the mysterious in front o' Kitty, an' maybe puttin bad rapping that had mystified, thousands." It is the great truth; underlying those simple "rappings," more than half a simple "rappings," more, than half a come and disgrace all of youse?" century ago, that disturble the astute "But the mother answered nothing, writer of the New York World, as it has disturbed the , wholg Christian has demonstrated (what they could not do.) the great question of the could not the could be seen. So, Mrs. Tyke, who had no pa-tience with Mrs. Cahill's "fancy sentido,)" the great question of the ages, "If

a man die, shall he live again?" I bave before me an extract from the New York Press, dated, Ney. 5, 1889, from which Loute: These mediums were Mr. George and from which I quote: "In the parlors of Mr. H. J. Newton.

128 West 43rd street, she Mrs. Kanel made to a reporter of the Press, the and by some hook or crook, deceived the committee of investigators in a test confession which is now given out for the first time, and followed it with an open letter. 'Would to God,' she said, in voice which trembled with intense excitement, 'that I could undo the injustice that I did the cause of Spiritualism • • • when I gave utterances that had no foundation in fact. Promises of wealth whose hopeful assurances were so de- was for having the rapscaulon reported



"And you done pretty well, Mrs. Cahill?" asked old Mrs. Tyke, her voice shrill above the hissing steam that rose from the kitchen stove.

On a stool by the window, in the fading light, a boy of 12 was poring over the funny pictures in his paper. "Jerry done well, too," said the mother, nod-ding toward the boy. "How much did you make, Jerry?"

"Sixty-seven cents," he bawled. " could a made more, 'f I hadn't sold out.' Presently a wan, pinched-looking girl of 14 came in, with a woolen shawl over her head and a basket on her arm. There was a wistful, sad sort of smile on her lips when she came into the fire light and said:

"Hugginses paid me, ma. Here's the money-30 cents. They're goin' to take two 2-cent loaves every day. The old man was home an' he says the bread is fine. They're havin' turkey for dinner 54 years ago, its bigoted misrepresenta-tions are calculated to mislead the pub-lic on one of the most startling and the money from the child, "ham-ham an' cabbage and boiled potatoes-how is that?"

"Good enough for me!" said Kitty with a show of happiness, as she went about laying the small table. "Good 'nough fur anybody,' bawled Jerry. "Fine fur de lilles!" And he

came to stand by the stove for a whill of the boiling ham.

"How many places will I fix, ma?" asked the girl, who had spread a spot ted, threadbare red cloth upon the pine table. "Four, Kit," said the woman, softly

"Oh, I'm not goin' to stay," shrilled not that turkey is anny better than ham, but James is always fur a bird on Thanksgivin'.'

"I'd like to have you," said Mrs. Ca given up the hope-an'-an'-maybe

Her thin voice died away into smothered sob.

"Thinkin' o' Kate, is it? Oh, Lord, Lord, Maggie Cahill, will you never thoughts in the children's heads. Isn't it better she never come home, than to

come and disgrace all of youse? ments," as she called them, went hom to tell James and a few of the neighbors that Mrs. Cahill was "settin' the table for the runaway minx that never had no notion of ever showin' her face i the yard again.

It was nearly two years now since Pete Delancy ran off ."for a soldier. A harum-scarum, good-hearted rascal ho had been, and everyone in the block knew the case between him and Kate Cahill. But they didn't know the extent of his rascality till six months after he was gone. It was Mrs. Tyke, lynx-eyed scandal monger, who first warned the Widow Cahill, and it was too late for and happiness were held out to me in the sad-eyed, mourning girl to deny that return for an attack, on Spiritualism, her lover had wronged her. Mrs. Tyke



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mted in 1548." when they were rescued and bound at A complete history of the initiation of additional cost, hence this valuable the movement known as Modern Spirit- contribution to the cause of Spiritualualism, from the epochal period which 18m was not properly presented to the dates from March 31, 1848. Since that Spiritualistic public, and a host of inday, starting from a small country vil- vestigators have not had the opportu-lage in western New York, Spiritualism nity of securing a copy until the pres-has made its way against tremendous ent time. Do not fail to send for a obstacles around the civilized globe. Only a limited number of copies of 40 Loomis Street, Chicago, III.

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LIFE BEYOND DEATH

moon and stars It is a plain story, and a child can understand the necessity of God having light, and plenty of it, from the start of his vast work of creating the universe. It was the right thing to do to make light first so he could see what he was

He made the firmament, and the wa ters and the dry land, and "grass" and "herbs" and "trees." Then he be-"herbs" and "trees." Then he be-thought him on the fourth day of makand holy presence.

ing the sun, moon and stars. What they were made for is not plain, for already there was plenty of light and it had been divided from darkness. It is assumed by those who have "harmonized" geology and Genesis that the word day means an indefinite and vast interval of time. Then the three days preceding the creation of the sun must have been of millions and mill-

ions of years' duration. Granting now, that God had created only the light ether, which is absolutely dark unless set in vibration by a luminous body, like the sun or stars, how could God have seen in the absolute darkness, which he deceived himself by calling light, or how could grass, herbs that each other member of the family and fruit-bearing trees grow in such perfection that God called them unqualifiedly "good?" Why seek reconciliation with this folk-lore story, which is one of the most ancient preserved attempts to solve the problem of creation? When the claim is made that it is an infallible record, written by God, it loses all its charm and becomes a target of scorn and ridicule.

H. M. L.: Q. I understand that Spiritualists believe in the theory of evolution of the human race from the low- home, the dearest place on earth, in fact est, order of animal life, called by the a miniature heaven which as we add scientists, the "moneron;" if this is true do they also believe that, from the time of the "moneron" up to the pres-ent, under all the innumerable condi-UNE Science tions that the human race has passed through, each individual had an immortal spirit and at the time of the death of the human body that that spirit passed to the spirit world?

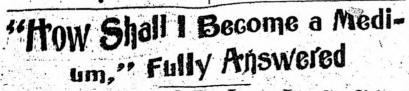
In what condition do the Spiritualists believe the spirits of the human race at the time of the moneron to be in at the present time?

If evolution is true, would not the ive Thinker is the organ of that class. Theosophist idea of reincarnation be correct?

A. It would not be correct to say Spiritualist in the land needs it. in orthat Spiritualists accept as a part of der to keep posted in current evenis. If you can't send a dollar for it, send 25 Spiritualism the doctrine of evolution, but as thinkers, rejecting the theologcents for three months. Ical view of creation, they take it as the

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phernalia they could draw from, as we were not so strict in our test seance, 'Mid pleasures and palaces tho' we but that we allowed a few others in of may roam, Be it ever so humble there's no place their choice. I think another great loop-hole for

them is their little speech of rules, "and what you may expect," as there are Intermediate .-- Boys and girls, you

"four kinds of manifestations" as they must do much to make home pleasant, and you must observe very closely how will always tell you, "either full form materialization, etherealization, transthe affairs of home are conducted, so that when you come to establish a home you will know full well how to figuration, or impersonation." I believe in letting the manifestations prove start. Never make work for others which you can well do your self, articles what they are, as a good condition for them to sit under is such a one as was suggested by an honest materializing medium, whom I had the pleasure of of clothing strewn carelessly about. Always be pleasant, speak frankly of your troubles, for home is the place for conwitnessing her manifestations a few fessions and confidence, but remember years ago at the house of a friend; she insisted that the sitters put her under test conditions, and drew on her hands has troubles and do not expect all of the a black pair of cotton gloves and had them securely sewed to the bottom of sympathy. What can you do to make home pleasant? (Discuss pleasant her sleeves, she was tied securely to a faces and words; a willingness to for-give, forbear and forget; a sympathy for each and all from tired mother to chair, then wanted her feet tied together, at the ankles, and one of the sitters to hold the end of the rope fretful baby.)

which was left long enough to extend Little Ones .- My dears, there are children in the world who have no into the circle; this we all did, and the home, no mother to love or father to manifestations were beautiful and conprotect; don't you think that their life must be a lonely one? . How grateful

vincing. This lady's name was Mrs. Sieverson, and she was only a private medium who did not practice for money. I do not wish to be understood as not believing you each should be for the comforts of in paying mediums, for I do. I believe with the Master, that "the laborer is worthy of his hire," whether employed in the spiritual or any other vineyard; I believe that any soul who contributes

in any way to the welfare of others, whether in food for our bodies, or food for the soul, should receive their re-NOW IS THE TIME ward. That is justice; and that is what To Get Up an interest in Spiritualism, Spiritualism teaches.

Another thing I neglected to tell Spiritualism is booming! Never beabout the mode of this little medium's fore so many first-class mediums who bring heaven to earth. The Progress. seance I just referred to. There was no one to form a battery when the sitters came up to the cabinet. The sitter was allowed perfect freedom and noth-Extend its circulation. The investigator needs it; the skeptic needs it; every ing unmanly was done. Such fairness upon the part of mediums sweeps away every shred of doubt.

I started out to write more fully the letails of the expose in Milwaukee but have said but little about it, but I will conclude by saying that Mr. Lewis, the gentleman who prearranged this seance, is a good honest and reliable citizen and an ardent Spiritualist, and wants the truth and is willing to pay wants the truth and is willing to pay for it; but he had attended many of their seances, and made up his mind they were frauds; so he arranged with them to hold a sories of seances at his house, and after satisfying himself fully he went about to show them up, and as I have been granted the privilege of giv

ing the names of those present, I will do so as near as I can remember. There was Mr. Lewis and wife, Mr. and Mrs.

ceitful. "The charges I made against Spiritualism were false in every particular. I have no hesitation in saying that." Bribery and corruption were the implements of the church.]

When asked by the reporter to name some of those who were instrumental in causing her to make such sweeping charges against the methods of Spirit ualists, she hesitated, but said: "I will mention, that persons high, in the Catholic church, did their best to have me enter a convent." [What perfidy! for

Christ's sake!] "Was the offer made by anyone in this country?" asked the reporter. "No; in London. I had a letter from Cardinal Manning, advising me to abandon 'this wicked work of the devil.' "My belief in Spiritualism has under

gone no change. When I made those dreadful statements I was not responsible for my words. Its genuineness is an uncontrovertible fact. Not all the, Hermanns that ever breathed can duplicate the wonders that are produced through some mediums.

In an open letter, written Nov. 16, 1889, (which is before me), she says, re-ferring to the foregoing interview: "I find nothing contained therein that 13 not a correct record of my words and truthful expression of my sentiments." Of course, the ignorant and bigoted secular press, having slandered and

misrepresented an innocent and truth ful lady, will be slow [in fact they were then slow] to set her right before the world. But, in spite of all the machinations of church and state, Spiritualism

is marching on conquering and to conquer.

"Truth crushed to earth will rise again, The eternal years of God are hers, While error wounded writhes in pain And dies amid her worshipers.

C. H. MATHEWS. New Philadelphia, Ohio.

lowa Spiritualists, Take Notice. The third annual convention of the

State Spiritualist Association of Lowa will be held in Ottumwa, Jan, 22, 23, 24 and 25, 1903. We most earnestly urge all who can, to attend these meetings as we need your assistance, to carry on grand work for the listterment of the mankind, Our association, although in its infancy, has come to stay, and its officers are working hand toplace Iowa at the head of the list in Spiritualism, as she is in many other respects. Harrison D. Barrett; president of the

N. S. A., has been secured to assist in our state missionary work during the entire month of January. All localities and societies desiring his assistance in holding a few meetings will write to our secretary, Mrs. Stella A. Fisk, of Key-kuk, who will make the appointments and arrange dates. Friends, do not de-lay, but make your arrangements and accure Brother Barrett to assist you in organizing. DR. G. A. HUNTER,

President

"Religion as Revealed by the Material and Spiritual Universe." By B. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by overy Mrs. J. D. Waite, Mrs. Runkle, Mr. student and especially, by every Spir-Thompson, the sheriff and myself. I can't understand how good Spirit the subject. Price paper, 50 cents, aslists who love this grand gospel can Fer cale at this office.

to the army officials, but Katie, if she knew, wouldn't tell his whereabouts, wouldn't tell anything. Instead she ra away, alone, with no more money than the few dollars she had saved from her wages in the shoe factory. "Let her go," consoled Mrs. Tyke. "'Tis good riddance, Maggie Cahill."

But the mother in wordless grief re sented the advice, kept Kate's picture in its place upon the bedroom wall and always at meal time set her place at the little table where she and her two children ate in the kitchen. "By making coarse aprons and peddling them, by baking bread which Kitty sold to the neighbors, by dint of hard and ceaseless work and Jerry's help as a newsboy the Cahills made out in safety. And now Thanksgiving day they sat down 'round the boiled ham and the platters of sleaming vegetables and the coal oil lanin to be a supervise the platter

ling, the little mother, was there, facing worldliness" which it replaced, which lows: them-with her baby in her arms.

isn't it?" She had them in her lean arms now, and her flat breast was torn with a tumult of sobs. Jerry and Kitty, churches and the weakness of the trashricking with delight, had the baby bewondrous baby!

"Quit, mother; don't be crying," Kate said, smiling radiantly through her tears; "don't cry like that! I tell you, ma, it's all right now. He—he—" "He what, Kate?"Don't mention him "don't cry like that! I tell

unless 'tis for good. I'm thankful t'have you back, Kate-right or wrong, 1'm thankful t'have you and, yes, th' baby, too, though 'tis his baby, but-" She clenched her bony fingers and a fierce

wrath shone in her old gray eyes. "Sh-sh, ma," said the girl. "He's out curse Pete, ma! We're married; it's all known Father Chiniquy, reveals the dedischarge, ma, and-say, you'll be good this office. to him.

"Poems of Progress." By Lizzie Doten. In this volume, this peeriess thin and silent, not like his old self, but poet of Spiritualism may be read in her erative Systems and the happiness and with a rare look of happiness on his varied moods, "from grave to gay, from Eunchlement of Humanity." By E. D. scarred face, had come in, and Jerry lively to severe "It take to gay, from Eunchlement of Humanity." By E. D. had made much of him, as boys are wont to do, and Kitty had shyly kissed him, and the Thanksgiving dinner was almost over, he looked up at Mother printed and bound. Price \$1. "The Religion of the Future." By B.

Cahill and said: "We oughta told you, Mrs. Cahill, that we were married before I 'listed, only, only-well, we was afraid it'd get out, and, and it's agen the law, and I'd swore to the recruiting officer that I was sin-gle; but I tried to get Katle to tell you, didn't I, Kate?" He was blundering on into his explanation, and the little wife cents.

helped him in this way: "I was afraid they'd put him in fail,

or maybe shoot him, ma. We thought Dr. M. E. Conger, An appeal to reason cents. and man's highest aspirations. A plea we could keep it secret, but-isn't he a for justice and equality in all the rela-tions of life between men and women. sweet little fellow, ma?" for the old wo had the baby now, and the tears which now fell upon its wondering face were Cloth, 75 cents; leatherette, 50 cents. of love and pride and Thanksgiving .-"The Attainment of Womanly Beauty John H. Rafferty in Chicago Recordof Form and Features, The Cultiva-Herald.

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or steaming vegetables and the out of the beliefs held in bolds, as a provisional hypothesis, that lamp, to be as merry as they might. She was slicing the meat when the the past concerning life beyond death, continued existence is demonstrated, brock, a timid, hesitating knock, fell Dr. Savage takes up the present condi- and that there have been at least some well. the past concerning life beyond death, continued existence is demonstrated, upon the back door. Before she could tions of belief and considers the agnos- from persons in the other life. The rise, the runaway Kate, the shamed dar- tie reaction from the extreme "other- chief contents of the volume are as fol-

was in turn followed by the Spiritual-Primitive Ideas-Ethnic Beliefs-The "Praise God! It's you, Kate? It is, istic reaction against agnosticism. He Old Testament and Immortality-Paul's sn't it?" She had them in her lean points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life tween them-the pink, the cooing, the their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The Worlds life, probabilities which, as he admits, Condition and Needs as to Belief in Imfall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re- for Psychical Research and the Immor-Search and also an appendix giving tal Life-Possible Conditions of Anoth-some of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage periences and Opinions.

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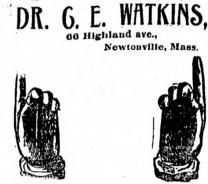
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Spirit Washington's Words of Warning.

On Christmas Eve, 1893, at a seance with Mrs. Annie Cawine, an uncoa-scious trance medium, Spirit General George Washington was announced, who said: "I believe you are a descendant of Chief Justice Shippen."

"No," I replied, "he was my paternal grand uncle."

Well," says he, "I have some import ant communications to make to my countrymen, and I wish you would make arrangements with the medium, so that I can deliver them to you." Accordingly the time was set for

Wednesday, January 1, 1894, when Spir- Look within! the silent voice it Washington said: "I greet you, friend and citizen of this noble country. There are a few things I wish to taik about, hoping it may reach the minds of some of our thinking people. "There is a great evil existing at the

present time with some of the people of this country. They call themselves Thy suffering soul and aching heart. citizens; and indeed as far as the oath To help thee bravely bear thy part. of allegiance is concerned, it has made Look within! and see the love them citizens, unfortunately. It is the And wisdom coming from above, seed which the foreign element has And rest secure, with thankful heart, sown into the minds of those who are For life, in this world's busy mart.

their offspring. I refer to the Catholic element of this country. It is injuring our public institutions. In consequence thereof, if permitted to go on affecting thereof, if permitted to go on affecting our government, it must affect all its people. We have awakened to the in-from Matter Through Organic Protrigues of that church and its ecclesias- cesses, or How the Spirit Body Grows." tical hirelings. They stop at nothing. By Michael Faraday. Price 10 cents. They | For sale at this office

If they have an object in view.

their scheming diabolism, "We have awakened to a realization of their designs. The time has come for all intelligent and liberal-minded people to hurl all their forces against their battlements and tear them down. We want nothing but the right. We be-lieve in religious liberty, and our insti-tutions are founded on its principles, but it is not the religion of bigotry. As soon as a creat takes on that form it soon as a creed takes on that form, it must be cut off, because it interferes with the religions of the people, it mterferes with our government itself.

justify myself and the citizens who are with me. We are one with yourself in a brotherhood, and feel it our sacred duty to help you to protect this government and its institutions. The liberties of this nation, the intelligence of its

rom north to south, from east to west. It is liberalizing them, and civilizing many who have groped in darkness be-fore the rise of this great and glorious sun has cast its warming rays over other lards.

tion in permitting me thus to express my thoughts. And I thank and bless the medium for her goodness of soul, in

Look within! there thou wilt see The light and guidance best for thee; There thou wilt find the strength and

To help thee through the darkest hour.

Will fall upon thy listening ear.

And soothe with wondrous power di-

nrm believer in

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years, and lived to the highest standard of his faith. Rev. D. A. Herrick, of Grand Rapids, officiated. He expressed many beautiful thoughts in his sermon -one in particular of birth being a manifestation of life here and death one of birth in our eternal home. Chelsea, Mich. / MRS. STEGER.

Mr. W. H. Green, formerly a resident

Mr. W. H. Green, formerly a residence of West Superior, passed to spirit life at the home of his sons in Elwood, Ind., October 15. He was 78 years old, and was a constant reader of The Progress. ive Thinker.

Passed to the higher life, from her late home at Lockport, N. Y., on Sunday, Nov. 16, 1902, Mrs. Caroline E. Gregory, widow of the late Edgar Greg-ory, in her 79th year. She will be remembered by many who have attended Lily Dale camp as up to a few years ago sho was a regular visitor there. The funeral was observed from her late residence, on Wednesday afternoon at o'clock, Rev. George A. Brock officia ing. THUNA H. LOWE. officiat

Passed to spirit life, Nov. 19, from her home in Galesburg, Mich., Sarah, wife of Luke Keith, aged 79 years. Al. though our sister was a sufferer for years, yet she bore all with patience that comes alone with the knowledge will meet their-own again. Services conducted by the writer. EMMA M. NUTT-MOORE. that we live beyond the change. Her

Passed to spirit life, Nov. 12, 1902, from the home of his daughter, Mrs. Heberly, Kalamazoo, Mich., Thomas J. Magee. Our friend but lately em-braced the truths of Spiritualism. He had the pleasure previous to his transition of seeing his wife who passed away but a short time before. His remains were taken to Gun Lake, where the ser-vices were conducted in the church, the writer officiating: EMMA M. NUTT-MOORE.

William Hanselman, of Dale, Wis., passed to spirit life, Nov. 25. He leaves a wife and five children and twelve a who and integrated and tweve grand children to mourn his departure. He was respected and beloved by all the community where he was nearly a life-long regident. Services were held at the house(and grave, by the writer. MAGGIE WAITE.

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ers. Tests and good mass and good meets every The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The First Spiritual Temple, Lakeside Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests.

The Progressive Spiritual Mission will hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good me-diums and speakers. Nora E. Hill, pas-tor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St., every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments. Sup-per served at 0:15. Evening session begins at a quarter to eight o'clock. Questions invited from the audience, and answered by the Guides of Mrs. Cora L. V. Richmond. Name poems given to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture fol-lowed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All

are welcome Nora E. Hill, pastor. First Spiritual Science Church, 77 Thirty-first street, America Hall.

diums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams. President. The Church of the Soul, Mrs. Cora L

V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, cornor Randolph and State streets. Sun-day school at 10 a. m., Mrs. S. J. Ash-ton, superintendent. Discourse by Mrs. Richmond at 11 a. m.

The Metropolitan Spiritualist Society meets every Sunday at 8 p. m., in Kimball hall, corner of Wabash avenue and Jackson boulevard. Dr. A. E. Burgess, president; Mrs. Maggie Walte, pastor. Platform demonstrations and good muelc.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, cornor Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schu-macher, pastor.

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wyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older prople. It is a fine birthday or holiday gift. Very interesting as well as in-

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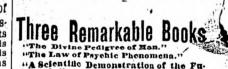
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